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This edition contains one paper that went through the review process. The paper is by Prof. A. O. Omotosho.

The first paper authored by Prof. A. O. Omotosho examines the duty and role of a leader in teaching of the Glorious Muhammad (SAW) and that for a leader to succeed in implementing the Glorious Qur'an and particularly Prophet Muhammad's service to Allah and his appointment or election as a leader, he must articulate many examples of the rightly guided success. The paper concludes that the good examples of the

The second paper takes up the issue of the duty of a leader to examine various aspects of the duty of a leader and as a duty of a leader, particularly when the leader is a Muslim. Various benefits of the duty of a leader are implications of depriving a leader whether or not he is going to be a leader. The authors recommend that a leader should be in accordance with the principles of Islam.

The third paper examines the duty of a leader and outside Islamic Law. The authors recommend that a leader should enact a law on who is a leader and who marries a person recognized as a person concerned.

QUR'AN PRINCIPLES OF GOOD GOVERNANCE AND LEADERSHIP

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Hafsat Iyabo Sa'adu**

Abstract

The Qur'an has been revealed as a divine guidance to mankind. It came as a revelation through Angel Jibril to the Holy Prophet Muhammad (S.A.W). Islam has left nothing untouched as contained in the Holy Qur'an, so is the issue of governance. It is in this divine guidance that the issue of governance and leadership crop up. Allah has revealed the Qur'an to the Holy Prophet Muhammad (SAW) to connect man with his Lord, and guide the relationship between him and creatures for the purpose of vicegerency. Allah has put man to test and trials in preparation for the enormous task of vicegerency. There are many lessons for mankind in the stories of the Messengers and Prophets of Allah. One of the lessons was the leadership role of guiding people to the right path and ruling their affairs with injunctions of Allah. The Qur'an formulates rules and principles for the purpose of good governance to ensure that the vicegerency is made simple and easy for mankind. Examples of these rules are that the Qur'an affirms that legislation belongs to Allah alone, that Islam is the only religion that Allah recognize, and that the concept of religion in Islam contains belief, moral, conduct and decrees that governs the human society. The Qur'an decrees justice, as a means of good governance and leadership. It also decrees obedience from the subjects to their leaders, consultation between the authority and the subjects, good exemplary conduct, administrative competence and learning from the experience of the past leadership. This is the Qur'an projection of leadership and good governance. It is the Islamic projection of the leadership, despite some misdeeds of some individuals. Thus, this paper sets out to consider the Qur'an projection of good governance and leadership from earlier era of Islam and from other periods which are comparable to our present time to serve the recurrent needs of the present leaders if any of them prepares to use them and follow their rules religiously.

Keywords: Qur'anic Principle, Good Governance, Leadership

Introduction

The Qur'an has been revealed to Prophet Muhammad to connect man with his Lord, Allah, and guide the relationship between him and other creatures for the purpose of vicegerency that he was created *ab initio*. The Qur'an asserts:

And (remember) when Your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."¹

And He said again:

And it is He who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely Your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.²

Allah made man to face some trials in preparation for the enormous task of vicegerency. He was honoured above the Angels and all other creatures, but made to face challenges from Satan, a permanent and everlasting enemy of mankind¹. Adam and his wife, Hawa, lived in the Paradise as long as they were able to keep to the injunction of Allah that created them. Nevertheless, the purpose of their creation could not be met in the Paradise but on Earth. Thus, the process had to start through a cause. Allah made Satan to be the cause. He tricked Adam and his wife and lulled them to break their covenant with their Creator, Allah.

¹ Quran 2:30

² Qur'an 6:165

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¹ See Qur'an 2: 34 – 36.

They trespassed upon the only boundary that Allah prohibited for them in all the bounties of the Paradise and disobeyed Him. Allah pronounced on Adam, his wife and their descendants to come, the following decree:

(Allâh) said: "Get You down (from the Paradise to the earth), both of you, together, some of You are an enemy to some others. Then if there comes to You guidance from Me, Then whoever follows My guidance shall neither Go astray, nor fall into distress and misery.

"But Whosoever turns away from My Reminder (i.e. neither believes in This Qur'ân nor acts on its orders, etc.) Verily, for Him is a life of hardship, and we shall raise Him up blind on the Day of Resurrection."

He will say: "O My Lord! why have You raised Me up blind, while I had sight (before)."

(Allâh) will say: "Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but You disregarded them (i.e. You left them, did not think deeply in them, and You turned away from them), and so This day, You will be neglected (in the Hell-fire, away from Allâh's Mercy)."³

The above pronouncement is the milestone of life on the earth, no permanent love nor harmony, but divine guidance for whoever wishes to follow it. And those who refuse the guidance will reap misery in this life and in the hereafter.

It is in this divine guidance that the issue of governance and leadership pop up. There can be no vicegerency without divine guidance and its implementation is governance and leadership. Thus, the Messengers of Allah were sent to deliver the divine guidance to mankind

³ Qur'an 20: 123-126

and to play the leading role of governance. In the chain of Messengers of Allah, Adam was made to lead his descendants. Allah says:

Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times).⁴

The distinguishing factor for these people was the messages that Allah revealed to them as guidance to the people of their times. They led their people to the right path of Allah and governed them with the divine guidance that Allah has revealed to them. Thus, the examples of good governance and good leadership emanated from the Messengers of Allah (*May Allah bless all of them*).

Since that time, the divine revelations, the Messengers and Scriptures were continuously sent down until the last revelation was sent through the last Messenger of Allah, Muhammad b. Abd-Allah (SAW.): Allah said:

Verily! we have sent You with the truth, a bearer of glad tidings, and a warner. and there never was a nation but a warner had passed among them.

And if they belie you, those before them also belied. their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light.

Then I took hold of those who disbelieved, and How terrible was My denial (punishment)!⁵

Exemplary Leadership of Messengers of Allah:

The Messengers of Allah were sent in fulfilment of the promise that Allah has made to Adam.⁶ Allah sent the Messengers and revelations which distinguished between the right path and the wrong path. The

⁴ Quran 3:33

⁵ Qur'an 35: 24-26.

⁶ See Qur'an 2: 38; 20: 123

messages of the Messengers of Allah agreed in their purpose and their method. They all call mankind to worship Allah alone in all ramifications of worship and be submissive to all His injunctions and rules.⁷ They call mankind to unity as they are from one Creator, Allah. They are enjoined to do good deeds and to shun wrong deeds. The methodology of the Messengers of Allah in delivering their messages is characterised by wisdom and good counselling. No punishment or wrath was made to visit the people unless they were adamant on their wrong ways and vehemently ready to trespass upon their Messengers.⁸ In fact many Prophets were killed by the unbelievers, and they defiled the Messengers and even required them to show the truthfulness of their messages by bringing to them the punishment that they had threatened.⁹

Despite injunctions in the messages, the Messengers were not denied from partaking in worldly affairs; and enjoying the beautiful and good things on earth so long they remained free from sins and evils. Allah says:

O (you) Messengers! Eat of the Taiyibât [all kinds of Halâl (legal) foods which Allâh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what You do.

And Verily! This Your Religion (of Islâmic Monotheism) is one religion, and I am Your Lord, so keep Your duty to Me.¹⁰

⁷ See Qur'an 21: 25 – 29

⁸ Qur'an 17: 15. See Sayyid Qutub (1977) *Fizil al-Qur'an*, Dar al-Shuruq, vol. IV, p. 2217.

⁹ Ahmad Ma'amur al-Asiri, *Mawjaz al-Tarikh al-Islami mundh 'Ahâ Adam ila 'asrina al-Hadir*, Maktabah Malk Fahd al-Wataniyyah, Al-Damam, 1996, pp. 28 – 30.

¹⁰ Qur'an 23:51-52.

Allah permitted His Messengers to partake in mundane affairs so as to serve as examples to their people and to demonstrate the boundaries of what was permissible.

There are many lessons for mankind in the stories of the Messengers and Prophets of Allah. One of the lessons was the leadership role of guiding people to the right path and ruling their affairs with injunctions of Allah. Cases of Prophet Da'ud and Sulyman are unique in this respect.¹¹ Prophet Yusuf displayed an administrative acumen in caring for and managing public property.¹² The stories of *Ulu-al-'Azm* (i.e. the Messengers of strong will) are good lessons for all leaders. They were Muhammad (S.A.W.), Nuh, Ibrahim, Musa, and Isa, son of Maryam⁸. Their strong will was demonstrated in their patience with their people and firmness in upholding the truth that they brought from Allah.

Qur'anic Principles Good Governance:

The definition and concept of good governance have undergone serious research nowadays, thus many definitions and concepts have been proffered. Good governance is about the best possible process for making and implementing decisions.¹³

Good decision-making process is considered as a synonym to good governance and they share several characteristics. The main characteristics of good governance include accountability, transparency, submission to the rule of law, responsiveness, equity, inclusiveness, effectiveness efficiency and participation. The Qur'an formulates rules for the purpose of good governance to ensure that the vicegerency is made simple and easy for mankind. These rules are based on two fundamental pillars, viz. (i) that human beings are united in origin, nature and kind; (ii) that Islam is a universal system other than which Allah will not accept from anybody. On the basis of these, principles are set out by

¹¹ Qur'an 21: 78 – 82. See details in Al-^cAsiri, op. cit, pp. 27 -- 28.

¹² Qur'an 12: 55-57; 99-101. See details in Al-Jisas, *Ahkam al-Qur'an*, Dar al-Kitab al-^cArabi, Beirut, 1338H, pp. 174-178.

⁸ See Qur'an 46: 35 See Al-Qurtabi: *Al-Jami' li ahkam al-Qur'an*, Mu'awwat al-Risalah, Beirut, 2006, vol. XII, pp. 233-236.

¹³ See www.goodgovernance.org.au visited on 13/03/2017.

the Qur'an for the purpose of good governance. They apply equally to all without any discrimination. Examples of these principles are as follows:

i. Legislation belongs to Allah alone. He legislates for mankind. The Qur'an says:

With Him is the knowledge of the unseen of the heavens and the earth. How clearly He sees and hears (everything)! They have no *Waliyy* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and Rule.¹⁴

ii. Islam is the only religion that Allah recognises, the only religion He revealed to the Messengers of Allah (S.A.W). The Qur'an says:

Truly, the Religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves In the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift In calling to account.¹⁵

Islam is a universal general system. The concept of religion in Islam contains the belief in moral conduct and decrees that govern the human society. Any system that fails to identify with all these factors is not acceptable to Allah, the Creator of the Universe. Any constitution that lays claims to itself and its propounders the right of legislation and regulation without reference to the Book of Allah has transgressed the boundary of Allah, for this right belongs to Allah alone.⁹

¹⁴ Qur'an 18:26.

¹⁵ Qur'an 3:19.

⁹ See Sayid Qutub, *Al-Adalah al-Ijtima'iyyah fi al-Islam*, (Dar al-Shuruq, Beirut, 1975) pp. 94-95.

iii. The Qur'an decrees justice, as means of good governance and leadership. It is mandated upon the authority towards its subjects. The Qur'an states:

8. 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 Well-Acquainted with what You do.¹⁶

This is a divine justice that is free from favouritism and hatred; justice that cannot be influenced by relationship and rancour; justice that is not based on undue advantages. This is the peak of justice which bewildered all other systems throughout the epochs and eras of mankind. Our venerable past leaders achieved the divine justice during their times. Prophet Muhammad b. Abd-Allah (S.A.W.) and other prophets were exemplary in this regard¹⁰. They were followed by the righteous Caliphs in their administrations¹¹. The spectacular among them was Caliph Umar Al-Faruq. Their names are written with golden pen in the history of mankind.

iv. Obedience is required from the subjects to their leaders. The Qur'an states:

59. O You who believe! obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allâh and his Messenger (), if You believe In Allâh and In the Last Day. that is better and more suitable for final determination.¹⁷

¹⁶ Qur'an 5:8

¹⁰ Ibn Hisham, *Al-Sirah al-Nabawiyah*, Halabi Press, Cairo, 1955, Vol. II.

¹¹ See Ahmad Ma'mur al-Asiri, op cit, pp. 96-132.

¹⁷ Qur'an 4:59

The conjunction in this obedience is intentional. The obedience to the people in authority is inferred from the obedience to Allah and His Messenger. The right of the authority to be obeyed can only be attainable if the authority obeys the injunctions of Allah and the guidance of His Messenger. If he fails to obey these two authorities, the authority will lose the right. And when there is any disagreement between the authority and the subjects, the yardstick and resort is to the Book of Allah and the guidance of His Messenger.

Obedience from the subjects to the authority is based on the condition that the authority *ab initio* submitted himself to the injunctions of Allah and he is implementing Allah's *Shari'ah* on the subjects. The more the people in authority abide by these two conditions and remain just, the more they retain the right to be obeyed. Conversely, moment they deviate from this path and fail to obey Allah and refuse to apply the *Shari'ah*, the right of obedience floats out of their sway. The Prophet said:

The obedience is an obligation upon a Muslim for what he likes or dislikes except if he is ordered to do a wrong thing. If he is so ordered, no more obligation upon him¹².

v. Consultation between the authority and the subject is another factor of good governance. The Qur'an stipulates:

159. and by the Mercy of Allâh, You dealt with them gently. and had You been Severe and harsh-hearted, 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).¹⁸

Consultation is a fundamental pillar of life of a faithful society. And its scope permeates all aspects of administration without exception. Abu-

¹² Imam Muslim, *Al-Jami'u al-Sahih*, Dar al-'Arabiyyah, Beirut, vol. VI, p. 15.

¹⁸ Qur'an 3:159

Hurayrah stated as follows: "No one is found of consultation with his disciples than the Messenger of Allah (S.A.W.)". The Caliphs, after the Messenger (SAW), followed suit.

vi. *Al-Qudwah al-Hasanah*, (Good Exemplary Conduct)

One of the principles for good governance is the good exemplary conduct of the leaders. The Qur'an abhors any conduct that does not follow the teachings and preaching given to the people. As leaders, the prophets were made exemplary to their followers where their conducts followed their teachings. The Qur'an states:

O You who believe! why do You Say that which
You do not do? Most hateful it is with Allâh that
You Say that which You do not do.¹⁹

A leader needs to be the first to act and practicalize whatever instruction he gives to his subjects. He must demonstrate to his subjects that he is dutiful, responsible and exemplary in his behaviours, interactions and physical conducts.

vii. Administrative Competence

Administrative Competence is required of every leader. The quality to the Prophets was primal for they were under divine guidance throughout their prophet-hood and messenger-ship. But for other people after them, it is a duty upon them to promote this aspect of their leadership post. The promotion of this virtue is possible through many means such as knowledge; experiences of the past leaderships and training. On the knowledge, the Qur'an asserts indirectly:

Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" it is Only men of understanding who

¹⁹ Qur'an 61:2-3

will Remember (i.e. get a lesson from Allâh's signs and Verses).²⁰

On experience and training, the Quran directs:

And we sent not (as Our Messengers) before You (O Muhammad) any but men, whom we inspired, (to preach and invite mankind to believe In the Oneness of Allâh). So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if You know not.²¹

Learning from the experience of the past leadership will give the leader the opportunity to know the consequences of their actions and decisions in various situations of leadership while training will equip him with theories and practice of useful knowledge needed for every important situation. This will put him ahead of his subjects and they will find the need to consult him too.

Historical Facts of Good Governance and Leadership:

In the present dispensation, one is tempted to think that the foregoing are mere prescriptions without means of practicing them, because most of our present leaders are found to be bankrupt in all aspects. Nevertheless, we have in the history of mankind the implementation of all these injunctions and guidelines. Messengers of Allah were good and exemplary. They were followed by their disciples and others who came after them. In fact, no great achiever has achieved greatness without following the guidelines laid down by Allah for the betterment of mankind, whether he is a believer or non-believer. We shall buttress our points here with practices of other people rather than the Messengers of Allah and Prophets. This is to forestall the thinking that the Messengers were able to do that because they were immune against sins and evils. We will also limit our examples to that of Prophet

²⁰ Qur'an 39:9

²¹ Qur'an 16:43

Muhammad's (S.A.W) *Sahabah* (disciples) and other generations that followed them.

1. When Abu-Bakr was elected as the Caliph of the Prophet (SAW), he did not see himself as privileged above his subjects. Rather, he saw himself as one who was saddled with more responsibility than others of executing Allah's law among the Muslims and fortifying His religion. He never thought that his new leadership position as the Caliph would accrue to him any special benefit or drop for him any duty, nor was it for the benefit of his household or relations. After the election, he made his maiden speech where he said:

O! People, I have been given charge of your affairs but I am not the best of you. If I administer it perfectly, assist me, and if it is otherwise put me right. Truth is a trust while lie is a deception. A weak person among you is a strong person to me until I returned to him his right and vice-versa by God's willing. No folk shall neglect *Jihad* in the cause of Allah except Allah visits them with degrade. And whenever corruption becomes rampant among a folk, Allah will permeate into them calamity. Obey me so far I obey Allah and His Messenger (SAW.). If I disobey Allah, you have no obligation to obey me.²²

In line with his speech, he used to walk from his house that was situated at the suburb of the City to the Mosque every day. He would sometimes ride his personal horse but not at the expense of the State. When his official duties as the Caliph became enormous, he moved to Madinah on his personal account¹⁵.

2. Caliph 'Umar was asked, when he became Caliph, of his entitlements in the state coffer, he replied thus:

²² Ibn Hisham, op. cit, vol II, p. 661.

¹⁵ Sayyid Qutub, *Al-Adalah al-Ijtima'iyyah*, p. 206.

My entitlements are two provisions of clothes: one for the period of winter and another for the period of summer; A ride for Hajj and 'Umrah; my feeding and feeding of my family appropriate to that of any Qurayshite who is not the richest or the poorest among them. Then, I am a man among the Muslims whatever happens to them happens to me¹⁶.

3. During the year of famine (known as '*Am al-ramad*') when people were in difficulty, Caliph 'Umar debarred himself from eating meat and using cooking oil until the difficulty era passed and his subjects fared better. Later on, the caravan returned with provision from Yemen and people started buying. His house-boy bought cooking oil and yoghurt for forty *Dirham* and showed it to Caliph. 'Umar asked their price and when he was informed, he said: "You have bought them so dear, give them out as alms (*Sadaqah*) to the needy. I hate to eat extravagantly." He also said: "How will I be concerned with affairs of the subjects and I am not partaking in their difficulties"¹⁷.

4. Caliph 'Umar entered into negotiation with a man on the sale of a horse, and 'Umar rode the horse after payment and found the horse to be sluggish. He, then, returned it to the man, the owner. But the man refused. They both litigated to Judge Shurayh, who after listening to both of them faced 'Umar and said: "O! Commander of Faithful, you either take what you have bought or you return it as you found it". 'Umar then replied: "This is a correct judgment". For this reason, he appointed Shurayh as a Judge on Kufah province¹⁸.

5. 'Umar saw a blind old man begging around, he, 'Umar, asked: "Who is this man?" He was informed: "A Jew". He then, asked the man:

¹⁶ Ibid, p. 207.

¹⁷ See more examples in Abdul-Aziz b. Abd-Allah Al-Humaydi, *Tarikh al-Islami: Mawaqif wa 'ibar*, Dar Andalus, Jeddah, vol X, p. 483-484.

¹⁸ Sayyid Qutub, *Al-Adalah al-Ijtima'iyyah*, p. 209.

"What has brought you to this level?" The man replied: "Payment of (*al-Jizyyah*) tax; the need and the old-age." Umar then, held his hand, took him to his own house and gave him what would satisfy his immediate needs. He then, sent for the Overseer of the State treasury and told him: "Take care of this man and his categories. I swear by Allah, we have done no justice to him by eating from his youth and neglecting him in his old age. *Sadaqat* (alms) is for the poor and the needy. And this man is one of the needy from people of the book". Umar then exempted the man and similar persons, from the payment of *al-Jizyyah* (taxes)¹⁹.

6. It was narrated from 'Uqbah b. 'Alqamah who said: "I entered the house of Caliph 'Ali b. Abu-Talib, and I found him shivering under worn out clothes and holding a sour milk the smell of which irritated me and dried bread. I then said: "O! Commander of Faithful. Why do you eat this type of food?" He replied: "O! Abu al-Janub, the Messenger of Allah used to eat more dried bread than this, and wear more worn out clothes than mine. If I do not follow his steps, I am afraid I may not be in his company in the hereafter"²⁰.

7. When 'Umar b. Abd-'Aziz (from Ummayyah Dynasty) became Caliph, he summoned people and said:

O! You people, before me there were leaders from whom you sought their favourism in order to protect yourselves from their injustice. Listen; there is no obedience to a creature on the account of disobedience to the Creator. He who obeys Allah his obedience is compulsory. And he who disobeys Allah there is no obedience for him. Obey me so far I obey Allah on your affairs; if I

¹⁹ Ibid. p. 201.

²⁰ Ibid. p. 214; Ibid, Vol. I, p. 83. See also *Al-Khulafa'u al-rashidun*, vol: IV Cairo, p.427.

disobey Allah there will be no obligation upon you to obey me²¹.

He then started by returning to the State Treasury what Umayyite leaders had misappropriated from the State Coffers. He started from himself by gathering people, climbed the pulpit and said:

These folks (referring to Umayyite leaders) used to give us (members of Umayyite clan) gifts which were not right for us to collect as well as not right for them to give us. All these gifts become my property and nobody has got any right against me over them except Allah. Listen, I am now returning all of them. I have started from my own possession and the possession of my family...²²

He publicly destroyed all the documents that were attached to the gifts and returned the gifts to state treasury. He then turned to his wife Fatimah bint Abd-al-Malik b. Mirwan who had some jewellery that had been given to her by her father (former Caliph). The jewellery was unique; there was none similar to it at that time. 'Umar b. Abdal-Aziz told his wife: "Make a choice between your jewellery to be returned to state treasury or keeping it and permit me to divorce you, because I hate from now, to be living in the same house with this jewellery". She replied: "I choose you O! Commander of the Faithful, over the jewelry and whatever above it, if I have"²³.

Above all, 'Umar b. Abdul-Aziz did not take any remuneration from the state treasury until they told him: "Why not take what 'Umar b. al-Khattab used to take?" because people saw him to be following Caliph 'Umar model. 'Umar b. Abdul-Aziz replied them: "Verily 'Umar b. al-

²¹ Ibid, p. 218. See also Ibn al-Jawzi, *Siratu 'Umar b. Abdal-Aziz*, Halabi Press, Cairo, p.148.

²² *Al-Tarikh al-Islami*, pp. 196-197. For more about this Righteous Caliph, See Ibn Al-Jawzi, *Siratu 'Umar b. 'Abdul 'Aziz*, Halabi Press, Cairo, p. 79.

²³ See Ibn Qutaybah al-Daynuri, *Al-Imamahwa al-Siyasah*, Halabi Press, Cairo, Vol II, p. 116.

Khattab had no money but I am a rich man. I have what will satisfy me rather than taking from state treasury²⁴.

In the above examples, these leaders had demonstrated their probity for the interest of their subjects. They had taken upon themselves the duty of self-accountability. They made transparency the symbol of their life without fear of falling into unintentional mistakes in their governance until their names were written with golden pen in the history of great leaders among the mankind.

These examples are from leaders in the earlier community of Islam. But the lessons will not be complete if we fail to mention the religious leaders' role when the society became decadent. This situation can be compared to our present society. At that time, leaders became oppressors and usurpers. They disregarded all norms and regulations lay down by the Qur'anic injunctions and the venerable leaders. There was nobody to admonish them except the religious leaders with high standard of piety who feared nobody except Allah and were prepared to sacrifice everything they had including their life. Among these few religious leaders were the following examples:

1. During the early stage of establishing Abbasid Dynasty in the reign of Abu-Ja'far al-Mansur, Sufyan Al-Thawri, a renowned jurist of his time, entered into his palace and said after greeting:

O! Commander of Faithful what are you saying about your expenditures from Allah's money and the money of Muhammad's Ummah without any authority from them. You remember what Mansur b. 'Amr said in your present. From Ibn Mas'ud who said that the Messenger of Allah (S.A. W.) said: 'A siphoner of Allah's money and the Messenger of Allah's money according to his whims' and caprices..., has Hell as his abode tomorrow'. Abu 'Ubay, the scribe - said. 'Is this how Commander of Faithful be addressed?' Sufyan shot up him and said: 'Verily, Fir'awn

(Pharaoh) was made to perish through the advice of Haman..²⁵

2. Al-Wathiq was also one of the tyrants. When a jurist entered his palace, greeting him with As-Salam. Al-Wathiq refused to return the Islamic greeting. Instead, he said: 'Allah will not make peace upon you'. The Jurist replied him: 'How woefully was the moral value that your teacher taught you! Allah, the extolled, said: "If you are greeted with a greeting, return the greeting, with better one or with similar". You neither return me with better greeting nor similar one'²⁶.

3. During the reign of Ismail in Egypt, the Sultan 'Abdul-'Aziz (of Ottoman Empire) planned to visit Egypt in which a title of Khudaiwi will be given to Ismail. Among the events was to meet with 'Ulama', (the jurists). But meeting with the Sultan involved a long strict procession and practices which were un-Islamic. First, whoever wants to greet the Sultan must bow down making Turkish greeting thrice. For this reason, the protocol men had to prepare the 'Ulama' for this exercise. First greeting was to take earth to their heads, second to their mouths and third, to their chests and they should go back on their back facing the Sultan. All the 'Ulama' did as they were taught except one. He entered raising his head and said: 'As-Salamu alaikum O! Commander of the Faithful' and he followed it with admonition, reminding him of the fear of Allah and fear of His punishment. He reminded him of justice and urged him to be merciful to the subjects. When he finished, he gave As-Salam raising his head and existing normally. After the jurist had gone the Sultan said: 'You do not have any learned person among you except this man'. He then, invited the jurist alone for a discussion.²⁷

²⁴Al-Tarikh al-Islami, p. 198.

²⁵Al-Jundi, *Abu Hanifah Batal al-Huriyyah wa al-Tasamuh fi al-Islam*, Cairo, p. 120.

²⁶Imam Ahmad b. Hanbal, *Al-Musnad*, Dar al-Hadith, Cairo, 1995, Vol. I, p. 357.

²⁷Sayyid Qutub, *Al-Adalah al-Ijtima'iyyah*, p. 190.

4. In the sub-region of West Africa, before the establishment of what was known as Sokoto Caliphate, Sheikh Usmanu Danfodio had encounters with Bawa, the King of Gobir. At a point, the king offered him gifts in order to lure him. But Sheikh Usmanu instead requested for five things from the King - to allow him to preach the word of Allah; to allow the people to convert if they wish; to give respect to turbaned men (his followers); to free all prisoners that were taken from Zamfara (a hostile state but had more converts); and not to burden the people with more taxes. These were accepted by the King since he realised how influential Shehu had become.²³ With this request the way had been paved for the establishment of Islamic State in Northern part of the present Nigeria.

These are some examples of religious leaders in shaping and correcting the leadership and good governance in their society. Their society was as bad as our society. But they were not discouraged to perform their duties. The present religious leaders in our society have got much to learn from these examples if they are sincerely representing what they are claiming. They have no barrier except lack of piety and fear of Allah. The neglect of their duties will only allow calamity to distil into every house, and every family within the society.

Conclusion

This is the Qur'an projection of leadership and good governance. It is the Islamic teachings on leadership and good governance, notwithstanding some misdeeds of some individuals. These principles remain relevant and effective to-date and are valid for every society and every epoch. We have seen in the foregoing how the teachings on leadership produced selfish-less leaders who saw service to their subjects as their role rather than sucking their blood like Shylock. They preferred to be compensated by their Lord, Allah, Who chose them to serve, rather than to claim their rewards from the trust that was under their control. They believed in accountability before their Creator, Allah, on the Day of Resurrection. They are the true believers.

²³⁸ See 247unreports.com, May 22, 2012 visited on 13 March 2017.

We have intentionally drawn our examples from earlier era of Islam that can be considered the period of pristine Islam and from other periods which are comparable to our present time. We have seen how those who chose to follow the principles laid down by the Qur'an demonstrated what good leadership and governance are and how they were able to lead their subjects to a better life. As typical as these venerable leaders, Islamic principles of good leadership in the Qur'an, are available to serve the recurrent needs of the present leaders if any of them is prepared to apply them and follow their rules religiously.

Islam is a complete system of life for all and sundry. It is a system preached by all Messengers of Allah and Prophets. It goes beyond the interpreted word of religion. It is a system which has been chosen for the mankind by the Creator of mankind and the universe. Islam is a middle course between extremism and negligence. It is anathema to ideologies and scepticisms that lead mankind into becoming tools of experiment and as such, making part of them scapegoats or sacrificial lambs for the experiment. If the Creator of mankind has provided a system for His vicegerents, the mankind, on earth, why should some people among them seek inhumanity as a preferred option out of their own whims and caprices. The result of this is what we are seeing today from the calamities and woes that are befalling upon mankind everywhere. No place is safe except where the leaders allow the 'Islamic' system to be operational. And the extent of their allowance dictates the amount of the peace and tranquillity their society enjoys.