

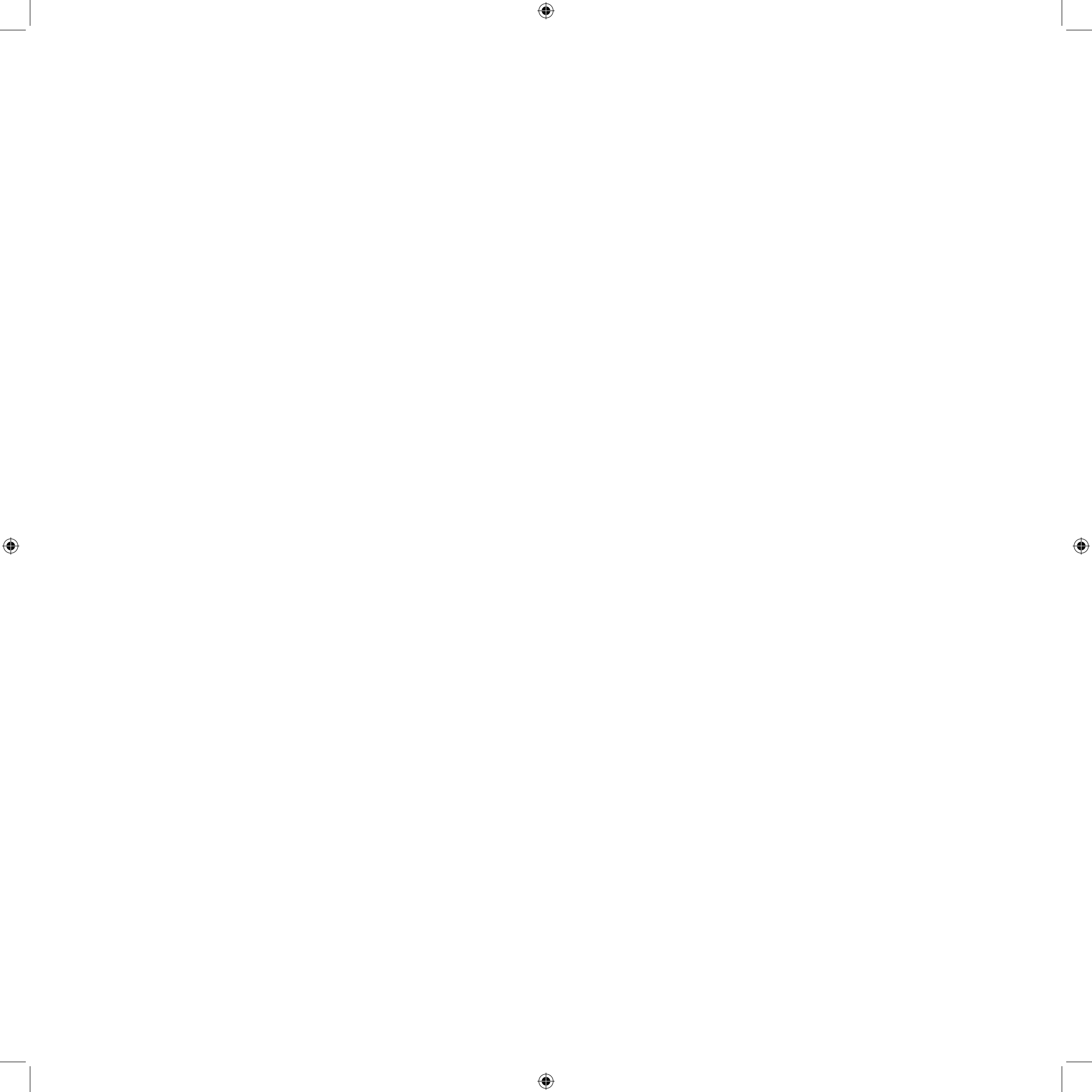
# *Islamic Perspectives on Leadership*

LINGGA • OSOP • BARA • CANDAO • ALANO • YACOB



Asian Institute of Management-Team Energy Center for Bridging Societal Divides  
Islamic Leadership Development Program

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# Foreword

**T**he Islamic Perspectives on Leadership is among the key results of the Islamic Leadership Development Program managed by the Asian Institute of Management – Team Energy Center in partnership with several Mindanao-based Muslim institutions and civil society organizations.

The document has come a long way. After assembling a diverse group of Muslim scholars, academics and professionals, a writeshop was held in Antipolo on October 20-24, 2008. Aimed at determining the Islamic perspectives on leadership as provided for in the Holy Qur'an, the Sunnah of Prophet Mohammad (saw), his companions and the examples of the Good Predecessors (Salafus – Saleh), and practices of the Four Rightly Guided Caliphs (Khulafa – al – Rashideen), the writeshop was likewise able to integrate contemporary works of modern Islamic scholars as reference materials to provide a present-day perspective on Islamic leadership.

The document then underwent a series of validations from April to May 2009. Muslim scholars from Tawi-Tawi, Sulu, Basilan, Maguindanao and Marawi reviewed and commented on the draft presented. After which, the document underwent technical editing and further cross-checking of Quranic and Hadith references, including that for the Arabic script following every Quranic verse.

This booklet can serve as reference for the following:

1. Islamic Leadership Development Program
  - Succeeding phases of the research on Islamic Leadership (leadership practice of contemporary Muslim leaders; analysis of contemporary leadership practice vis-à-vis Islamic leadership tenets)
  - Creation of capacity-development program on leadership (curricula, modules, materials, etc)
  - Partner institutions' capacity development programs
2. Leadership practitioners for Muslims and non-Muslims
3. Partner institutions in Southeast Asia involved in leadership-development
4. Other agencies/organizations involved in leadership-development among Muslims/Muslim-dominated communities in the Philippines and Southeast Asia.

While the document is far from perfect, as only Allah's Word is perfect to borrow from Imam Shafi'l, it our hope that through the Program's own little way, it may help Muslims lead the ummah into a better world by the grace of Allah the Most Merciful, Beneficent.

## About the Authors

**ABHOUD SYED M. LINGGA** is executive director of the Institute of Bangsamoro Studies in Cotabato City, Philippines. He holds Master of Arts in Islamic Studies and Master of Arts in Education degrees. He participated in a number of trainings, among which are on conflict prevention and peacebuilding conducted by the United Nations Institute for Training and Research; human rights and people's diplomacy by the Diplomacy Training Program of the University of New South Wales, local government and civil society by Friedrich Naumann Stiftung in Germany, and various trainings on leadership and management. He participated in various sessions of the United Nations Working Group on Indigenous Populations in Geneva.

For some years he had been Associate Professor at the Mindanao State University in Maguindanao and lecturer at Cotabato City State Polytechnic College, Sultan Kudarat Islamic Academy Foundation College, and Mindanao State University Buug College. His research interests are on Bangsamoro self-determination, conflict management, human rights, sustainable development, and Islamic education. As accomplished author and writer, he has published numerous articles in local and international journals and chapters of books.

Prof. Lingga is an active member of various non-government organizations, and has served in management capacities in various public and private sector organizations.

**DR. INORAY D. OSOP** at present is a faculty member and Director for Research and Development of the Mindanao State University, General Santos City. Dr. Osop holds a Doctorate in Technology and M.A. degrees in Business Administration and M.S. in Engineering Management. She is a seasoned researcher on a wide array of subjects ranging from agricultural, mechatronic technology, poverty alleviation to Mindanao peace and development issues. Dr. Osop's published works include "Women Victims in Mindanao Conflict Towards Culture of Peace" and "Women Journal, Tehran Iran and "Saving the Women Victims of Armed Conflict". A World Bank Funded Project and Presented papers in United Kingdom of Great Britain, Netherlands, Malaysia, Islamic Republic of Iran and Thailand.

**DR. HANNBAL H. BARA** is the present Dean of Graduate Studies of the Mindanao State University, Sulu. Dr. Bara is an expert in Islamic Administration and Bangsamoro History and Culture. He holds a Ph.D. in Philippine Studies, Major in Bureaucracy and an M.A. degree in Islamic Studies both from the University of the Philippines. Dr. Bara is a frequent lecturer and resource speaker on topics in the field of history of Muslim Mindanao history, politics and Islamic values and ethics. He is also a Bridging Leadership Fellow of the Asian Institute of Management-Team Energy Center.

**DR. ABAS CANDAO** is a retired medical doctor with specialization in anesthesiology. He earned his Bachelor of Science in Preparatory Medicine from the Far Eastern University and Doctor of Medicine degree from the . As a medical doctor he practiced medicine under war conditions in Sulu in 1974 and in 1980 he practiced medicine in Jeddah, Saudi Arabia. In 1990 he returned to Mindanao to serve as the Executive Secretary of the Autonomous Region of Muslim Mindanao. At present Dr. Candao is active in Muslim civil society organizations most notably as the Executive Director (on-leave) of the Bangsamoro Development Agency created under the GRP-MILF Peace Process.

**YUSOP ALANO T. ALANO** is at present a Provincial Board Member of the Basilan Province and currently the Secretary General of the Basilan Ulama Supreme Council. He was an Information Technology administrator of the New Horizon Integrated School and IT instructor at the Asean Academy of Business and Computer having earned a degree in BS Computer Science at the Western Mindanao State University and Masters degree in Information Technology at the Polytechnic University of the Philippines. Mr. Alano underwent a special course on Islamic Laws and Jurisprudence at the Al-Sheik Badr Al-Deen Islamic Institute in Damascus, Syria.

**MOHAMMAD S. YACOB** at present is an instructor at the Mahad Kutwato College, Cotabato City and a Board of Director member of the Institute of Bangsamoro Studies and Bangsamoro Development Agency. Sheik Yacob holds a college degree in the College of Sharia, Islamic University, Medina Saudi Arabia. In addition he has Masters degree in Public Administration and currently finishing his doctorate at the Cotabato City State Polytechnic College. Sheik Yacob is a lecturer on topics related to Islamic leadership and values.

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## CHAPTER

## I

## The Big Picture

## 1

**T**he importance of leadership in Muslim communities Every movement has a need for leadership. Muslim nations face a crisis of leadership which affects them and their relationship with other countries. Here in the Philippines, it is acknowledged that there is a gap in leadership as portrayed by the Qur'an and the actual leadership seen and felt by Muslims down in the community level. Bridging this gap is key to alleviating the socio-economic problems that Muslims face daily, which is intrinsic to the practice or the non-practice of sound Islamic leadership principles.

The Islamic Ummah or community / nation is not confined within man-made boundaries nor is it restricted to or tainted by secular notions of nationalism, racism or nay other 'isms' of the materialistic genre. All these are alien to the letter and spirit of Islam. Absent the Khilafat/Imamat, the Islamic Ummah is shorn of its most essential component and therefore loses its universal ideological character and consequently, its vision-mission to make the Word of Allah (s.w.t.) supreme and spread justice to all mankind. Note that while the institution of Khilafat/Imamat is indispensable to the vision-mission of the ideological Islamic Ummah, it is not a theocracy; neither is it a monarchy, a democracy, an aristocracy, a dictatorship or any other such modern-day popular political concepts. To place the Islamic system of governance in political categorization is quite difficult because its characteristic possesses some features found in political and economic systems known to man. This is what it makes the Islamic system unique. But, the best political term to describe the Islamic system is nomocracy, which means 'the rule of the law' or government is accordance with a system of law' (see Milman, 1913 Webster, on-line Dictionary).

Objectives of the IL document (Manual/Primer). It is realized there is a need to develop a tool to point existing and prospective Muslim leaders

*Islamic leadership principles are primarily derived from the following key sources: The Qur'an, the Sunnah of the Prophet Muhammad (s.a.w.), the practices of his companions, and the practices of the four rightly guided Caliphs.*



to a “reference material,” albeit a “manual” of sorts which showcases basic guidelines regarding Islamic leadership. It is hoped that these leaders will greatly benefit from the examples and illustrations in the document, regardless of their social status, educational background, method of ascension to position (elected or appointed), and whether they are formal or informal leaders. This material, which is called Islamic Leadership (IL) document, is one of the several inputs to the overall Islamic Leadership Development Program. Said output will also assist individuals and institutions involved in leadership development for Muslims in their efforts including other academicians and practitioners, both Muslim and Non-Muslim who wish to deepen their understanding of Islamic leadership principles. This IL document will also help promote cross-cultural learning among the leaders and people who are in the field of IL in Malaysia, Indonesia and the Philippines by providing them a Philippine-context document, which can be the take-off point for succeeding initiatives.

Sources (bases) of the working document on IL. Islamic leadership principles are primarily derived from the following key sources: The Qur’an, the Sunnah of the Prophet Muhammad (s.a.w.), the practices of his companions, and the practices of the four rightly guided Caliphs.

The Qur’an takes primacy as source of leadership and success principles. Dr. Adalat Khan, in his paper on Islamic Leadership Principles<sup>1</sup>, reasons that the Qur’an is revealed by the Supreme Author, Allah. Its message has universal and eternal relevance. He adds that it is a complete code of life, which contains guidelines on spiritual, social, economic and political aspects of human life. The Qur’an also deals with various aspects of human life and offers advice and guidance.





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## 1

The Sunnah of the Prophet Muhammad (s.a.w.) provides understanding of his life, deeds, sayings and personal qualities. It is thus through the study of Prophet Muhammad's (s.a.w.) Sunnah that Islamic leadership values can be derived. The Prophet began his message with a few individuals, organized them into dedicated groups, then into larger coherent organizations, until the process led to the setting-up of an Islamic Ummah. The Prophet's experiences in this regard form an important source for this purpose.

Practices of the four rightly guided Caliphs. After the Holy Prophet (s.a.w), the first four Caliphs namely: Abu Bakar, Umar, Uthman and Ali (r.a) followed the teachings of the Qur'an and Prophet Muhammad (s.a.w.). This time is considered in Islamic history as the Golden Age of Islam where justice, prosperity, progress, development and ideal leadership principles burgeoned. Dr. Adalat, in the same paper described the four first Caliphs as, "...ideal leaders who guided their followers to the Right Path and discharged their duties as leaders in exemplary and extremely humane manner.

*Islamic Leadership is a trust from Allah (s.w.t.) to be used to inspire and manage people and resources on the basis of the Shari'ah (law) in order to attain the goal of the Ummah (nation) which is Khayra Ummah*



## Foundational Bases of Leadership

**F**oundational Bases of Leadership in Islam Leadership is a critical factor in establishing productive, peaceful and progressive community. The Muslim communities in the Philippines are suffering from underdevelopment and conflict. The causes to these sad conditions are both internal and external to the Muslim communities. And because of this, there is a need to improve the leadership in the Muslim communities that can lead them out from this quagmire.

Dr. Wahbah al-Zuhayli defines Islamic Leadership as managing the affairs of the Ummah to establish the Din, to promote and to develop their lives in accordance with the Shari'ah and to defend them against oppression and tyranny.

Dr. Hannbal Bara, on the other hand, defines it as the attainment of justice through Shura and the application of Islam in solving the problems and promoting public welfare of the Muslim Ummah. Another scholar, Mawardi, defines Islamic Leadership as "a question of prophetic succession with the aim of taking care of religious obligations and supervising worldly affairs." While, Ibn Khaldun defines leadership as "general supervision of all actions and activities in accordance with the Shari'ah (Law) in order to promote general welfare in this world and in the Hereafter." It is worth noting that the emphasis of these definitions is on the promotion of public welfare and addressing social injustice.

Dr. Ahmad Muhammad Totonji and Dr. Omar Hasan Kasule, Sr., in their paper, "Characteristics of Future Islamic Leadership," believe that a leader in Islamic view is essentially a teacher and a coach. He leads by teaching leadership such that the followers in turn become good leaders. Good leadership is providing a model to be followed. Leadership is a trust, almost a holy calling of divine stewardship. Leadership is neither a professional calling nor reserved for a few elite. One does not ask to be

*In Islam, the nucleus of ideology is Tawhid. It expresses "the conviction that there is only One source of power that is worthy of worship and reverence." Tawhid stands for unity of Lordship, unity of worship and unity of knowledge*



made a leader as this contradicts all Islamic leadership values.

A leader in Islam is a person vested the trust and authority to govern in accordance with the Shari'ah. He consults with the people who have chosen him on the basis of cardinal principles and values. Some of these pair values are: faith and belief, knowledge and wisdom, courage and determination, mutual consultation and unity, morality and piety, superior communication and the gift of listening, justice and compassion, patience and life-long endurance and commitment and sacrifice<sup>4</sup>. With numerous definitions of leadership being espoused by Islamic groups of all sizes and shapes, for this purpose used this definition: Islamic Leadership is a trust from Allah (s.w.t.) to be used to inspire and manage people and resources on the basis of the Shari'ah (law) in order to attain the goal of the Ummah (nation) which is Khayra Ummah.

Islamic leadership is a trust and must be carried out in accordance with Islam. It is the best alternative to promote peace and development particularly the public welfare of the Muslim community. Public welfare includes delivery of basic services, providing equal access to health and education, promotion of an environment where one can practice one's faith without threat to personal safety, among others. However, the pursuance of public welfare must be within the ambit of the fundamental Islamic principles of Tawhid, Risala and Khilafa.

**The Principle of Tawhid.** Tawhid or Islamic monotheism is the key to understand Allah (s.w.t.) which constitutes the basic teaching of all Prophets. Tawhid has three aspects: first, it calls mankind to recognize the Oneness of Allah (s.w.t.). The people must believe that there is only one God for all the universe who is the Creator, Sustainer, the Highest Being and that is Allah; second, it invites people to Oneness of the worship of Allah (s.w.t.) where people must believe that none has the right to be worshipped but Allah (s.w.t.). While the third affirms the Oneness of the Names and Qualities of Allah (s.w.t.).

Says the Qur'an: "And all the Most Beautiful Names belong to Allah, so call on Him by them and leave the company of those who believe or deny His Names. They will be requited for what they used to do."

*... Muslim leaders should reflect on the Qur'an and the Hadith as they are the living guidance for Muslims to follow. They are the source of strength, hope and guidance in promoting public welfare and development of our society.*

(Qur'an, 7:180)

نَوَازِعِيَسَ ۚ هَيْمَسًا يَفِ نَوْدِحْلِي نِيذِلَا أوردو اَب مُوْعْدَافِ يَنَسُحْلَا ۚ اَمْسَالَا ۚ هَلَلَا  
(۱۸۰) نَوَلَمَّعِي اُونَاك اَم

According to the Hadith of Prophet Muhammad (s.a.w.), Allah (s.w.t) has ninety-nine (99) names and whoever believes in their meanings and acts accordingly, will enter Paradise, and Allah (s.w.t.) is Witr (One) and loves the Witr (Bukhari). For mankind to thread upon the divine call, Allah (s.w.t) gives us His standard Din or ideological system to become the guiding factor in the human society.

The Qur'an called the Din as Islam. "Verily! The Din with Allah is Islam ..." (Qur'an, 3:19).

(۱۹ ن ارم ع لآ) - مَالَسْ اِلَا ۚ هَلَلَا دَنِعَ نِيذِلَا ۚ نِا

Din is a comprehensive divine guidance, which was revealed through a chain of prophethood in order to lay down the principles of what constitutes an ideal society. It has its own approach and method for attaining it. In Islam, the nucleus of ideology is Tawhid. It expresses "the conviction that there is only One source of power that is worthy of worship and reverence." Tawhid stands for unity of Lordship, unity of worship and unity of knowledge. It comes from the root word wahda, which means one, that Allah (s.w.t.) is the Sole Creator and Sustainer of the entire creations. All creations depend on Him for their existence.

"There is nothing whatever like unto Him. And He is the one that hears and sees all (things)." (Qur'an, 42:11)

مُكُورَدِي اَجَاوَزَا ۚ مَعْنَالَا ۚ نَمُو اَجَاوَزَا ۚ مُكْسُفَنَا ۚ نَمُ مُكَلَلَا ۚ عَجَّ ضِرَالَا ۚ اَوْتَاوَمْسِلَا ۚ رُطَاف  
(۱۱) رِيصَبَلَا ۚ عِيْمَسَلَا ۚ وَهُوَ عِيَشَ ۚ هَلَثِمَكَ سَيَلَا ۚ هِيَفِ

Allah (s.w.t.) is the only Ilah or object of worship. His Din is one, which teaches one purpose of life. This is to serve Him, to obey His divine command for a peaceful society. In Islam, Tawhid "frames our view of reality

*khilafa is founded upon the recognition of the sovereignty of Allah (s.w.t.), the role of the leader is just a mere khalifa or vicegerent to enforce the Divine Laws known as Shari'ah. The leader should know that the purpose of leadership is to establish worship of Allah*

and Allah is our Sole Guidance. It is He who ultimately defines truth and falsehood<sup>6</sup>.” Allah (s.w.t.) has chosen man to become khalifa or trustee on earth. This demonstrates the importance of man over other creations. This also explains the whole mission of man – to organize a society in accordance with Allah’s (s.w.t) purpose and law so that the whole humanity can attune activities with Allah’s (s.w.t) universal Law. Man should recognize the fact that he is sent to earth with a mission and will be recalled afterward for an accounting of said mission. The entire activities of man should actually be viewed from the context of Tawhid – upholding the Qur’an as the ultimate basis for guidance.

**2. Risala (Divine Message).** Indeed, the bearer of risala, which explains the purpose of Din of Allah (s.w.t.), had been the prophets and the line of prophethood came to end with the advent of Prophet Muhammad (s.a.w). This risala is summed up in the noble creed of Islam, the kalima – La ilaha illallah, Muhammadur Rasulullah. “There is no god but Allah (s.w.t), and Muhammad is His Messenger.” Thus, the basic function of Islamic leadership is the call of the people to Iman or Islamic faith, obedience to all Prophets and the Muslim leaders.

Iman literally means to believe and to know beyond doubt. In religious meaning, Iman refers to belief in the Oneness of Allah (s.w.t), belief in the Malaikat or Angels of Allah (s.w.t.), belief in the divine books such as the Zabur, Tawrat, Injil and the Qur’an, belief in all Prophets of Allah (s.w.t.), belief in Akhirat or Hereafter and belief in Qadar or divine destiny which comes from Allah. Since no more Prophets after Prophet Muhammad (s.a.w.), the Ulama or learned Muslim scholars in Shari’ah were proclaimed by Prophet Muhammad (s.a.w.) as the heirs and successors of the Prophets in continuing the call upon mankind to believe in the Oneness and sovereignty of Allah (s.w.t.). Like the Prophets, the Ulama must establish a society including a government and become model in ethics and morality. Prophet Muhammad (s.a.w.) who is the last Prophet of Allah (s.w.t.), is the model for mankind. He addressed the Muslims: “I have left two things. If you hold unto these you may not go astray. These are the Qur’an and my Sunnah.” (Bukhari)

*... leadership in Islam  
aims to enjoin what is  
good and forbid what is  
evil.*

If we notice in our society, most Muslims seem lost in their direction despite the existence of divine legacies, which the Prophet Muhammad (s.a.w.) had left believers with. Indeed, Muslim leaders should reflect on the Qur'an and the Hadith as they are the living guidance for Muslims to follow. They are the source of strength, hope and guidance in promoting public welfare and development of our society.

**3. Khilafa.** Says the Qur'an: Let there arise out of you an Ummah inviting to all what is good, enjoining what is right and forbidding what is wrong. And it is they who are successful." (Qur'an, 3:104).

رَكَنُكُمْ لَئِنْ عَنَّا نَوَهْنِي وَيَوْمَ يُرْمَىٰ أَبَ نُورُكُمْ لَئِنْ يَلِ إِلَىٰ نَوَعْدِي ثُمَّ كُنْكُمْ نَكْتَلُ  
(١٠٤) نَوَحْلِفُمْ لَكُمْ كِبَلُوا

The term Ummah here implies government because only government is capable to carry out the three mandates as mentioned in this verse. Thus, Hazrat Abubakar (r.a.), the first caliph established the khilafa or government in order to implement the risala of Islam. Khilafa can be likened to a fence, which protects Islam from both internal and external force. Since, khilafa is founded upon the recognition of the sovereignty of Allah (s.w.t), the role of the leader is just a mere khalifa or vicegerent to enforce the Divine Laws known as Shari'ah. The leader should know that the purpose of leadership is to establish worship of Allah.

The Qur'an says: "I have only created Jinns and men that they may worship Me." (Qur'an, 51:56)

(٥٦) . نَوُدُّبَعِي لَئِنْ سَنِلْ أَوْ نَجَلْ تُقَلِّخَ أَمْ

Divine worship is emphasized by the Qur'an because it is the way to attain falah or happiness and success in this world and the hereafter. The attainment of the so called falah is actually the ultimate goal of khilafa. Today, the modern type of khilafa is called a government system where all Muslim communities are required to establish their own system based on the existing milieu and their historical experience. During the early days of Islam, Prophet Muhammad (s.a.w) founded a government in Madina

*If injustice spreads in a community with none to denounce it, then that whole community is considered to be transgressing the law of God. Where injustice is widespread there cannot be peace. The Qur'an warns that nations in the past have been destroyed for such neglect.*

in order to promote worship, harmony and brotherhood. It was only then the first Muslim community in Madina that gained the recognition of Allah (s.w.t.) as the Khayra Ummah or the best community as the Qur'an says: "You are the best of peoples evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah..." (Qur'an, 3:110)

نُونِمُؤْتَو رِكَنُمْلَا نِع نَوَهَنْتَو فِوْرَعْمَلَاب نَوْرُمَات سَانِلِل تَجْرَحْأ قَمَّا رِيَخ مِتْنُك  
(١١٠) ... هَلَلَاب

Hence, the Qur'an emphasizes the performance of prayer and payment of zakat in order to make mankind feel the sovereignty of Allah. Says the Qur'an: "(They are) those who if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah (s.w.t.) rests the end (and decision) of (all) affairs)." (Qur'an, 22: 41)

فِوْرَعْمَلَاب اُورَمَاو قَوَكْزَلَا اُوتَاَو قَوْلَصَلَا اُومَاقَا ضَرَّالَا يِف مُمْنُكُم نِيَا نِيَذَلَا  
(٤١) رَوْمَالَا قُبِقَع هَلِلَو رِكَنُمْلَا نِع اُوهَنْو

The challenge today for the Muslims in the Philippines especially Mindanao is how they can establish political structure as vehicle to attain the purpose of Islamic leadership. This means the Muslims should organize political structure, which recognizes the absolute sovereignty of Allah (s.w.t.) and use the structure to promote public welfare. It is for this reason that under khilafa, religious and political functions are rolled into one.



.... leadership is a trust from Allah (s.w.t) and he will be held accountable for all actions in the exercise of that leadership functions. It is an act of morality allied with honesty and truthfulness.

## CHAPTER

## III

## 3

## Concepts and Principles of Leadership in Islam

**S**ocial justice, as promoted by Islam, is based on the Qur'an and the Sunnah or Tradition of Prophet Muhammad (s.a.w.). Islamic society has to suit to different times and various situations. The basic rules and principles are set out in the Qur'an but the details are for the Muslim leaders and scholars to apply in a particular time or place. Allah (s.w.t.) said in the Qur'an that He was going to create a khalifa (vicegerent) on earth. Islam believes that human beings are vicegerents of Allah (s.w.t.). An Islamic leader is a person who supervises the affairs of his people, the pursuits of the application of the Shari'ah, and advocacy for all means and strategies for the Ummah to strengthen their faith and continue doing good deeds. "Behold, thy Lord said to the angels: I will create a khalifa on earth..." (Qur'an, 2:30)

(٣٠)... تَفِيْلَخِ ضَرَّالْ اِيْفُ لِعْ اَجِ يَنْ اِ تَكِيْلَمْلِلْ كُبْرَ لْ اَقِ ذَاوِ

Islamic leadership is a necessity in the application of the Shari'ah and the creation of an atmosphere conducive to generating the prerequisites for the Islamic order. This necessity is clearly emphasized by the Prophet (s.a.w) when he said: "It is not permissible for three being in an open land, to stay without a leader from among themselves" (Al Musnad).

The Prophet Muhammad (s.a.w.) emphasized that everybody is a leader on his own level depending upon his capability. It has been narrated on the authority of Ibn Umar (r.a) that the Holy Prophet (s.a.w.) said: Beware, everyone 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 shall 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

*.... in a society, the sovereignty belongs to Allah (s.w.t) alone, expressed in its obedience to Shari' ah, only then, is every person in that society free from servitude to others, and only then does he taste true freedom.*



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, everyone of you is a guardian and every one of you shall be questioned with regard to his trust.” (Muslim)

### PURPOSE OF ISLAMIC LEADERSHIP

Islam desires its people to be the best whenever possible. Excellence is definitely a value, which Islam puts a premium on. In this regard, leadership in Islam aims to enjoin what is good and forbid what is evil.

This is the whole Din (religion) because the Din is either an order to do something or not to do something. Enjoining what is good and forbidding what is evil changes societies, shapes them and makes them distinctive. The corrupted society is infested with the Munkar (evil) and ruled by the evil-doers even when the society is not devoid of good and good doers who enjoin what is good and forbid what is evil. The society that walks on the Straight Path is the society of Ma'ruf, ruled by the good doers even if the society is not devoid of evil and the evil doers.

Allah (s.w.t.) described the first society of Islam, so He said in Sura at-Tawbah, verse 71 what can be translated as, “The believers, man and woman, are Auliya’ (friends) of one another, they enjoin (on the people) Al-Ma’ruf (good) and forbid (people) from Al-Munkar (evil)...”

نَعْنَوْهَنِي وَفُورَعْمَلَابْ نَوْرُمَايْ ضَعَبْ ءَايِلَوَا مُهَضْعَبْ تَنِمْمُومَلْ أَوْ نُونْمُومَلْ أَوْ رَكْنَمَلْ... (٧١)

In another verse, Allah (s.w.t.) says about the same society that there are hypocrites, “The hypocrites, man and woman, are from one another, they enjoin (on the people) al-Munkar and forbid (people) from al-Ma’ruf ...” (Qur’an 9: 67)

نَعْنَوْهَنِي وَرَكْنَمَلْ أَوْ نَوْرُمَايْ ضَعَبْ نِمْمُهَضْعَبْ تُقْفِنَمَلْ أَوْ نُوْقْفِنَمَلْ أَوْ فُورَعْمَلْ... (٦٧)

*Islam made it a Muslim's obligation to speak his mind provided that he is saying what he considers to be the truth.*

Allah (s.w.t.) ordered this Ummah: “Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma’ruf and forbidding al-Munkar. And it is those who are the successful.” (Qur’an, 3:104)

رَكَنُكُمْ لَأَن نَّعْزِزَ نُوْمَنِي وَفُورْغَمَلَابَ نُوْرُمَّايَ وَرِيْخَلَا يَلَا نُوْعَدِي قَمَّأَمْ كُنَّ نَكْتَلُو  
(١٠٤) نُوْحَلْفَمَلَامْه لِيْلُوْأُو

Imam Ibn Katheer said: “What is meant by this verse is that there must be a group of people dedicated to this issue, even if it takes every individual in the Ummah to do it. This is supported by a Hadith reported by Imam Muslim that the Prophet Muhammad (s.a.w..) said: “Whoever amongst you sees Munkar (an evil), he must change it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest form of faith.” (Agreed Hadith)

The Holy Qur’an clearly states that the aim and purpose of leadership in Islam is the establishment, maintenance and development of those virtues which the Creator wishes human life to be enriched with and the prevention and eradication of those evils in human life which He finds abhorrent. The Islamic leadership is intended neither solely as an instrument of political administration nor for the fulfillment of the collective will of any particular set of people; rather, Islam places a high ideal before the society for the achievement of which it must use all the means at its disposal.

The ideals are that the qualities of purity, beauty, goodness, virtue, success and prosperity which Allah (s.w.t..) wants to flourish in the life of His people should be engendered and developed and that all kinds of exploitation, injustice and disorder which, in the sight of Allah (s.w.t.), are ruinous for the world and detrimental to the life of His creatures, should be suppressed and prevented. Islam gives us a clear outline of its moral system by stating positively the desired virtues and the undesired evils. Keeping this outline in view, the Islamic leadership can plan its welfare program in every age and in any environment as Allah (s.w.t..) Himself

*A Muslim should practice the right to freedom of opinion and self-expression in a peaceful manner through the use of prudent and pleasant advice, with no compulsion or violence.*

states in the Qur'an that one of the major purposes of Islamic leadership is the establishment of justice for all citizens of the society. That is why the apostles were sent among us over the centuries.

It says in the Qur'an "We sent before Our apostles, with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that humanity may stand forth in justice" (Qur'an, 57:25).

سَأَنلَا مُوقِيْلَ نَازِيْمٍ لِّأَوْبَتِكُلِّ مُعَمَّ أَنْ لَزْنَا وَتَنِيْبِلْ أَبِ أَنْ لُسْرُ أَنْ لَسِيْرًا دَقْلُ  
(٢٥)... طَسِقْلْ أَبِ

It is the duty of every individual Muslim and of the Islamic society to strive for justice and to prevent and oppose evil. If injustice spreads in a community with none to denounce it, then that whole community is considered to be transgressing the law of God. Where injustice is widespread there cannot be peace. The Qur'an warns that nations in the past have been destroyed for such neglect.

Islam is very much concerned about the health, peace, morality, and safety of its citizens. Providing for the welfare of the general public is a basic goal of Islamic leadership. There are many verses in the Qur'an promoting the general welfare as a primary reason for the revelation of the Qur'an. Promotion of the general welfare is also stated in many Hadith of the Prophet Muhammad (s.a.w.). "It has been reported on the authority of Abd al-Rahman B. Shumasa (r.a.) who said: I came to Aisha to inquire something from her. She said: From which people art thou? I said: I am from the people of Egypt. She said: What was the behavior of your governor towards you in this war of yours? I said: We did not experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide them with provisions. She said: Behold! The treatment that was meted out to my brother, Muhammad b. Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah. He said in this house of mine: O God, who (happens to) acquire some kind of control over the affairs of my people and is hard upon them-be Thou hard upon

*With the establishment of the principle of shura, Islam abolished what is known as autocratic rule, that is, the rule of a single tyrant.... As such, it is the preventive treatment brought by Islam to prevent rulers from enslaving people and making themselves lords over them.*

him, and who (happens to) acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him.” (Muslim)

The leader in Islam should perform the following:

1. Look at the day to day situation of the people;
2. Supervise affairs of the people and evaluate their performance in;
  - a. practicing the Islamic rituals (Ibadat),
  - b. rules of Islamic law (Shari’ah) and
  - c. values and ethics;
3. Educate and capacitate the people;
4. Provide basic services to the people; and
5. Protect the people.

## PRINCIPLES OF ISLAMIC LEADERSHIP

There are five cardinal principles of leadership in Islam to wit: Amanah (trust), Hurriya (freedom), Shura (popular consultation), Musawat (equality), and al-Adala (justice).

**1. Amanah or Trust.** Every Muslim leader must believe that leadership is a trust from Allah (s.w.t) and he will be held accountable for all actions in the exercise of that leadership functions. It is an act of morality allied with honesty and truthfulness. Trust is one of the attributes of Allah (s.w.t). The injunctions of the Holy Qur’an in this respect are very significant. Allah has said: “Lo! We offered the trust unto the heavens and the earth and the hills but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He hath proved a tyrant and fool.” (Qur’an, 33:72)

أَمْ نَلْمِٰحَيَّ نَا نَبِيَّ بَآءَ لَآبِ جُلَّ أَوْ خِرَّ أَلْأَوْ وَحَسَّ لَآ يَلَعُ قَنَآمَ أَلْأَنْ خِرَّعَ أَنَا  
(٧٢) أَلْوَدَّجَ أَمْوَلُظَنَّاكَ ، مِّنْ نَّسْنِإِلَآ أَهْلَمَحَوْ أَمْنِمَ نَقَفَشَ أَوْ

It is reported on the authority of Anas (r.a.) that the Messenger of Allah (s.a.w) said: “There is no faith in him who has got no trust and there is no faith in him who has got no promise, (Baihaqi)”. Shad (1988) reported that every believer should fulfill his trust. He who debases it will be doomed

*Islam grants every individual member of society the absolute right to practice all human rights without discrimination on the bases of race, color, social class..*

and he who does not misuse it will get salvation. He will command a great respect in the society in the capacity of a trustworthy man.

When the Holy Prophet (s.a.w.) was about to migrate to Medina owing to bitter persecution, he advised Ali (r.a.) to hand over to their respective owners the trusts which were deposited with the Messenger of Allah (s.a.w). Abu Huraira (r.a.) reported that the Messenger of Allah (s.a.w) said: "Pay trust to one who has entrusted you and be not treacherous to one who was treacherous to you." (Tirmidhi) It is highly objectionable to commit a breach of trust. 'Umar (r.a.) reported that Allah's Messenger (s.a.w.) said: "When you find a man committing breach of trust in the way of Allah (s.w.t.), burn his commodities and beat him". (Abu Dawud)

**2. Hurriya or Freedom.** Hurriya is connected to the principle of Tawhid because it visualizes man as free as he is not required to obey other than the will of Allah. Tawhid is understood as freedom from ignorance, doubtful belief, oppression, injustices, sin and from superstition. It therefore liberates man from tyranny and servitude. Syed Qutb argues that when in a society, the sovereignty belongs to Allah (s.w.t) alone, expressed in its obedience to Shari'ah, only then, is every person in that society free from servitude to others, and only then does he taste true freedom. In other words, every person should cut off his chains of servitude to other man, then enter into the service of Allah (s.w.t) that he may attain the real and complete freedom. However, for the purpose of detailed understanding of hurriya, it is best to classify the concept of freedom into various subcategories. These are: freedom of opinion, freedom of conviction, freedom of education, freedom of property, and personal freedom. These subcategories may be further divided into other subsidiary branches, in the case of personal freedom which comprises the freedom of travel, the right to security, and the right to housing. Since freedom of opinion is the source of all the aforementioned subcategories, it will be discussed in detail by explaining its requirements and constraints. Then, personal freedom will be discussed, followed by economic freedom, the right to possession and gain and the practice of all freedom/liberties in the Islamic societies.

*A Muslim has to practice justice in his every affair and should make justice a personal trait. His sayings and actions are based upon justice with no degree of discrimination, oppression or tyranny.*

## FIRST: THE FREEDOM OF OPINION AND SELF-EXPRESSION

Without doubt, the great appreciation and respect shown towards the freedom of opinion and of self-expression in Islamic perspective has surpassed all other political systems of the secular constitutional systems of today. Indeed, the application of the principle of enjoining good and forbidding evil in Islam is considered a true precedence that superseded all other systems of human freedom. No secular system could match the system of Islam.

Islam made it a Muslim's obligation to speak his mind provided that he is saying what he considers to be the truth. Freedom of opinion has two aspects: the permissible and the obligatory aspects. The difference between the two corresponds to the difference between obligations, and what is merely permitted. The distinction between the two is quite clear. For instance, if one merely permits a certain matter, it neither obliges people to do it, nor prevents them from doing it. But duty is the required deed, whose disregard invites punishment. The difference between these two matters (right and duty) is that, right implies a passive situation in which no one can prevent a person from carrying out an act as long as the conditions for that act exist. The most important of these is not to abuse the practice of that right.

Duty on the other hand, refers to an active situation in which a concerned person is obliged to perform that duty; otherwise, he will be deserving punishment. This shows the major difference between the legislative system of Islam and those of a secular system. The latter does not make any difference to the right of freedom of opinion and self-expression as an obligation. It merely stipulates that such right is a permissible one and it is left to the individual to practice it or not. Islam, on the other hand, stipulates that such right is an obligation. Indeed, the principle of enjoining good and forbidding evil does not leave any room for interpreting the rights of a nation's public life as mere permissible. Islam stipulates that the above-mentioned principle covers a whole range of obligatory deeds-rights whose practice is obligatory. Islam shows a great deal of interest and gives its utmost attention to the right of freedom of opinion

*This unique style of leadership is also characterized by the Islamic principles of servant leadership and leadership by example.*

within the following framework:

1. Whoever is consulted on a certain matter must, after a prolonged process of examining the issue and a lot of thought, he must give his clear-cut opinion about the truth as this is in the nation's interest. Allah's Messenger (s.a.w.) says: "Whoever of you is being consulted on a matter by his Muslim brother must give his best advice. " (Agreed Hadith)

2. A Muslim must give his opinion as long as he knows the truth of the matter. This obligation is carried out in compliance with Allah's (s.w.t) orders. Allah (s.w.t) says:

The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) al-Ma'ruf (i.e. Islamic Monotheism and all that orders one to do), and forbid (people) from al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform as Salah and give the Zakat, and obey Allah and His messenger..." (Qur'an, 9:71)

نَعْنَوْهُنَّ يَوْمَ فُورَعَمَلْ أَبْ نَوْرَمَّيْ ضَعَبْ ءَايَلَوْا مَهْضَعَبْ تَنْمُومَلْ أَوْ نُونْمُومَلْ أَوْ  
(٧١) ... هَلْ سُرَوْ هَلْ لَأْ نَوْعِي طِيَّوْ قَوْلْ زَلْ نَوْتَوْيْوْ قَوْلْ صَلْ نَوْمِي قِيَّوْ رَكْنْ مَلْ

This is also in compliance with Allah's Messenger's command that a Muslim must join his righteous Islamic nation in pronouncing the truth in order to establish Islamic justice and equality. Ubad Ibnu Sabit (r.a.) said: "We have given our pledge to the Prophet (s.a.w.) that we shall obey him, follow his steps, do what he orders us to do in times of both hardship and comfort, on things we like and dislike; that we shall not dispute the opinions of the religious scholars unless we have enough evidence to the contrary from Allah's Shari'ah; that we shall say the truth wherever we go, fearing no one but Allah (s.w.t.)" (Bukhari).

3. The Prophet (s.a.w.) stated that refraining from speaking out when one knows the truth, causes disdain. Abu Sa'eed al-Khudri narrated that the Prophet (s.a.w.) said,

*The opinion resulted from the Shura is binding and therefore it is also obligatory on the part of the leader to adopt it.*

“Do not degrade yourself! And the audience asked: how does one degrade oneself O Messenger of Allah? The Prophet said that someone knows the right thing to say but doesn’t say it. When Allah Almighty asks one on Doomsday: what prevented you from saying your opinion and that Man says, fear of people. Allah then says, it was more fitting that you should have feared Me.”

4. The Prophet (s.a.w.), along these same lines informed us that each organ of the human body has a charitable function on each Muslim, and that for the tongue, charity is “uttering kind words” in the interest of our Muslim brothers. Abu Huraira (r.a.) narrated “The Prophet (s.a.w.) said:

“Each greeting from people is an act of charity. Every time you judge justly between two opponents you have done a charitable deed. Every time you help a person mount his donkey/horse or help him lift his luggage to its back, you have done an act of charity, and every time you remove harm from people’s way you have done an act of charity.” (Muslim / Bukhari)

5. In Islam, recommending one another and giving advice to Muslim is an obligatory right. A Muslim is commanded to give advice even to the Khalifa himself. Recommending one another to good deeds through offering advice to the rulers of Islamic nations is placed among the top priorities of religious duties. Tameem ad-Dari (r.a.) narrates that the Prophet (s.a.w) said: “Religion entails recommending one another. The audience asked: for whom? O Messenger of Allah? He said, to Allah’s deen, His Book, His Messenger and to all Muslim all over.” Thus, Islam established the right to the freedom of opinion on a large scale by granting the individual latitude in expressing one’s own opinion for the benefit and interest of Muslim nation.

*“A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: ‘What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?’ He will reply: ‘I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself (Muslim, Bukhari)’”.*

## SECOND: LIMIT TO THE FREEDOM OF OPINION AND SELF-EXPRESSION

Islam has set limits on the right to freedom of opinion and self-expression, along with its great respect for and appreciation of this right. The limitations are meant to make the best use of this right by directing it towards the benefit and interest of the people, and using it in pursuit of Allah's (s.w.t) pleasure. Thus, there are certain restrictions on the practice of freedom of opinion and self-expression; otherwise, harm will get in the way of the individual and society, and it may shake the grounds of moral conduct and general ethics of the public. These constraints can be summed up as follows:

a. A Muslim should practice the right to freedom of opinion and self-expression in a peaceful manner through the use of prudent and pleasant advice, with no compulsion or violence. In the absence of convincing evidence, Islam asserts the need to uphold this restriction, as practicing the right to freedom of opinion. Without such a restriction may lead to disorder and destruction of the foundation of society. Allah the Almighty points to this matter in the Qur'anic verse:

"Invite Mankind, o Muhammad to the Way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided". (Qur'an 16:125)

نَسَحَآ يَٰٓهٗ يَتْلَاۤبُ مُهْلِـِٔجَوۡ قَنَسَحَآ قَطَّعَ وَّمَلَّأُوۡ قَمَّكَ حَلَّابُ كَبَّرَ لِيَبَسَٰ يَلَّإِ عَدَّ  
(١٢٥) نَيِّدَتْمَلَّابُ مَلَّعَا وَهُوَ هَلَّيَبَسَ نَعَّ لَضَ نَحْبُ مَلَّعَا وَهُوَ كَبَّرَ نَيِّ

b. Islam bans the disclosure of opinions which, may hurt people's feelings or violate the sanctity of their private lives if this is done with the aim of violating people's privacy or family secrets. The Holy Qur'an forbids the disclosure of opinion in these matters as there are no benefit or gain achieved by this illegitimate practice of freedom. On the

*Only when leaders perceive and believe that their position is a divine gift, and as such only temporary and an accounting of which by Allah (s.w.t) himself will be forthcoming, will they have the motivation to lead as Allah (s.w.t) wants them to lead.*

contrary, such an abuse of the right to freedom of this type can only cause damage, corruption, and harm to the Muslim “Ummah”, nation. Allah (s.w.t) says, “Allah does not like that the evil should be uttered in public except by him who has been wronged.” (Qur’an, 4:148)

أَمْ يَلْعَنُ أَغْيَمَسُ هَلَلًا نَاكُوَ مَلُظٌ نَمَ إِلِي لَوَقْلًا نَمَ عَوْسَلَابَ رَهَجَلًا هَلَلًا بَحِيَّ إِلِ  
(١٤٨)

“Verily, those who like that “the crime of” illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” (Qur’an, 24:19)

يَفِ مِيلًا بَادَعُ مَهَلْ أُونَمَاءَ نِيذِلًا يَفِ قَشَحَفَلًا عِيَشَتِ نَا نُوْبَحِي نِيذِلًا نَا  
(١٩) نَوْمَلَعَتِ أَل مَتَنَاوُ مَلَعِي هَلَلًاوُ قَرَحَالًاوُ أَيْنَدَلًا

c. At the level of protecting the Islamic society as a whole and its religion, Islam does not condone the abuse of freedom of opinion and self-expression as this may cause harm to the Islamic society. Islam imposes prescribed penalties and discretionary punishment on the abuser of this freedom granted him by Islam. In this way, Islam protects the Muslim society from the harm that may befall the individual and society at large.

### THIRD: THE RIGHT TO PERSONAL LIBERTY

Islam has secured personal freedom of residence, travel, housing, work, etc., for all individuals. These cases of personal freedom are accompanied by some restrictions in specific situations. For example, the freedom of traveling from and to a certain country shall be prohibited in case of the spread of an infectious disease. Another example is the cases of illegal work such as the business of liquor production or drug smuggling. Otherwise, the right to personal freedom is a right guaranteed by Islam and the Islamic state. Applying the Shari’ah does not impose any restriction on the individual’s freedom, albeit those specific cases whereby the state takes the precautionary measures of restricting personal freedom

*"Allah does command you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: Verily how excellent is the teaching which He gives you." (Qur'an, 4:58)*

to impede an imminent harm to people or to ensure a certain service to the public such as imposing restriction on traffic and on the construction of buildings, and the like.

Islam has ensured the sanctity of homes and that a person cannot have the freedom of entering anyone's home without his/her permission. Allah (s.w.t) says: "O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them. That is better for you, in order that you may remember." (Qur'an, 24:27)

أَوْحَلَّسْتُ وَأَوْسِنَاتُ سَتِى تَحْمُكْتُ وَيُوبُ رِيغٍ أَتُوبُ بُولُ خَدَتِ أَلْ أُونِمَاءَ نِيذِلْ أَاهِيَايِ  
(٢٧) نَوْرُكُنْدَتِ كُكُلْ عِلْ كُكُلْ رِيخِ كُكُلْ أَدْ أَلْهَامَايِ لَع

## FOURTH: ECONOMIC FREEDOM AND THE RIGHT TO PROPERTY AND GAIN

Islam has granted man, Muslim or non-Muslim and every citizen of a state that applies the Islamic Shari'ah, the right to economic freedom by choosing his own way of making a living within the limits of Islamic Shari'ah. He has the right to engage in all sorts of business transaction such as buying, selling, renting, trading, establishing firms, and farming land, etc. The limits imposed on these business transactions are meant to prevent exploitation of different kinds such as "riba" (i.e. interest on money loans), monopoly, malpractice, and gambling. In brief, Islam establishes the right to economic freedom and the right to property but it has imposed certain restrictions on such liberties to secure the common interest of the community. Therefore, Islam's position on this issue is double-sided. On the one hand, Islam gives full recognition to this freedom, and on the other hand, Islam seeks to regulate its practices. Examples are:

**a. Restrictions on the origin of property** - A business should be established for a legitimate purpose. Islam does not allow nor does it protect illegal business. Islam goes even further. If the legitimate owner of stolen money is unknown, the money goes to the treasury.

"... If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers."  
(Qur'an, 5:45)

**b. Restrictions on the ways and means of accretion of wealth -**

Islam has specified the means of the accumulation of wealth in accordance with Islamic Shari'ah. Islam does not permit the growth of wealth through illegal means such as interest (riba) or the manufacture and sale of liquor, drugs, gambling, etc. Islam has also legislated the community's right to a certain amount of an individual's wealth or property through Zakat and other legal expenditures. To this end, Islam prohibits the owner of property from bequeathing more than one third of his property to those who are not his natural inheritors, so the other two thirds of his wealth will be preserved for his natural inheritors.

**c. Restrictions on the use of wealth --** Islam prohibits expenditure of wealth in excessive proportions. It also prohibits extreme frugality in expenditure of wealth. Allah (s.w.t) says, "And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (Qur'an, 25:67)

(٦٧) أَمْ أَوْقَ لِكُلِّ أَذَىٰ يَبْنَكَوْ أَوْ رَتَقِي مَلَوْ أَوْ فَرَسِي مَلْ أَوْ قَفْنَ أَذَىٰ نِيْذَلْ أَوْ

**d. Islam allows the expropriation of wealth as a necessity for the common interest,** accompanied by fair and just compensation for the owner of the property. This is the case where expropriation is required for expanding a main road, for instance.

### 3. SHURA OR POPULAR CONSULTATION

The Islamic principle of leadership is a consultative approach in which the ruler exercises governing powers in the light of the Qur'an and the Sunnah. When making important decision, especially those pertaining to public affairs, critical situations and crucial events facing the Muslim nation and the state, the ruler first informs himself of the views of a group of individuals who represent all sectors of the Muslim nation, and whose members are characterized by intelligence, practical wisdom, foresight, deep faith in Allah Almighty, and loyalty to the Muslim nation and the government.

The idea of shura possesses special significance from an Islamic point of view, since it emerged in the early days of Islam in close connection with Islamic doctrine. Shura was guided by belief in the one and only Allah (s.w.t.), Sustainer of the Worlds, which gave it a unique content, which is uncharacteristic of other nations.

A thorough study of the examples of true shura which were witnessed in the days of the Prophet (s.a.w.) and the era of the four rightly guided Caliphs leaves no doubt that there was an intimate connection between Islamic doctrine and shura. Rather than being merely a superficial connection, it was a vital one, since it helped to ensure that the Muslim nation would maintain its uniqueness, including freedom from the power of tyrants. Hence, shura represents a practical political path which prevents people from taking one another as “lords” beside Allah (s.w.t.). As such, it is the preventive treatment brought by Islam to prevent rulers from enslaving people and making themselves lords over them.

With the establishment of the principle of shura, Islam abolished what is known as autocratic rule, that is, the rule of a single tyrant. It also did away with theocratic rule, namely, the rule of a leader who claims to be divine and demagogic rule, that is, the rule of the masses with their passions. By means of shura, then, Islam prohibited all systems of government which conflict with the true public interests of people due to the danger and harm, which they pose.

The necessity of shura in Islam may be inferred from the teaching of the Holy Qur’an and the noble Sunnah.

Allah (s.w.t.) says: “It is part of the mercy of Allah that thou do deal gently with them. Were thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask (Allah’s) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah love those who put their trust in Him.” (Qur’an, 3:159)

كَلِمَاتٍ نِّمِ اَوْضَفْنَ اَلْ بَلَقْلًا ظِيْلَ غِ اُظْفَ تَنْكَ وَلَوْ مُهَلْ تَنْلِ هَلَلًا نِّمِ قَمَحَرَ اَمْبَفْ

نَا إِلَٰهَ لَّا يَلْعَلْ لَّكَوْتَفَ تَمَزَعَ أَذِإْفَ رَمَّالَ يَفْ مَهْرَوَاشَ وَمَهْلَ رَفَعْتَ سَأَوْ مَهْنَعُ فَعُفَّ عَافَ  
(١٥٩) نِيْلَ لَّكَوْتُمْلَا بُحْيَ هَلَلَا

It is narrated that the Prophet (s.a.w.) has said, “He who consults others will have no cause for regret, and he who asks Allah for proper guidance will not suffer failure.” (Muslim)

What is meant by shura here is “seeking out the opinion and advice of those with experience in order to arrive at that which is closest to the truth,” or “seeking out the opinion and advice of the Muslim nation or those who represent them, in matters concerning them.” The wisdom behind the adoption of shura in Islam may be seen in a number of facts, including the following:

1. At certain times and in many different circumstances, rulers are subject to emotional impulses which may have negative effects on the life of the Muslim nation. In such situations, shura is one of the most successful control by which rulers’ emotions may be kept restrained.
2. Shura is a kind of open dialogue, and this dialogue is one of the best means by which to create an informed and enlightened public and to reinforce the bonds of love and confidence between the governor and the governed. As such, it is one of the best ways for a ruler to do away with doubts, misgivings and delusions and to put a stop to rumors which tend to arise and spread under tyrannical regimes and in the darkness of demagoguery and oppression.
3. Shura lends emotional warmth and intellectual cohesion to the Muslim nation by giving each individual a sense of his personal and intellectual worth and helping him not to feel as though he is a neglected entity within the wider community but, rather, someone who has specific possibilities to offer. This generates in both individual and the larger community a sense of creativity and contentment, which leads in turn to the discovery of many unrecognized talents and potentials in the nation.

4. Based on the principle of Islam, each individual feels that he has a role to play in the life of the community and society, and shura provides opportunities to each individual to offer whatever he is capable of by way of efforts, ideas, opinions and skills for the good of society. It also gives each person the chance to express his opinion on public affairs.

Based on the clear wisdom to be seen in Islam's institution of shura, we can say that shura represents a political process which is necessary if the state is to succeed in managing the nation's affairs in a sound manner and if truth is to prevail in society. Shura is a political guarantee of the stability of the state, a means of protecting it from conditions which could weaken it, and a major factor contributing to society's well-being. In short, every ruler who wants his rule to continue, his state to enjoy stability, and his people to live in security, peace and prosperity must do all that he can to obtain precise and objective information concerning conditions in his country; and shura is the best way to achieve these ends.<sup>18</sup>

#### 4. MUSAWAT OR EQUALITY.

Equality is one component of the basic principles of leadership in Islam whose rules and regulations are governed by Islamic law in all spheres of life. Islam grants every individual member of society the absolute right to practice all human rights without discrimination on the bases of race, color, social class, etc. "It is He Who has created you from a single person (Adam), and (then) He has created from him his wife Hawwa (Eve), in order that he might enjoy the pleasure of living with her." (Qur'an, 7:189)

أَدَّيْلًا نُّكَسِيْلَ اَدَجَّوَزَ اَهْنِم لَعَجَّو قَدِحْ اَوْ سِفَن نِم مَّكْقَلَخ يَذْلًا وَه  
(فَارْعَال:189)

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqlwa. Verily, Allah is All-Knowing, All-Aware." (Qur'an, 49:13)

أَوْفَرَا عَتِلَ لِبَاقَوَ أَبُوْشْ مُنْزَلَعَجَوْ يَثْنَاوْ رَكَذْ نَمْ مُنْزَلَخْ اِنْ اِسْاِنْزَلَا اَمِيَايِ  
(١٣) رِيْبَخْ مِيْلَعْ هَلَلَا نَا مُنْزَلَعَجَا هَلَلَا دِنِعْ مُنْزَلَعَجَا نَا

In the last speech of the Prophet (s.a.w.), he called for equality saying: “O ye mankind! Verily your Lord is One. He created you from a single pair, your father is Adam, and you all belong to Adam. Adam is made of soil clay. The most honorable of you with Allah (s.a.w.) is that believer who has at-Taqla (God-fearing) (Muslim).

The premise that the whole of mankind has one origin, and that there is no difference between man and man, is the essence of equality in all rights. The right of possession as well as the right of the freedom of expression and the right for justice and litigation are granted for every human being without any discrimination on bases of color, race, gender, social class, etc.

The relationship between the citizens and the rulers of the state is based on the solid grounds of love, justice, compassion, equality, mutual respect and loyalty that are rooted in the collective conscience of the people of the state, and their successive generations. There is no difference between the ruler and the citizens -- all are equal in sharing the responsibilities of protecting the state, its security, unity, and prosperity. The ruler has his own rights and duties and the relationship between the ruler and the citizens is governed by the principles of Islamic faith provided by the Holy Qur'an and the Prophet's Sunnah. The rules and regulations of the basic system of government reflect the existence of equality among all citizens of the state; all the citizens are equal before the Islamic Shari'ah ; they all abide by its stipulations and provisions, be they rich or poor, young or old, with no discrimination whatsoever on bases of social rank, or professional status."

## 5. AL ADALA OR JUSTICE

The Prophet (s.a.w.) said: "Justice is the glory of Iman and power of the government. In it lies the prosperity of the people. It is the measure of all good things. Allah sets up scale for mankind and that is justice." In

substantive meaning, justice is best illustrated in the Qur'an: "Verily, Allah enjoins the doing of justice and doing of good (al-Ihsan) and giving (help) to kith and kin, and forbids all evil deeds (al-Fahsha) and oppression. He admonishes you, that you may take heed." (Qur'an, 16:90)

رَكَنْ مُلْأَوْءَ أَشْحَفَلَا نَعِیْ هَنْیَوِیْ بَرْقَلَا یِذِیْ آتِیْ أَوْ نَسَحِإِلْ أَوْ لَدَعَلْ أَبْ رُمَیْ دَلَلَا نِإِ  
(۹۰) نَوْرَكَذَتْ مُكَلَّعَلْ مُكْظَغِیْ یِ غَبَلْ أَوْ

But, in legal meaning Syed Anwer Ali of Pakistan defines justice as the process of determination of rights and remedies in accordance with the Qur'an and Sunnah of the Prophet (s.a.w.). How to achieve it, the Qur'an provides three broad practical steps for justice to prevail in the land. It says: Let there arise out of you an Ummah inviting to all what is good, enjoining what is right and forbidding what is wrong. And it is they who are successful." (Qur'an, 3:104).

رَكَنْ مُلْأَوْءَ نَوَهَنْیَوِیْ فَوْرَعَمَلْ أَبْ نَوْرُمَآیَوِ رِیْ خَلَا یِلَا نَوُعَدِیْ قُمْأَ مُكْنِمَ نَكْتَلَوِ  
(۱۰۴) نَوَحْلَقُمْأَ مَهْ كِبَلَوِ أَوْ

Hence, Muslim scholars consider justice in its general context to be one of the most obligatory values and necessary principles in Islamic leadership. Likewise, the principle of justice is to be adhered to for the elimination of all sorts of oppressions and inequalities lurking in the society. This virtue introduces balance in life and makes one thing agree with another and thus produces unity and harmony among people. Al-Jaza'rie concluded that it is this principle which is responsible for beauty and proportion in every form of thought and action and it keeps together in proper bounds.

A Muslim has to practice justice in his every affair and should make justice a personal trait. His sayings and actions are based upon justice with no degree of discrimination, oppression or tyranny. He abides by justice without giving in to any type of desires, thereby deserving Allah's love, acceptance, honor and help. Allah's Messenger (s.a.w.) has informed men of position of honor before their Lord, saying: "The equitable will be seated upon pulpits of light before Allah; those who do justice in their de-

cisions, with their families, and what is entrusted to them.” (Muslim). The best result of justice and equity is that it instills tranquility and moderation in the hearts of the people. Moderation affects every part of the Muslim’s life. It is the method of seeking the middle way between two extremes. Moderation in spending means not spending irresponsibly nor being stingy, but the position is between the two. Allah (s.w.t.) the Almighty says: “And those who, when they spend, are neither extravagant nor stingy, but hold a medium (way) between those “extremes.” (Qur’an, 25:67)

(٦٧) أَمْ أَوْقَ لِكُلِّ أَذَى نَّيَبٍ نَّأَكُوْا وُرْتُقَى مَلَوْا وُفِرْسِي مَلَّ أَوْقَفَنَّا أَذَى نَّيَذُلُّوْا

This is why Islam wants to establish justice in the entire social life of man, and not just in any one aspect of it:

**Production:** Islam forbids its followers to exploit other people or to use unjust methods in acquiring wealth, but it allows them the use of all good means to acquire wealth. It also admits the right of the individual to own property and work in freedom, but does not tolerate the misuse or abuse of these rights. In other words, it does not discourage people from earning wealth and getting rich through just and lawful means; what it does not like is the use of wrong and unjust means to earn wealth. The Qur’an makes it obligatory for every Muslim within the Islamic government to struggle hard according to his ability and power to earn his living. It tells him that the whole world is full of the means of sustenance and it is for him to find them out through his own efforts. The Prophet (s.a.w.) emphasized the importance of human endeavors by saying, “Seeking a lawful livelihood is the greatest duty of the Muslim after the duty of (daily) prayer.” While demanding hard and constant effort from men in seeking their livelihood, Islam enjoins them to adopt just and equitable means and to avoid unlawful and wrong ones.

Islam adopts the same attitude towards capital formation, it does not forbid savings. What it prohibits is hoarding or accumulation of wealth for anti-social activities. It advises people to keep their wealth in circulation either by consuming it, or by investing it, or by giving it over to others who have little or no means of livelihood. The levy of Zakat is a strong preven-

tive measure against those who merely want to hoard their wealth.

**Consumption:** The same principle of justice governs activities of people in the fields of consumption. It forbids both miserliness and extravagance and suggests a middle course between the two extremes: “And do not tie your hand to your neck nor stretch it without any restraint lest you should become blameworthy and left destitute.” (Qur’an 17:29)

أَرْوُسَ حِمِّ أُمُولِهِمْ دُعُغْتَفٍ طَسَبَلَا لَكَ أَمْطُسَبَتِ الْوَلَقُنْ عِيَالًا قُلُولُ غَمٍّ لَدَيْ لَغَجَتِ الْوَلَقُنْ (٢٩)

And again Allah (s.w.t) says: “And they who when they spend, are neither extravagant nor miserly, and there is ever a just mean between the two.” (Qur’an, 25:67)

أَمْ أَوْقَ كُلِّ أَدْنَى بَنَى نَكَوْ أَوْرَتْ قَيِّ مَلَوْ أَوْفَرِ سِيٍّ مَلْ أَوْقَفَنَّا أَذْنَى نِيْ ذَلَّ أَوْ (٦٧)

The Holy Prophet (s.a.w.) explained this in these words: “Moderation between income and expenditure is half the pleasure of the economic life.” In order to achieve its objective in this field, Islam forbids all methods of expenditure which cause moral or social injury. It suggests that the surplus wealth of people is better spent in the service of virtue, righteousness, public welfare, and others, instead of on luxuries.

**Distribution:** The main principle governing the field of distributions is justice and benevolence in order to achieve a two-fold objective. First, that wealth may not be concentrated in few hands but continue circulating in the community. Secondly, that the various people who have participated in the production of national wealth should be justly and fairly rewarded. It does not permit inequalities of wealth to grow beyond a certain point and tries to keep them within reasonable limits. And, in order to check the growth and concentration of wealth, it prohibits accumulation and hoarding of wealth and insists upon its expenditure on the welfare of the community. Wealth is the means which Allah has created on this earth that are meant to satisfy the real physical needs of mankind. If, therefore, by sheer good luck, one finds himself possessing more of these means

that his requirements justify, it implies that a surplus which was really the portion of others has reached him. Why should he therefore hold it for himself? He should transfer it to those who need it. Islam demands that this surplus should be given over to the community for meeting the needs of the poor, so that the national wealth may continue circulating among all classes of people. Moral education helps people be more conscious of this fact of life, while legal measures ensure the balanced flow of wealth in the community and checks its undue concentration at any particular point.

**Exchange:** Islam applies the same principle to all the forms of exchange. It allows those forms of exchange which are based on justice and fair play and prohibits others which are either unjust, or are likely to lead to quarrels and litigation, or resemble gambling, or contain an element of interest (riba) or deceit, or where the gain of one is based on the loss of another. These measures are recommended partly to purify all the forms of exchange from unhealthy and socially harmful elements and partly to introduce very strictly the principle of justice in the entire field of exchange.

**Illustration:** Political Killings The greed for power pushes many aspiring and incumbent public servant to commit violence and even heinous crimes against political opponents. It is common knowledge that elections give crazy politicians in many places in the Philippines a “license to kill”, so to speak, their political opponents. Maybe some of these politicians deserve a chance at the Sangguniang Bayan (since the incumbent has been nothing but a political pain in the... neck). But does that give them the sanction to do summary execution? Maybe these politicians have been for generations at the receiving end of a lop-sided family war, and now, a legitimate way of advancing the name of one’s clan in one hell of a merry-go-round ride in Philippine political arena. Why not? Well, aside from the fact that committing violence is a heinous crime and that it transgress all sense of morality, the Qur’anic admonition is: “...if anyone killed a person not in retaliation of murder ... (and to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved [someone’s] life, it would be as if he saved the life of all mankind.” (Qur’an, 5:32)<sup>\*</sup>

أَغْيِمَجَ سَأْنَلَا لَتَقَ أَمَّنْ أَلْفَ ضَرَّأَلَا يَفْ دَأْسَفَ وَأَ سَفَنَ رِيْغَبَ أَسَفَنَ لَتَقَ نَمَ  
(32: قَدَى أَمَلَا) - أَغْيِمَجَ سَأْنَلَا أَيْحَا أَمَّنْ أَلْفَ أَدَايَحَا نَمُو

At the heart of the issue is not just the barbaric act of ending a person's life for personal gain and advancement. Rather it is the issue of forgiveness. All murder plans are perfected in the same place it starts -- at the heart. Once a person keeps a record of an offense, legitimate or otherwise, one imprisons oneself in the venomous jail called hatred and bitterness. Left unattended, these feelings grow and produce a twin emotion of wanting to exact revenge which can later on lead to committing an actual crime. Islamic action in these situations requires offended parties to be reconciled with their political nemesis after election. In so doing, one "saves" another person's life, and in Islam, when you save someone, it is as if you saved the all of mankind.

### ILLUSTRATION: ABUSE OF POWER

In Islam, what should have been done is not to succumb to the temptation of self-aggrandizement at the expense of other's interest. To steal a person's land is to kill him and to kill the people dependent on him. Since it is the means by which he carries out his livelihood and feed his family. What is ideal is to help these owners settle any problem they may have on their land, legal or otherwise, and aid them in utilizing the land to make it productive. Its productivity is also the community's gain. In the issue of misuse of public funds, we have to go back to the heart of the matter – accountability. In Islam, there is an admonition and even a provision for the convening of a Shura or consultation. This is one of the means to ensure that our leaders are still on the right track. Submitting to a consultative body at any level in governance shows genuine desire for transparency. As such any misappropriation or misspending will be addressed to before it even happens. The Shura is also a good intervention mechanism for issues such as absenteeism. One will be encouraged to report to office regularly when one submits to the authority of the people who elected him.

## CHAPTER

## IV

## 4

## Style of Leadership as Practiced by the Prophet (S.A.W.) and His Companions: Consultative Leadership

**T**he style of Islamic leadership is, for the most part, consultative or the practice of consultation or Shura. This unique style of leadership is also characterized by the Islamic principles of servant leadership and leadership by example. Shura is the process and order in Islam by which the leader consults with his members and hears their opinions before deciding upon any issue.

The Qur'an orders the Prophet in this way: "It was by the mercy of Allah that thou was lenient with them (O Muhammad), for if thou had been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loves those who put their trust (in Him)." (Qur'an 3:159)

لَكَ يَٰٓأَيُّهَا النَّبِيُّ أَوْضَحْنَا لَكَ الْبَلَاءَ ظَهَرَ لَكَ أَظْفَرَ تَنَزَّلَ وَلَوْ مَهْلًا تَنَزَّلَ هَلَلًا نِّمَّ قَمَحَرَ أَمْبَفَ نِإِ هَلَلًا يَلَعُ لَكَ وَتَفَ تَمَزَعَ أَذِإِفَ رِمَالًا يَفِ مَهْرَ وَاشْوَ مَهْلًا رَفَعَ تَسْأُو مَهْنَعُ فَعُفَ أَفَ (١٥٩) نِيْلَ لَكَ وَتَمَلَّأَ بِحُيِّ هَلَلًا

"Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance." (Qur'an 42:38).

مُهْنَقَزَرِ أَمَمَوْ مَهْنَبِ يَرُوشَ مَهْرَمًا وَفُولَ صِلَا أَوْمَاقًا وَ مَهْرَبِلَ أَوْبَاجَتَسَا نِيْذِلًا وَ نَوْقِفَنِي (٣٨)

Adhering to the teaching of the above Qur'anic injunctions, the Holy



## 4

Prophet Muhammad (s.a.w..) himself practiced consultation with his companions in almost all important matters.

Abu Hurayra (r.a) said : “I have not seen anyone more willing to consult others than the Messenger of Allah’s consultation of his companions.”(Tirmidhi) The Messenger (s.a.w.) said to Abu Bakr and ‘Umar (r.a) : “If both of you agree with me on a consultation, I will not go against you.”(Sunnan Ahmad)

During the battle of Badr the Holy Prophet (s.a.w.) sought the consultation of his companions regarding the strategic placement of the army. Al-Mundhir Ibn ‘Amr asked the Prophet (s.a.w.), “O Messenger of Allah. Has Allah inspired you to choose this spot in which we have no say or is it an opinion, war and strategy? The Prophet (s.a.w.) replied: “It is a matter of opinion, war and strategy.” So he (al-Mundhir said): “O Messenger of Allah. This is not a good spot.” Then he pointed to another place. Taking on the advice of al-Mundhir Ibn ‘Amr and other companions, the Holy Prophet decided to alter his strategy and set up camp at a different location.

The Messenger (s.a.w.), on the Battle of Uhud, brought together the people of opinion, those amongst the Muslims and those outwardly exhibiting their profession of Islam and made them consult each other whether they should fortify Madina and force the Quraysh to stay outside, or go out and confront the enemy outside Madina. When the slanderers had given a forged statement against Aisha (r.a), the wife of the Prophet the Messenger of Allah (s.a.w.), consulted his companions and sought their opinion on what to do with those people who are abusing his wife.

Narrated ‘Aisha: Allah’s Apostle addressed the people, and after praising and glorifying Allah, he said, “What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her.” The sub-narrator, ‘Urwa, said: When ‘Aisha was told of the slander, she said, “O Allah’s Apostle! Will you allow me to go to my parents’ home?” He allowed her and sent a slave along with her. An Ansari man said, “Subhanaka! It is not right for us to speak about this. Sub-

hanaka! This is a great lie!" Then the Messenger (s.a.w.) called Usama b. Zaid and Ali b. Abi Talib and consulted the two whether to divorce 'Aisha or not. 'Aisha narrated:

"After the slanderers had given a forged statement against her, Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but 'Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet mentioned the innocence of Aisha (Bukhari).

The companions of the Messenger (s.a.w.) especially the Four rightly Guided Caliphs and the Pious Predecessors after them also strictly followed the principle of Shura. They gathered and consulted the respected community leaders on all their important undertakings where they can't find a detailed Qur'anic text or Sunnah as a guide to follow. The first caliph, Abubakar (r.a), consulted the people on the issue of fighting the apostate. He also consulted them on the compilation of the Qur'an. Similarly, the caliphate of Umar (r.a) is also characterized by Shura. In fact, Umar (r.a) organized his own Majlis-as-Shura where some of the Elder Sahaba and prominent Ulama were appointed as its members.

### SCOPE OF CONSULTATION (SHURA)

- Consultation (Shura) is applicable to both religious and secular matters as long as there is no detailed basis from the Qur'an or Sunnah pertaining to these matters.

## 4

- The result of the Shura shall not in anyhow contradict with Shari'ah, its basic principles and general objectives.

### MEMBERS OF SHURA

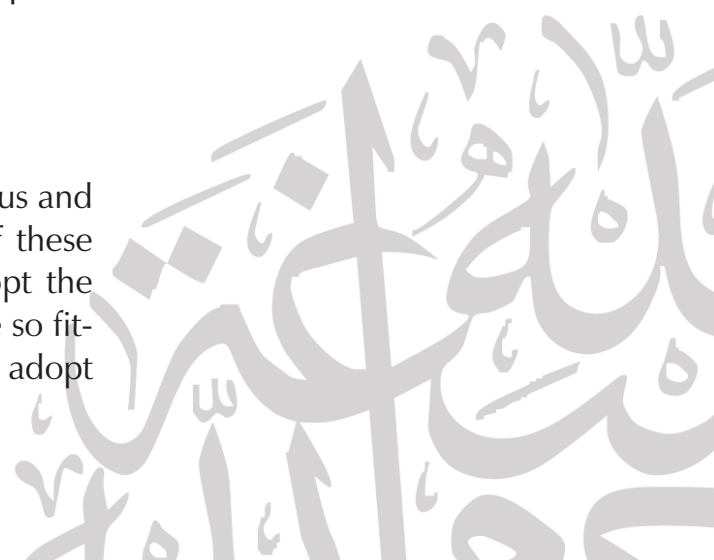
- As practiced by the Guided Caliphs, it is the Khalifa who has the authority to organize the members of his Shura.
  - The Khalifa shall consider the following qualifications in appointing members of his Shura:
    - Piety
    - Moral soundness
    - Knowledge of Shari'ah
    - Wisdom and sound judgment

### Ruling on Creation of Shura and Adoption of the Opinion Resulted From It

Dr. Wahbah Al-Zuhayli concluded that in our contemporary time it is obligatory on the part of the leader (khalifa) to organize Shura. The opinion resulted from the Shura is binding and therefore it is also obligatory on the part of the leader to adopt it. Unless by reasoning, the leader can satisfy and convince the members of the Shura on the validity and preference of his opinion over theirs, the leader has no discretion to choose his own opinion when it contradicts the opinion of the majority. This is because Islamic rule is distinguished by and founded on the principle of Shura.

### KEY MESSAGES

- The Holy Prophet (s.a.w.) is the most pious, the most righteous and the most God-fearing servant of Allah (s.w.t). If despite all of these beautiful attributes he is commanded by Allah (s.w.t) to adopt the principle of Shura with his companions, then it would be more so fitting and highly recommended for today's Muslim Leaders to adopt the same.



- The leadership of the Four Guided Caliphs is distinguished and characterized by the existence of Shura whose members were selected from the most prominent Islamic Scholars of their times. Their main role was to be consulted by the Caliphs and give advice to them on religious and secular matters. It is depressing to note that in our present time seldom can we see Muslim leaders who are surrounded by groups of prominent Ulama who could give them sound advice.

- The adoption of the principle of Shura is an indication of strong faith and adherence to the teaching of Allah and His Messenger (s.a.w.). It is only through faith and adherence to the teaching of Allah and His Messenger (s.a.w.) that one can attain success in this living world and in the hereafter.

Servant-Leadership Leaders are servants of their followers. They look out for their welfare and guide them toward what is good. A servant-leader makes efforts to be useful to his followers. He always bears in his mind that leadership is a trust from Allah, and he will be held liable and accountable for it.

“Everyone of you is a shepherd and he is responsible of his flock” (Muslim, Bukhari). Umar Ibn Al-Khattab said that if a sheep stumbles on a road in Iraq, he fears that he would be questioned about it by Allah. A servant-leader ensures that the needs of his followers are addressed immediately and efficiently while treating them with respect, honor, dignity and integrity.

‘Umar ibn Al-Khattab used to patrol Madina at night to ensure that his people live peacefully without any problem. One night he heard children crying. He went to that house and asked the mother what is the matter why her children keep on crying. The mother without recognizing Umar, told him that they are crying out of hunger. Umar immediately returned home and went to the bayt’ul mal (treasury). He ordered Aslam (his companion) to prepare a sack full of assorted flour, butter, dates, clothes, and some money. He then asked him to put the sack on his back and he carried it to that mother. When he arrived there, he did not bother the mother to cook and prepare the food, but he prepared the food himself

"O you who believe! Why do you say that which you do not do? Most

hateful it is with Allah that you say that which you do not do.” (Qur’an, 61:2-3)

نَا هَلَلًا دَنِعَ أَتَقَمَ رَبِّكَ (٢) نَوَلَّغْتَ آلَ أَمَ نَوَلُّوْقَتَ مَلِ أَوْنَمَاءَ نِيْذِلًا أُمِّيَّيْ  
(٣) نَوَلَّغْتَ آلَ أَمَ أَوَلُّوْقَتَ

Worthy to note is a Hadith on punishment for those who command people to do good deeds but refrain themselves from doing it. Usama Ibn Zaid (r.a) reported: the Messenger of Allah (s.a.w.) said:

“A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: ‘What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?’ He will reply: ‘I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself (Muslim, Bukhari)”.

The old adage, “Action speaks louder than words,” proves true as this story of the Prophet (s.a.w.) finds out himself in the truce of Hudaybiyya. When his companions refused to shave their head and slaughter a sheep, Ummi Salamah (one of his wives) told him to shave his head and slaughter a sheep first, so that his companions will do the same when they see that his head has already been shaved and he has slaughtered a sheep. So the Prophet did so and true enough, his companions shaved their heads and slaughtered their sheep.

In the Bangsamoro setting, we see example of Islamic leadership exemplified in the person of the late Ustadz Salamat Hashim, founder of the MILF and its first Chairman. Ustadz Salamat made the ultimate sacrifice by giving his life to the service in the cause of Allah (s.w.t.) and the liberation of the Bangsamoro people. He was offered refuge by a Muslim head of state where he would be given the best medical treatment abroad for his ailment, but Ustadz Salamat refused the offer. He reasoned out that the poorest of the poor among the Moros could not even afford the services of a quack doctor so there is no justification for him to avail of the best

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medical treatment in a foreign soil. He died while in the service of jihad and in the midst of his poverty-stricken suffering and oppressed people. No other Moro Muslim leader in contemporary times has sacrificed as much as Ustadz Salamat did. He was not only an alim but a mujahid and a shaheed.

### REQUISITES OF THE SHURA:

- 1. Transparency** – the leader should inform the people of the real condition/situation of the organization or community.
- 2. Freedom from fear of intimidation** – the members of shura should feel they can freely voice out their opinion without any fear of threat from the leader.
- 3. Speaking the truth** – the members of shura shall speak only the truth.
- 4. Mechanism of Shura** – There is a mechanism to ensure that the above requisites will be met.

### ILLUSTRATION: TO CONSULT OR NOT TO CONSULT THE NON-PRACTICE OF THE ISLAMIC TRADITION OF SHURA

Contemporary practice of Islamic leadership shows the absence of the practice of Shura or consulting knowledgeable people who are recognized by the Ummah (community). In some but rare situations, a Shura may be present but its members do not meet the qualifications recommended by the Ulama. Or, there might be the presence of local special bodies (LSBs) composed of the local school board, health school board, and others, but no consultation is being conducted by incumbent leader. Despite the provisions in the law, specifically of R.A. 7160, which decrees that these LSBs shall meet at least once a month, the local chief executive continues to do things on his own. Worse, he refuses to consult the legislative body on the appropriation and project implementation of the 20% development fund.

What should be done in an Islamic perspective is the immediate organization of the Shura with specified qualification requirements being set by the prominent ulama. Only leaders, who are willing to submit to their constituents represented by the Ulama, and more importantly, the members of the Shura, serve the noble purpose of servant-leadership and consultation. It is best that the qualifications, requisites and process of the Shura be observed, otherwise the purpose of organizing it will be defeated. LSBs shall meet regularly as prescribed under R.A. 7160. Suggestions, recommendations and action points resulting from these meetings/consultations shall be given high esteem and priority by the LCE.

He shall also consult the local legislative body to formulate an executive-legislative agenda. "It was by the mercy of Allah that thou was lenient with them (O Muhammad), for if thou had been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loves those who put their trust (in Him)." (Qur'an, 3:159)

كَلِمَاتٍ نَّهْنِ أَوْضَفَنَّا لَ بَلَقْلَا ظِيْلَ غَ أَظْفَ تَنُكْ وَلَوْ مَهْلَ تَنَلْ هَلَلَا نَمَّ قَمَحَرِ أَمِبَفِ  
نِإِ هَلَلَا يَلَعْ لَكُوتَفِ تَمَزَعِ أَدِإَفِ رَمَالَا يَفِ مَهْرَوَاشِوْ مَهْلَ رَفَعَتَسْأَوْ مَهْنَعُ فَعِأَفِ  
(١٥٩) نِيْلِكُوتُمْلَا بُحِيْ هَلَلَا

"Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance." (Qur'an, 42:38)

مَمْنَقَزَرِ أَمَمَوْ مَهْنِيْبِ يَرْوُشِ مَهْرَمَآوْ هَوْلَصَلَا أَوْمَاقَآوْ مَهْرَبَرِلِ أَوْبَآجَتَسْأَ نِيْذِلْأَوْ  
(٣٨) نَوْقِفَنِيْ

The Holy Prophet (s.a.w) is the most pious, the most righteous and the most God-fearing servant of Allah (s.w.t). If despite all of these beautiful attributes he is commanded by Allah to adopt the principle of Shura with his companions, then it would be more recommended for today's Muslim Leaders to adopt the same. Also, the leadership of the Four Guided Caliphs is distinguished and characterized by the existence of Shura whose

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members were selected from the most prominent Islamic Scholars of their times. Their main role was to be consulted by the Caliphs and give advice to them on religious and secular matters. It is depressing to note that in our present time seldom we can see Muslim Leader who is surrounded by group of prominent Ulama that could give them advice. The adoption of the principle of Shura is an indication of strong faith and adherence to the teaching of Allah (s.w.t) and His Messenger (s.a.w). It is only through faith and adherence to the teaching of Allah and His Messenger (s.a.w) that one can attain success in this present world and in the hereafter.

### **ILLUSTRATION: TO FOLLOW OR NOT TO FOLLOW TRAGEDY OF THE LOSS OF A ROLE MODEL**

The present breed of leaders, be they Muslim or not, many are sad to say examples of corruption, tyranny and oppression. Most of these leaders are not practicing servant-leadership. Instead, they are always out of town attending to their personal businesses rather than attending to their people's needs in their localities. Truth is these leaders do not possess nor exhibit good Islamic leadership traits.

Leaders in Islam must consider their position as a trust from Allah (s.w.t). At the heart of this very basic principle is a built-in attitude that will combat greed and selfishness. Only when leaders perceive and believe that their position is a divine gift, and as such only temporary and an accounting of which by Allah (s.w.t) himself will be forthcoming, will they have the motivation to lead as Allah (s.w.t) wants them to lead. Leaders must be trustworthy, kind and just to their followers. They must undergo Islamic values transformation training. Leaders must get religious consultants/advisers that could give them constant advice on religious matters. A leader in Islam must be a person of action, who practices piety, accountability and responsibility. Being a role model for his constituents is something the Holy Qur'an exhorts.

Remember Allah (s.w.t) said in the Holy Qur'an: There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all

Wants, Worthy of all Praise. (Qur'an, 60:6)

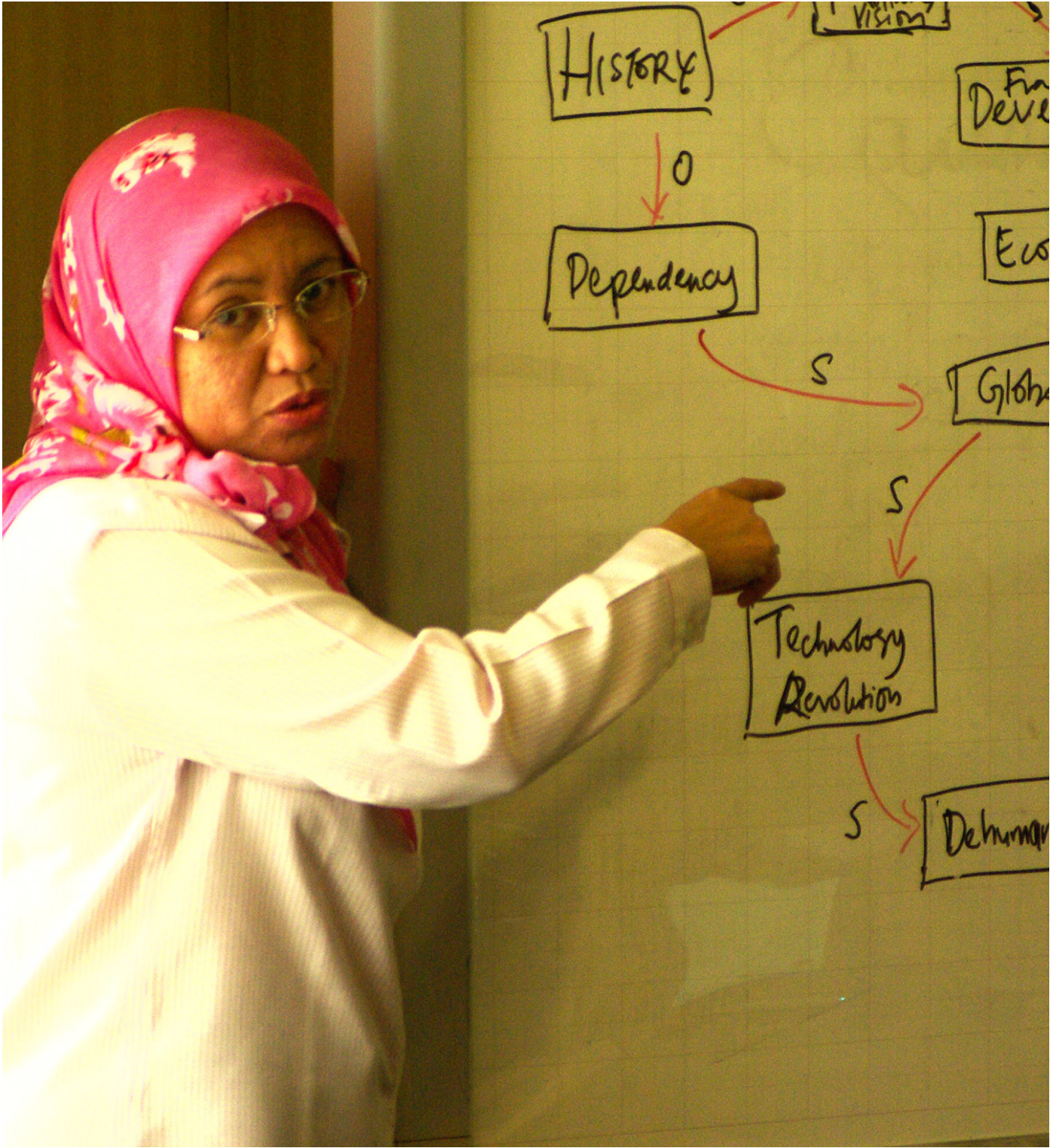
لَوَتَي نَمُو رَحَالًا مَّوِيلًا وَهَلَلًا أُوجِرِي نَاكَ نَمَلٌ قَنَسَحَ قُوسًا مَّهِيْفٌ مَّكَلٌ نَاكَ دَقَلٌ  
(٦) دِيْمَحَلًا يَنْغَلًا وَهَلَلًا نِإْف

Do ye enjoin right conduct on the people, and forget (To practice it) yourselves, and yet ye study the Scripture? Will ye not understand? (Qur'an, 2:44)

نَوَلِقَتْ آلِفًا بَتِكَلًا نَوَلَّتْ مَتْنًا وَكَسَفْنَا نَوَسْنَتْ وَرِبْلًا سَانًا نَوْرُمَاتًا  
(٤٤)

Remember also a hadith that talks about punishment for those who command people to perform good deeds but refrain themselves from doing it. "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself. (Muslim, Bukhari)"





## Functions and Duties of Muslim Leaders

**T**he exercise and observance of functions and duties in leadership is an Amanat or a fulfillment of trust, which should be carried out in the spirit of sincerity and in conformity with Shari'ah. Generally, the purpose of Islamic leadership is to promote public welfare. It is important that the leaders act as symbol of Muslim unity. They should act as role model and display strong integrity so that they have the moral ascendancy to rally the people towards attaining the goal of the Islamic Ummah. Primarily, leadership in Islam is an extension of Prophethood. The leaders should follow the Sunnah of Nabi Muhammad (s.a.w.) in all aspects of life. They should exercise the following functions and duties:

1. To fulfill the Amanat or trust be it to Allah, the people or the institution. Says the Qur'an:

"Allah does command you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: Verily how excellent is the teaching which He gives you." (Qur'an, 4:58)

أَوْفُوا بِعَهْدِكُمْ إِذَا عَاهَدْتُمْ وَلَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا عَهْدًا مَعَهُمْ لِيَكُونَ عُقُوبَتُهُمْ نَارَ كَرِيمٍ أَلَا نَدْعُ الْإِنسَانَ بِمَا وَعَدْتُمْ أَنِ اتَّقِ اللَّهَ عَسَىٰ أَنْ يَكُونَ دَعْوَانَا ۚ (٥٨) ... هَبْ مَعْزِرَتِي أَمْرًا نَدْعُ الْإِنسَانَ بِمَا وَعَدْتُمْ

"O ye who believe! Betray not the trust of Allah and the Messenger nor misappropriate knowingly things entrusted to you." (Qur'an, 8:27)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا عَهْدَكُمْ لِلَّهِ وَلِلرَّسُولِ أَتَأْتُونَ بِكُذُوبٍ أَمْ كُنْتُمْ كَذَّابِينَ أَمْ كُنْتُمْ عَاهِدِينَ بِيَوْمٍ أَتَاكُمْ يَوْمًا تَعْلَمُونَ أَمْ كُنْتُمْ كَذَّابِينَ (٢٧)

"O ye who believe! Fulfill (all) obligations." (Qur'an, 5:1)



(١) دُوقُ غُلَابٍ أَوْفَوًا أَوْنَمَاءَ نِيْذِلًا أَهْيَآيْ

2. To spearhead in the establishment of Salah or Islamic prayer. Salah has been emphasized in the Qur'an and in the tradition of all Prophets because man was commanded by Allah to worship Him alone. Salah is the basic tool to discipline human life. The Qur'an says: "Establish regular prayer (salah): for prayer restrains from shameful and unjust deeds." (Qur'an, 29:45)

ءَآشَحَفْلًا نِعَٰى هَنَتَ قَوْلَصْلًا نِإِ قَوْلَصْلًا مَقَاوِ بَسَتْكِلًا نِمَ كَيْلًا يَحْوَا أَمَ لَتَا  
(٤٥)

Based on the practice of the Khulafa-i-Rashidin, the khalifa acted as imam of the congregational prayer and used to deliver khutba during the Friday prayer. This shows, therefore, under Islamic leadership the leader should have the quality to act as imam in the congregational prayer.

*Allah (s.w.t) says: "And You stand in exalted character."*

3. To ensure the institutionalization of the collection and distribution of Zakat or alms from the Muslims. The realization of Salah and Zakat has been mentioned together several times in the Qur'an. Says the Qur'an:

"(They are) those who if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: With Allah rests the end (and decision) of (all) affairs." (Qur'an, 22:41)

فَوْرَعَمَلَابٍ أَوْرَمَاوُ قَوَكَزَلَا أَوْتَاءَوُ قَوْلَصْلًا أَوْمَاقَا ضَرَّالَا يَفُ مُمْنَكَم نِإِ نِيْذِل  
(٤١) رَوْمَالَا قَبَقَعِ هَلِلَوِرَكْنَمَلَا نِعَ أَوْهَنُو

The payment of Zakat is connected to Tawhid where all Muslims acknowledge Allah (s.w.t) as the sole object of reverence and love. Since wealth is also an object of love, Islam requires the Muslims to pay Zakat as a token of their true reverence before the Almighty Allah (s.w.t.). In other words, the payment of Zakat is to sacrifice one's wealth for the sake of love of Allah (s.w.t.). The Qur'an describes Zakat as an act of purifying one's wealth from selfishness and the right of the poor. Wealth is a source

of envy. The payment of Zakat can remove envy and ill-wishes from those who have the right to it. It rather promotes brotherhood and harmony among the Muslims. Hatred and jealousy will disappear between the rich and the poor. Zakat is the built-in measure of the Qur'an to address poverty and basic needs of the disadvantaged sector of the society. Zakat is the right of the poor. Islamic leadership should facilitate its collection and distribution to the poor and the needy and other beneficiaries as provided for in the Qur'an.

4. To invite the people to observing of Ma'aruf or doing good deeds. Ma'aruf covers all good actions from spiritual to material development.

5. To enjoin the people to uphold what is right. The leaders should promote the observance of public morality. Prophet Muhammad (s.a.w) said: "I have been sent in order to perfect morality" (Al-Muta). On the part of the people they should not isolate themselves from building justice in the society. They should be active in helping to correct any injustices be it advice, or working directly to help to eradicate the root of all injustices. The Prophet (s.a.w) said:

"Whosoever of you sees evil action let him change it with his hands; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart and that is the weakest of faith." (Muslim, Bukhari)

6. To forbid what is wrong. Islam wanted total peace and security in the society. It is a basic duty of the leaders to ensure that all sources of evil acts are suppressed. Umar Ibn Khattab (r.a.), the second khalifa of the Islamic State, used to patrol at night to see to it that people do not engage in any form of evil act.

7. To implement the Shari'ah. Shari'ah is the Divine Law and must be held supreme in the land. The leader should see to it that the entire Muslim community work together to implement the Shari'ah. According to Abul 'Ala Maududi, anyone who fails to implement the Shari'ah, shall be guilty of three crimes before Allahu Ta'ala, such as the crime of kufr or unbelief,

*Islam attaches great importance to knowledge and consider it the basis of human development and key to the growth of culture and civilization.*

fasiqun or wrongdoers and zalimun or transgressor. Says the Qur'an:

"... If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers." (Qur'an, 5:45)

(٤٥) نَوْمِلْظَلًا مُّهِ لَيْسَلُوَافُ هَلَّلَا لَزَنَّا أَمَب مُكَحَيِّ مَل نَمَو

"... If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) than those who rebel." (Qur'an, 5:47)

(٤٧) نَوْقِسَفَلًا مُّهِ لَيْسَلُوَافُ هَلَّلَا لَزَنَّا أَمَب مُكَحَيِّ مَل نَمَو

8. To conduct shura (consultation) with the people. The Muslim leaders should avoid dictatorship in policy formulation and implementation. He should see to it that the right of the people in the community to be consulted on public matters, is guaranteed. The Qur'an says:

"...And consult them in affairs. Then, when thou has taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)." (Qur'an, 3:159)

نِيلِلْتَوْتُمَلَا بُحَيِّ هَلَّلَا نَا هَلَّلَا يَلَع لَلْتَوْتَف تَمَزَع اَذِإِف رَمَّالَا يِف مَمْرَوَاشَو...  
(١٥٩)

"Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual consultation, who spend out of what We bestow on them for sustenance." (Qur'an, 42:38)

مَمْنَقَزَر أَمَمَو مَمْنَيَب اِيَرُوش مَمْرَمَّو اَوَلَصَلَا اَوْمَاقَاو مَمْبَرِل اَوْبَاجَتَسَا نِيَذَلَاو  
(٣٨) نَوْقِفَنِي

9. To preserve and protect the Din from distortion, hearsay and impurities. Says the Qur'an:

"And now we have set you (Ya Muhammad) on a clear road (Shari'ah) of our commandment, so follow it, and follow not the whims of those

*Abu Hurayrah relates that the Prophet (s.a.w.) said, "For him who embarks on the path of seeking knowledge, Allah will ease for him the way to Paradise."*

who know not.” (Qur’an, 45:18)

نُومِلْعِي آلَ نِيذِلْ أَوْهَاءَ عِبَّتْ أَلَوَ أَعِبَّتْ أَلَوَ رَمَّالْ نِمَّ دَعِي رَشْ لَعَلَّ عَجَّ مَثْ  
(١٨)

10. To defend Islam and the Muslim Ummah from any attack or invasion of the enemy both internal and external. Says the Qur’an: “Against them make ready your strength to the utmost of your power including steeds of war, to strike terror into (the hearts) of the enemies...” (Qur’an, 8:60)

مُكُودَعَوِّ هَلَّ أَوْدَعِ مِبَّ نَوْبِ مَرَّتْ لِي خَلَّ طَابِرْ نِمَّ وَفُوقْ نِمَّ مَتَّ عَطَّتْ سَأَ أَمَّ هَلَّ أَوْدَعِ أَوَّ  
(٦٠)

The Muslim leaders must see to it that all frontiers are secured and depended strongly.

11. To establish and maintain the security of the community. The leaders must act as the restraining force to keep away the people from fighting each other. Security forces should be in place and highly organized. All members should have strong morality and knowledgeable in the enforcement of the Laws.

12. To promote public welfare. The leaders should see to it that the right of Allah is implemented, prevent men from fighting each other, protect the rights of women and children, keep the road safe and to enable them to live in peace. Imam Ali (r.a.), the fourth khalifa said: “What I am afraid in the Day of Judgment is to answer my accountability because even a slight break of the feet of the horse in Iraq will be asked of me should I fail to repair the bridge there.”

Early khulafa constructed madrasa, masjid, lodges for the travelers, water system, and ensured the rights of the people were protected. They closely guarded the observance of public morality particularly the regulation of market from Riba (unlawful interest on loans) and manipulation by the corrupt traders.

*A leader who always  
thinks of the day when  
he will face Allah  
(s.w.t) and give account  
of what he has done to  
his people and command  
responsibility is afraid to  
go wrong.*

## 5

## AN EXERCISE ON LEADERSHIP FUNCTIONS AND DUTIES

### ILLUSTRATION: (NON)-DELIVERY OF AMANAT

Hayanat or non-fulfillment of trust is the main issue in the exercise of functions and duties among the local chief executives. There are two factors for this problem: Local leaders are not conversant with the administrative process and they lack of political will. Under the local government code, the chief executives shall exercise general supervision and control over all programs, projects and activities of their respective local units, enforce all laws and ordinances, initiate and maximize the generation of resources, and ensure the delivery of basic services.

These huge functions indeed require political will and management expertise, which most traditional politicians are not equipped with. In order to improve the condition of governance, the Local Government Support Program (LGSP) for ARMM launched in 2004 a capability building program for the LGUs to promote good governance. The thrust of the program was to help all local government units to formulate their respective comprehensive development programs and executive-legislative agenda or CDP-ELA. The CDP-ELA is the development road map for local governance. The CDP-ELA spells out the municipal vision, mission, development objectives and strategies and the timetable of development implementation. It deals with the five development areas such as administrative, social, economics, political and environmental programs.

The case of Sulu Province: Representatives from the LGUs and the CSOs were given training to become effective coaches in the CDP-ELA formulation. For the first time, the CSOs were invited in the CDP-ELA formulation. Other features of the CDP-ELA formulation were the integration of the CSOs development agenda in the CDP and the measure to encourage the participation of the CSOs in the local special bodies. By mainstreaming the CSOs to the local governance, the political will of the LGUs officials might improve.

The conduct of the CDP-ELA activities provided an opportunity for the CSOs to become exposed to the development process. With this, the CSO leaders were able to know the wide gap between theory and prac-

*the paramount need for a leader is to inculcate in him a sense of deep humility if he is to succeed.*

tice in local governance. For instance, the implementation of the 20% development program is far from what is mandated. In response, the CSO leaders for the first time voiced out their observation during the dialogue with the governor in August 2007. They appealed to the governor for reform of governance such as the activation of local special bodies so that the CSOs can participate effectively in the decision-making process. However, the governor did not buy the CSOs' proposal. The governor insisted that the Area Coordination Center (ACC) is a mechanism for participatory governance. He said: "All stakeholders are welcome to join the ACC." At present, only few municipalities have now their own CDP-ELA action plan.

But, the questions are: Are the local chief executives conversant with the contents of the CDP-ELA? Do they follow and implement the CDP-ELA in letter and spirit? Have the CSOs been allowed to join the local special bodies? Unfortunately, the local government units have not yet organized the local special bodies, particularly the Provincial Development Council (PDC), Health Board and School Board. The PDC is composed of 37 members and 25% of the members should come from the CSOs. Chaired by the provincial governor, the composition of the PDC includes all mayors in the province, the congressmen or their representatives, assemblymen or their representatives, the CSOs, the head of the Finance Committee of the Provincial Board, and the provincial treasurer.

The PDC is the symbol of partnership as envisioned by the Local Code. It has two strategic functions: the formulation of the annual Socio-Economic Development Plan and the Annual Public Investment Plan and the monitoring of the program implementation. The PDC is a mechanism for participation of the major stakeholders in the province. Under the Council, the members are supposed to meet regularly in order to appraise the general situation of the province. This basic function is unfortunately not observed by the local authorities.

Indeed, the negligence of the functions and duties among the Muslim local officials has made the local governance somewhat irrelevant. The result is absolute poverty, poor infrastructure development, wide spread

*Truthfulness is the foundation of the building of Islamic leadership, the central pillar of the edifice of certainty and the next level in ranking after the level of prophethood (Ibn Qaim al-Jawzi)*

despotism, armed conflict among clans and wide gap between the people and the leaders. The people perceived the local government system in the ARMM as a milking cow and a tool for oppression in the hands of the local elite. The CDP-ELA remains only a paper; its goal has not been realized. Yet, the local leaders continue to project strong leadership but not for the implementation of the CDP-ELA programs. Even the DILG, which is supposed to supervise the operation of the LGUs, is silent on this management issue. Leaders succeeded each other, but none of them managed to improve their leadership. What can be done to improve the exercise of functions and duties? The necessary step is that all local officials should undergo series of orientation on Islamic leadership. They must apply the leadership principles and values of Islam. For instance, the Qur'an commands the Muslim leaders: "...Run the affairs through consultation..." (Qur'an, 42:38)

...مَنْ يَبْ يَرْوُشَ مُمْرَمًاو... (٣٨)

However, the effective conduct of consultation requires mechanism. This is the purpose of establishing the local special bodies as formal venue for the consultation process.

### OPERATING AMANAT IN CONTEMPORARY TIMES

Every local executive should create its respective advisory council composed of the ulama, academicians and CSO leaders who have the confidence of the local people. In the days of the Khulafa-i-Rashidin, the khalifa was always surrounded by the people, called al-Ahl wa al-aqad (those who can tie and untie). These were the people who are knowledgeable and committed to public welfare. The khalifa consulted them regularly and listened to their opinions and advices. Seeking the wisdom of the ulama and the intellectuals are ordained by the Qur'an. "If you know not, ask those who possess the knowledge." (Qur'an, 16:43)

أَلَمْ تَتَنُكْ نِي رَكَدِلًا لَهَا أُولُوسَفَ مَيَلِي يَحُونُ أَلْأَجْرُ أَلِ كَلْبَقْ نِمَ أَنْلَسِرَا أَمَو  
(٤٣) نَوْمَلَعَت

“But teach (thy Message) for teaching benefits the believers.”  
(Qur'an, 51:55).

(٥٥) نَبِّئِ الْمُؤْمِنَ لَأُغْفِرَ لَكُمْ ذُنُوبَكُمْ إِنِّي الْغَفُورُ الْكَرِيمُ

Second is to organize completely the six local special bodies as it is an Amanat to ensure broader participation of the major stakeholders. The chief executive should consult the Provincial Planning Development Office (PPDO) on how the development council is organized and run. Under the Code, the PPDO or the CSOs may act as the secretariat in facilitating the management of the Council. The chief executive should also work closely with the DILG and the Provincial Board. It is the responsibility of the DILG to facilitate the accreditation of all CSOs operating in the area so that they can be eligible in joining the different local special bodies. The fourth step is that the local executives should take part in the review of the CDP-ELA. The fifth step is to implement the CDP-ELA in the spirit of Amanat. This is the noblest way to gain back the trust and support of the people to the local governance. The sixth step is to strengthen the check and balance of power in local governance. The Provincial Board should assert its role in checking the performance of the local executive. The Board should see to it that priority programs and projects are funded and implemented, and all public concerns become public agenda.



5



## Qualifications of Leaders

**T**ime and again, we say that In Islam, leadership is a trust. Often it takes the form of an explicit contract or pledge between the leader and the follower. In time of choosing a leader, the Muslims are faced whom to elect. Thus, it is vital for all Muslims who steadfastly follow the tenets of Islam to opt for with a Muslim leader endowed with qualities desired by Allah (s.w.t). To understand the qualifications of leaders, these are imbibed in the traits and character of Prophet Muhammad (s.a.w.) and the four caliphs, Abubakar, Umar, Usman and Ali (r.a.).

Allah (s.w.t) says: “And You stand in exalted character.” (Qur’an, 68:4)

(٤) مَيِّظَعِ قُلُوبِ لَعَلَّ لَكُنْ إِيَّوْ

The Prophet (s.a.w) led by exhibiting exemplary good traits. In many ways, he helped build the mosques and was at the forefront of his cavalry to defend them from the attacking infidels. He suffered in many instances but because he was always steadfast, he became instrument of the La Ilaha Illallah (There is no god worthy to be worshipped but Allah) and is heard all over the Earth. He also showed several gestures of being a man of peace when he signed the truce of Hdaybiyah despite unwanted remarks from the disbelievers. The incidents allowed him to plan and execute getting back Mecca without any bloodshed. His is the lesson for the Muslims in the Philippines to emulate.

Even a non-Muslim social scientist like Michael H. Hart (1978) wrote in his book *The 100: A Ranking of the Most Influential Persons in History* stated that, “My choice of Muhammad (The Prophet of Islam) to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”



Similarly, during the eighteenth century, distinguished historian Edward Gibbon gave a balanced treatment of Prophet Muhammad's (s.a.w) character. Gibbon (2008) recognized that Muhammad was "endowed with a pious and contemplative disposition" and that he despised the pomp of royalty. For our purposes, we want to outline some of the basic or minimum qualifications of an Islamic leader, and some of their desired behavioral traits. The former being requisites, while the latter being ideal and "destinations" so to speak to be arrived at.

### MINIMUM REQUIREMENTS

1. Knowledge of Islamic Law (Holy Qur'an, Shari'ah and Sunnah of Prophet Muhammad (S.A.W.)
2. Physically and Mentally Capable
3. Leadership Capability (Experience and Track Record)
4. Just and a Person of Integrity

### B. DESIRED BEHAVIORAL TRAITS

1. Taqwa or God-fearing
2. Courageous
3. Respectful of People's Opinion
4. Patient (Sabr)
5. Physically and Emotionally Strong
6. Effective Communicator
7. Generous
8. Respectable
9. Sincere
10. Trustworthy (al-Amin)

With that being said, please note that the following discussion will be on said qualities and traits as the chapter author feels they naturally fit together, albeit, pairings of above-mentioned qualities.

**Knowledge.** Knowledge is a necessary requisite of leadership in any culture, religion or race. For Islam, a thorough knowledge of the Shari'ah

*The first martyr of Islam was a woman, Sumayyah (r.a), the mother of Ammar bin Yasir (r.a), one of the closest Sahaba or Companions of the Holy Prophet (s.a.w). Another woman, Maseela (r.a), with few Sahaba, defended the Prophet (s.a.w.) in the Battle of Uhud when many of the Muslims fled the battlefield and the Quraishi army surrounded the Holy Prophet (s.a.w.) with the intent to kill him*

(revealed knowledge) is a must but not to the exclusion of all other knowledge (acquired knowledge) as Islam recognizes the need for continuous upgrading of one's intellectual capabilities if one is to succeed in leadership and governance.

Islam attaches great importance to knowledge and consider it the basis of human development and key to the growth of culture and civilization. Thus, a leader who entrusted with the responsibility of establishing a prosperous and stable society should be the most knowledge and practice in Islam are fundamental requirements without which all other things remain meaningless. Diversified knowledge is equally necessary because the functions of the leader require analytical ability to comprehend the interrelated variables which he cannot avoid dealing with.

Lack of understanding makes for the basis of conflict between and among individuals, institutions, and nations, with consequential losses in efficiency and often material human suffering. It is in the interest of the individuals and the leaders in every nation and institution to develop a capacity to understand the needs of others and to cooperate in assisting in their fulfillment. The Muslim leader is expected to know, understand and implement the Shari'ah in accordance with the tenets and other principles that he needs to apply as a transformational and forward-looking leader. If a leader is ignorant, he could not decide on the merits of what is advised to him by his advisors.

Thus, Allah (s.w.t) says: "Their Prophet said to them: Allah hath appointed Talut as king over you." They said: "How can he exercise over us where we are better fitted than he to exercise authority, and he is not been gifted, with wealth of abundance?" He said: "Allah hath chosen him above you, and hath gifted him abundantly with wealth, knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things." (Qur'an, 2: 247)

كُلُّمَلَأَ هَلْ نُؤَكِّيْ يٰۤاٰوَلٰٓٔاۤقَ اَلْكَلِمَ تَوَلٰٓٔا طَ جُكَل تَخَبَّ دَقَّ هَلَّلَا نَّ اِ مَّهْيَبَن مَّهَل لَاقَو  
مَفْطَصْرًا هَلَّلَا نَّ اِلَاقَ لَامَلَا نَّمَّ قَعَسَ تَوِي مَلَو هَنَم كَلِمَلَاب قَحَا نَحَنُو اَنِيْلَع  
هَلَّلَاوْ اَشَي نَم ۚ هَكْلَم يَتَوِي هَلَّلَاوْ مَسَجَلَاوْ مِلْعَلَا يَف قَطْسَب ۚ هَدَاوْ مَكْيَلَع

*28. Men and women  
have the same religious  
and moral duties and  
responsibilities. Each  
human being shall face the  
consequences of his or her  
deeds. And their Lord  
has accepted of them and  
answered them: "Never  
will I suffer to be lost  
the work of any of you,  
be he/she male or female:  
you are members one of  
another..."  
(Qur'an, 3: 195)*

(٢٤٧) مُيْلَعُ عُسَاوُ

In the tradition of the Prophet (s.a.w.), Ibn Abbas (r.a) related that the Prophet (s.a.w) said: “The rank of the learned is seven hundred times more than the believers, and the difference between the two ranks is the distance of the path of five hundred years” (Bukhari). Such excellence in learning is exhorted in the Holy Qur’an: “...God will raise up, to suitable ranks and degrees those who believe and those who have knowledge. And God is well-acquainted with all you do.” (Qur’an 58: 11)

أَوْتَوْا نِيْذِلًا وَمُكْنِمِ أُونَمَاءَ نِيْذِلًا هَلَلًا غَفَرِي أُوْشِنَافِ أُوْشِنَا لِيَقِ اَذَاوُ...  
(١١) رِيْبَخَ نُوْلَمَغَتِ أَمَبِ هَلَلًا وَتَسَجَرَدَ مَلْعَلًا

Communicative ability is an important aspect of knowledge and intelligence required of a leader. Prophet Mohammad (s. a. w.) was a renowned and celebrated communicators of all times. Abu Bakr, Umar and Ali (r.a) were all applauded orators that they could deliver speeches before any audience. The leader can efficiently attain his goal if he is understood by his subordinates. His decision-making mostly depends in the quantity and quality of information available to him. His orders and instructions are meaningless if they are not complied with as expected. But the compliance of orders and instructions depends on the ability of the leaders to observe all the technical aspects of communication and the cultivation of all social and psychological elements of acceptance by the receiver. He must know how to weigh the appropriateness of written and verbal communication on specific situation. He must have a good command of the language. He must also be consistent and adequate in all his information.

Allah (s.w.t) also describes the learned men as: “The learned among the servants fear God most.” (Qur’an, 35:28) “ .. those who have no knowledge are not equal to those who have (Qur’an, 39:9)

(٢٨) رُوْفَعُ زِيْزَعِ هَلَلًا نِيْ أُوْمَلْعَلًا هِدَابِعِ نِمِ هَلَلًا يَشَخِي اَمْنًا...

(٩) ...نُوْمَلْعِي اَل نِيْذِلًا وَنُوْمَلْعِي نِيْذِلًا يَوْتَسِي لَهُ لُق...

“...that those who do not observe and understand are worse than cattle  
“(Qur'an, 7:179)

(١٧٩) نَوَلِّدْ غُلَامَهُ كَيْدَلُوا لَصَأْمَهُ لَبَّ مَعْنَاكَ كَيْدَلُوا...

the meanings of revelation become manifest to those who have knowledge and who have understanding (Qur'an, 6:97-98)

أَن لِّصَفٍ دَقٍّ رَّحْبِلًا وَرَبْلًا تَمْلُظُ فِي أَهْبٍ أَوْدَتَه تَلْ حَوْجُنًا مُكْمَلٌ لَعَجَ يَذَلُّ وَهُوَ  
عَدَوْتَسْمُو رَقْتَسْمَفٍ قَدَحًا وَسِفْنٍ نِمٍ مُكْأَشْنًا يَذَلُّ وَهُوَ (٩٧) نَوْمِلْ عِي حَوْقِلْ تَيَّالًا  
(٩٨) نَوْمَقْفِي حَوْقِلْ تَيَّالًا أَن لِّصَفٍ دَقٍّ

that whosoever has been given knowledge indeed has been given an abundant good (Qur'an, 2:269 )

(۲۶۹) ...أَرِيْكَ أَرِيْخَی تَوَأْ دَقَفَ مَكْحَلًا تَوُیْ نَمَو...

... that the basic qualifications for leadership are, among other things, knowledge and physical strength (Qur'an, 2:247)

(٢٤٧) ... حَسَّ جَلَّ أَوْ حَلَّ عَلَّاءِ يَفْكُطْسَبْ ۖ هَذَا زَوْمٌ كَيْلَعٌ مُفْطَصٌّ أَلَلَّ نَّالَاقَ ...

and that of all things it is by virtue of knowledge that man is superior to angels and has been made vicegerent of Allah on earth (Qur'an, 2:30)

(٣٠) ...فَيُلْخِضِرُهُ أَجْنَاثٌ مُنْجِيَةٌ يُخْرِجُهُ مِنَ الْقُبُورِ وَيُفْضِلُ لَكُلِّ شَيْءٍ حَقَّهُ ثُمَّ يُرْسِلُ بِالْعُبُورِ تَجْزِيَةً تَجْزِيهِ يَوْمَ تَوَفَّاكَ

“It is only those who have knowledge among His servants that fear Allah.”  
(Qur’an, 35:28)

(٢٨) رُوفَغُ زِيْزَعٍ هَلَّالٌ نَّاءٌ أَوْحَلُّعَلْ هَدَابِعٌ نَمَّ هَلَّالٌ يَشْخِي أَمَّنْ! ...

The verses above infer that the rank of the learned comes after the angels and that among the learned the best are those who believe and follow the commandments of Allah (s.w.t). Islam stresses that knowledge is better than wealth since one safeguards wealth but knowledge safeguards

The fundamental principles that have to be observed in the selection of a leader as can be drawn from this historical experience are shura and people's consent. Public participation in reaching important political decision is a basic principle of any Muslim society.

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you from wrong doings. Knowledge dispenses justice while wealth seeks justice. Wealth decreases with use but knowledge increases with use. History depicts that kings rule over the people in the kingdom but frequently, it is the learned who rule over the king. Knowledge is compulsory for all believers as the Prophet (s.a.w.) enjoined us to seek knowledge in everything saying that the believers must seek knowledge from the cradle to the grave. Allah (s.w.t) says to those who believe and have acquired knowledge: “Allah will raise up, to (suitable) ranks and (degrees), those of you who believe and who have been granted knowledge. And Allah is well-acquainted with all you do.” (Qur’an, 58:11)

أَوْتُوا نِيذِلْ أَوْ مَلْنِمِ أُونَمَاءَ نِيذِلْ هَلَلَا غَفَرِي أَوْشِنَافْ أَوْشِنَا لِيَقِ أَذَاو...  
(١١) رِيْبَخْ نُولَمَغْتَ أَمْبْ هَلَلَاوْ تَجَرْدَ مَلْغَلَا

This verse shows the importance of knowledge and the virtues that Allah (s.w.t) has given to it. It also shows that knowledge comes before deeds, since (s.w.t) Allah instructed His Prophet (s.a.w.) to know that He is One and the only One worthy of worship.

“If Muslims truly realize the importance Islam places on knowledge and its virtues, they will definitely be keen to learn and teach others. They must start with themselves and their families; then their neighbors and the community at large. This is because knowledge is the basis of all good; it generates actions that are based on the commandments of Allah and the instructions of the Prophet. Hence, every Muslim must instill in his mind a desire to seek knowledge” (Bukhari).

When a creation of Allah (s.w.t) acquires knowledge, he appreciates Allah’s (s.w.t) creation more, and becomes more acquainted with Allah’s (s.w.t) attributes and qualities. Consequently, he wholeheartedly accepts that his Creator is the only one worthy of worship, and then submits to Him humbly. This, in return, implants in his heart a fear, which is akin to a full appreciation and love of His Lord. Allah (s.w.t.) has witnessed in favor of His learned servants these qualities, full appreciation of His Oneness and fear of Him.

Abu Hurayrah relates that the Prophet (s.a.w.) said, “For him who embarks on the path of seeking knowledge, Allah will ease for him the way to Paradise.” (Bukhari)

The leader gains competence when he is learned and in return, people are more likely to follow his directives when they know that he knows what he is doing.

**Physically and Mentally Capable.** The leader must be physically, emotionally and spiritually fit to function in a complex environment with multi-sector problems. He cannot rule if he has to frequent the hospitals and further if he is psychologically sick. The material possession is not a gauge to select a leader but rather the wisdom, knowledge and physical fitness of the leader.

Thus, Allah (s.w.t.) says: “Their Prophet said to them: Allah hath appointed Talut as king over you.” They said: “How can he exercise over us where we are better fitted than he to exercise authority, and he is not been gifted, with wealth of abundance?” He said: “Allah hath chosen him above you, and hath gifted him abundantly with wealth of knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things.” (Qur’an, 2:247)

لَقَدْ مَنَّ اللَّهُ عَلَىٰ نُوحٍ إِذْ أَوْفَاكَ الْأَكْلِمَ تَوَلَّاهُ طَمَحًا لَّعَبَ دَقَّ هَلَّا نِ مَّهْيَبَن مَّهَل لَّا قَو  
مُفْطَصًّا هَلَّا نِ لَّا ق لَّا مَلَّا نِ مَّ عَسَ تَوِي مَلَو هَنِم لِّلْمَلَّاب قَحَّا نَحْنُو أَنِّي لَع  
هَلَّاوْ أَشَي نَم ، كَلَّم يَتَوِي هَلَّاوْ مَسَجَلَّوْ مَلَعَلَّوْ يَف قَطَسَب ، هَدَاوْ مَكِيلَع  
(٢٤٧) مِيلَع عَسَاوْ

**Just and Firm in Allah(s.w.t.).** A leader must be just and fair even at the expense of his own self or his family. The Muslim followers are also required to resist injustice, tyranny and oppressed by all means in their power. Islam describes leader as one who is just and firm to execute justice.

Allah (s.w.t) says: “O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from Justice. Be just: that is next to piety: and

fear God. For God is well-acquainted with all that you do.” (Qur’an, 5:8)

(٩) مَيِّظَع رَجَّأَوْ قَرَفَعَم مَهْلَ تَحْلِلَصَلْأَ أُولِمَعَوْ أُونَمَاءَ نَيَذَلْأَ هَلْأَ دَعَوْ

But in this era, where corruption prevails, “justice” is very near to those who can hire the best lawyer that has connections inside the court. There is an incident, where a whistle blower was terminated from his job for exposing the anomalies of a leader. The poor man still languished from being terminated even when findings of the anomalies were positive. The government instead of punishing the leader then promoted him to a higher position. This only shows that true justice is far from those who have less in an unjust milieu even within Muslim-dominated communities. What should be done under Islamic leadership. Thus, the need for Muslims to be truly determined in choosing a just leader if they desire change, otherwise they are answerable to Allah (s.w.t..) for what they are suffering from in this world.

**Taqwa or God-Fearing.** A leader who always thinks of the day when he will face Allah (s.w.t) and give account of what he has done to his people and command responsibility is afraid to go wrong. As a God-fearing leader, he acts to please Allah (s.w.t) and in his endeavors he always says: “Bismillah (In the Name of Allah.)” Allah (s.w.t..) says: “the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.” (Qur’an, 49:13)

(١٣) رِيْبَخْ مُيْلَعْ هَلْأَ نَيَّأَ مُكَبَقَتَا هَلْأَ دَنِعْ مُكَمَرَكَا نَيَّأَ

A person, who constantly seeks the will of Allah (s.w.t.), knows that he has to be honest, otherwise, Allah (s.w.t) will not be pleased with him. A leader once asked an employee to support him and the employee replied, “ I am working for the will of Allah (s.w.t.).” This is an indirect way of saying, if you are honest and abhor corruption then I will support you otherwise I will not support you. When leaders have a conscious attitude of working in reverent awe of Allah, fearing Him naturally he will display honesty. Leaders are considered honest to an extent that there is consistency between words and deeds.

A leader is presumed to be the most God-fearing individual in the community because a “God-fearing creed cannot survive under the God-less leadership,” explained by Mohammad Brelvi. “Therefore, it is incumbent on the God-fearing people to establish the God-fearing leadership in the world.”<sup>11</sup> he added. Being God-fearing, as a virtue of a leader, simply means that he should avoid what angers the Lord or what might be harmful to himself or to others and to do good in the highest order. He must avoid selfishness and keep off from the dominion of the materialistic world. He must be ever mindful of death, the grave and the resurrection so he can address all his deeds and acts to the pleasure of Allah (s.w.t) thereby reducing his earthly greed and thirst.

**Generous.** The Muslims always acknowledge the mercy and compassion of the Creator that despite transgression by men on Earth, He still bestows love to all of His creations in the universe. Allah’s (s.w.t) generosity is something mirrored by Prophet Muhammad (s.a.w.) as Jaber (r.a) reports that the Messenger of Allah (s.a.w.) was never asked for anything for which he said no (Bukhari).

Jubaira-Mut’em and Anas (r.a.) reported that “while they were traveling with the Messenger of Allah (s.a.w.) in his caravan from Hunain, the beggar climbed to the Messenger till they drove him to a thorny tree which scratched off his sheet. The Holy Prophet (s.a.w.) halted and said: Give me my sheet. Had I had sheep equal to the number of plants, I would have distributed them among yourselves and even after that you would never find me miser and he smiled and ordered that the Bedouin be given something (Bukhari)”. If only our present and future leaders see the value of their generosity as it opens the door for people, specially non-Muslims, to know the Allah (s.w.t.) whom the Muslims worship!

**Patient (Sabr) and Compassionate.** The following hadiths are admonitions for any Muslim, especially leaders to exercise compassion and patience towards people around, be they be servants or non-Muslims, especially so if they are brothers and sisters in the faith. Exercise of patience is also one indicator of a person’s emotional intelligence. One who shows high level of emotional stability, not just physical strength, is today’s defi-

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dition of a truly strong leader.

Abu Hurayrah (r.a) reported: "He was questioned: O apostle of Allah! Invoke against the polytheists. He replied : Verily I have not been sent as a great curser, but I have been sent as a Mercy (Muslim)".

Abu Hurayrah (r.a.) said: "A Bedouin urinated in the mosque and the people got up to sort him out. But the Prophet (s.a.w.) said, " Leave him alone and throw a bucket of water over his urine, for you have been raised to be easy on people, not hard on them... (Bukhari)"

Abu Musa (r.a.) narrated that the Prophet (s.a.w..) said: "You will not believe until you have compassion towards one another. They said."O messenger of Allah, all of us are compassionate." He said "it is not the compassion of any one of you towards his friend, but it is compassion towards all people and compassion towards the common folk. (Muslim, Bukhari)"

## HUMILITY

It is most befitting for a leader to stay humble despite his ranks, money and power and never let his ego get the better of him, for Allah says, "Anas gave another account of the Prophet's (s.a.w.) humility; He reported that one of the old servant-woman of Madinah used to take his hands and lead him wherever she wanted until she sorted out her needs (Bukhari)."

A leader must be humble and simple so he can go down to the level of his followers since the followers could hardly go up to his throne. He must not be concerned of his greatness and importance, but ever mindful of his shortcomings and limitations. His main purpose is not to seek power and glory but to secure the pleasure of God. Washington Irving, a non-Muslim scholar, made an impartial comment on the simplicity of Prophet Mohammad (s. a. w.) when he wrote: " In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displaced if, on entering a room, any unusual testimonial of respect was shown him. If he aimed at universal dominion of faith: as to the temporal rule which

grew up in his hands he used it without ostentation; and he took no steps to perpetuate it in his family.”

Prophet Mohammad ( s. a. w.) was reported as saying:  
“God was revealed to me that you must be humble, so do not boast over one another, or oppress another” (Muslim, Bukhari)

At the outset, leadership is built on a dynamic relationship based on mutual influence and partnership as one gives feedback and support to one another. Islam demands that leader pays attention to the needs of his people. The Prophet said as narrated by Abu Maryam al-Azdi that: “If Allah puts in possession of authority over the Muslim’s affairs and secludes himself (from them), not fulfilling their needs, wants and poverty, Allah (s.w.t.) will keep him away from Him, not fulfilling his needs, wants and poverty (Abu Maryam Al-Azdi).” This means a leader who abstains from fulfilling his duty or neglects his duty will be punished to feel the similar problems and pains as those people in need from whom he has hidden himself. But, if the same leader was not able to perform his duties because of some restraining factors, only Allah (s.w.t.) knows the corresponding penalty and/or rewards.

A leader should avoid self-admiration having reliance in what appears good in himself and love of exaggerated praise because this one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous. A self-esteemed and over confident leader is not likely to listen to the views of people nor would he tolerate their criticism. As such he may run the risk of mismanagement and taking dangerous decisions harmful to their welfare. And if he succumbs to flattery and cheap praise of people around him he might be under trap. He is likely to become biased and act unfairly. Therefore the paramount need for a leader is to inculcate in him a sense of deep humility if he is to succeed. One must also avoid showing the existence of obligations on your subject for having done good to them or praising your own actions or making promises and then breaking them because showing obligation destroys good, self-praises take away the light of truth and breaking promises earns the hatred of Allah (s.w.t.) and of the people.

Obviously a kind of act loses its charm and reward from Allah (s.w.t.) when done under obligation because of impure aim. The one who is accustomed to exaggerate his own words is not truthful and would not be easily trusted. And the one who is in the habit of breaking promises is not only liable to be mistrusted but also to earn of people.

**Charismatic and Good Communicator.** One important characteristic of a leader is for them to inspire and spur people into action. Someone who has a way with words and a good grasp of his constituents' needs and is able to communicate genuine concern towards them. This is very evident in the life of the Prophet (s.a.w.) and in his last sermon delivered outstandingly such that every word is still strikes a chord in every steadfast Muslims' heart. The first caliph Abu Bakar (r.a.) was the first person to lead the Muslim community after the death of the Prophet Muhammad (s.a.w.). In his first address as Khalifa or head of the Islamic state, he told his audience: "I have been chosen to rule over you, though I am not the best among you. Help me if I am right; correct me if I am wrong. The weak among you will be strong until I have attained for him his due... and the strong among you will be weak until I have made him give what he owes...Obey me as long as I obey Allah and His prophet; if I do not obey them, you owe me no obedience". (Muslim, Bukhari)

This is a remarkable statement for any leader to make. With it, Abu Bakar defined a social contract with his citizens. He set out the basis and the limits of his authority as well as the duties of his citizens. This then does not excuse blind followers from the consequences of bad leadership. The social contract mentioned above is a two-way commitment, and obedience without conscience violates Islamic values and principles.

## TRUSTING AND TRUSTWORTHY (EMPOWERMENT)

Trusting one's followers to resolve problems based on consultation gives them a feeling of importance and affirmation, which leads them to own their problems and become active in seeking solutions. This is excellent in encouraging people to take ownership of existing problems, threats and challenges and take on the responsibility of caring for themselves



and the environment. Allah (s.w.t) says: "Surely Allah does not change the condition in which a people are in until they change that which is in themselves." (Qur'an, 13:11)

... (١١) ... مَسْفُوفٍ أَمْ أَوْرِيَّ غِيٍّ يَتَّحِ مَوْقِبٍ أَمْ رِيَّ غِيٍّ أَلْ هَلَّا نَإِ ...

The Prophet (s.a.w.) allowed the followers space and time to learn from their mistakes, whenever possible. Islam concurs as indicated by the Qur'an after the near defeat of Uhud. "It is the part of the Mercy of Allah that you deal gently with them. Were you severe or harsh-hearted, they would have broken away from you; so pass over (their faults) and ask for (Allah's) forgiveness for them and consult them in affairs (of moment). Then when you have taken a decision put your trust in Allah. For Allah lives those who put their trust (in Him)," (Qur'an, 3:159)

كَلِّوْحَ نِمِ أَوْضَفْنَ أَلْ بَلَقْلَا ظِيْلَغْ أَظْفَ تَنْكَ وَلَوْ مَهْلَ تَنْلَ هَلَّا نِمِ قَمَحَرَ أَمْبَفَ  
نَا هَلَّا يَلَعْ لَكُوتَفَ تَمَزَعْ أَذِافَ رِمَالَا يَفِ مَهْرَ وَاشَوْ مَهْلَ رَفَعَتْ سَاوْ مَهْنَعْ فَعُفْ  
(١٥٩) نِيْلَ كُوتَمَلَا بُحْيَ هَلَّا

It is essential for imam to judge according to what Allah (s.w.t.) has revealed and to restore the trust. If he does that it is incumbent on the people to listen to him, to obey him and to respond whenever they are called (Al-mizan quoted from Durr al-Manthur)

## AS SIDQ OR TRUTHFULNESS

Truthfulness in Islam is the greatest of stations, from it grows all the various stations for those traversing the path to God; and from it sprouts the upright path which if not trodden, perdition is that person's fate. Through it, the hypocrite (munafiq) distinguished from the believer (mu'min) and the inhabitant of Paradise from the dweller of Hell. It is the sword of Allah (s.w.t) in His earth: it is not placed on anything except that it cuts it; it does not face falsehood expect that it hunts it and vanquishes it; whoever fights with it will not be defeated; and whoever speaks it, his word will be made supreme over his opponent. It is the very essence of deeds and the well spring of spiritual states, it allows the person to embark boldly

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into dangerous situations, and it is the door through which one enters the presence of the One possessing Majesty. Truthfulness is the foundation of the building of Islamic leadership, the central pillar of the edifice of certainty and the next level in ranking after the level of prophethood (Ibn Qaim al-Jawzie, 1967).

By practicing truthfulness, a person betters himself, his life is made upright and due to it, he is elevated to praiseworthy heights and raised in ranks in the sight of God as well as the people. As the Prophet Muhammad (peace be upon him), may the mercy and blessings of God be upon him, related:

“I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with God. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with Allah (Muslim)”.

Thus, truthfulness is something which is to be cultivated till it becomes implanted in a person's soul and disposition and therefore reflected throughout the person's character. Ali ibn Abi Talib (r.a), the cousin and son-in-law of the Prophet Muhammad (s.a.w.), mentioned the positive reciprocal effect of behaving truthfully with people in this worldly life: “Whoever does three things with regards to people, they will necessitate three things from him: whenever he speaks to them he is truthful; whenever they entrust him with something he does not betray them; and whenever he promises them something he fulfils it. If he does this, their hearts will love him; their tongues will praise him; and they will come to his aid.”

As for the Next Life, through Allah's (s.w.t) Grace and Mercy, the obedient ones - practitioners of truthfulness - will reach a station in Paradise alongside those most fortunate of souls mentioned in the revelation.

“And whosoever obeys God and His Messenger, such will be in the

company of those whom God has blessed: the prophets, the truthful ones, the martyrs, and the righteous. And how excellent a company are such people!" (Qur'an, 4:69)

نَبِيِّنَا نَمِ هَمِيْلَعُ هَلَلَا مَعْنَا نِيْذِلَا عَمِ كِلُوْأَفْ لَوْسِرْلَاوْ هَلَلَا عَطِي نَمُو  
(٦٩) أَقِيْفِرْ كِلُوْأ نَسَحُو نِيْحِلِصْلَاوْ ءَادَشْلَاوْ نِيْقِيْدِصْلَاوْ

Hence, to tread the path of truthfulness is to tread the path of the most righteous of Allah's (s.w.t) creation. And as for ways and means to engender this most noble of virtues into our daily lives, then we have been left an ocean of teachings from Allah's (s.w.t) Final Messenger to humanity, the Prophet Muhammad (s.a.w.), detailing and describing precisely what the virtue, nay!, the injunction of truthfulness requires. One from among these vast and numerous sayings of God's Messenger (s.a.w.) is his plea:

Narrated 'Abdullah: The Prophet said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to Hellfire, and a man may keep on telling lies till he is written before Allah, a liar" (Bukhari).

And what is falsehood in speech? Falsehood of the tongue, or what is more commonly referred to as lying, is a characteristic roundly rejected by the entire world – even if its inhabitants may fall into it from time to time. After all, if Allah (s.w.t) would punish his last and greatest Prophet in case he was to lie.

"If he (Prophet Muhammad) had invented false sayings concerning Us, We would surely have grasped him firmly, and then cut off the artery of his heart, and none of you could have withheld Us from doing this." (Qur'an, 69:44-47)

أَنْعَطَقْلْ مُثْ (٤٥) نِيْمِيْلْ أَبْ مُنِمِ أَنْدَحْ أَلْ (٤٤) لِيْوَاقْ أَلْ ضَعَبْ أَنْيْلَعْ لَوَقَتْ وَلَوْ  
(٤٧) نِيْزِيْجَحْ مُنَعْ دِحْ أَنْمِ مُكْنِمِ أَمَفْ (٤٦) نِيْتَوْلَا مُنِمِ

Thus, the habitual liar is despised, truly and thoroughly despised, by all – even his own kind – as no-one can trust a liar, not even other liars. And just as clarity in speech is a sign of truthfulness, so then ambiguity, innuendo, sarcasm and every other form of deception and trickery of the tongue is denounced in Islam. Even lying in jest has been condemned by the Prophet when he said: “I guarantee a house in the middle of Paradise for the one who leaves off lying even if it be in jest”.

### **ILLUSTRATION : TO BE LED OR NOT TO BE LED BY WOMEN VICTORIES AND TRAGEDIES OF WOMEN IN ISLAMIC LEADERSHIP**

Being biologically different from each other, Allah (s.w.t) has assigned to man and woman separate but complementary roles in human society appropriate to their biological attributes and physical capacities. Both, however have one common responsibility: to be vicegerent of Allah (s.w.t.) on earth and therefore to serve and worship Him alone.

In retrospect, before the time of Prophet Muhammad (s.a.w.) women were considered to have no soul, infant girls were buried alive and they were considered to be a shame in the family. But after the advent of Islam, women were given rights although unknown to most people such as economic freedom, and the freedom to choose their life partners. One query that most people ponder on is that given the qualifications as portrayed by the Prophet (s.a.w.), can women become leaders of a nation, or perhaps of an institution or be leader of the men? Islam is a very practical religion, a religion of tolerance, understanding the limitations of men. It is a religion that tolerates even divorce, when the alternative is a more sinful situation when a couple stays together. Given the qualities and characteristics of a good Islamic leader, can a woman lead? If we say no, does that mean the Pakistanis were wrong when they elected the late Benazir Bhutto? How about Bangladesh? The answer to this question is not absolute as only Allah (s.w.t.) knows more. Times have changed. The era of the Prophet is not the same as today. The world has reverted to Jahilihiya or ignorance despite the presence of many learned men. And yet traditional views as to the role of women in governance remain. Here are Qur’anic verses that acknowledge men’s leadership over women. Allah says: “Men

are in charge of women, because God has made some excel (faddala) some of the others.” (Qur’an, 4:34)

أَوْقَفْنَ أَأَمَبَوِضْعَبِ يَلَعِ مُهَضْعَبِ هَلَلَا لَصَفِ أَمَبِ ءَاسِنَلَا يَلَعِ نَوْمِ أَوْقِ لَاجِرَلَا  
(٣٤)... مَهَلِ أَوْمِ نَمِ

“And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them.” (Qur’an, 2:228)

... (٢٢٨) قَجَرْدِ نَمِ يَلَعِ لَاجِرَلِلَوِ فَوْرَعِ مَلَأَبِ نَمِ يَلَعِ يَذَلَا لَثِمِ نَمِ هَلَوِ

Conservative Muslims frequently quote these verses to promulgate the view that a man is the head of the Muslim family and that a woman may never take charge of men.

However, contrary to Western perception, therefore, women in Islam are not oppressed. As a matter of fact, it is Islam that liberated women from oppression and exploitation long before people in the Western world finally ‘discovered’ that a woman has soul like a man. It is noteworthy that in the legal system of the Islamic state, a married Muslim woman is not compelled to assume the family name of her husband. Such is not the case of married women in non-Muslim countries, where it is legally binding on a woman, when she gets married, to assume the family name of the husband.

The first martyr of Islam was a woman, Sumayyah (r.a), the mother of Ammar bin Yasir (r.a), one of the closest Sahaba or Companions of the Holy Prophet (s.a.w). Another woman, Naseeba (r.a), with few Sahaba, defended the Prophet (s.a.w.) in the Battle of Uhud when many of the Muslims fled the battlefield and the Quraishi army surrounded the Holy Prophet (s.a.w.) with the intent to kill him.

Islam encourages women to be leaders but within the parameters of their physical capabilities, moral obligations and the basic roles and responsibilities assigned to them in human society by Allah (s.w.t). The justice of Allah (s.w.t.) is such that it does not assign to human beings

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burden, which they cannot carry. Leadership, provided it does not impinge on a woman's primordial role in society and exact a heavy toll on her emotional and physical well-being, is allowed and even encouraged to take active role. She can be a leader of an organization of women. She can also be a leader in a particular field of discipline or a leader in various endeavors that promote the well-being of a Muslim community, the Muslim nation or humanity in general.

But leadership of a nation which entails summoning the entire physical, emotional and mental faculties of man is not allowed for women in Islam because of its exacting burdens that may not be in conformity with or do justice to the natural biological and emotional make-up of a woman. Moreover it diverts her from performing her fundamental role and responsibilities in an Islamic society. Elaborating further on this, Islam is also called *deen al fitra* or the religion of nature.

As such, Islam protects the nature of human beings and accords to them responsibilities in accordance with their nature. This applies to both man and woman. As such, unlike other religions, does not suppress the nature of human beings but provides laws and norms for these human beings to control their natural inclinations so as enable them to rise above the level of the beasts or lowly animals and therefore function as the vicegerents or trustees of Allah on earth.

Syed Abul a'la Maududi (1979), for example, extended the role of man as leader and woman as follower within the family to the public sphere. He upheld the translation: "Men are the managers of the affairs of women because God has made the one superior to the other". Sayyid Qutb (1981) restrict the applicability of the verses to the family. Qutb upholds that as men provide for women, they earn the privilege of being in charge of women within the conjugal relationship. Even some modernists, such as Rafiq Zakaria, concede that men are the leaders within the family but they argue that women can be leaders in their own right at the same time. Scholars such as Qutb and Zakaria restrict the privilege of men over women to within the family as the preceding and following verses deal with conjugal relations and not with the status of each sex in society at

large. At the opposite end of the spectrum, Amina Wadud rejects the idea that the Holy Qur'an relegates women to an inferior position within the family or society. She analyzes the first verse as follows: "Men are superior to women of what God has some of them over others, and of what they spend of their property (for the support of women)." (Qur'an, 4:34)

أَوْقَفْنَا أَمْبَوِضْعَبْ يَلْعَمْهُضْعَبْ هَلَّلَا لَضَفْ أَمْبِءِ أَسْنَلَا يَلْعَنْ نَوْمُؤَوْقْ لَأَجْرَلَا  
(٣٤) ...مِهْلَأَوْمْ نِم

She takes it to mean that what Allah (s.w.t) has given to men as inheritance as the only thing which Allah (s.w.t) gives more to men in the Qur'an. She thus interprets the verse to mean men must use their inheritance and earnings to tend to the needs of women as females play an indispensable and arduous role in assuring the continuation of the human species. Women's childbearing responsibility is of grave importance as human existence depends upon it. This responsibility requires a great deal of physical strength, stamina, intelligence, and deep personal commitment. Yet, while this responsibility is so obviously important, Allah (s.w.t.) assigned this responsibility to women. Allah (s.w.t.), who knows more, must know the capabilities of women to be able to accomplish this responsibility. The Holy Qur'an establishes that man sees to it that the woman is not burdened with additional responsibilities which may impede on the performance of her primary responsibility – nurturing the family. Ideally, everything she needs in order to fulfill her primary responsibility is comfortably supplied for by the male. This includes physical protection as well as material sustenance. Therefore, the verse does not establish women as inferior to men or that men are the divinely designated leaders of women. It only ordains men to fulfill responsibilities toward women who bear children and thereby should not be expected to work and support the family as well.

**The Equality of Men and Women in Islam.** According to the Holy Qur'an, men and women have the same human spiritual nature. O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them two scattered (like seeds) countless men and women; reverence Allah through Whom you demand

your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you... (Qur'an, 4:1)

...--(١)

It is He Who created you from a single person and made his mate of like nature, in order that he might dwell with her (in love) When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah, their Lord (saying) "If You give us a goodly child, we vow we shall (ever) be grateful." (Qur'an, 7:189)

نَيِّرْ لِّسَّالَا نِمَّ نَّوَكْنَلْ أَحْلَصْ أَنْتَيْتَاءَ نَبَلْ أَمَّهَبَرْ هَلَّلَا أَوْعَدْ تَلَقَّثَا أَمَلَفْ...  
(١٨٩)

(He is) the Creator of the heavens and the earth He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you! There is nothing whatever like unto Him, and He is the one that hears and sees (all things). (Qur'an, 42:11)

مُكُورَدِي أَجْأَوْزَا مَعْنَالَا نِمَّوْ أَجْأَوْزَا مُكْسُفَنَا نِمَّ مُكَلْ لَعَجَّ ضِرَالَا وَتَاوَمَّسَلَا رُطَافْ  
(١١) رِيَصْبَالَا عِيَمَّسَلَا وَهُوَ عَيْشْ هِلْثَمَكْ سَيَلْ هَيْفْ

Both men and women alike are recipients of the "divine breath," because they are created with the same human spiritual nature. Indeed, as the Quran states, Allah (s.w.t.) originated them both from a single person or "one soul".

Reflecting the magnitude of this universal divine gift, the Quran states: But He fashioned him (the human, or insan) in due proportion and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and understanding: Little thanks do you give (Qur'an, 32:9.)

أَمْ أَلْيَلَقَ تَفَّيْفَالَا وَرَحَبَالَا وَعَمَّسَلَا مُكَلْ لَعَجَّوْ هَحَّوْرْ نِمَّ هَيْفْ خَفَنَوْ هُوسْ مَثْ  
(٩) نَوْرُكْشَتْ

Allah (s.w.t.) has invested both genders with inherent dignity and has made men and women, collectively, the trustees of Allah (s.w.t.) on earth. "We have honored the children of Adam, provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them special favors above a great part of Our Creation." (Qur'an, 17:70)

مِّنَ لِّضَفْوَتِ بِيْطِلْ أِنَّمِ مِّنْ قَزَرٍ رَّحْبَلْ أَوْ رَبْلَا يَفْ مِّنْ لِّمَحْ وَ مَدَاءِ يَنْبَ أَنْ مَّرَكْ دَقْلَوْ  
(٧٠) أَلِ يَضْفَتْ أَنْ قَلْخَ نَمَّ رِيْثَكْ يَلَعْ

Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said "Will you place therein one who will make mischief therein and shed blood? While we celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not." (Qur'an, 2:30)

نَمْ أَهَيْفَ لُعَجْتَ أَوَّلَاقٌ قَفِيلَخَ ضِرَالُ إِيْفٍ لُعَاجَ يَنْ إِيْكَسَلَمَلِلْ كُنْبَرِ لَاقِ ذَاوِ  
أَمْ مَلْعَ أَيْنِ لَاقِ كُلِّ سِدِقْنُو كِدِمَحِبِّ حَبْسَنْ نَحْنُو ءَاهِدَلْ إِيْفِ سَيَوِ أَهَيْفَ دُسْفِي  
(٣٠) نَوْمَلْعَتِ أَلْ

The Qur'an does not blame woman for the "fall of man," nor does it view pregnancy and childbirth as punishments for "eating from the forbidden tree." On the contrary, the Quran depicts Adam and Eve as equally responsible for their sin in the Garden, never singling out Eve for blame. It also esteems pregnancy and childbirth as sufficient reasons for the love and respect due to mothers from their children.

“O Adam! You and your wife dwell in the garden and enjoy (its good things) as you (both) wish: but approach not this tree or you (both) run into harm and transgression. Then Satan began to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before) he said, “Your Lord only forbade you this tree lest you (both) should become angels or such beings as live forever. “And he swore to them both that he was their sincere adviser. So by deceit he brought about their fall. When they tasted of the tree, their shame became manifest to them and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them:”Did I not forbid you that

tree and tell you that Satan was an avowed enemy unto you?" They said: "Our Lord! we have wronged our own souls: If You forgive us not and bestow not upon us Your mercy, we shall certainly be lost. (Allah) said: "Get you (both) down with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." He said: "Therein shall you (both) live and therein shall you (both) die; and from it shall you (both) be taken out (at last)..."

O you children of Adam! Let not Satan seduce you in the same manner as he got your parents out of the garden, stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith (Qur'an, 7:19-27)

قَرَجَ شَلًا هَذِهِ أَبَرَقَتْ أَلُو أَمْتَيْشُ ثِيَحْ نِمَ أَلْكَفَ قَنَجَلَا كَجَوَزُو تَنَّا نَكْسَا حِدَايَا  
أَمْنَعِ يَرْوِ وَا أَمَ هَلْ يَدْبِيلُ نَطِيَّ شَلَا أَمَ هَلْ سَوَسَوْفَ (١٩) نِيْمَلْ ظَلَا نِمَ أَنْوَكْتَفَ  
وَأَنْيَكَلَمَ أَنْوَكْتَفَ نَا أَلَا قَرَجَ شَلَا هَذِهِ نَعِ أَمَلْبَرِ أَمَلْبَرِ أَمَ لَأَقَوِ أَمَهْتَأَوْسَ نِمَ  
أَمَهْلَدَفَ (٢١) نِيَحْ صِرْنَلَا نِمَلْ أَمَكَلْ يَنْيَا أَمَهْمَسَاقُو (٢٠) نِيْدَلْ خَلَا نِمَ أَنْوَكْتَفَ  
قَرَوِ نِمَ أَمَهْيَلَعِ نَأْفَصْخِي أَقْفَطُو أَمَهْتَأَوْسَ أَمَهْلْ تَدَبْ قَرَجَ شَلَا أَقَاذْ أَمَلْفَ رَوْرُغِ  
أَمَكَلْ نَطِيَّ شَلَا نِيَا أَمَكَلْ لِقَاوِ قَرَجَ شَلَا أَمَكَلْتَفَ نَعِ أَمَكْنَا مَلَا أَمَبَرِ أَمَهْدَانَوِ قَنَجَلَا  
نَنْوَكْنَلْ أَنْمَحَرْتَوِ أَنْلْ رَفَعْتَفَ مَلْ نِيَاوِ أَنْسَفْنَا أَنْمَلْظَ أَنْبَرِ أَلَاقِ (٢٢) نِيْبِمَ وَدَعِ  
رَقْتَسِمَ ضِرْأَلَا يَفِ مَكَلُو وَدَعِ ضَرَعِبَلْ مَكْضَغَبِ أَوُطْبَهَا لَأَقِ (٢٣) نِيَرْسَخَلَا نِمَ  
(٢٥) نَوِجَرَحْتَفَ أَمْنَمُو نَوْتَوْمَتَفَ أَهْيَفُو نَوِيَحْتَفَ أَهْيَفَ لَأَقِ (٢٤) نِيَحِ يَلَا عَتَمُو  
يَوَقْتَلَا سَرَابِلُو أَشْيَرُو مَكْتَأَوْسَ يَرَاوِي أَسَابِلْ مَكِيلَعِ أَنْلَزْنَا دَقِ مَدَا يَنْبِي  
مَكْنَنْتَفِي أَلْ مَدَا يَنْبِي (٢٦) نَوِرْكَذِي مَهْلَعِلْ هَلَلَا تَنِيَاءَ نِمَ كَلَاذْ رِيَخِ كَلَاذْ  
أَمَهْتَأَوْسَ أَمَهْيَرِيْلْ أَمَسَابِلْ أَمْنَعِ عَزْنِي قَنَجَلَا نِمَ مَكْيَوْبَا جَرَحَا أَمَكْ نَطِيَّ شَلَا  
ءَايَلُوا نِيَطِيَّ شَلَا أَنْلَعَجَ أَنْلْ مَنَوَرْتَفَ أَلْ ثِيَحْ نِمَ هَلْ يَبْقُو وَهْ مَكْبَرِي وَهْنَا  
(٢٧) نَوْنَمُوِي أَلْ نِيَذَلَلْ

Men and women have the same religious and moral duties and responsibilities. Each human being shall face the consequences of his or her deeds. And their Lord has accepted of them and answered them: "Never will I suffer to be lost the work of any of you, be he/she male or female: you are members one of another... (Qur'an, 3: 195)

نِمَ مَكْضَغَبِ يَثْنَا وَأَرْكَذْ نِمَ مَكْنَمَ لِمَعِ لَمَعِ عِيَضَا أَلْ يَنْيَا مَهْبَرِ مَهْلْ بَاجَتْ سَأَفِ

(١٩٥)...ضَعَب

If any do deeds of righteousness, be they male or female, and have faith, they will enter paradise and not the least injustice will be done to them. (Qur'an, 4:124)

أَلَوْ قَنَّجَلَا نُولِجْ دِي كِلْسَلُوْأَفْ نِمْمُوْمٌ وَهُوَ يَثْنَا وَآ رِكَذْ نِم تَحْلِلْصَلَا نِم لِمَعِي نِمُو  
(١٢٤) أَرِيْقَن نَوْمَلْظِي

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. (Qur'an, 33:35)

تَتَنَقُّلَا وَنِيْتَنَقُّلَا وَتَنَمُوْمَلَا وَنِيْنَمُوْمَلَا وَتَمَلْسُمَلَا وَنِيْمَلْسُمَلَا نِي  
تَدْعُشْخَلَا وَنِيْعَشْخَلَا وَتَارْبِصَلَا وَنِيْرِبِصَلَا وَتَقْبِصَلَا وَنِيْقَبِصَلَا وَ  
مَهْجُورَفْ نِيْظَفَحَلَا وَتَمَبِصَلَا وَنِيْمَبِصَلَا وَتَقْدِصَتَمَلَا وَنِيْقَدِصَتَمَلَا وَ  
أَمِيْظَعْ أَرْجَاوْ قَرْفَعْمْ مَهْلْ هَلَلَا دَعَا تَارْكَأَذَلَا وَأَرِيْثَكَ هَلَلَا نِيْرِكَأَذَلَا وَتَظْفَحَلَا  
(٣٥)

One Day you shall see the believing men and the believing women, how their Light runs forward before them and by their right hands. (Their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein forever! This is indeed the highest Achievement! (Qur'an, 57:12)

مُكْرَشْرَبْ مَهْنَمِيْأَبُو مَهْيَدِيْأَ نِيْبْ مَهْرُونْ يَعْسِي تَنَمُوْمَلَا وَنِيْنَمُوْمَلَا يَرْتْ مَوِي  
مِيْظَعَلَا زَوْفَلَا وَهْ كَلَلَا أَدْ أَمِيْفْ نِيْدِلْخْ رَسْنَالَا أَمِتَحْتْ نِم يَرِجَتْ تَنَجْ مَوِيْلَا  
(١٢)

Logically, a woman can be a leader because as discussed earlier, Islam is a very practical religion and a way of life. She may not be allowed to lead the men in prayer but in a situation where there is a separation of the

## 6

church and state or where the Holy Qur'an is not the constitution of the land, she is definitely qualified to lead. In fact, she must be a better choice compared to her un-Islamic and corrupt opponents, even within an Islamic State (in name) where the opponents are not within the periphery of the qualities of a leader exemplified by the Holy Qur'an, she is qualified to lead. What can be done for Muslim women in the Philippines? As a mother, she should continue nurturing her family. Her family is under her primary and essential care. If she serves them well, she probably can serve the community at large as well. As an educator, she should offer herself to people of all walks of life as a river of knowledge, allowing the thirsty to drink of her wisdom. In so doing the community will be blessed by her unselfish love, her patient endurance and deep understanding of their agony and suffering. Who better to empathize than someone who has experience the excruciating pain of childbirth? And who better to celebrate their successes with than someone who knows their struggle for recognition?

In farewell speech of the Prophet Muhammad (s.a.w.) spelled out the best declaration for women's rights. He demanded that the husbands should treat the wives with kindness and gentleness. Men are to know that their women are their partners. The Prophet recognized the duties and the responsibilities of both partners and emphasized that the man is the "head", while the women is the "heart" of the family.

In closing, it is worthy to mention that the Qur'an honors women enough to name one chapter after her. An-Nisa in Arabic means "woman." Allah (s.w.t) says: "And do not covet that which Allah favors some of you with over others - men will receive the reward of what they earn and women will receive the reward of what they earn. And ask Allah of his bounty. Verily Allah has full knowledge of all things." (Qur'an, 4:32)

أَوْبَسَتْ كَأُأُمِّ بَيْصِنَ لَأَجْرٍ لِّلْضَعْفِ يَلْعَمُ كُضْعُ عِبِّ هَبْ هَلَّلَا لِّلْضَفِ أُمِّ أَوْنَمَتِ أَلَوْ  
عَيْشٍ لِّلْكَبِ نَاكَ هَلَّلَا نَا هَلْضَفِ نِمْ هَلَّلَا أَوْلَسُو نَبَسَتْ كَأُأُمِّ بَيْصِنَ أَسْنَلَلَوْ  
(٣٢) أُمِّيْلَع

## CHAPTER

## VII

## Selection of Leaders

## 7

**T**he Qur'an is silent and even the Holy Prophet (s.a.w) did not leave any specific instruction or rule regarding the method of selecting a leader. The silence is seen as way of giving the Muslim Ummah flexibility on the method of selection of a leader. This is consistent with the very nature of Islam that it is meant for all times and all situations, and rigid rules on selection of leaders will hinder Muslims in adjusting and adapting to a dynamic political climate. Political exercise of selecting leaders is dynamic that it has to take into consideration the social condition at the particular time the selection takes place.

The selection of a leader is no doubt an important political exercise. Fathi Osman (1986) said that: "The selection of an imam is considered by the jurists to be a social and collective duty (fard kifayah) for which the Muslim people as a whole are responsible as they are for service, learning of specific knowledge, teaching, or sitting as a judge."

The selection of a leader is important because "Muslims need a ruler to defend the land, maintain security, punish offenders, carry out family law, ensure civil and commercial transactions, and appoint judges," as Al-Ghazali emphasized. The differences in the process where the four rightly guided Caliphs who succeeded the Holy Prophet Muhammad (s.a.w) were selected are instructive. By their example, the Ummah is free to adopt different ways of selecting its leader.

After the death of the Holy Prophet (s.a.w.) the leaders of the different tribes and the elders in Madinah were gathered and they discussed the issue of succession to the Holy Prophet (s.a.w.). After lengthy deliberation, Abu Bakr (r.a) was nominated and immediately he was acclaimed as the successor. On his deathbed Abu Bakr nominated Umar (r.a) as his successor and the choice was confirmed by the whole community without dis-



sent. Uthman (r.a) was elected by a council. Umar organized the council composed of six members who would elect his successor. Decision was made through majority vote but in case of tie, one of the members, Abdullah b. Umar (r.a) would arbitrate. In the event that no agreement would have been arrived at after arbitration, another member, Abdur-Rahman b. Auf (r.a) was to have a casting vote. Ali's (r.a) selection as caliph was at the time of chaos as consequent of the murder of Uthman (r.a). The opposition to Uthman (r.a) and majority of the people of Madinah agreed to elect Ali.

The fundamental principles that have to be observed in the selection of a leader as can be drawn from this historical experience are shura and people's consent. All the different methods of selecting the four right guided caliphs underwent the process of shura. This is important because fundamentally the choice of a leader has to satisfy the Qur'anic principle of shura. Public participation in reaching important political decision is a basic principle of any Muslim society.

The Holy Prophet (s.w.t) was ordered by Allah (s.w.t.) to conduct shura among his companions on worldly matters that has no clear Qur'anic injunctions. "Forgive them (the companions) and pray for them, and take counsel with them in all matters of public concern, then when you have decided (upon a course of action), place your trust in Allah." (Qur'an, 3:159)

مَهْلَ رَفَعْتَ سَأْوَ مَنَعَ فَعِ أَفْ كَلَّوْحَ نِمَ أَوْضَفْنَ أَلْ بَلَقَلَا ظِيْلَ غَ أَظْفَ تَنُكَ وَلَوْ...  
نَيْلَ لَكُوتُمْ لَأُبْحِي هَلَلَا نِإِ هَلَلَا يَلَعَ لَكُوتَفَ تَمَزَعَ أَذِإِفَ رِمَالَا يِفَ مُمَرَّوْشَرَوْ  
(١٥٩)

After a decision is made, the council or group who elected the leader has to take their oath of allegiance to him as an expression of their consent. This is known as bay'ah. The bay'ah of the people will follow that of the elders. Bay'ah is a process wherein the people give their consent to the leader including the power and legitimacy to rule. A scholar opined that bay'ah "represented a free expression of public choice, directly or through public representatives"<sup>49</sup> in the selection of a leader.



Methods of Selection As reference in adopting a method of selecting a leader, the practice of the early companions of Prophet Muhammad (s.a.w.), and the juristic formulations and elaborations of jurists are enough to guide Muslim communities. The following methods can be used as these were used by the companions of the Prophet and consistent with the principles of shura and people's consent. Whatever method and process used in selecting leaders, public agreement is basically required. The public agreement which gives the leader the power and legitimacy is known as bay'ah. The method of selection shall also ensure that the most qualified candidate will be elected.

### 1. Selection by Council

A council elects the leader. His election becomes effective after receiving the bay'ah of majority of the members of the council and the people, either individually or through their representatives. To avoid abuse in the system, jurists emphasize the importance of the qualifications of the members of the council. In al-Mawardi's view, "the selectors of the imam should enjoy testimonial acceptability (according to the rules of adalah), knowledge of the requirements of the position, and the wisdom which enables them to select the most capable person for the post." An-Nawawi said the council members shall be composed of the "leaders and the distinguished among the people." Later day thinkers elaborated that membership in the council shall include jurists, experienced people in public service, and leaders of families, tribes or groups.

### 2. Nomination by the Incumbent

After consultations with representatives of the people, the incumbent nominates his successor. People's affirmation of the nomination shall be done through bay'ah of the people, either individually or through their representatives. If applied in Muslim communities in the Philippines, the problem with this method of selecting a leader is that it will lead to entrenchment of family dynasty.

To safeguard that the leader's nomination of his successor will not be abused and to bring it closer to the original principle of public choice, jurists opined that the following conditions shall be observed:<sup>52</sup>

- a. The nominee must meet the qualifications for the leadership at the time of his nomination and actual succession.
- b. The nomination shall be approved by the al-ahl wa al-'aqd. The right to nominate can be exercised by the incumbent leader but bay'ah shall remain the prerogative of al-ahl wa al-'aqd. The leader should not appoint the members of the council that will settle the bay'ah for his nominee.
- c. Leadership is by no means a hereditary institution. The nomination for succession shall not lead to creation of family dynasty.

### 3. POPULAR ELECTION

Popular election was not practiced by early Muslims. If done in transparent and honest manner that will ensure public participation it will satisfy the principle of consultation. In fact people's participation is wider. But popular election in Muslim communities in the Philippines has been problematic. Studies show that election triggers violent conflicts, undermines the unity of families, and encourages proliferation of arms and private armies.

In Sulu, Kahalan observed that "closed relatives and supporters even resort to violence, e.g., killing one's kin, just to show their loyalty to their respective political parties". Among the Maranaos, Poingan noticed that elections undermined the unity of families and to some extent the Maranaos. Elections also encouraged proliferation of arms and private armies.

Patino and Velasco noted that, "Politicians usually hire goons and build up private armies not only for their protection but also for intimidation of opponents. According to military reports in 2001, some 100 private

armies were behind about 80% of election-related violence. A special military task force estimates that these private armies are responsible for 68 of the 98 deaths recorded in the 2001 elections.”

Credible election is not only necessary for legitimacy of elected officials but is essential for people to trust and have confidence in the political institution. Instead of doing away with elections, reforming the electoral process, particularly in areas of administration and management of elections, building political parties, and civil society involvement, the three important pillars to have clean and honest elections, is a viable option.

Leaders should not seek position. It is important that whatever system of selection is being adopted, candidates shall not be allowed to seek the position of leadership for this violates the following Hadith:

“It has been narrated on the authority of Abu Dharr who said: I said to the Holy Prophet (s.a.w.): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon (Muslim).”

### ILLUSTRATION:

#### TO SEEK OR NOT TO SEEK LEADERSHIP POSITION SITUATION

- There was vacancy in the office of a regional director of one government agency
- There are many applicants
- There was a screening of applicants but the result did not follow standard selection procedures. The least qualified was appointed.

### PRACTICE –

- Applicants seek the intervention of relatives, friends and other influential people to influence the appointing authority.
- There are cases where the appointing authority is being bribed or

the intervener is being bribed.

- Both cases violate the Islamic principle where leaders are admonished not to seek position. The Hadith says:

“It has been reported on the authority of ‘Abd al-Rahman b. Samura who said: The Messenger of Allah (peace be upon him) 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 if you are granted it without making any request for it, you will be helped (by God in the discharge of your duties) (Muslim).”

#### **What should have been done –**

- One should not bribe the appointing power to in order to get the position
- One should not exert influence (personally or through the interventions of friends, relative or other influential people) in order that one will be appointed to the position.

#### **ILLUSTRATION: ENTRENCHMENT OF POLITICAL POWER SITUATION –**

- After serving the maximum number of years that a mayor is allowed to serve consecutively, he nominated his son as candidate in the coming election.
- The nomination was done without consultation with the people.
- His son is known in the town as a drug addict and has been very notorious.
- In the next election, the mayor will prevail upon his son or daughter and run for the position

#### **PRACTICE –**

- Although there is no prohibition in Islam as to the number of years that a leader can serve, but when he nominates his son or daughter

*30. Muslims have to make the good outnumber the bad by increasing the number of people who are peace-loving in the community.... It is also necessary to establish the "al-ahl wal aqd" vested with the authority to decide for benefit of the community*





## CHAPTER

## VIII

## Building Leadership

## 8

**T**here is a leadership crisis not only in the Bangsamoro homeland but in the international context as well. This phenomenon is part of the general decline and retrogression of the Muslim world attributed to colonization, exploitation, injustice, lost resources and opportunities and impoverishment. And as the West continues to progress and move forward, a lot of Muslim countries continue to lag behind and shift backwards.

Before we can even start talking about strategies on how to come up with Islamic leaders and the perpetuation of such breed of people it is necessary that exploitation and oppression and all forms of injustices be corrected. The right atmosphere and environment where Islamic leadership could thrive should be established. But hoping that such enabling scenario shall still be attained in the future, and believing that the current situation can still be corrected, we cannot just fold our arms and watch as all the wrong things happen to us.

Thus the following Qur'anic verses and Hadiths are being highlighted for their critical role in the development of Islamic leadership among the present as well as the future generations. "Let there arise out of you an Ummah inviting to all that is good, enjoining what is right and forbidding what is wrong: they are the ones to attain felicity." (Qur'an, 3:104)

رَكْنُكُمْ لَأَن نَّعْزِزَ نَوَّهْنِي وَفُورَعْمَلْ أَبْ نَوْرُمَايَو رِي خَلَا إِلَا نَوْعَدِي قَمَّ مَكْنِم نَكْتَلَو  
(١٠٤) نَوَحِلْفَمَلْ مَهْ كِبَلَوَاو

The key is to come up with a "critical mass" of people spurred by the same vision, mission and goals. It is important to reach a desired number of enabled, trained or capacitated people that shall be potent enough to start the engine of growth and development running. Muslims have to

make the good outnumber the bad by increasing the number of people who are peace-loving in the community. It is also necessary to establish the “al-ahl wal aqd” (qualified representatives among the different sectors of society) vested with the authority to decide for benefit of the community.

It has been narrated on the authority of Ibn Omar (r.a) that the Holy Prophet (s.a.w.) said: “Beware, everyone of you is as shepherd and every one is answerable with regards to his flock. The Caliph is the 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 he looks 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, everyone of you is a guardian and everyone of you shall be questioned with regards to his trust (Muslim).

This Hadith gives examples of different levels of leadership with the corresponding levels of duties, responsibilities and accountabilities, awareness of one’s specific duties, responsibilities and accountabilities and seeing to it that these are carried out to the letter or fulfilled to the best of one’s abilities is the way to save one’s self from a terrible day in the Hereafter. It is plain to see that if everybody does what they are supposed to do at the proper time and place, there shall be order and efficiency which in turn shall spell out good governance, hence good leadership.

Another Hadith says: “When there are three in a journey, make one of them a leader.” (Abu Daud). This Hadith emphasizes the necessity of organization and having a leader to unite a group for strength, increased effectivity and efficiency even for the minimal number of only three persons.

**Values Enhancement or Transformation.** There is a need to transform existing values of both incumbent and future leaders to reflect that of an

Islamic leadership one. The aim shall be to restore honesty, trustworthiness, commitment, dynamism, integrity and other values which have been lost after the leaders became mired deeply in vice, corruption, extravagance, and abuse of power and authority. Secondly, we need to establish a pool of catalysts with enhanced knowledge, appreciation and practice of Islamic values. The strategy is to first restore the moral foundation of present leaders, as well as leaders-to-be, then to develop their intellectual and technical capabilities in order to respond to the growing needs of the populace. These morally transformed people must reach a critical number that shall hopefully catalyze positive changes in the community.

**Special Da'wah Program.** A special da'wah program shall be designed to reach out to Muslim leaders to practice the Islamic principles of leadership.

**Fellowship.** The idea of a Fellowship is necessary in that it helps create a pool of trained and enabled citizens whose numbers may reach a potent enough level that shall be able to initiate change in the community as a collective force acting and deciding as one body. Some refer to it as the "critical mass." The Arabic term for it is: al-ahl wa al-aqd. From this pool may come the community's leader chosen by the members of the al-ahl wa al-aqd. Members of this Fellowship put upon themselves the responsibility of supporting fellow-members, especially the newly-accepted ones, guiding them as they become more mature and ready for the true calling of leadership.

**Leadership Academy.** Establishment of leadership academy with the function of training present and future Muslim leaders is also necessary. As a starter, the Asian Institute of Management (AIM) and the Bangsamoro Leadership and Management Institute (BLMI) can collaborate in providing the needed leadership trainings to present crop of Muslim leaders (both in government and in the private sector), as well as youth leaders.

**Teaching IL in Schools.** Schools in Muslim communities should integrate the principles of Islamic leadership in their lessons, and should encourage students to practice Islamic leadership in their classroom and campus activities.



## Implementing Islamic Leadership

**S**uccess of any endeavor can only be measured when theory is made practice. So the question foremost in our minds, especially as we conclude is: How do we implement Islamic leadership in Muslim communities in the Philippines? And as we do our best to implement it, what are the factors favorable to implementing Islamic leadership? What about obstacles? How do we overcome such obstacles?

In reforming the status quo, a leader needs to have a vision of what the organization needs to accomplish. Muslims need to believe in the future envisioned for this Ummah by the Prophet (s.a.w.). Their leaders must keep them focused on this vision, whether in triumph or in defeat. Unfortunately, the process of visioning can suffer from several defects such as egocentricism, resource gaps, closed system perspective and groupthink.

Sources of Defective Vision	
Egocentricism	The vision reflects a preoccupation with the personal needs of the leader rather than the needs of the Ummah or of the local community.
Resource Gap/s	The leader has miscalculated the resources needed to implement the vision.
Closed System Perspective	The leader has misunderstood or underestimated the impact of external environmental forces on the vision, and hence, the vision is rigid and not adaptable.



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**Editors**

Shahana Abdulwahid  
 Derkie Alfonso  
 Arlene Eluwa

