

Towards Holistic Concept of Leadership in Islam for Sustainable Development Community

Amini Amir Abdullah¹

Masitah Esa²

Abstract

Leadership has been connected with power, strategic planning, administration and management, controls, communication, influence, monitoring and evaluation. Identifying an effective leader is not an easy job. With regards to Islam, the concept of leadership is discussed extensively *vis a vis* within the purpose of the creation of man and his role as the vicegerent of Allah. The basis of Islamic political philosophy is the belief in the unity (*tawhid*) and sovereignty of Allah. It is only Allah who has the right to absolute loyalty. Loyalty to a leader, chief, nation or a monarch must be subordinated to this dominant factor. It is possible to be loyal to a leader and to Allah at the same time provided that loyalty to the former does not cause the abandon of Islamic teachings. Sustainable development needs a good leadership in order to achieve its goals effectively. Yet, there are other requirements; any decision must be made through agreement as a result of *muzakarah* (two way discussion) among committees in the organisation [*Surah al-Shura* (42): 38]. Consensus of opinion, understanding and unity of opinion (*wahdat al-fikr*) must be constructed in problem solving and issues. The decision which would be made should be based on what *shura* comes out with.

Keyword - Leadership, Sustainable Development Community, Islam.

1 PhD, Post-doctoral Researcher, Department of Government and Civilization Studies, Faculty of Human Ecology, Universiti Putra Malaysia (UPM)

2 Yayasan Dakwah Islamiah Malaysia (YADIM)

Introduction

Leadership means the position of a leader, chief or head of an organization or association comprising of more than two people. Leadership also manifests the capacity and ability to lead. Leadership also refers to the guidance, direction, mission, responsibility and vision of a leader. Leadership is the nature and character that allows a person to control his workers or subordinates without forcing them to do what is required in order to achieve a goal (organizations, institutions, and so on). There are a variety of tasks, roles and functions of a leader. A leader should be a source of inspiration in accordance with the goals and objectives of an organization, optimizing human resources, natural resources and others, providing a conducive environment and facilities, providing motivation, enthusiasm, encouragement and incentives and advise, communicating effectively, having vision, mission, aims and objectives, problem solver, prioritizing welfare and safety, and establishing teamwork and changing attitude, and transforming followers and organization to a better condition.

The characteristics of the ideal Muslim leaders are believe in Allah, fear of Allah and do good, upholding the values of human dignity, foster brotherhood and unity of humanity, establishing the cooperation of mankind toward a prosperous community, physically and spiritually, to foster the spirit of tolerance, respect for freedom of other people and uphold kindness, justice, keeping promises, avoid wasting and extravagance, instill compassion, promote prudent spending, avoid discord and enmity, prevent damage, forming a virtuous society, responsible for the progress and regression of society, doing right and left what is wrong, respect and love the old and the young, not prejudice, caring for the poor and persons with disabilities, single mothers and orphans, not taking the rights of others, strive to do good, responsible, managing time and keeping promises (Al-Mawardi, 1996). When one wishes to discuss the concept of Islamic leadership, he or she must first understand the truth of Islam. Islam is a faith¹ which guides the attitude of mankind to the existence of Islam, universe, life, other human beings and creatures. From this faith, Islam reveals beliefs, practices and deeds to the human beings. In the frame of this faith, men live in this world. The performance of the demands of faith will make the life of the Muslim leaders perfect (Al-Suyuti, 1985). In other word, man or faith is the crux or vital force of Islam. A Muslim leader draws his moral, spiritual fortitude and even his entire life from it.

Our response to truth, as revealed to us through His Holy Books and His Messengers, is a reflection of the purity of our faith. If our faith is pure, so will our life be. Conversely, if our faith is impure, our life will likewise be impure. It then becomes the primary concern of every Muslim leader to endeavor to purify his faith. Purifying or fortifying

¹ Islamic faith is built upon six fundamental beliefs in; Allah - His existence and Singularity, Messenger-ship from Allah, Holy Books, Angels, Next World, and Pre-destiny.

our faith means that we need to thoroughly understand and be fully convinced of the fundamental beliefs of Islam - as indeed, we are so commanded by our Creator, for our own sakes.¹ A Muslim leader also must regulate his life in accordance with the demands of the *Shari'ah*. *Shari'ah* aims at integrating all the diverse human activities to the spiritual center. Without the performance of the demands of *Shari'ah*, the Muslim life is a soulless shell (Al-Ghazali, 1988). The teachings of Islam encompass all aspects of human life. Islam does not deal only with rituals and moral matters. Various teachings of Islam concentrate on its rituals like fasting, prayers, giving alms, *hajj* pilgrimage which pertain to man's relation with God and take into account the political, social, economic and legal laws of Islam.

In sum, it can be stated that the four basic elements are inseparable. The performance of the demands of faith, the design, development and way of life in accordance with the demands of the *Shari'ah*, the practice of moral and ethical norms of Islam; the assimilation of the virtues into the soul as modes of being (*akhlaq*), the performing of good deeds and the eradication of the evils, and *mu'amalah* (public dealings), all provide the basis for a spirit of good Islamic leadership.

Islam and Man

Man was created to be God's *Khalifah* on earth [Al-A'raf: 11-26]. In another verse, Allah said:

Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not (Al-Baqarah: 30).

1 The five pillars of Islam are the foundation of Muslim life. The five pillars of Islam are: 1. Faith or belief in the Oneness of Allah and the prophets and finality of Prophet Muhammad (peace be upon him); 2. Establishment of the daily prayers; 3. Concern for and alms giving to the needy; 4. Self-purification through fasting; and 5. The pilgrimage to Makkah for those who are able. The declaration of faith is called (shahadah). The significance of this declaration is the belief that the only purpose of life is to serve and obey Allah; and this is achieved through the teachings and practices of the Prophet Muhammad (peace be upon him). The religion of Islam is fully equipped with rules and guidance of every kind in all fields of human activity in the conditions prevailing during each period of time. This will be the state of affairs till the day at the end of the world. In Islam, faith without action and action without faith are meaningless. Faith must motivate action, and action must be the means of further strengthening the faith. The message of Islam is accordingly directed both towards strengthening the faith, and the motivation of action.

In this verse Allah said to His Angels that His intention is to place (mankind) generations after generations on earth. The angels replied: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." But Allah knows better that which they do not know. In another verse, Allah said:

David! we did indeed make Thee a vicegerent on earth: so judge Thou between men In truth (and justice): nor follow Thou the lusts (of Thy heart), for They will mislead Thee from the path of Allah. for those who wander astray from the path of Allah, is a penalty grievous, for that They forget the Day of account (Sad: 26).

Allah also says:

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them In the land, inheritance (of power), As He granted it to those before them; that He will establish In authority their Religion - the one which He has chosen for them; and that He will change (Their state), after the fear In which They (lived), to one of security and peace: 'They will worship me (alone) and not associate aught with Me. 'If any do reject Faith after this, They are rebellious and wicked (Al-Nur: 55).

In accordance with this high position of man, Allah bestowed on man certain glories as stated by al-Quran:

"We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation"[17:70]. Man's mission is to fulfill God's creative work in the universe [Hud: 61] This is essential on man for the sole purpose of man's creation is to serve God [Al-Zariyat: 56].

Indeed, serving God, 'ibadah' constitutes the real meaning of life that is the possibility of man reaching worldly perfection. Of course, the term perfection does not give the idea of absolute perfection because everything absolute belongs to the realm of Divine attributes alone. It refers to the pattern or nature on which God has created man [30:30; 95:4] The ultimate goal of a Mukmin's life is to attain the Allah's pleasure. All other desires are trivial and shall be sacrificed for the fulfillment of this cardinal desire [5:19; 9:100; 58:22; 22:59; 2:207]. Al-Quran guides man so that he can be a *Muslih* (a person who reforms) or *Muhsin* (a person who does good work/deed) not otherwise. [Al-Kahf: 103-105; Al-Baqarah: 11-12; Al-'Asr: 2-3] This is

because the ultimate goal of life is *al-falah* (success) that is prosperity in this world and in the Hereafter. Islam teaches Muslims to always perform a *du'a* (prayer or supplication): "O our Lord! Give us good life in this world and in the Hereafter, and safe us from the chastisement of the Hell" [*Al-Baqarah*: 201].

The duty of mankind is to believe Allah and His divine characteristics, to believe in the Messengers of Allah (Peace and blessings be upon them), who submits to all the commandments contained in the Holy books brought down to mankind, and to accept and obey all the laws and guidance brought by the Prophet Muhammad (Peace and blessings be upon him) (Yusuf Al-Qaradawi, 2005). Human beings as God's vicegerent on earth and play a role to administer, manage, harmonize and enrich the earth as ever shown for example by His Majesty. Allah says in *Surah al-An'am*, verse 265, which means: "And He (Allah) Who has made you as the caliphs (entrepreneurs) in the earth, and hath exalted some of you over some (other) some degree, to test you of what he has given you.

The task of leading is one of trust and responsibility. It is also the duty of the government to observe that no citizen remains unsupported of the basic necessities of life for the Holy Prophet Muhammad (may peace be upon him) said: "*The government is the guardian of those who have no guardian*" (Muslim ibn al-Hajjaj, 2009: 1136).

Although freedom of expression is one of the fundamental rights of the citizen which a government must respect, the freedom should not be misused. Moreover, the government is bound to create good conditions for the people in which the justice become the priority and evil is demolished, and its citizens live as good Muslims. It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (May be peace upon him) said:

"Beware, every one of you is a shepherd and everyone 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 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, every one of you is a guardian and every one of you shall be questioned with regard to his trust" (Muslim ibn al-Hajjaj, 2009: 1142).

Furthermore, Allah said:

Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward (Al Fath: 29).

This verse emphasizes that the Prophet Muhammad (peace be upon him) is the apostle of Allah and those who are with him are strong against unbelievers but compassionate amongst each other. Allah has promised those among them who believe and do righteous deeds, forgiveness, and a great reward.

Muhammad is no more than an apostle: many were the apostle that passed away before Him. If He died or were slain, will ye then turn back on your heels? If any did turn back on His heels, not the least harm will He do to Allah. But Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. (Ali 'Imran: 144).

The Significance of Leadership

No system of organization can succeed if its structure does not rest upon the firm foundation of good conduct, or if its officials or leaders are not men of high character and the society in which it is introduced is not honest and not God-fearing. Therefore, however magnificent in appearance this organization is, and however excellent its laws and regulations, without these values, the organization cannot succeed.

The members of an organization as a whole are responsible for the administration of the organization. For this purpose they will select or elect one head of the organization and committee members who will be responsible to Allah as well as to the people and organization for their action. Any Muslim can be elected as head of Muslim's organization provided that he commands the confidence of the majority of the members and possesses competency and honesty. He will run the organization in accordance with Islamic teachings and law (Said Hawa, 1998).

In Islam, every Muslim is a *khalifah* of Allah and an equal participant in organization. There is no class division based on the distinction of birth and social status. Everyone is allowed to enjoy equal opportunities. On the one hand, the executive or leader is answerable to Allah, and, on the other, to the people who have elected him.

It is an obligation for the Muslims to obey the rulers and leaders as long as they didn't conflict with any of the Islamic laws, or ruled anything other than what Allah revealed. It is an obligation also for the people and followers to account their leaders and rulers for their actions and behavior. The obedience of the rulers or leaders that rule by the word of Allah is obligatory upon Muslims unless the rulers order them to commit a sin. The obedience is not obligatory if the rulers or leaders perform an act of open disbelief in his organization, movement or government. Obedience to the Muslim rulers and leaders is absolute except when he orders a sinful act. Islam allows its followers to obey their leaders unless they order or perform a sinful act. Allah said:

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe In Allah and the Last Day: that is best, and Most suitable for final determination (An Nisa': 59).

Allah also said:

All who obey Allah and the apostle are In the company of those on whom is the Grace of Allah,- of the prophets (Who teach), the sincere (lovers of Truth), the witnesses (Who testify), and the righteous (Who do good): Ah! What a beautiful fellowship! (Al-Nisa': 69).

In a hadith, the Prophet Muhammad (peace be upon him) emphasized that listening and obeying are essential for a Muslim in what he likes or dislikes unless he is ordered to do a sinful act. If he is ordered a sinful act, then there is no listening or obeying. The Prophet (peace be upon him) said:

"It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (may peace be upon him) said: It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders" (Muslim ibn al-Hajjaj, 2009: 1149).

It has been narrated on the authority of Abu Hurairah that the Holy prophet (may peace be upon him) said: "Who so obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whoso disobeys the commander disobeys me" (Muslim ibn al-Hajjaj, 2009: 1147).

The true Islamic leadership is based on the total commitment to Islam, its ethics and morality, and its worldview. Allah said:

“(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allah’s Cause), who bow down (in prayer), who enjoin (on people) Al-Ma’ruf (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers” (Al-Taubah: 112)

Allah also said:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In Allah. If only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors. (Ali-‘Imran: 110)

Muslim leaders must master not only the different branches of knowledge but more importantly they have to be imbued with knowledge. They must be conscious and keep abreast of the contemporary reality and the environment while being prepared to undertake much-needed changes and adjustments. They also must be moderate in the sense of doing something within the realm of necessity. They must avoid disagreements over petty and technical issues. Be more tolerant on petty issues. Lastly, they must respect the opinion of the others although they have their own opinion.

The Philosophy of Islamic Leadership

The basis of Islamic political philosophy is the belief in the unity (*tawhid*) and sovereignty of Allah (Al-Maududi: 1955). It is only Allah who has the right to absolute loyalty. Loyalty to a leader, chief, nation or a monarch must be subordinated to this dominant factor. So, what about someone who loyal to a leader and to Allah at the same time? It is possible to be loyal to a leader and to Allah at the same time provided that loyalty to the former does not cause disloyalty to Islamic teachings, laws and *akhlaq* values associated with the latter as laid down in the Quran and embodied in the teachings and life of Prophet Muhammad (peace be upon him).

A Muslim leader or ruler cannot expect loyalty from his subject if in carrying out the royal command he is required to violate the teachings of Quran and Sunnah. The

Prophet said: "There is no obedience in sin" (Al-Maududi, 1955: 192). Executing an innocent officer or a faultless committee member of an organization is a very serious nature in the eyes of Islam. In Islam there is no room for passive obedience. The people must oppose any vice and injustice. The Prophet Muhammad (peace be upon him) remarked: "He who witnesses any vice should change it". (Muhammad Qutb, 1964: 291). In another occasion, the Prophet Muhammad (peace be upon him) noted that, "A word of justice uttered before an unjust ruler is the greatest of *jihad*" (Ibid, 292). Sayyidina 'Umar r.a., the second Caliph urged the Muslims to "put me right if you discover any crookedness in me" (Ibid: 292). One of the audience retorted: "By God Almighty if we had found any crookedness in thee we should have put you right with our sword" (Ibid).

The Muslim leaders represent objectives to protect Islam and the institutional structures upholding it. In a limited degree, they are those who accept modernization or changes because of rational awareness of the current situation and needs, but on the other hand they oppose secularization and westernization. In a certain sense their movement is involved in social change with various methods within Islamic flexibility, thus they can be described as a religious movement.¹

Every Muslim leader has their contributions. Each of the individual plays a significant role in organization and Islamic development. However, conflicts and disagreements prevent them from cooperating with each other. They should have had a complementary role in their *da'wah* activities in the light of the Islamic brotherhood. The Muslim leaders' goals were founded basically on the Islamic notions of *tajdid* and *islah*. *Tajdid* is translated as 'renewal' and *islah* as 'reform'.² *Islah* has been the word generally used by Arab scholars to mean 'reform'.³

The concept of *tajdid* is derived from the Hadith of the Prophet which said: "God will send to this *ummah* at the beginning of each century those who will renew its faith."⁴ On the other hand, the concept of *islah* is based on Quranic verses commanding Muslims to carry out *islah* among their people⁵ and assuring God's

1 Ibid.

2 John Obert Voll, "Renewal and Reform in Islamic History: *Tajdid* and *Islah*", in John L. Esposito (ed.) [1983], *Voices of Resurgent Islam*, New York: Oxford University Press, 32.

3 Hassan Saab, "The Spirit of Reform in Islam", *Islamic Studies*, 2: 1, March 1963, 18.

4 Al-Imam Sulaiman bin al-Ash'ath al-Sijistani. [1956], *Sunan Abu Dawud*, vol. 4, (*Kitab al-Malahim*) (*tahqiq* Muhammad Mahy al-Din 'Abd al-Samad, Beirut: Al-Maktabah al-Tijariyyah al-Kubra, 109.

5 *Surah al-Nisa'*, 4: 114. "There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allah's Cause), or *Ma'ruf* (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward."

reward to *al-Muslihun*.¹ The concept of *islah* has a very broad meaning. One can trace its significance by referring to the literal meaning of *islah* itself. The word *islah* is an infinitive noun. According to Lane, it means:

*"...made, or rendered, it or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for us; repaired, mended, amended, or improved, it; made it, or him, to thrive;..."*²

The person who promotes *islah* is called *muslih* or in plural, *muslihun*. They are of the people who occupy themselves in the things conducive to good, not the things conducive to evil or bad in the light of Islamic essences. They considered the things that were good for Islam, the people, creatures, environment and universe. Perhaps, to best describe the idea of reformism in Islam one may refer to one of the sayings of the Prophet's companions. Husin ibn 'Ali in a gathering in Mina and 'Arafah during the hajj season, declared his intention to launch his reform campaign. There he repeated the pronouncements of his father, saying:

*"O God! You know that our struggle, moves, protests, and campaigns have not been, and are not, for the sake of rivalry and for obtaining power, neither are they for the sake of personal ambition nor for worldly ends, nor for the purpose of accumulating wealth and acquiring worldly advantages. But to reestablish the landmarks of your religion, that we may make reform manifest in your lands, so that the oppressed among your servants may have security, and your laws, which have been suspended and cast into neglect, may be reinstated."*³ Therefore, the goals of reformism in Islam are:

- Not for the sake of competition and obtaining power
- Not for the sake of personal ambition or interest
- Not for the sake of worldly ends
- Not for the purpose of accumulating wealth and acquiring worldly advantages
- To uphold and establish the teachings of *al-Quran* and *al-Sunnah*
- To reform life in all aspects included the material conditions of man's life, and
- To establish *Shari'ah* in this world.

The nature of *islah* in Islam is a basic and gradual process, that is fundamental and substantial. It is in this light of these interpretations that the objectives of Islamic leadership should be observed.

1 Surah al-A'raf, 7: 170. "And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat, certainly we shall never waste the reward of those who do righteous deeds."

2 Edward William Lane. 2004. English-Arabic Lexicon. Vol. 2. London. The Islamic Text Society. 1714.

3 Nahj al-Balaghah: Imam Ali Bin Talib's Sermons, Letters and Sayings - Qum: Ansariyan Publications, "Khutab", 131.

The Prophet Muhammad (Peace Be Upon Him) As a Leader

Michael H. Hart (1999: 3) in his book *The 100: A Ranking of Most Influential Persons in History* stated a good argument why he had chosen Muhammad (peace be upon him) as the most influential people in the world. He says: "My choice of Muhammad 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 levels".

The Prophet Muhammad (peace be upon him) has managed to become the leader of the Islamic State of Madinah even though Muslims are a minority. We estimate the number of Muslims in Madinah during that time was between 1000 and 3000 while the Jews, Christians, Zoroastrians and other races between 3000 and 6000 people. Why do non-Muslims agreed to appoint the Prophet Muhammad (peace be upon him) as the supreme leader of the Islamic State of Madinah? The Prophet Muhammad (peace be upon him) has succeeded to draft the first written constitution in the world. This is not easy as it involves Muslims and non-Muslim citizens and in a very complex situation with a diversity of religion, belief systems, cultures and customs (Muhammad Hamidullah, 1975).

The Prophet Muhammad (peace be upon him) was protected from committing any sinful act, even acts considered *makruh* (not favoured). And the Prophet (peace be upon him) remained unscathed with his praiseworthy traits of character and nobility of conduct, which made him an exemplary model for his followers. If he was otherwise, he could not be highly regarded or honoured by the people. Instead the people would have a low opinion of him and they would not be believed. And no one would then follow him. Then, Allah's purpose in appointing him as Messenger would have been in vain (useless).

In fact, if he had taken any action that could affect the perfection of his traits of character, such as omitting to carry out a duty or committing anything forbidden, or anything at all unbecoming or incompatible with what was considered an honorable conduct, such as telling a lie, betraying, concealing truth, breaking a promise and so on, the Prophet Muhammad (peace be upon him) would have been bad leadership and no longer providing an exemplary model for guidance. Allah could not have chosen bad example or leader of bad character for leading his fellowmen, especially when mankind was directed to follow the Prophet Muhammad (peace be upon him).

The life of the Prophet (peace be upon him) provides a perfect example in every field of activity and his message is a source of guidance for mankind. The life of the Prophet Muhammad (peace be upon him) is more than the simple biography of a sage, poet or chieftain who died without leaving any impression on the life of the Muslim society. According to Safy al-Rahman al-Mubarakfuriyy (1996), the Prophet Muhammad (peace be upon him) was not only a Prophet and leader but also a

statesman of the first rank who, with inspired ingenuity, was able to unite the many Arab tribes in the brotherhood of Islam; someone who built, within his own life time, a new community united in ideals and purposes.

His achievements in the military field are a living tribute to his greatness as a military leader. His military strategy was very carefully devised. He managed to organize his internal and external defenses, prepared and trained his men in arms and art of war and then steadfastly fought against his enemies and defeated them all but showed real magnanimity in victory and forgave them all (Afzalur Rahman: 1992).

The Divine Laws are revealed through His Chosen Messengers (*Rusul*). The Prophet Muhammad (peace be upon him) was appointed on this office by Allah so that he could educate people, train them, reform their minds, thought and character, communicate Divine Injunctions to them and implement the Divine discipline and mission (JAKIM, 2014). The Prophet (peace be upon him) demanded on behalf of Allah to mankind to believe in the concept of Life Hereafter. A Muslim must consider himself answerable to Allah and believe that he has to leave this world one day, after his death, before his Lord and account for all his deeds. The Prophet (peace be upon him) and his companions (may Allah be pleased with them) spent all their energies on making people understand the faith and accept it with conviction. As this knowledge spread, and the people adhered to it, the power of Islam grew steadily.

The reformation of their morals and creation of a society founded upon high morality. During the times of the Prophet Muhammad (peace be upon him) there were no police nor was there any jail. The Prophet (peace be upon him) has educated the society to be a God-fearing society. In the case of the prohibition of alcohol, when it was proclaimed and declared unlawful, the vessels full of alcohol were broken and the people immediately stopped drinking there and then. No history can provide example of such spontaneous obedience to law.

Islam, Authority, and State

In Islam, political decisions and other actions of the leader, authority or government must be accountable to Allah and the people. The Prophet Muhammad s.a.w. said: Narrated by Ibn 'Umar: I heard Allah's Messenger saying, "All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I thought that he also said, "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care" (Al-Zubaidi, 1994: 266).

Every leader is accountable to their leadership. This hadith implies to those who hold leading positions in governmental organizations, head of family or those who hold leading positions in society.

Authority here implies the executive, legislative and judicial bodies and, so on. It is a form of trust (*amanah*) accorded by and bestowed upon people in order to be well implemented, as clearly shown and mentioned in the holy Quran, where Allah said:

Allah doth command you to render back your Trusts to those to whom They are due; and when ye judge between man and man, that ye judge with justice: Verily How excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things. (An Nisa': 58) O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. if ye differ In anything among yourselves, refer it to Allah and His Messenger, if ye do believe In Allah and the Last Day: that is best, and Most suitable for final determination. (An Nisa': 59)

Allah commands Muslims to render back their trust to those to whom they are due, and when they judge between man and man, they should be judged with justice. Therefore, authority must be executed fairly and must not be abused. The theory of the separation of powers as introduced by Montesquieu does not guarantee people's freedom, but the functioning of the three bodies under the guidance of Al-Quran and al-Sunnah can guarantee such freedom.

The power of authority should be given to the most suitable person so that he can carry his responsibility effectively. The Prophet (peace be upon him) said: "While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Messenger continued his talk, so some people said that Allah's Messenger had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The Bedouin said, "I am here, O Allah's Messenger." Then the Prophet said, "When Al-Amanah (i.e., the trust or moral responsibility or honesty and all the duties which Allah has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars), then wait for the Hour" (Muhammad bin Ismail Al-Bukhari, 1997: 88).

There are three functions within a state that is the role of government and leaders; the function of deliberation to legalize laws, the function of implementation or execution of the laws, and the function of judgment using with the laws. Al-Quran clarifies:

The meaning: "Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and

man, that ye judge with justice: verily how excellent is the teaching which He giveth you! For God is He who heareth and seeth all things" [4: 58-59].

In this verse, Allah commands us to render back the trusts to those who are due; and to judge between men with justice. If one differs in anything amongst them, refer it to Allah and his Messenger because that is better and more suitable for final determination. Allah mentions that the hypocrites who claim that they believe in that which has been sent down and they wish to go for judgment (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

What is the meaning of "*uli al-Amr minkum*" (Those charged with authority among you) [4:59]? According to Abdullah Yusuf Ali (1989: 151) the meaning of *ulu al-Amr* "...is those charged with authority or responsibility or decision or the settlement of affairs. As Islam makes no sharp division between sacred and secular affairs, it expects ordinary governments to be imbued with righteousness, and stand in the place of the righteous Imam (leader), and we must respect and obey such authority, otherwise there will be no order or discipline".

According to M.A. Sherif (1994: 91), Abdullah Yusuf Ali is of the opinion that "...in actual fact, there is a sharp division between law and morality, between secular and religious affairs, as is the case in most countries at the present day. Islam still expects secular authority to be exercised in righteousness, and on that condition, enjoins obedience to such authority."

According to Masykuri Abdillah (1996: 12), "...it means consultative council that has authority to decide upon public affairs, while "among you" indicates that the authority (consultative council) must consist of persons elected by people themselves. In the context of state, the consultative council is a legislative body. It could be a parliament, constituent assembly, or another organ whose decision are binding for the people. Its legislative authority is limited in that it must not be contrary to the teaching of Islam".

The Prophet Muhammad (peace be upon him) positions mutual consultation and collective bargaining as one legal basis for making the right decisions, especially in important matters such as Jihad and the question of dealing with enemies, and others. Allah praises the believers who have this quality in the Holy Quran where Allah says:

And those who answer the call of their Lord [i.e. to believe that He is the Only one Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them (Al-Syura: 48)

Although The Prophet's (peace be upon him) having perfect intelligence including help with revelation but Allah still directs him by saying:

And by the Mercy of Allâh, you dealt with them gently and had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them In the affairs. Then when you have taken a decision, put your trust In Allâh, Certainly, Allâh loves those who put their trust (in Him) (Ali 'Imran: 159).

Islamic State: The Task Ahead

Islam is not a religion like Buddhism, Christianity, and Hinduism, which are concerns purely on spiritual aspects. Islam is *Al-Din*, which contains all aspects of life: economy, technology, society, culture, politics, social, education, environment, science, health, etc. The Quran among others also contains principles on polity as well on society. Even al-Quran is the book of guidance (Surah Al-Baqarah: 2). For anyone who seeks truth and wishes to acquire the true teaching of Allah, there is no other source for these, except that contained in the Holy Quran. Al-Quran also expresses principles, systems and regulations of the utmost merit and chastity. Al-Quran is a complete guide for mankind on every aspect of religious faith, rituals on servitude, human relationship and conduct, and norms on activities in commercial and industrial enterprises and so on. Al-Quran is a complete pattern of living which guarantees mankind to live a perfectly satisfying life as individuals, in respectability as a family, in harmony as a society, all under a government that is esteemed as just.

In Islam, the concept of an Islamic state is a proportional relation between state and religion, which contrast sharply with the teaching of Christianity: "Render unto Caesar the things which are Caesar's and unto God the things which are God's" (Matthew 22:21). In Islam, state is not an aspect of a profane life. In fact, state and religion both are aspects of life of a spiritual and individual dimension (Yusuf Al-Qaradawi, 2002).

Although Quran and Sunnah do not order to the establishment of an Islamic state, the concept of Islamic state can be traced back to the history of Islam, the Quran, and the Sunnah. Firstly, the history of the Prophet Muhammad s.a.w. and his companions. Secondly, Quran and Sunnah give clear ethics for organizing the whole human life, including political life. Thirdly, this is evidenced by the obligation to make the Quran and Sunnah, in particular their eternal and universal principles, to be state guidelines; fourthly, by the obligation to implement the Shari'ah (5:44,45,47); and fifthly by implementing the principle of mutual consultation or *shura* (3:159 and 42:38).

The Prophet Muhammad (peace be upon him) migrated (*hijrah*) from Makkah to Madinah to establish an Islamic state. Islam and the state are intertwined and in need of each other. Islam without a state will be like an academic theory, which

cannot be tried nor tested. While a state without Islam, is just like greenfield without fence, or a house without an owner ('Abd al-Qadir Muhammad, 1986).

Political participation is a religious duty for Muslims and so as to bring down a tyrant regime. Political participation also is one of the acts of "enjoining the good and forbidding the evil" (*Al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar*). If the action to bring down a tyrant regime need the whole *ummah* to take on struggle for the people's rights then political participation is not only *fard al-kifayah* (collective obligation) but it is also *fard 'ain* (individual obligation).

Political participation is one of the ways of balancing out people's loyalty to the government or authority. This principle is based on one Quranic verses: "O ye who believe! Obey God and obey the Apostle, and those charged with authority among you. If you differ anything among yourselves, refer it to Allah and His Apostle" (4: 59).

The people are obligated to obey the authority as long as it does not make any mistake and violation nor behaves tyrannically. On the contrary, if the authority makes mistakes and violations as well as behaves tyrannically, they are not obligated to obey it. They even have the right to correct it using advice or criticism. Then, if the authority does not reform itself, it has to resign or to be fired from its position. The noblest struggle of any nation is expressing the truth in front of a tyrant authority. Narrated by Anas bin Mâlik, Allah's Messenger (peace be upon him) said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (peace be upon him) said, "By preventing him from oppressing others" (Al-Zubaidi, 1994: 526).

Woman as a Leader

There is no absolute meaning (*qat' al-dalalah*) text that prohibits women from being head of state or taking on other lower positions except two hadiths: "A community that allows a woman to run its affairs will not be happy". The Prophet Muhammad said: "A nation will not prosper if it is led by a woman".

The jurists (*fuqaha'*) differ in their opinions about giving women positions like ministership, judgeship, leadership in jihad, leadership in resolving public complaints, and the police and army force. However, the consensus of the opinion of the jurists (*ijma' 'ulama'*) agrees that a woman should not be appointed to the position of Khalifah or nowadays what might be termed as Head of State. The reason behind this restriction is that "...since there are complicated issues to be handled, both religious and political, it may be difficult for a woman to handle them, taking into consideration the strict code of modesty and conduct given by the religion of Islam and the biological make-up of a woman" [Abdur Rahman I. Doi, 1989: 136].

In certain respects, women seem unequal compared to men in Islam, for example their shortcomings in understanding God's injunction and its wisdom. Classical 'ulama' forbade a woman to become head of state because formerly this position was conducted individually, while now it is normally conducted collectively, so that a woman may indeed to be head of state.

In Quran, the verses: "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means." [4:34] might refer to the family affairs, and not to the social and political affairs.

The Characteristics of Islamic Leadership

First of all we must remember that sovereignty is based on the laws derived from Allah. The characteristics of Islamic leadership consist of twelve principles: (1) Authority as *amanah* (trust) and *masuliyyah* (responsibility). Popular participation in decision-making (2) *shura* (mutual consultation) (3) welfare (4) peace (5) equality [for example equal opportunity in education] (6) justify human rights (7) justice [just distribution of income] (8) free courts (9) *ijtihad*.

The authority is *amanah* and must be accountable to the people and to Allah as well. In the context of state, it takes the form of a government's effort to realize public welfare and interest. Authority also should not be misused, or be used for personal or crony's interest.

Khalifah Abu Bakr r.a. in his inauguration as the caliph declared that he will implement the Quran and the Sunnah. He stated that as long as he implemented them, he should be supported. But if he made any fatal mistake, he should be discharged from the caliphate. Sayyidina Abu Bakr r.a., the first Caliph told the Muslim community: "Behold me, behold me, charged with the care of government. I am not the best among you; I need all you advise and your help. If I do well support me; if I make mistakes, counsel me. To tell the truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my sight, the powerful and the weak are alike; and to both I wish to render justice. As I obey God and His Prophet, obey me; if I neglect the laws of God and his Prophet I have no right to your obedience." [Al-Attas: 1956:25]

The Quran makes *shura* or participation with others in making a decision that concerns them, subsequent and consequent to the faith in God and the positive response to Him and next to making prayers to Him,; 'and those who respond to (the call of) their Lord, and keep up the prayers, and whose rule in a matter (that concerns others) comes out of consultation among themselves...' [Surah al-Shura (42): 38.] Making a decision has to come from the one who responsible for making decision and there must be an initiative of involving others in decision making of

such organization. However, others should offer their advice in a suitable way and manner when it is necessary.

The role of 'ulama' also is important in any organization. In politics, any leader which is entrusted with a public authority who does not take the counsel of those who have knowledge and are conscious of God should be dismissed from his public position.

Advice is an obligation of every individual and it is vital in an organization; advice towards leaders and common people; leaders advise their followers and members of the organization. The principles of *shura* and advice (*nasihah*) involved enjoining the doing of what is right and good and forbidding the doing of what is wrong and evil is the responsibility of the state authorities as well as the people and any group of them. [*Surah al-Haj* (22): 41, *Surah Luqman* (31): 17].

Shura means a serious and effective participation in making a decision. Administration and management must rely on the spirit of *mushawarah* [the process of discussion and consultation] in order to decide on any decision or action. The Quran addresses the Prophet Muhammad (peace be upon him) to rely on *shura* in making decisions and in matters which is no specific revelation had come [*Surah al-'Imran*: (3): 159]. The Prophet Muhammad (peace be upon him) always consulted his companions in matters as were not explicitly mentioned by Divine Injunctions. The Prophet Muhammad (peace be upon him) allowed them the right to differ and there are many instances when he preferred their opinion. Abu al-A'la al-Maududi mentioned several stories regarding this, for example: 'In the battle of Badr, in which one of his companions questioned him about the choice of the camp. He asked the Holy Prophet (peace be upon him) whether the selection of camp was ordained by Allah or had been made by him? The Holy Prophet (peace be upon him) replied that the choice had been made by him. Thereupon the companion submitted that another site would be preferable and his suggestion was accepted' (Al-Maududi: 1978: 7) Lessons we get from this story are: first, the companions when they received any order from Allah they should obey it without question, second, competent persons should be consulted in matters which were not covered by any Divine Injunction, and third, people should also be given the right to discuss these matters openly with liberty to differ from everybody howsoever highly placed [Ibid].

Any decision must be made through agreement as a result of *muzakarah* (two way discussion) among committees in the organization. [*Surah al-Shura* (42): 38] Consensus of opinion, understanding and unity of opinion (*wahdat al-fikr*) must be constructed in problem solving and issues. The decision which would be made should be based on what *shura* comes out with. All the administrative matters should be conducted according to the laws of the al-Quran and al-Sunnah. The questions not found in them should be settled by the *Ijma'* (consensus of the authorities in a legal matter) Al-Quran and al-Sunnah must be referred to as a term of reference in decision making.

The leader and followers have to conduct the organizational matters by mutual consent and counsel. Consent has to be based on mutual consultation and not taken for granted, and consultation should lead to mutual consent. Consultation has to be based on hikmah (wisdom) and subtle attitude while raising own opinion, disagreement or critics (*Al-Nahl* (16):125).

Any decision or action taken should be given a priority to the public importance (*masalah al-'Ammah*). Islam also suggests the principles of respecting and appreciating other people opinions and advice. Therefore, in organization, every member of the organization has the right to raise their opinion in a proper manner.

In *Shura*, the main aim is the spirit of brotherhood and cooperation based on belief in Allah and the public interest, and not in the name of victory for a certain group or explicit majority. *Shura* and the method of decision-making can be based on the majority vote as long as the voted affair does not contradicted to the Quran and Sunnah. The concept of majority votes here is not the same as that of western's liberal democracy with its concept of the majority vote or "half plus one". This method was practiced by the Prophet (peace be upon him) when he and the Muslims faced a problem of the Quraish's surrounding the Madinah city. There were two alternatives for Muslims to face up to the enemy, either offensive or defensive actions. Personally, the Prophet (peace be upon him) chose the defensive position, but the majority chose the offensive attack against the Quraish. The result was that the majority decision was adopted.

Combating Corruption

Corruption is a global problem. The type of corruption also has changed with the advancement of technology, globalization and the economic changes. Levels of integrity of our society also are not good enough. It is not easy to educate our society to respect for integrity. We need more efforts with strong political will to combat corruption especially at the higher level. The government always gives full support to ensure that any measurement to fight corruption bears fruit. The responsibility to eradicate corruption or at least minimizing it is a task of every people. From 'Umar who said that Allâh's Messenger (peace be upon him) said:

"Each of you is a guardian and is responsible for those whom he is in charge of. So the ruler is a guardian and is responsible for his subjects; a man is the guardian of his family and is responsible for those under his care; a woman is a guardian of her husband's home and is responsible for those under her care; a servant is the guardian of his master's wealth and is responsible for that which he is entrusted with; and a man is the guardian of his father's wealth and is responsible for what is under his care. So each one of you is a guardian and is responsible for what he is entrusted with."

We need preventive methods if we wish to combat corruption effectively. Holistic approach is needed for fighting any kind of corruption. Various measures can be taken to reduce the problem of corruption. Greater governance and economic development can be achieved through serious attention to the anti-corruption agenda by instituting integrity in our society. We also need a reformation on legislation and administration if we want to fight corruption effectively. Allah says in Surah Al-Maidah verse 8 - 9:

"O You who believe! stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. be just: that is nearer to piety, and fear Allâh. Verily, Allâh is WellAcquainted with what you do. Allâh has promised those who believe (in the oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise)."

Any governance system in the world can be weakening by corruption. Therefore we have to fight corruption if we want to strengthen our governance system. We should develop anti-corruption curriculum so that we can start from primary school to develop a new generation of anti-corruption. Instead of that we should also give emphasis on moral education, capacity building and religious education.

The government has also introduced the moral education syllabus in the schools. The Malaysian government has put an effort to eradicate corruption, bribery, and other social problems which have always been a crucial problem in the Malaysian society. The government has tried to improve the moral standard of the Malaysian people. As the moral the activities of the government are becoming more intense. Efforts of the government can be seen anywhere showing the serious concerns of the government.

Allah asks the Muslims not to betray the trust of Allah. Allah said in Al-Anfal: 27: *"O ye that believe! Betray not the trust of God and the Apostle, nor misappropriate knowingly things entrusted to you."* Allah orders the believers to be steadfast witnesses for Allah in equity, and deal justly because it is one of the characteristic of piety. One of the qualities of good moral conduct is to observe our duty to Allah. Allah says Surah Al-Maidah: 8:

"And call in remembrance the favour of God unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear God, for God knoweth well the secrets of your hearts." Allah also says in Surah Ali 'Imran: 159: "It is part of the Mercy of God that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in God. For God loves those who put their trust (in Him)."

Islam emphasizes on just and trust. Islam fights corruption and provides a holistic manner to address it. Honesty and integrity can fairly flourish if we can provide a conducive environment, tighten the corruption laws as well as enforcing it steadily. Remember, fighting corruption is entrusted to us by Allah s.w.t. Allah says in Surah Al-Anfal verse 27:

"O You who believe! betray not Allâh and his Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you)."

A letter written by Sayyiduna 'Umar Al-Khattab which was addressed to Sa'd Abu Waqqas manifested eloquently about integrity and sincerity of a leader. He says:

"Always search your minds and hearts and stress upon your men the need of perfect integrity and sincerity in the cause of Allah. There should be no material end before them in laying down their lives. But they should deem it a means whereby they can please their Lord and entitle themselves to His favour. Such a spirit of selflessness should be inculcated in the minds of those who unfortunately lack it. Be firm in the thick of the battle as Allah helps man according to the perseverance that he shows in the cause of His faith and he would be rewarded in accordance with the spirit of sacrifice which he displays for the sake of the Lord. Be careful that those who have been entrusted to your care receive no harm at your hands and are never deprived of any of their legitimate rights" (Muslim ibn al-Hajjaj, 2009: 1068-1069).

Conclusion

The characteristics of Islamic leadership consist of nine principles. We have discussed the importance of Islamic leadership which is based on authority as *amanah* (trust) and *mas'uliyah* (responsibility), popular participation in decision-making, *shura* (mutual consultation), taking into account the welfare of state and people as well as subordinate, peace, equality [for example equal opportunity in education], Islamic human rights, justice and just distribution of income, free courts and *ijtihad*. Sovereignty is based on the laws derived from Allah and not other sources. The basic concepts of Islamic leadership are stated in the Quran and Sunnah. The Quran and Sunnah have established the characteristics of a quality leader from the point of view of Islam. The Prophet Muhammad (peace be upon him) is a role model for Muslims that should be followed. He gave examples on how to apply these basic concepts in all walks of life. The theme of Islamic leadership has been written about 1150 years ago. Theories on Islamic leadership were developed gradually by Muslim scholars based on experiences, empirical studies, and the application of Quran and Sunnah in their daily lives. Islamic leadership is one of the important discussions by Muslim scholars based on evidence of literatures especially hadith collections and the elaboration of each hadith. What is interesting is that Muslims are allowed to use any leadership model developed by others if it does not contradict to Quran and Sunnah.

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