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THE CONCEPT OF LEADERSHIP IN ISLAMIC PERSPECTIVE

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Abstract

Islam has directed in every sphere of life. All the issues can be solved through its teachings. At the same time, it has also provided guidance on leadership. It clarifies that Allah is the sole owner and sovereign. He made man his caliph on earth. He has sanctioned him the power as a trustee. Islam, therefore, binds the subjects to obey their ruler on one side while on another side it commands them to judge his eligibility while choosing him as the leader. Islamic teachings highlight the traits of leadership which include consultation, fairness, accountability, and trust in the public. By adopting

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these guiding principles of leadership, not only national stability can be achieved but also national and international peace can be established.

Keywords: Leadership, Welfare state, Economic stability, Political stability, Social stability.

Introduction

The rise and fall of any nation depend on the leadership. If the leadership is competent and capable, then the nation develops in every field of life and transforms its state into a welfare state. But if the leadership is incompetent, then the existence of the state is in danger. One of the major reasons for the decline of the Muslim Ummah today is the lack of leadership. The main reason for this lack is that the Islamic concept of leadership does not take guidance from the provided aspects and does not put them into practice. The research question of this article is what are the basic aspects based on which a truly competent leadership can be found? And what are the guiding principles for leadership that it can adapt to establish social, economic, and political stability in the state?

Islamic concept of leadership:

The practical implementation of Islamic law is not possible without a stable state, and it is impossible without competent and talented leadership. The following lines will describe the aspects of Islam for the qualification of a leader and their practical application in the contemporary situation.

i. Sovereignty

Islam has declared Allah Almighty as the Supreme Being. Allah Almighty has made man his caliph on earth and has given him some temporary powers. Therefore, whenever a leader or ruler seeks guidance in a difficult time, he is ultimately guided by Islamic teachings. Because it is certain that man fails to find a lasting solution to his social, economic, political, and religious problems on the strength of his intellect alone. The means by which he acquires knowledge are flawed and limited.

There are many intellectual problems for which his intellect is completely incapable of finding a solution. The Islamic concept of leadership is that every leader and ruler should keep in mind that the ultimate solution to all problems and the real owner of all authority is Allah Almighty. Explaining the right of ownership of authority, the Almighty has said:

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ} (1)

And to Allah belongs whatever is in the heavens and the earth, and to Allah, all matters are returned.

There is another verse that proves that Allah Almighty is sovereign.

{إِنَّ الْحُكْمَ إِلَّا لِلَّهِ} (2)

"Sovereignty belongs to Allah alone."

From these verses, real sovereignty belongs to Allah Almighty. Therefore, the claim of a contemporary ruler that he is the real ruler and can use the power of ruling as he pleases would be completely wrong. Based on this position, he may betray the trust given in the form of Allah's rule. He may become a victim of arrogance and conceit. Therefore, every ruler should always consider his power as fidelity and keep in mind that he is responsible for this.

¹ Al-Imran: 109

² Al-Anaam: 57

ii. Caliphate:

In the light of Islamic teachings, the leader and ruler are not a dictator, but he conducts the affairs of the state according to the commands of Allah Almighty and considers himself accountable to Allah Almighty. The most important of the principles of leadership that Islam has laid down is that the leader should consider himself the representative of Allah according to the instructions of Allah, and fulfill the responsibility given by Allah while remaining within his jurisdiction. Allah says:

{وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً} (3)

“And when your Lord said to the angels: I am going to make a vicegerent in the earth”.

Mentioning these duties of the caliph, Allah says:

{الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ} (4)

" Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.”

The Prophet (peace and blessings of Allah be upon him) commanded to listen to and obey the caliph who has the duties mentioned in this verse and said:

{إِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ حَسِبْتُمْهَا قَالَتْ أَسْوَدٌ يَفُودُكُمْ بِكِتَابِ اللَّهِ تَعَالَى فَاسْمَعُوا لَهُ وَأَطِيعُوا} (5)

" If a slave with amputated limbs is made the ruler over you (the narrator says I thought he also said black) who commands you according to the Book of Allah, then listen to him and obey him".

This is clear from this hadith that one should obey such a leader and ruler who considers himself the representative of Allah, protects the religion, enforces the religious rules, and decides the disputes of the people while fulfilling the requirements of justice. Undoubtedly, the protection of the rights of Allah and subjects is possible only by obeying the leader who possesses such qualities.(6)

iii. Guidance in matters

According to the Islamic concept of leadership, a leader has a responsibility to guide his subjects in all matters. These matters can be generally divided into two types contentious and general.

a) Contentious Guidance

The priority of the leader and ruler is to guide his subjects in controversial matters. He should settle the disputes of his subjects with justice so that despair may end, hope may be created, corruption may be eradicated, and peace may be established. With this guidance, the leadership will become credible in the eyes of its people. To maintain this trust, Allah Almighty has made it obligatory for the believers to turn to their leadership after Islamic teachings for guidance on specific issues. The Holy Qur'an says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا} (7)

³ Al- Baqrah: 30

⁴ Al- Hajj: 41

⁵ Al-Qushari, Muslim bin Al-Hajjaj (died 261 AH), Al-Jami Al-Sahih - Old Books of Khana vs. Aram Bagh Karachi, Second Edition 1956 AD, Volume 1, p. 419, Hadith No. 2287

⁶ Mawardi, Ali bin Muhammad bin Muhammad (died: 450 AH), Royal Rulings. Publisher: Dar Al-Hadith - Cairo, pp. 15-16.

⁷ Al- Nissa: 59

“O you who believe! Obey Allah and His Messenger and those of you who are in authority, then if you have a dispute about anything, then return to Allah and His Apostle if you believe in Allah and the last day. Yes, that's right and much better.”

Meditating on this verse, the first is obedience to Allah and the second is obedience to the Messenger. The third obedience after this is to those who are among the Muslims themselves and do not command anything except the well-known, Be a guide to people's disputes with justice. The meaning of the word "اولى الامر" includes all those who oversee the collective affairs of the Muslims. Whether they are intellectuals who provide intellectual guidance, leaders who provide political guidance, officials who administer the country, or judges who make court decisions.

The one who is the master of the Muslims in any capacity deserves obedience, provided he is the one who commands the well-known. It is not right to disrupt the collective life of Muslims by arguing with such a ruler.⁽⁸⁾

The biography of the Holy Prophet (PBUH) is a guiding principle for any leader in guiding controversial issues. As a leader and ruler, he made decisions on all kinds of controversial issues. These decisions included state, national, family, and financial renewal issues. For example, he settled a contentious financial matter between Ka'b ibn Malik and Abdullah ibn Hadrad in such a way that the parties agreed. Ka'b ibn Malik owed some debt to Abdullah ibn Hadrad. When Ka'b demanded it, their voices became louder. When the Holy Prophet passed by, he found out the truth and said:

(يَا كَعْبُ! وَأَشَارَ بِيَدِهِ، كَأَنَّهُ يَقُولُ: النَّصْفَ، فَأَخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا) ⁽⁹⁾

"O Ka'b! Then he gestured with his hand and ordered to collect half of the debt. Seeing this, Ka'b forgave half of the debt."

From this aspect of Sira-e-Taiba, it can be easily understood that when a leader and ruler give guidance in the contentious matters of his subjects keeping in view the proper circumstances and requirements of justice, then the subjects immediately obey his orders.

b) General guidance:

Whether in a state of peace or in a state of war, the leader and ruler guide his subjects. Especially when a rumor is spread among the people, the leader and the ruler, considering his primary responsibility, first confirms it completely and then presents its reality to the people for the purpose of guidance. Does not allow any news to be published without verification.

In the event of a rumor being spread, Islam obliges its subjects not to spread anarchy. It should turn to leadership for confirmation to ensure proper guidance. In the Holy Qur'an, the Almighty says:

{وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلَ اللَّهِ عَلَيْكُمْ وَرَحْمَتَهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا} ⁽¹⁰⁾

“And when there cometh unto them aught of security aught of alarm, they bruit it; abroad: whereas had they referred it to the apostle and those in authority among them, then those of them who can think

⁸ Mawdudi, Abu Al-Ala, Tafseem Al-Quran. Publisher: Lahore, Interpreter of the Qur'an, second edition, vol. 1, p. 363.

⁹ Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Publisher: Dar Tuq al-Najat, Edition: First, 1422 AH. Part 3, p. 123, Hadith No. 2424.

¹⁰ Al- Nissa: 83

it out would have known it. And had there not been Allah's grace upon you and His mercy, ye would surely have followed Satan, save a few.

This verse prohibits the spread of rumors and commands the subjects to seek confirmation from the leadership so that there is no confusion in society.

As a leader and ruler, the Holy Prophet (PBUH) provided guidance in social, economic, political, and all spheres of life. The guidance he gave to the men and women on the occasion of the Farewell Sermon is a great example of general social life. He instructed the men of his ummah to pay for the rights of women while ordering women to take care of their men:

(فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِنَنَّ فُرُوشَكُمْ أَحَدًا تَكَرَّهْتُمْ، فَإِنْ فَعَلْنَ ذَلِكَ، فَاصْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ) (11)

“Show fear towards God regarding women, for you have got them under God's security, and have the right to intercourse with them by God's word. They must not bring into your houses anyone whom you dislike, but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a fitting manner.

iv. Eligibility:

It is of paramount importance for a leader or ruler to be endowed with qualities. Undoubtedly, deprivation of this ability can lead to dangerous consequences such as misguidance of the country and the nation. Therefore, it is fair to say that a person who is capable of governing is a person who is capable of governing himself, because he is responsible for the affairs of the people and the welfare of the country, and the nation lies in handling them. Therefore, Allah Almighty forbade the incapable of handing over government responsibilities and handing over the national treasury to them.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا { (12)

“And give not unto the weak-witted the substance which Allah made a stay for you, but feed them there out, Sand clothes them, and say unto them a decent saying.”

Apparently, this verse is related to those orphans who are not able to dispose of their property properly for any reason. But if we look at its broad meaning, the ignorant people here are those incompetent rulers who are incapable of carrying out governmental responsibilities, and in case of becoming rulers, they consider the national treasury as their property. By misusing it. The system of civilization and economy and ultimately the system of morality - (13)

According to the golden rule of Islamic politics, only qualified and talented people should be appointed to state and administrative positions.¹⁴

The fact that a disqualified leader or ruler clings to his position and in no way separates from it is in fact an act that leads to hell. Explaining this, the Prophet (peace and blessings of Allah be upon him) said:

¹¹ Baghawi, Al-Hussain bin Masoud (died: 516 AH), commentary on the Sunnah. Publisher: The Islamic Office - Damascus, Beirut, Edition: Second, 1403 AH - Part 9, pg. 159, Hadith No. 2330.

¹²Al- Nissa: 83

¹³ Tafshim Al-Quran Part 1, p. 322

¹⁴ Muhammad bin Muhammad bin Suleiman, the collection of benefits from the collector of assets and collector of benefits. Publisher: Ibn Katheer Library, Kuwait, Edition: First, 1418 A.H., Volume 2, p. 261, Hadith No. 6058.

(مَنْ تَوَلَّى عَمَلًا وَهُوَ يَعْلَمُ أَنَّهُ لَيْسَ لِذَلِكَ الْعَمَلِ بِأَهْلٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ) (15)

"Whoever assumes a position and knows that he is not worthy of it, let him make his abode in Hell."

The Messenger of Allah, may Allah bless him and grant him peace, described the signs of competent and incompetent rulers and said that the rulers are those who like their subjects, and the subjects like them. Incompetent rulers are those who neither like their people nor the people like them. He said:

(خَيْرَ أَمْتِكُمْ مَنْ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَمْتِكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ، أَفَلَا تُنَادِيهِمْ عِنْدَ ذَلِكَ؟ قَالَ: «لَا مَا أَقَامُوا لَكُمْ الصَّلَاةَ، أَلَا وَمَنْ وُلِّيَ عَلَيْهِ أَمِيرٌ وَال، فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيُنْكِرْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ» (16)

"The best of your rulers is those whom you love, and they love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate, and they hate you and whom you curse, and they curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience

The ruler to be elected for the national leadership of the Muslims should be the most knowledgeable, pious, and talented. Entrusting matters to an incompetent leader or ruler is a sign of doomsday. The Holy Prophet said:

(إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ) (17)

"When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

Consultation

In view of this fear, he directed that delegating the leadership and powers of the nation to incompetent people is a sign of doomsday because incompetent and dishonest rulers will bring doomsday upon the people ahead of time.

While performing their official duties to the leader or ruler, there are many issues whichever more than one aspect. In this case, he is unable to draw conclusions on his own by adopting one of these aspects and becomes hesitant. He cannot immediately decide what to do in the current situation and what direction to take. In this situation of intellectual conflict, the Islamic Shari'ah has instructed the ruler to seek the opinion of the relevant experts, thinkers and scholars instead of judging on his own and relying only on his intellect and wisdom. And after thinking, whichever way the hearts are satisfied, take it in trusting Allah. In any case, the process of seeking the opinion of others is referred to as "consultation". In order to achieve the best results, Allah Almighty has bound the leader and the ruler to consult in all kinds of state affairs. In the Holy Qur'an, the Messenger of God has commanded:

¹⁵ Royani, Muhammad bin Harun (died 307 AH), Musnad - Publisher: Cordoba Foundation, Cairo, Edition: First, 1416 AH, C 1, p. 326, Hadith No. 495.

¹⁶ Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad Ahmad. Publisher: Foundation of the Message, Edition: First, 1421 AH, C39, Pg 406, Hadith No. 23981

¹⁷ Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Publisher: Dar Tuq al-Najat, Edition: First, 1422 AH, p. 21, Hadith No. 59.

{وَشَاوِرْهُمْ فِي الْأَمْرِ} ¹⁸ (

“And consult them in your affairs”

Islamic teachings are actually good for every human being in the world. These teachings create an atmosphere of trust among all human beings in the world and command them to consult with each other. Consultation is a beautiful process on the basis of which the building of the process is beautiful. The work done by the counselor is completed very easily and the other does not suffer from remorse. In this regard, the Holy Prophet, while giving guidance, said:

(¹⁹) (مَا خَابَ مَنْ اسْتَخَارَ وَلَا نَدِمَ مَنْ اسْتَشَارَ)

The one who performed Istikharah did not fail and the one who sought advice did not repent.

The Prophet (peace and blessings of Allah be upon him) did not need to consult anyone because he held the office of Prophethood, because he addressed the Divine Command directly and he had all kinds of guidance. But in spite of this, he used to consult the Companions in general matters so that all the members of the ummah in general and the Muslim rulers, in particular, could know the importance of advice and significantly increase their thinking power. Abu Hurayrah said:

(مَا رَأَيْتُ أَحَدًا قَطُّ كَانَ أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ) ⁽²⁰⁾

"None was more apt to seek the council of his Companions than the Messenger of Allah (ﷺ)

He consulted his companions on many matters. These included matters of worldly, religious, and military renewal. From Abdullah bin Zaid Ansari and Umar bin Khattab Adawi regarding Adhan⁽²¹⁾ From the Ansar of Madinah at the time of the distribution of the conquered lands of the Jews of Madinah, to the house of Abu Sufyan on the occasion of the conquest of Makkah, from his uncle Abbas bin Abdul Muttalib, Abdullah bin Jahsh, Abu Bakr Siddiq, Umar bin Khattab⁽²²⁾ He consulted Saad bin Mu'adh Owaisi, Saad bin Ibadah Khazraji and Habab bin Munther Khazraji⁽²³⁾ Similarly, one of the women consulted with Umm Salma on the occasion of Hudaibiyyah peace and consulted Muslim women to participate in the Khyber War.⁽²⁴⁾

Abu Hurayrah's statement regarding the Prophet's practical consultation with his companions makes it clear that consultation is of utmost importance for the ruler or the leader in the affairs of the country. That is why the Holy Prophet (PBUH) not only acted on it himself but also urged the Muslim

¹⁸ - Al Imran: 159

¹⁹ Tabarani, Suleiman bin Ahmed (died: 360 AH), Al-Mu'jam Al-Awsat, Publisher: Dar Al-Haramain - Cairo, Volume 6, pg. 365, Hadith No. 6627.

²⁰ Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad vol. 31, pg. 243, Hadith No. 18928.

²¹ Halaby, Hassan bin Omar (died: 779 AH), Al-Muqtafa from the biography of the Prophet, peace be upon him, Cairo: Dar Al-Hadith, Edition: First, 1416 A.H. - 1996 A.D. C. 1, p. 78.

²² Tabari, Ahmed bin Abdullah (died: 694 AH), Dhakher al-Uqbi fi Manaqib al-Qirbi, Publisher: Al-Qudsi Library for its owner Husam al-Din al-Qudsi, Published: 1356 AH 1, p. 255.

²³ Waqidi, Muhammad bin Omar (died: 207 AH), al-Maghazi - Beirut: Dar al-Alami, third edition - 1409 AH - 1989 AD, vol. 1, p. 211.

²⁴ Darmi, Muhammad bin Hibban (died: 354 AH), Biography of the Prophet and the news of the Caliphs. Beirut: Cultural Books, Third Edition - 1417 AH 1, p. 166.

rulers to adopt asceticism and piety as well as to consult the opinionated people of their subjects. He said:

(إِذَا كَانَتْ أُمْرَاؤُكُمْ خَيْرَكُمْ وَكَانَتْ أَعْيَاؤُكُمْ سَمَحَاءَكُمْ وَكَانَ أُمُورُكُمْ شُورَى بَيْنِكُمْ فَظَهَرَ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَتْ أُمْرَاؤُكُمْ شَرَارَكُمْ وَكَانَتْ أَعْيَاؤُكُمْ بُخْلَاءَكُمْ وَكَانَتْ أُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا) (25)

"When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its inner. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the inner of the earth is better for you than its surface."

On the one hand, it is clear from this detail that the development and prosperity of the country depend on the rulers who are the best people of the time and consult their subjects. Choose the rulers who have the best qualities to ensure the protection of the rights of the country and the nation.

v. justice

The existence of a just ruler is essential for the survival of any state. The state and justice are so closely intertwined, that the two can never be separated. The prosperity of the people and their peace and security depend on the justice of the ruler. Therefore, Allah Almighty has commanded the rulers of all levels to establish justice in their decisions. Allah says (interpretation of the meaning):

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ } (26)

“Surely Allah commands you to render back the trusts (i.e., the spirit, the physical body, the soul, and the free will) to His Owner (to Allah) and that when you judge between people you judge with justice.”

Maintaining discipline in society and establishing justice and fairness in it is the biggest challenge for any ruler and it is very important to fight it. Islam has placed the greatest emphasis on justice and has made it an important pillar of society and a moral attribute. All Muslim rulers have been ordered to act with justice. The Holy Prophet, while giving glad tidings to those who do justice, said:

(الْمُقْسِطُونَ يَوْمَ الْقِيَامَةِ عَلَىٰ مَنَابِرٍ مِنْ نُورٍ عَلَىٰ يَمِينِ الرَّحْمَنِ - وَكِلْتَا يَدَيْهِ يَمِينٌ - الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ) (27)

"Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted, and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do."

The ruler who decides with justice will get a place in the shadow of the Throne on the Day of Resurrection and on that day, there will be no other shadow except this shadow. Among the seven people whom the Holy Prophet (PBUH) has promised this shadow is a just ruler. He said:

(سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ الْخ) (28)

"There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam"

²⁵ Asbahani, Ahmed bin Abdullah (died: 430 AH), Hilyat al-Awliya' wa Tabaqat al-Safi'a, Publisher: Al-Sa'ada - next to the Governorate of Egypt, 1394 AH, Vol. 6, p. 176.

²⁶ Al- Nissa: 58

²⁷ Adh-Dhahabi, Muhammad bin Ahmed (died: 748 AH), The Forty Book of the Attributes of the Lord of the Worlds - Publisher: Library of Science and Wisdom, Medina, Edition: First, 1413 AH, Volume 1, p. 74.

²⁸ Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad Ahmad. Part 15, pg. 414, Hadith No. 9665.

A righteous ruler is so highly esteemed by God that his prayers are not rejected. The Prophet (peace and blessings of Allah be upon him) said:

(الإِمَامُ الْعَادِلُ لَا تُرَدُّ دَعْوَتُهُ)⁽²⁹⁾

"The prayer of a just ruler is not rejected."

Explaining the scope of the just rulers, their responsibilities, and their status, Imam Ibn Hajar writes: "Imam Adil refers to those responsible government and heads of state who have been entrusted with the task of welfare and welfare of Muslims. The status of Imam Adil will also be given to a person who has been made responsible for any work of Muslims and works with justice and fairness."⁽³⁰⁾

On the other hand, there is a strong promise for a ruler who does not work with justice. A ruler and leader may seem lonely to the extent of his caste but in reality, he is representing many people. Therefore, when he makes an unjust decision or usurps the rights of any of his subjects, his effects on all the subjects are compounded. Islam wants to protect the rights of its subjects, so it commands the ruler to do justice. The Holy Prophet has promised the unjust ruler to be thrown face down in Hell. He said:

(لَيْسَ مِنْ وَايِ أُمَّةٍ، قَلَّتْ أَوْ كَثُرَتْ، لَا يَعْدِلُ فِيهَا، إِلَّا كَبَّهُ اللَّهُ عَلَىٰ وَجْهِهِ فِي النَّارِ)⁽³¹⁾

The ruler of any nation, big or small, who does not do justice, Allah will throw him in Hell on his face. All contemporary Muslim rulers have a duty to ensure justice in order to protect society from corruption, make it the cradle of peace and security, and contribute to its development and prosperity. Under no circumstances should the rights of your subjects be violated.

vi. Accountability

Islam holds the leader and the ruler accountable in the court of the people. The Prophet (peace and blessings of Allah be upon him) said:

(الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ)⁽³²⁾

"The Imam is the caretaker". He will be questioned about his subjects."

Caliph Rashid Omar Farooq during his Friday sermon in the Prophet's Mosque ordered that the dowry of marriage should not be fixed at more than four hundred dirhams, because people fix large sums on this occasion but do not pay it later. Then a Quraysh woman stopped him and said: O Amir al-mu'minin! Who gave you the authority to restrict the amount of stamp duty? Have you not read the Qur'an? You said where is it mentioned in the Qur'an? The woman replied that Allah says (interpretation of the meaning):

{وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَأَنْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا }⁽³³⁾

"And if you wish to replace a wife by another and you have given one of them a heap of gold (as Mahr) then do not take from it anything; would you take it (what you promised) by slandering and manifest sin? "

²⁹ Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad Ahmad, vol. 15, p. 451, Hadith No. 9725.

³⁰ Asqalani, Ahmad bin Ali bin Hajar, Fath Al-Bari, an explanation of Sahih Al-Bukhari. Publisher: Dar al-Maarifa - Beirut, 1379 AH, p. 145.

³¹ Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad Ahmad, c. 33, p. 409, Hadith No. 20290.

³² Ibn Hanbal, Ahmad bin Muhammad (died 241 AH), Musnad Ahmad, c. 10, p. 220, Hadith No. 6026.

³³ Al- Nissa: 20

The woman argued with the word "Qantar" mentioned in the verse that it means treasure which has no limit. It can also be a source of wealth. Therefore, a gift given to a wife can be a treasure. O Amir al-mu'minin, the Holy Qur'an gives us heaps from our husbands, but you are setting the limit at four hundred dirhams. On hearing this, Omar said that the woman told the truth and Omar made a mistake.⁽³⁴⁾

This incident proves that Omar Farooq, the ruler of a vast empire of 2.4 million square miles, was immortalized in front of a woman of his subjects. This great ruler hears an ordinary woman of his subjects objecting to his decision and not only keeps silent on the basis of argument but also withdraws his decision. This is the attitude that contemporary rulers need to adopt. They should accept the right decision without making any wrong decisions a problem of their ego and put it into practice and always consider themselves accountable to their subjects.

viii. Trust the people

One of the ethics that Islam binds to the ruler is that he trusts his subjects and seeks good from them in all matters. This condition should be so high that in return the subjects should trust their ruler. If this state of mutual trust is not created, the result will be a riot and corruption will be seen everywhere. The Holy Prophet, while forbidding the ruler from trusting and distrusting his subjects, said:

((إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرَّيْبَةَ فِي النَّاسِ أَفْسَدَهُمْ⁽³⁵⁾))

“When a ruler seeks to make imputations against the people, he corrupts them.”

For the development, prosperity, and stability of the country, it is essential that the rulers be aware of their responsibilities and know the details of their work. But that doesn't mean he has to insist on details all the time. If he does, his subordinates will feel as if their ruler is always on their head. This situation will create an atmosphere of mistrust. An incident of a general nature that took place in the Prophet's time proves that he trusted the people in a worldly matter and handed over the matter to them completely. Anas explains:

(أَنَّ النَّبِيَّ مَرَّ بِقَوْمٍ يُلْقُونَ، فَقَالَ: لَوْ لَمْ تَفْعَلُوا لَصَلَحَ قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: مَا لِنَخْلِكُمْ؟ قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: أَنْتُمْ⁽³⁶⁾.)

“Anas reported that Allah's Messenger (ﷺ) happened to pass by the people who had been busy grafting the trees. Thereupon he said:

If you were not to do it, it might be good for you. (So, they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.

³⁴ Al-Qurtubi, Muhammad bin Ahmad (died: 671 AH), the compiler of the provisions of the Qur'an. Publisher: Dar al-Kutub al-Masryah - Cairo, Edition: Second, 1384 AH - 1964 AD, vol. 5, p. 99.

³⁵ Abu Dawud, Suleiman bin Al-Ash'ath (died 275 AH), as-Sunan. Publisher: Ich Im Saeed Company, Literature Home of Pakistan Chowk Karachi, Volume 2, p. 314, Hadith No. 4245.

³⁶ Qushairi, Muslim bin Al-Hajjaj (died: 261 AH), Sahih Muslim - Publisher: House of Revival of Arab Heritage - Beirut, vol. 4, p. 1836, hadith No. 2363

This hadith proves that the Prophet (peace and blessings of Allah be upon him) trusted people who were experts in the art of crushing palms, because they knew very well that Significant increase. It is clear from this incident that a leader and ruler trust his subjects. When the ruler shows confidence in the opinion of his subjects, their self-confidence and self-esteem increase. As a result, state affairs are better settled.

There is no doubt that the conduct of state affairs is not the work of an individual but of a collective nature. Therefore, it is important for a ruler to trust his subjects and assign them governmental responsibilities so that the performance of every state sector can be improved. Each incumbent should act freely with trust and honesty and should not wait for the permission of the ruler at all times in matters. By no means do I want to convey that I recommend for the bereaved be held accountable for their actions.

In fact, the ideal case of a leader or ruler is that he should trust his subjects and his subjects should trust him. History bears witness to the fact that the rulers who had access to sincere and trustworthy comrades were recognized by the world. Undoubtedly, running the state is not possible without sincere and reliable helpers.

3. Application Review

In the contemporary leadership of the Islamic world, there is a competition for power. On political grounds, a ruler and leader who belongs to his own party and who is full of loyalty are elected. When choosing it, the Islamic concept of leadership is not looked at, but a set of rules and regulations based on some self-made personal interests are used. As a result, the world of Islam is getting such leadership that is concerned with the interests of every individual instead of the country and the nation. This leadership misuses its powers and considers the national treasury as a private estate without participation. Corruption, bribery, and murder seem to be involved in extremely dangerous social evils. When this leadership makes decisions, it commits injustice on the basis of nepotism instead of justice. He prefers to use dictatorship rather than a consultation in matters. She does not like the guidance of her people to look at them and share in their joys and sorrows. Due to this situation, the contemporary Muslim leadership has become unreliable for its own people. There is a huge gulf of hatred between him and his subjects. Its loss is being borne equally by both the country, the nation and the leadership. The solution to all these problems is to be extremely careful when choosing leadership. Collective interests should be given priority over personal interests. Eligible and talented leaders and rulers should be selected. Only those who meet the criteria of Islamic concept of leadership for the attainment of great goals should be considered qualified for leadership.

4. Suggestions and recommendations

- I. Let every individual reform himself in the first stage, considering himself a pillar of the building of society. In the second stage, he should reform society. In the third stage, when the time comes to elect the national leadership, he should choose the right people.
- II. Collective interests should be taken into consideration instead of personal interests and national leadership should be selected on this basis.
- III. The Muslim leadership should consider itself as the servant of the country and the nation and should carry out such activities on the basis of its ability and capability which are a prelude to

development. If he does not consider himself worthy of it, then separate from power and give way to the worthy leaders.

IV. Every leader and ruler should hold himself accountable to Allah and his subjects. In case of any mistake, it is your duty to rectify it properly.

V. It is the responsibility of the leadership to consult the opinion of the people in national affairs so that the decisions do not reflect dictatorship.

VI. The first priority of the leadership is to provide speedy justice to the people. Therefore, while providing justice, everyone should be considered equal in the eyes of the law.