

CHARACTERISTIC OF GOOD LEADERSHIP IN ISLAM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations summaries, which have been duly acknowledged.

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In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and sustainer of the world. Blessing and peace to His Messenger Muhammad S.A.W, his family and his companions.

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ABSTRAK

Menurut beberapa kajian, kepemimpinan amat mempengaruhi kehidupan masyarakat yang berada dibawahnya. Kajian ini adalah kajian yang dijalankan terhadap kepemimpinan yang baik didalam Islam. Kajian ini bertujuan untuk mengenalpasti ciri-ciri kepemimpinan yang baik yang telah digariskan oleh Islam iaitu yang terkandung didalam Al-Qur'an dan As-Sunnah serta contoh-contoh sejarah kepemimpinan para sahabat Rasulullah SAW. Untuk memperolehi data, teknik yang digunakan ialah kajian perpustakaan serta meneliti dokumen-dokumen yang berkaitan. Hasil kajian menunjukkan bahawa ciri-ciri utama bagi kepemimpinan yang baik didalam Islam ialah yang berpegang kepada Al-Qur'an dan As-Sunnah, amanah, adil dan mengamalkan syura. Dapatan dari hasil kajian juga telah menunjukkan bahawa pemimpin itu juga perlu berani didalam menegakkan kebenaran serta bersedia menerima pendapat orang lain untuk berjaya didalam mencapai matlamatnya didalam kepemimpinan.

ABSTRACT

According to some research, leadership is really influencing the life of society. This research is made to find the good leadership in Islam. The purpose of this research is to recognize the characteristic of good leadership in Islam, which is, was state in Al-Qur'an and As-Sunnah and the history of leadership of Rasulullah's companions. Library research and reviewing relevant documents were the tool employed for data colleting. The finding indicates that the main characteristics of good leadership in Islam are holding to Al-Qur'an and As-Sunnah, trustworthy, just and implement syura. The study also concludes that, a leaders must be brave in upright the truth and ready to accept the others opinions in accomplishment of goal in his leadership.

ملخص البحث

بناء على عدة دراسات علمية في القيادة، اتضح أن القائد له دور في التأثير في الحياة الاجتماعية للناس. وهذه الدراسة وجدت لبيان حقيقة الحكام العادلين في الإسلام. وقد اتبعت في بيان ذلك تعاليم الإسلام في الحكام العادلين بالنظر إلى القرآن والسنة والأمثلة التاريخية كفعل الصحابة رضی الله عنهم. ولجمع المعلومات والدراسات استعملت الباحثة المنهج المكتبي ولذلك جمعت المستندات المتعلقة بالموضوع. وأهم نتائج البحث هو أن معرفة صفات للحاكم العادل في الإسلام تعود إلى فهم الكتاب والسنة، ومن أهم أخلاقيات القائد الممتاز: الأمانة واستعمال الشورى. ومن النتائج كذلك تبين أن هذا الحاكم الممتاز يجب أن يكون شجاعاً في سبيل قول الحقيقة وكذلك في قبول رأي الآخرين.

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TRANSLITERATION TABLE

1. Alphabet

Arabic	Latin	Example	Transliteration
ء	'	رأس	ra's
ب	b	برز	barz
ت	t	ترف	tarf
ث	th	ثبح	thabh
ج	j	جبر	jabr
ح	ḥ	حبر	ḥibr
خ	kh	خزن	khazn
د	d	دفن	dafn
ذ	dh	ذعر	dhu ^c ra
ر	r	راء	rā'
ز	z	زرب	zariba
س	s	سباط	sibāt
ش	sh	شباب	shabāb
ص	ṣ	صارم	ṣārim
ض	ḍ	ضرس	ḍars
ط	ṭ	طبل	ṭabl
ظ	ẓ	ظالع	ẓāl ^c
ع	ʿ	عصر	ʿasr
غ	gh	غلب	ghalib
ف	f	فار	fār
ق	q	قاصف	qāsif
ك	k	كنود	kanūd
ل	l	لبن	labn
م	m	متاع	matā ^c
ن	n	نتر	natr
ه	h	هرم	harm
و	w	ونيد	waīd
ي	y	ينع	yana ^c

2. Short Vowel

Arabic	Latin	Example	Transliteration
_____	a	جَلَسَ	jalasa
_____	i	رَكِبَ	rakiba
_____	u	كُتِبَ	kutiba

3. Long vowel

Arabic	Latin	Example	Transliteration
ا، ي	ā	باطل	bātil
ي	ī	كثير	kasīr
و	ū	شغول	shughūl

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	قول	kawl
ي	ay	ليل	layl
يَ	iyy	شافعي	shāfi ^c iyy
وَ	uww	علو	^c uluww

5. Examptions

- 5.1 Arabic letter ء (hamzah) found at beginning of a word is transliterated to the letter “a” and not to ’.

Example: أكبر transliterated to: akbar (not ’akbar)

- 5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”.

Example : مكتبة الإمام transliterated to : maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example : المكتبة الأهلية
قلعة
دار وهبة transliterated to: al-maktabah al-ahliyyah
qal^cah
dār wāḥbāḥ

ABBREVIATIONS

p.	page
ra	radiya Allāh anhu/ anha/ anhum
SAW	salla Allāh alayh wa sallam
SWT	subhānahu wa taālā
vol.	Volume
ص	صفحة

CHAPTER i

CHAPTER I

1.1 BACKGROUND OF RESEARCH

There are many verses and *Hadith* stated about the leadership. It's show that Allah SAW and our Prophet described to us about the important of leadership. In any situation, the leadership must be existed to leads and helps people in going a perfect life either in society, organization or family.

Leadership is a head to the unity of *ummah*. This world will be peace and harmony effected by the unity of *ummah*. The good leadership based on the good leader who is playing their function and role as a leader of human. Al-Qur'an said about the failure to perform this function would cause they dismiss the world leadership. That was happened to *Bani Israel*.

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾¹

Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses. Nor did they (usually) forbid one another the iniquities, which they committed: evil indeed were the deeds, which they did.

This research is made to find out how could said as the leadership according to Al-Qur'an and As-Sunnah and also the examples of our prophet's companions in term of leadership.

¹Al-Qur'an. Al-Maidah 5:78-79

As we know our prophet, Muhammad S.A.W, is a good example in saying about the leadership. But this research will more in focusing to His companions to make differences than the research was made before which focusing to our prophet as a notable example in leadership.

1.2 PROBLEM STATEMENT

The problem statement regarding to this topic is many of leader today not fulfill the requirement as a leader. Most of them create their own shaping of leadership where not thinking about the lower level right.

For instance, in the organization today, lot of their high level leader were involved in corruption. This action shouldn't happen because they are the follower to the lower level. As said by our Prime Minister, Dato' Sri Dr. Mahathir Mohammad in New Sunday Time (June, 29,2003), "the corruption is a poison and we have to avoid it. The corruption resists the temptation or risk losing the nation". This show us about the serious corruption cases among the Malaysian where breakdown the credibility our nation as a leader.

Early two years ago, country was shocked about the increasing of rapping cases among or by the own relative. A father rapped his daughter and grandfather does the same to his granddaughter. Most this cases involving the Malay and this give an impact to our credibility as a Muslim especially. Morally father or grandfather is a leader in the family, so they should protect and leading them. That was unethically deed no only in *syara'* but also in human being.

From two examples above, show us that most of leaders today still lack a knowledge and information to be a very best leader. That's why the research need for, to giving information and knowledge to them act as a leader based on *syara'*. Hopefully this research will be a guideline for today and future leader.

1.3 AIMS

A guidance to the characteristic of good leadership in Islam. Not only to society leader also in organization and family. All things we do must have a true, good and right guidance to drive our responsibility. The confusing to decide about some thing also needs guidance, so we will make a right decision to our selves and the others around us. This is to build not only the qualified leader but also the important of the pleasure of God, here and ever after.

The good leader basically successful in create peace and harmony of society from any terrorism activities. Most of war was happened because of unsatisfied to their leader. They feel unappreciated and also lack of observation by their leader. This situation getting worse when they always try to avoid that leader. To prevent this situation, both parties higher level and lower level should playing their role and responsibility to make sure of peace and harmony of the nation and the country.

In the household, the husband and wife have their own role and task. As a leader, a husband should have more attention and sensitive about the situation in his family. A wife can help her husband in remembering his task when sometimes he forgets for it. So, the probability to avoid the divorce cases wills success.

Our Prophet, Muhammad SAW said in one *Hadith* that Al-Qur'an and As-Sunnah leaved to us as references in our life. According to the *Hadith*, it's mean the Prophet also describe to us about the real source in getting the characteristic of good leadership and also about anything else. There's no other source to us, as a Muslim than Al-Qur'an and As-Sunnah.

Even though, have many theories from the west today. It doesn't means that these theories suitable with the Islamic teaching and also a way of our life as east society.

1.4 OBJECTIVES

The objective of this research is to recognize the characteristic of leader who is holding and practicing the teaching of Al-Qur'an and As-Sunnah was conveying by Rasulullah SAW and His companions. As we known that the period of Rasulullah and His companion's leadership was the greater and it's be the excellent example for all over the shape of leadership.

The research's objective is also using the Al-Qur'an and As-Sunnah as main resources in recognizing the characteristic of good leadership. There are more verses in Al-Qur'an and As-Sunnah stated about this characteristic. So, this research is to come out that verse to being guidance and references to today and future leader in leading the society, organization and family.

Finally, from this research hopefully Al-Qur'an and As-Sunnah be a main resources and guidance in the leadership. This is to achieve the great for the Islamic leadership all over the world as the period of our Prophet Muhammad SAW and His companions.

1.5 SCOPE OF RESEARCH

The scope of research is to find the characteristic of good leadership in Islam in using Al-Qur'an and As-Sunnah and also the example of Rasulullah's companions in leadership.

1.6 RESEARCH METHODOLOGIES

1. Al-Qur'an

The objective of this research to find the characteristic of good leadership in Islam. Al-Qur'an is a main resource to all Muslim. So, Al-Qur'an will be used as the first or main method to find the information regarding to this topic.

2. As-Sunnah

As-Sunnah is everything that came from Rasulullah S.A.W. It includes what He said, did, admitted and so on. As the second resource after the Al-Qur'an. This method will be used to support the Al-Qur'an verses.

3. Others

The other method that will be used is the historical book, the journal, Internet, and also the newspaper. All these will be used to find the information about the characteristics of good leadership in Islam.

CHAPTER II

CHAPTER II

2.1 LITERATURE REVIEW

This chapter will discuss about the research that has been made before and also the certain books written by the person who are expert regarding to this topic. These materials will be used to find out or to answer the questions about the characteristic of good leadership in Islam.

Luqmān Thāib (1998), leadership in Islam is, “an effort in influencing a people through the process of communication to achieve some goal. It is as an equipper to an organization or the society. An organization and the society will incomplete, not perfect and instable without a leader. A leader is seen as the place of reference, the protector and the problem solver. In the other side a leader is as a performer and enforcer of law. A leader must be trustworthy in performing his task, be just in solving the problem and in giving the punishment”.

Āḥmād Ridwān Mohd Yunus (2001), “the definition of Islamic leadership is a process of moving a group of people in fulfilling the needs of Islam either for short or long term which is able to achieve the main goal of Islam”.

Ismāʿil Nūr (2000), “an action was focusing on the sources to benefit the mission”.

Dr. Dhulkiflī ʿAbdul Ghāni (1999), “leadership is a process of moving the group of people in achieving the goals. In Islam, leadership is the important aspect which is a must in giving more intension even our Prophet Muhammad SAW organized us to appoint a leader even though in a small group of people”.

Sapora Sipon (2003), “leadership is defined in one way as any action that focuses resources towards a truly beneficial end. Leadership in Islam is central to the Islamic

personality and this has been greatly exemplified by the Prophet SAW who had himself exhorted the *dai'yah* to be a leader, in leading others to the straight path.

Idrīs Zakariyya (1986), “human is a social creation who needs leadership, because social living needs the society relationship which is strong and harmony in achieving the aim or desire of the society. The unity and the harmony of the society do not exist without the certain elements where it may guarantee the stability of the institution of that leadership and also the society as well”.

Umar Hasyīm (1981), “a leader or *khalifah* in this world should punish the people using the just and truth punishment. It is not based on the passion. The task of leading and administering this world is a test by Allah as a people were appointed before. Some of them misuse the power given by Allah, so it depends to nowadays leader either to follow the good or the bad. A leader must always be in the way of Allah and don't ally Him with others”.

Mohd Asri Zainul ʿĀbidin (2003), “the basic characteristic of a leader in Islam is a strength and trustworthy. Strength means the ability and has a skill in performing the task. It's refer to the task was gave. For instance, if the job is related to the economic, the concept of strength is referring to his ability in economic management. The trustworthy mean responsibility, including to protect the Islam (ad-Din) and also the community”.

Haji Juhāri Haji Alyās (1997), “a leader is not meant by the prime minister or the ministers or the religion leader but it governs in many types of meanings, even every person is a leader as well. A Muslim leader who does not perform his responsibilities or misuse the power, he is not just guilty to the country but also to Allah”.

Mahīnor Ṣālīhā (1983), “as a leader appointed by the society, he must fulfill the needs and requests of them. If the request of the society is unnecessary or maybe too much, a leader should face this challenge. Don't afraid to change this attitude. A leader must be able to face and avoid them not too much in getting something, it's because the future of leadership of that leader will be damaged”.

Haji Dasuki Haji Āḥmād (1984), “this is normal a thing when some leaders have their enemy or person who is unsatisfied with their leadership, especially when leaders standing in a stable position. The highest position of a leader, the higher quantity of enemies they have. This is the challenge faced by a leader and how strong they are in fighting this challenge and how far a leader can fulfill the characters of a leader in his leadership. This thing happens at all levels of leadership since earlier periods until nowadays. The prophets and the companions also cannot run away from this challenge”.

Datuk Dr Sayyid Uṯmān Āḥb̄shī (2000), “although many leaders do well in the initial period of assuming their leadership role, they often fail later because of the wrong values that they inculcate along the way. The most common problem is that many leaders feel that they are the best and hence indispensable. In time, they develop conceit, which is the seed of arrogance. Their ideas must be the best and hence should be executed. No one else can ever come up with better ideas. They cannot accept the views of others. Accepting others people’s views would damage their pride and ego. When this happens, they will be prepared to abuse their power and authority to strengthen their position”.

Prof Dr Anīs Āḥmād (2000), “leadership is not a matter of grabbing powers either. It is essentially serving Allah S.A.W through implementation of His commands in all aspect of life. The task of realization of ethically good (ma’ruf) and elimination of evil (mungkar) places an enormous burden on people involved in leadership”.

Qamar Rāḥmān (2000), “a leader is a paramount individual of any institution, a family, community or a nation and is responsible for the direction and coordination of its aim and objectives and make sure that the goal is fulfilled. In Islamic leadership, the leader is responsible for guiding its members towards *iman*, *taqwa*, *ibadah* and ethics.

Hassan Al-Banna (1989), “each Islamic leader has to make sure that the Muslim society is free from any colonization of politics until they cannot get the true freedom and develop again as the other nation”.

Tuan Haji Āḥmād Awāng (1987), “the role of behavior (*akhlak*) is more important compared with the normal life of individuals who is a follower. It’s because, in leadership, the act and the behavior of a leader will be valued and is very important to take care of it to avoid it followed by the community. So that the complete behavior is the important character of a formal or informal leader”.

^o*Abdul Ghafār Haji Dun* (1999), “*syura* is the important principles taught by Islam to produce the developed, stable and just society. Performing of *syura* by a leader of the country was stated clearly in Al-Qur’an and As-Sunnah and agreed by the Islamic scholars”.

Birhanundīn ᵉAbdullah (1999), “human life cannot be separated from the administration and leadership. In Islamic leadership, it is based on the basic principles as the concept of *syura*, justice, trustworthy, sacrifice to the society and assured to the teachings of Islam”.

^o*Abdul Monīr Yākub, Sarina Othman & Wan Roslaili ᵉAbd Majīd*, “the power of governance and leadership belongs to the *ummah*. They were given to a leader towards the contract which is based on the *bai’ah*”.

Afsaneh Nahavandi (2003), “some researchers define leadership as an integral part of the group process. Others define it primarily as an influence process. Still others see leadership as the initiation of structure and the instrument of goal achievement. Several even consider leaders to be servants of their followers. Leadership is a group of phenomenon; there can be no leaders without followers. As such, leadership always involves interpretational influence or persuasion”.

Rubbīns & Coulter (2002), “a leader is someone who can influence others and who has managerial authority. All managers should ideally be leaders but not all leaders have the ability to be an effective manager. Leadership is a process of influencing a group toward the achievement of goal. A leader trait is a characteristics that might be used to differentiate leaders from nonleaders”.

CHAPTER iii

CHAPTER III

3.1 BACKGROUND OF TOPIC

The research about leadership is very interesting and useful to the human life. It's because this research defines all about family, organization and country as well. The matter about leadership is always discussed everywhere and govern all aspects of human life whether in politics, economics and also spiritually. In Islam, leadership is a very important thing, even our Prophet, Muhammad SAW organized us to appoint a leader even in a small group. In one Hadith, He stated:

« إذا خرج ثلاثة في سفر فليؤمروا أحدهم »²

According to this Hadith, our Prophet stated when three people go out, one of them should be appointed as a leader.

The task of Islamic leadership is to lead to the true way of Islam, which means in terms of realization of ma'ruf (ethically good) and elimination of mungkar (evil).³ Basically this task should be based on the good attitude because it covers all aspect of life in this world. The good attitude and the leadership cannot be separated because it's a part of the purpose and responsibility of the Prophets.⁴

In one Hadith He said about the good attitude:

« إنما بعثت لأتمم مكارم الأخلاق »⁵

² أبي عبد الرحمن شرف الحق محمدا اشرف الصديق العظيم آبادي. عون المعبود شرح سنن أبي داود. بيروت: دار الاحياء التراث العربي. كتاب الجهاد. باب في القوم يسافرون يؤمرون أحدهم. جزء ٧: ص. ١٢٦. # ٢٦٠٥.

³ Prof. Dr Anis Ahmad. 2000. "Ethics of Leadership". *Al-Nahdah*. November. p.17

⁴ Tuan Haji Ahmad Awang. 1987. "Peranan Akhlak Dalam Kepimpinan". *Sinaran Islam*. Oktober. p.9

⁵ الأستاذ الدكتور مصطفى صميذة. فتح المالك بتبويب التمهيد لابن عبد البر على موطأ الإمام مالك. بيروت: دار الكتب العلمية. كتاب حسن الخلف. باب حسن الخلق. جزء ٩: ص. ٣٠١. # ٦٨٨.

And our prophet, Muhammad SAW was the good example when we said about the good attitude and also the good leadership and Allah SWT mentions about it in the Qur'an:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا ﴾⁶

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. The leader has followers so that he is the example to them and Islam objected the unethical attitude in leadership. In Qur'an says that:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾⁷

Do ye enjoin right conduct on the people, and forget (to practise it) yourselves. And yet ye study the Scripture? Will ye not understand?

The leader is appointed by the society and has a big responsibility. Prophet Muhammad SAW mentioned in one Hadith:

﴿ أن الرسول صلى الله عليه وسلم قال: الا كلکم راع وکلکم مسؤل عن رعیتہ. فالإمام

الذي على الناس راع وهو مسؤل عن رعیتہ والرجل راع على أهل بيته وهو مسؤل عن

⁶ Al-Qur'an. Al-Ahzab 33:21

⁷ Al-Qur'an. Al-Baqarah 2:44

رعيته والمرأة راعية على أهل بيت زوجها ووالدها وهي مسؤلة عنهم وعبد الرجل راع

على مال سيده وهو مسؤل عنه فكلكم راع وكلكم مسؤل عن رعيته»⁸

Every one of you is a guardian and is responsible for his charges. The Imam (ruler) of the people is a guardian and is responsible for his subject. A man is the guardian of his family (household) and his responsible for his subject. A woman is the guardian of her husband's home and of her children and is responsible for them. And the slave of a man is a guardian of his master's property and is responsible for it, Surely, every one of you is a guardian and responsible for his charges.

(Hadith narrated by Bukhari and Muslim)⁹

This Hadith shows us the biggest of responsibility of a leader who has to be trustworthy, just and responsible to their people.

In the dawn of Islam, when Abu Bakar As Siddiq r.a was appointed to be the leader of the people at that time, to replace the Prophet's leadership, he was give the speech in front of his people. Some of his speech was, 'I was appointed to be your leader but I'm not the best one. If my leadership is good, follow me but if I make a mistake, remind me. Follow me since I'm in the way of God but if I'm not, don't do so. I was chosen to be a leader but it's actually very hard to me to accept it. All of you have to know that I'm not like Rasulallah because he is a slave of God with the *wahy* so that He was protected from any mistakes. But I'm only a human as all of you'. From this speech, we know that even Abu Bakar As Siddiq who is a companion to replace Rasulallah's leadership, admitted that leadership is a difficult responsibility and if he has any choices he doesn't want to be a leader.

Islamic leadership is not only focused to influencing and controlling other people but also to obtain full trust as expected by the western sociologist. Islamic leadership is the level, which cannot be seen by the human eyes, it involves leading with the heart,

⁸ الإمام محبى الدين النواوى. ١٩٩٩. صحيح مسلم. بيروت: دار المعرفة. كتاب الإمارة. باب فضيلة الإمام العادل، وعقوبة الجائر،

والحث على الرفق بالرعية والنهي عن إدخال المشقة عليهم. جزء ١١: ص. ٤١٧. # ٤٧٠١.

⁹ Dr Muhammad Muhsin Khan. 1987. *The Translated of The Meaning of Sahih Al-Bukhari*. New Delhi, India: Kitab Bhavan, Vol: 9.

mind, and passion¹⁰. It doesn't mean to be proud with the position and the power but it is a jihad to the way of God. It is also to bring people to the true way of life and pleasure of God for the peace of *ummah* in this world and ever after. Leadership can be separated to leadership of our selves, leadership of family, leadership of society and leadership of the country.

A leader is asserted to behave with the good behavior because it is impress in the life of a leader leading. The very requested behavior are keeping promises, being honest, and not forgetting Allah, helping people in good work and ready in giving and receiving advice. Furthermore when the leader disregards this practices, it shows that they are going to the damage the smooth flow of their government.

3.2 DEFINITION OF ISLAMIC LEADERSHIP

According to the Oxford Dictionary (1999) the term of leadership comes from the term of lead, which means to bring or take animal or human, going in front. With 'er' this term means a person who leads. Furthermore, the word of leadership means the position of a leader and also the power and qualities of a leader.

On the other hand, leadership means as 'an action focusing on the sources to benefit the mission'¹¹. An action is a dynamic word, that imagines to the movement and initiative. The leader should take an action when facing the problem and also in making a decision. He must be proactive in his action, so that he can encourage the others to take action too. May be the leader has a big idea and a quality vision in progressing his leadership but without any action nothing can be done.

A leader needs to focus. They do not just lead and give instructions to others but also shows the good example to them. The followers are more comfortable when they are not always given instruction. They like to be as a contributor too in order to achieve

¹⁰ Ahmad Redzuwan Mohd Yunus. 2001. *Demokrasi Kepimpinan Islam: Satu Perbandingan*. Kuala Lumpur: Utusan Publication Distributors Sdn Bhd. p.29

¹¹ Ismail Nor. 2000. *Kepimpinan Nabi Muhammad S.A.W: Pengurusan Altruistik – Model Ikutan Sepanjang Masa, Perbandingan Silang Dengan Kepimpinan dan Pengurusan Semasa*. Kuala Lumpur: Utusan Publication Distributors Sdn Bhd. p. 4

the shared mission. So that, the leader should take action in decision making with thinking over the feelings and the hopes of his followers.

According to the definition, the sources mean efficient human, a machine, a process or method, a substance, hardware or software and also the encouraging environment. All these sources should be used honestly to yield the society's benefit.

The final phrase of the definition is a beneficial mission or also defined as a shared mission. This phrase means as the increase of performance, increase of selling, or produce a new product. It also can mean by fighting for peace, or campaign for the clean environment.

As the conclusion according to the first definition, we can say that whenever we defined the term leadership, the real leader is the one who is able to gain their ability to be understood and considered. He must be able to determine the good player in his team, estimated the function and use the variety of roles of others in team members. He must also be flexible during the managing of different personalities and assured of his ability in perform the task in giving the instruction or supervision.

Ibn Taimiyyah stated that leadership is the main demand of Islam¹². Without it, the administration of the nation and religion cannot be run perfectly. Generally, the Islamic leadership is a process of moving a team of people in fulfilling the needs of Islam in long or short term to achieve the mission of Islam.

The one-way leadership is also defined as 'any action that focuses resources towards a truly beneficial end. Leadership in Islam is central to the Islamic personality and this has been greatly exemplified by the Prophet Muhammad SAW who had himself exhorted the *dai'yah* to be a leader, in leading others to the straight path. It also involves the process of influencing people to transform their way of life, at times through affirmative action to achieve betterment¹³.

¹² Idris Zakaria. 1986. *Teori Kenegaraan Al-Farabi*. Selangor: UKM. p.110

¹³ Sapora Sipon. 2003. *Work Ethics in Islam*. Series 6. (Slides). Kuala Lumpur: KUIM.

In management, the term of leader is defined as someone who can influence others and who has managerial authority¹⁴. All managers should ideally be leaders but not all leaders have the ability to be an effective manager. Leadership is also defined as the process of influencing a group towards the achievement of goals.

A leader is the most important person in the country and social matters. He leads the group of society and the country. In his hand is the power, responsibility, and obligation to his followers either the minority or majority of society. So that, a leader who has a close relationship with his followers can influence them better than a leader who practises the selfish attitude. They should bear in mind that they do not become a leader forever, and when the time comes they will lose that title and also remember that the term of leader means by commendation. Rasulullah said in one *Hadith* :

« وإنها أمانة وإنها يوم القيامة خزي وندامة إلا من أخذها بحقها وأدى الذى عليه فيها»¹⁵

This *Hadith* stated that leadership is a commendation and a leader who accepts it and fulfills the obligation will not regret at the end of day.

¹⁴ Prof. Muhammad Muda. 2003. Principle and Practices of Management. Series 17. (Slides) Kuala Lumpur: KUIM.

¹⁵ الإمام محيى الدين النواوى. ١٩٩٩. صحيح مسلم. بيروت: دار المعرفة. كتاب الإمارة. باب كراهة الإمارة (بغير) ضرورة. جزء ١١ : ص.٤١٤. # ٤٦٩٦.

CHAPTER IV

CHAPTER IV

4.1 A LEADER AND LEADERSHIP

This is natural when some leaders have enemies. The higher position of a leader, the higher quantity of enemies he has. This is the challenge faced by a leader and how strong they are in fighting this challenge and how far a leader fulfill the characters of a leader in their leadership. The prophets and the companions also face the same situation in their leadership.

Sometimes these challenges make them close with Allah and sometimes make them stray away from Allah SAW. When they face some problems and try to solve it and wish the help of Allah, He will help them. However, when they face so many problems and make they forget Allah, he will be out of the help of Allah.

As a leader, the objective is a main target in leadership, either for long or short term. Sometimes the objectives are influenced and can influence the personality of a leader. So that, probably they will achieve it and maybe they can't. Most of the objectives are the renewing of the vision and the mission in the society and in the country as well. However, in Islamic leadership, there is a large and a wide objective¹⁶

Since the erection of Islamic leadership in Medina after *hijrah*, two main objectives were underlined to achieve the mission of Islamic leadership. The first objective was focused on the Muslim society, which is concluded as the performing of Islamic law to the society. The way is upright the justice among them, perform the equality and practise the religion of Islam to all matters in their lives such as in economics, politic, social and so on. This situation needs something, and it is the unity of the society.

¹⁶ Ahmad Redzuwan Mohd Yunus. 2001. *Demokrasi Kepimpinan Islam: Satu Perbandingan*. Kuala Lumpur: Utusan Publication Distributors Sdn Bhd. p.46

The practise the *syariat* of Islam to all matters in their lives such as in economics, politic, social and so on. This situation needs something, and it is the unity of the society. The purpose is to get the pleasure of Allah, to upright the truth and the disunity is really prohibited. As stated in Al-Qur'an:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾¹⁷

And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that ye may be guided.

Then is the existing of brotherhood relation, which means by the relations between an individual and the other Muslim society. That means every person must throw out all the negatives attitudes such as a jealousy, envious, and so on. This cleaning will help to the existence of strong relationship between the societies.

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾¹⁸

The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.

Besides that is the obedience to Islam. That means the relationship that is held by the Islamic leadership isn't to the nation, not to the family, not to the races but just because of Islam itself.

¹⁷ Al-Qur'an. Al-Imran 3:103

¹⁸ Al-Qur'an. Al-Hujurat 49:10

The last phrase in the first objective is the freedom of will and this phrase is to the non-Muslim. It's because Islam doesn't force them to be a Muslim, but try to send the *da'wah* of Islam or the teachings of Allah using the true and the good way.

The second objective is sending the *da'wah* of Islam to the society. This situation needs the jihad to the way of Allah by using words and also the strength if the teachings of Allah cannot be sent to the society.¹⁹

4.2 TERMS OF LEADERS IN ISLAMIC LEADERSHIP

There are some terms used to a leader in Islamic leadership for instance a caliph, *amir al-Mukminin* and *imam*.²⁰ These three terms govern its own meaning and was began used after the death of Rasulullah.

Caliph is an Arabic word which means by the replacement of others who is absent or died or inability or excused. It also means by the highest power (al Sultan al A'zam). Generally, caliph is a title given to someone who stands in the other person's place when that person is not at his place. Then it is connected to the post of the Rasulullah's replacement to perform the requirement of *syara'*.

The *salaf's* scholar was defines the post of caliph as the head of religious and the universal matters as the continuation task of Rasulullah. That's why the position of caliph is similar to the position of Rasulullah among the Muslims.

The function of caliph is to lead the people as the requirement of Islam, also a breeder of religion and manage the matters of universe especially in the administration of the country. Thus, caliphs have to follow the rules of Islam as the others and cannot take an action based on the passion and the mind only.

The first caliph in Islam is Abu Bakar As-Siddiq under the title the Caliph of Rasulullah because he replaced Rasulullah's leadership in leading the *ummah* and

¹⁹ <http://www.angelfire.com>

²⁰ Ahmad Redzuwan Mohd Yunus. 2001. p.26

protecting the religion of Islam at Shifah Bani Sa'adah. The title is used along the leadership of fourth caliphs and also by the leader after them.

Amir means a leader or headman and *mukminin* means a Muslim. The combination of these two words mean by "a leader to a Muslim". This is the second title given to a leader and Umar al-Khattab is the first person using this title because he is the second leader.

Imam is taken from the word of *amma*, which means by in front, and the word of *amama* means by in front of or making right, or deliverer, or followed. When we discuss about the imam of Muslim societies, it means he is in front of them. Thus, the Muslim societies must follow the imam since he is in the way or since he follows the command of Allah and Rasulullah.

Generally, the word of imam as a leader could be used in various context of leadership including the leadership in performing an *ibadah* and leadership in thinking and law. Other than a job in *ibadah*, *imam* is also as an administrator who handles the matters of politics, social, culture and so on.

However, nowadays, the term of caliph and *amir* is not in use anymore, but the role and the function of these two terms is similar with a prime minister and other ministers today. The term of imam is still in use and his functions is not quite different as before who is a leader in performing an *ibadah*.

4.3 CONDITIONS TO BE A LEADER IN ISLAMIC LEADERSHIP

An *amir* or *mufti* or *qadi* or nowadays known as a minister or a member of parliament is subject to the basic conditions, other than a special condition which is related to their task.

In Islamic leadership, the main condition to be a leader is firstly is a man, *baligh* and Muslim. Secondly he must be just which means he is not *fasiq* or he must perform his

salat, practise what he knows, honest in his words and also holds to the Al-Qur'an and As-Sunnah.

Then is knowledgeable. He must know all matters that is related to *fardhu-ain* and *fardhu-kifayah* and also be able to determine what is right and what is wrong. For the additional, he must have knowledge of leadership, so that he can run his task perfectly.

Besides that, he must be someone who has strength and ability. It means an ability to solve the problems either using his energy or his words or thinking or writing in any situation.

He should practise the Islamic moral. A leader is a role model to his followers. Thus, he must be a good example in following the moral of Islam to himself and to his followers. He must be honest, sincere and gathering the good attitudes and throw out the bad one.

Lastly, he must be complete in term of his five senses and has a healthy body. It's because, a leader is fully responsible to his followers and any small mistake must be avoided. So that, the commendation of leading will be successfully achieved.

4.4 SEVERAL TYPES OF LEADERSHIP

When we discuss about leadership, it doesn't mean by leading a country or leading the society only. As human created by Allah, since was born on this world we were giving the responsibility to lead and every person is involved.

4.4.1 Leadership of oneself.

Leadership of oneself is the first level of leading before leading of others. It is a main obligation to Muslim individuals. Every person must lead himself or herself to the straight path and work hard to achieve it and at the same time wishing to the help of Allah as stated in Al-Qur'an:

﴿ لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴾²¹

For each (such person) there are (angels) in succession. Before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

More important of slaves is responsible on how they leading themselves to the way of Allah, and to achieve it they must take the Al-Qur'an as a guidance and Rasulullah as a good follower (qudwah hasanah) in their daily life.

It clearly shows about the importance of human in leading themselves to the truth with the accomplishment of human rights such as the realization of ma'ruf (ethically good) as a command of Allah and His prophet. Then is elimination of mungkar (evil) which means leaving anything is bad is based on *syara'*.

It is seen as a higher responsibility as claimed as a slave of Creator to bear a group of people whose is love to Islam and at the same time to Allah and Rasulullah. This group of people are the real slaves, who are willing to fight for the religion of Islam.

4.4.2 Leadership in a family.

Society begins at home and a peaceful society comes from the peaceful family. This peaceful will be achieved when the needs of Islam is practised in the family. In the family contains a husband, wife and their children. The husband and wife must respect each other's rights, so that their home will always be in peace and harmony.

²¹ Al-Qur'an. Ar-Ra'd 13:11

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً

وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾²²

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

Some of the rights of a husband is must be respected by his wife as courtesy to her husband and avoid abusing him. The wife should not be too proud of herself beauty especially when the husband has an ugly face and don't condescend him.

A wife must take care of herself when her husband is not at home. She is also responsible to her husband's properties and shouldn't spend it without any permission of husband.

The rights of a wife that should be respected by a husband are performing his responsible to the family. He must respect his wife and live together by accepting her strength and her weaknesses. He must be a good leader to his family.

4.4.3 Leadership of parents to their children

Parents are responsible to their children. When they were born, Allah created their rights and must be fulfilled by their parent. In the book of "*Ikhyā 'Ulumuddīn*", stated about the children's rights.

After the children are born they must hear an *azan* at their right ear and an *iqamah* at their left. A father who is a leader in the family must fulfill this task. He has the right to get the right name. On the seventh day of birth of their children, parents must make an *aqiqah* ceremony.

²² Al-Qur'an. Ar-Ruum 30:21

When the children are able to talk, parents should teach them the term of “*Lailahaillah*” because they must get the good teachings from their parents. Teach them how to pray at the age of seven. Beat them with the intention to teach at the age of ten and then scold and give a warning if they do not want to follow an order of a parent after that age. Show them a good example in the daily life to them being a useful person in the future.

4.4.4 Leadership of a leader to his followers.

A leader must do the right things and his followers will follow them. He shouldn't be too proud or too egoistic and he must remember that, probably the other people are better than him. He must be just and sympathetic to the problems of his followers and try to solve them as good as possible.

4.4.5 Leadership of an army's leader.

Caliph Abu Bakar ra left a message to the army's leader and it contain that a leader must promise good things to the army and fulfill it. He must do good thing, so that the others will do so too. When the messengers of enemy come, give honors to them. A leader must talk to them himself and don't let the others represent him. Give him army a spirit and don't be a coward because it will influence the others.

4.4.6 Leadership of a teacher to the students.

Other than a parent, a teacher also has the responsibility in forming the attitude of person. The teacher must love and be considerate to the students to save them from any disaster.

The teacher is responsible to drive the student to the straight path and don't let them receive bad advices. Make them remember to the consequences of a bad attitude. Send knowledge based on the student's ability and the teacher is advised to practise his knowledge.

CHAPTER V

CHAPTER V

5.1 SELECT A LEADER IN ISLAMIC LEADERSHIP

In this topic, some subtopics will be discussed to find the real and caliber leader. The subtopics are who has the right to select, way to select, the majority needed, the obligation to select the best candidate and the effects of selection.²³

Determination of the elector is a very important process to ensure the right way of selection. The conditions must be a man, independent, puberty (baligh), Muslim, sane, just and having the knowledge to recognize the candidate who has the character to be selected as a leader. What so ever it depends on the country as well.

The best way to select is through the allegiance (bai'ah). This process is where the Muslim society is given the opportunity to discuss about the candidates who have the qualification to be a leader. After they agree to the nominated, the name of the candidate will be presented to the public (Islamic society). Who ever is selected to be the leader, the society must give the *bai'ah*.

Thus, this is a legal way and accepted by the society because it deputizes the opinion of the whole Muslim society. Who is selected must get the *bai'ah* from both parties, who gives support and who doesn't do so.

The second way to select is through appointment. This way can also be accepted as shown by the Caliph Abu Bakar r.a when he appointed Caliph Umar Ibn al-Khattab r.a as the leader after him. This way should be followed with some conditions.

²³ Abdul Monir Yaacob, Sarina Othman & Wan Roslili Abd Majid. *Pemerintahan Islam Dalam Masyarakat Majmuk*. Kuala Lumpur: IKIM. p. 273

Firstly, someone who has the power to select and has the power to run his power must do this selectivity. Secondly, the selection must be based only on the importance of the public. Thirdly, he fulfills the qualifications of a leader. Fourthly, the selector shouldn't have any family relations with the selected. And lastly, the selection must be happened along with *akad* between the selector and the selected leader.

The candidate should get the majority of votes from electors. If is no one gets the complete majority, the second election will be happened and only the candidates who have the higher votes from electors will take part.

After the selection, the selector party cannot invalidate the selection and replaced it with someone else without any reason. For the selected he cannot runaway from the selection when it is agreed. The selection works when the society agrees or confesses with the selection.²⁴

5.2 RESPONSIBILITIES OF A LEADER

A leader is not only defined as a prime minister, or minister, or religious leader but this term carries many subjects in leading. For instance, everyone is a leader for himself or herself, a parent is the leader for their families, and a teacher is the leader for their students. These entire leaders have their own obligations and responsibilities, and when they produce their task honestly and perfectly, it will make the country in peace and harmony. A leader in an Islamic Country has a difficult and broad responsibility. It's because, Islamic leadership is in the highest place in the administration of an Islamic country. A leader's responsibilities are:

5.2.1 Protecting ad-Din (religion of Islam)

According to al-Mawardi, a leader cannot runaway from protecting and maintaining the basic principles of Islam. Besides that, a leader should make corrections to the misunderstanding and the different opinions about Islam and lead them back to the religion of Islam. The reason is to protect the Islam from the attribution and Islam is

²⁴ Abdul Monir Yaacob, Sarina Othman & Wan Roslili Abd Majid. p. 279