

# LEADERSHIP OF THE MUSLIMS

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1. Islamic Leadership
2. Criteria
3. Role and Responsibility
4. Caliphate



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## Cambridge Resources

<https://muslimmatters.org/2014/10/28/lessons-in-leadership-from-the-prophet-muhammad-saw/>

[www.islamicity.org/3657/human-rights-according-to-the-quran/](http://www.islamicity.org/3657/human-rights-according-to-the-quran/)

[www.al-islam.org/al-tawhid/vol-4-n-3/human-rights-islam-allamah-abu-al-ala-mawdudi/chapter-2-basic-human-rights](http://www.al-islam.org/al-tawhid/vol-4-n-3/human-rights-islam-allamah-abu-al-ala-mawdudi/chapter-2-basic-human-rights)

<http://aboutislam.net/shariah/hadith/hadith-collections/15-anti-corruption-hadiths/>

[www.themuslimpost.com/the-madinah-charter-a-model-for-muslims-and-a-hope-for-humanity/](http://www.themuslimpost.com/the-madinah-charter-a-model-for-muslims-and-a-hope-for-humanity/)

[www.al-islam.org/prophet-muhammad-a-brief-biography-al-balagh/important-events-madina](http://www.al-islam.org/prophet-muhammad-a-brief-biography-al-balagh/important-events-madina)

[www.alhewar.com/SadekShura.htm](http://www.alhewar.com/SadekShura.htm)

[www.islamicity.org/558/the-democratic-process-in-the-rightly-guided-caliphate/](http://www.islamicity.org/558/the-democratic-process-in-the-rightly-guided-caliphate/)

[www.islamicity.org/3146/the-spiritual-method-of-revivalism-on-hasan-al-banna-and-his-legacy/](http://www.islamicity.org/3146/the-spiritual-method-of-revivalism-on-hasan-al-banna-and-his-legacy/)

[www.memri.org/reports/reviving-legacy-reform-marking-191st-birthday-great-indian-reformer-sir-syed-ahmad-khan](http://www.memri.org/reports/reviving-legacy-reform-marking-191st-birthday-great-indian-reformer-sir-syed-ahmad-khan)

[www.islamicity.org/3006/cassam-uteem-a-model-muslim-leader/](http://www.islamicity.org/3006/cassam-uteem-a-model-muslim-leader/)

[www.theguardian.com/news/2006/jan/25/guardianobituaries.religion](http://www.theguardian.com/news/2006/jan/25/guardianobituaries.religion)

<http://naqshbandi.org/living-masters/shaykh-muhammad-nazim/>



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## Islamic Leadership

*(4: 58) “Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness. Excellent indeed is what Allah advises you. Indeed Allah is all-hearing, all-seeing.”*

The basis of leadership consists of religion, moral and human sources. All the three components are based on spirit of fear to God



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## Explaining on Leadership

*(4:59)“O you who believe! Obey Allah, and obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and the Messenger, if you have believed in Allah and the Last Day. That is best, and most suitable for final determination.”*

*Their Prophet said to them: “Allah has appointed Talut as king over you.” They said: “How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?” He said: “Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Grants His authority to whom He pleases. Allah cares for all, and He knows all things.” (2: 247)*



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## Leadership Requirement

*(5: 57)“O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport, - whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).”*

*(9:71) “But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong and maintain the prayer, give the zakāt, and obey Allah and His Messenger. It is they to whom Allah will soon grant His mercy. Indeed Allah is all-mighty, all-wise.”*



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## Criteria of a Good Leader 1

*“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us”. (21: 73)*

*“When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path”. (38: 22)*

*“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs”. (32: 24)*

*“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful”. (24: 51)*

*“And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient”. (5: 47)*



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## Criteria of a Good Leader 2

That list is as follows:

1. Integrity & Trust
2. Vision
3. Courage
4. Competence
5. Fairness
6. Decisiveness
7. Servant-leadership
8. Wisdom
9. Patience
10. Compassion and Warmth
11. Emotional and Spiritual intelligence



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## Leadership Traits and Skills

Ability to reason or act rationally	Not appointing the non-faithful as deputies	Free from hatred and envy	Not listening to slanderers and backbiters
Knowledgeable (Ma'rifah)	Generous, caring	Communication skill, equality	Being cunning, honest
Mentally stable	Wise, humility	Abiding by promises, acting decisively	Patient (Sabr) and endurance
Courage and determination	Forgiving, flexible	Morality and piety	Thankful, diplomatic, leniency
Enjoining the right and forbidding the evil	Faith and belief	Able to keep secrets	Mutual consultation and unity
Attentive, just	Commitment and sacrifice	A good organizer	Gratitude and prayers



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## Human Rights 1

### The Right to Life

***Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... (5:32)***

***Do not kill a soul which Allah has made sacred except through the due process of law ... (6:151)***

### The Right to the Safety of Life

***"And whoever saves a life it is as though he had saved the lives of all mankind" (5:32).***



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## Human Rights 2

### [Respect for the Chastity of Women](#)

***"Do not approach (the bounds of) adultery" (17:32).***

### [The Right to a Basic Standard of Life](#)

***And in their wealth there is acknowledged right for the needy and destitute. (51:19)***

### [The Right to Justice](#)

***"Do not let your hatred of a people incite you to aggression" (5:2).***

***"And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness" (5:8).***



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## Human Rights 3

### Equality of Human Beings

***"And we set you up as nations and tribes so that you may be able to recognize each other" (49:13).***

***"Indeed, the noblest among you before God are the most heedful of you" (49:13).***

### The Right to Co-operate and Not to Co-operate

***"Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression" (5:2).***



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## Caliphate's Shura 1

(42: 37) 'and those who have responded to their Lord (in submission to Him), and have established Salāh, and whose affairs are (settled) with mutual consultation between them, and who spend out of what We have given to them'

It is narrated about *Abu Bakr* (r):

Then if he could not find a practice of the Prophet (s) in this matter, he would gather the influential among his people and consult them, and when they would reach a conclusion, he would decide according to it. (*Darmi, Muqaddamah*, p. 53)



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## Caliphate's Shura 2

The manner in which such sessions would be held was that first a person would loudly announce: '*Al-Salah Jami'ah*': That is people should gather for prayer. When people would gather, '*Umar* (r) would pray two *Rak'ats*. He would then deliver a brief speech and would table the agenda on which he wanted to consult the people. The issues of the conquered lands of Syria and Iraq and the participation of the Caliph himself in the battle of *Nihawand* were discussed and settled in these meetings. Similarly, the issues of the salary of soldiers, the appointment of representatives, the organization of offices, the freedom of trade for other nations and their taxes were all decided in these meetings. *Biladhuri* writes that there was another group of the leaders of the *Muhajirun* (the ruling party) who would see to the day to day affairs of the country and would regularly assemble at the *Masjid-i-Nabawi* for this purpose:

In the *Masjid-i-Nabawi*, sessions of the *Muhajirun* would be convened in which '*Umar* would sit and present to them all the happenings and events reported to him from the various parts of his empire. (*Biladhuri, Futuhu'l Buldan, [Qum: Manshurat al-Arummiyyah, 1404 AH], p. 266*)



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## Caliphate's Shura 3

Umar (r) said:

‘Rise, consult and make anyone amongst yourselves as the ruler.’ (*Ibn Sa'ad, Al-Tabaqatu'l-Kubra*, vol. 3, [Beirut: *Dar Sadir*, 1960], p. 344)

*Umar Ibn Khattab* (rta) instructed in the following words about the leaders of the Ansar:

‘Call the leaders of the *Ansar* to you, but they have no share in political authority.’ (*Ibn Qutaybah, Al-Imamah wa Al-Siyasah*, vol. 1 [Beirut: *Daru'l-Ma'arifah*], p. 28)



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## Caliphate

It is evident that:

(1) In an Islamic state the existence of political parties is perfectly legal and, in fact in the times of the Prophet (sws) and the Rightly Guided Caliphate, they formed an important constituent of the political system.

(2) If today elections are held to ascertain which party enjoys the general support then it cannot be considered against the purport of Islam.

(3) If the traditions of the early Islamic era are kept in consideration, the head of the government of an Islamic State should not be elected directly by the general masses; instead his election should take place in the parliament through their representatives.



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