

Research Article

Islamic Leadership Training: A panacea for Economic Growth and safeguard to Democracy in Nigeria

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Abstract. The paper discusses the need for Islamic leadership training as a solution for Economic Growth and safeguard to Democracy in Nigeria. It begins by outlining the economic challenges facing the country, such as high rate of abject poverty, inflation, corruption, weak economy, weedy political governance, insecurity and unemployment. It equally explains how economic problem has contributed to the rise of political instability and violence in Nigeria. Furthermore, the paper employs qualitative analysis where literary sources are used from print and e-materials. The study explains the conventional and Islamic concept of leadership. It stresses that Islamic leadership training can help

to address these challenges by promoting economic justice and creating opportunities for people to participate in the political process. In conclusion, the paper emphasizes on the importance of Islamic leadership training in Nigerian political setting and recommends among others that Nigerian leaders should intensify their efforts to address the interests of the poor people across the country. This is because poor people who are hungry coupled with lack of education, good health, and shelter might not be interested in voting or engage in other electoral responsibilities.

Keywords: Islamic leadership, Panacea, Economy, Democracy, Nigeria

INTRODUCTION

Globally every developing nation strives to attain political stability, economic development and meaningful progress. Such can only be materialized when the traits of leadership are geared towards improving the standard living of citizens. Nigeria, as a country, is faced for long with some disturbing issues, such as low political consciousness, economic stagnation, religious immaturity and ignorance, which are inimical to the path of the national development. These disturbing issues are not without a cause. They are broadly caused by lack of religious leadership on the part of our national leaders and the people themselves. Political conspiracies, in an ethnically - differentiated polity, where ethnic competition for resources drove much of the pervasive corruption, misplacement of priorities and extravagance. While the political gladiators constantly manipulate the people and the political processes to advance their own selfish agenda. The society remained pauperized, and the people stumbled in an abject poverty. When the political leaders and the people themselves are not careful, cautious and wary in carrying out their national assignments, such negative consequences are imminent. In view of these, the study proposed religious leadership training focusing on Islamic leadership training as a panacea to the economic threat to Democracy in Nigeria.

Moreover, leadership is essential and inevitable in every human society, since the time human inhabited on this earth, it need to be guided, directed, managed and organized towards achieving a goal, therefore, every levels of human endeavor needs leadership, whether at family level or organizational level, big or small. In almost every circumstance in life leadership is essential; many people believe that leadership is the way to improve their personal, social and professional lives. Corporations seek those with leadership ability, because they believe they bring special assets to their organizations. Academic institutions throughout the country have responded by providing programmes in leadership studies. Thus, Islamic leadership training, as an attitude, is sacrosanct to any leader and the people themselves to achieve success in national development and do away any economic threat for a strong democracy in Nigeria. Islamic leaders are considered to uphold justice if they promote public interest through *Shura*. In this view, *Shura* provides

the basis for representative government institutions that are similar to Western democracy, but reflect Islamic rather than Western liberal values.

Meanwhile, Muslims are urged to appoint a leader and follow him. For instance, the Prophet Muhammad ﷺ said, "When three are on a journey, they should appoint one of them as their commander"¹ According to the Prophetic teaching Muslims must appoint a leader during a trip, select a leader (إمام) to lead the prayer, and choose a leader for other group activities. The husband is the leader of his family. In the absence of her husband, the wife assumes the role of leader of the house as such people are much more need to be trained and enlightened on how to lead the society to achieve the dual goals (here and hereafter). In Islam leadership is a trust (مانة)². It represents a psychological contract in a triangular form between Allah first, a leader and the led that he will try his best to guide, protect and to treat led fairly and with justice. Hence, the focus of leadership in Islam is on doing well; According to Islam, every person is the "Shepherd/ Guardian" of a flock, and occupies a position of leadership.³ Allah I said:

أَلَمْ يَجْعَلْ لِي لِي مَج مَخ مِم مِي نَج نَخ نَم نِي هَج

And we made them leaders guiding (men) by Our Command and we sent the inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served us (and us only) (Surat al Anbiyaa, 21: 73)

Conceptual Analysis

A Study of this nature requires the clarification of certain concepts considered fundamental based on the assertions of famous authorities. This will go a long way in familiarizing readers with the subject matters of the study. Therefore, the following concepts are accorded priority in this paper:

Islam

Islam, as an Arabic word, means peace or submission of one's will to the will of Allah I. it is a monotheistic religion that teaches the oneness of the divine being I, one supreme Creator and Sustainer of the universe.⁴ It is the true and last religion that Allah I revealed to humanity. It is the religion practiced by billions of people worldwide; as such it is a universal religion, which is being practiced by anyone at any time and in every place. Moreover, Islam is centrally a religion that teaches total submission to the will and commandments of Allah I and follows the teachings of His Prophet Muhammad n

Islam, therefore, is a complete and holistic way of life that covers every aspect of living. The religion leaves no stone unturned, as it teaches mankind on how to

¹ Abu Said al Khudri in Abu Daud, 2:721, Chapter 933, :2602

² Muslim I.H, *Sahih Muslim*, Translated by A. Siddiqui. Dar-us- Salam Publication House.3:1457

³ Bukhari :3733

⁴ <https://www.mymasjid.ca-understandingislamandmuslims> accessed on 27th January, 2024

behave in every aspect of life; individual, social, material, spiritual, moral, ethical, legal, educational, cultural, political, economic and global. Therefore, "as a comprehensive system it regulates both devotional way of life (*Deen*) and kingdom (*Dawlah*) or governance"⁵

Leadership

Previously various scholars and experts defined the term leadership in a conventional perspective. Many of them posit that leadership is essentially a social exchange process. Leaders need followers and followers need leaders⁶. There will be no leader without followers, and vice versa, According to Haiman Franklin "leadership refers to that process whereby an individual directs, guides, influences, or controls the thoughts, feelings, or behaviour of other human beings"⁷ as for schriesheim et al postulate that leadership is the "process by which the leader seeks the voluntary participation of followers in an effort to reach organizational objectives"⁸ Moreover, the World Bank has provided two definitions of leadership that are widely cited in the literature: "The use of power to manage a nation's affair⁹ and the manner in which power is exercised in the management of a country's economic and social resources for development"¹⁰.

Therefore, variations on these definitions include specific mentioning of the exercise of administrative, economic and political authority to manage a country's affairs. Therefore, it can be deduced from these definitions that leadership is the way of persuading and influencing others towards achieving a goal willingly. The leader, as the organization's visionary, must communicate the vision with clarity and conviction. During this whole process, a leader is a catalyst, a promoter and a coach, a mentor and a role model. At all times, however, a leader must bear in his mind that he cannot force others to change. They must want to change.

⁵ Umma Lawal Hamza *Islamic perspective on social justice and inclusive governance*, a paper presented at 39th annual national conference on "politics and citizens' welfare in Nigeria: the role of Arabic and Islamic Studies" organized by Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) in collaboration with Nigeria Arabic Language Village Ngala (NALVN, held at Borno State, P:3, 2022

⁶ For a brief discussion on leadership see: Northouse, P, G, (nd). *Leadership Theory and Practice*. Fifth edition, Sage Publications, Washington DC p: 3

⁷ Franklin S. Haiman. *Group of Leadership and Democratic Action*. Cambridge, Mass: Houghton Mifflin Co. P:4, 1951.

⁸ For more details see: Schriesheim, C. A., Tolliver, J. M. and Behling, O. C. *Leadership theory: Some implications for Managers*. *MSU Topics*, Summer (26): 35, 1978.

⁹ World Bank. *Sub-Sahara Africa: from crisis to sustainable growth*. Washington, D.C. The World Bank, 1989

¹⁰ World Bank, *Governance and development*. Washington, D.C.: The World Bank, 1992

Islamic Leadership

In Islam, there is various terms refers to the literal meaning of "leadership" such terms include *Al- Imamah, Ar-Ri'aasah, Al-Qiyadah, Al-Khilafah, As-Siyadah*¹¹ and so on and so forth. Therefore, in technical term, many Islamic scholars have defined the term leadership in different ways. The famous and renowned Islamic scholar Al-mawardy in Ali Bin Muhammad defined Islamic leadership as "a matter of representing the prophet hood in protecting the (interest) of the Hereafter and the governance of the world".¹² Another eminent Islamic scholar Ibn-Al-khaldoun in Ad-dimaiji elucidated that Islamic leadership is "the act of carrying along the totality of the people based on the Islamic legal system towards actualizing their individual and collective interest in this world and the Hereafter"¹³.

Going by aforementioned definitions of leadership from the Islamic perspective, leadership in Islam can simply be put as a task of guiding human beings towards achieving dual goal both in this world and the next world in accordance with Allah's injunctions in order to get His p

leasure. Therefore, Islamic leadership system emphasizes three most fundamental principles or factors that make it unique and ideal system of leadership style, thus are:

- i. The oneness of Allah I (*At-Tauheed*)
- ii. The message/revelation (*Ar-Risalah*)
- iii. The Caliphateship or vicegerency

First and foremost, the principle of Islamic leadership is based on the declaration of power and sovereignty of Allah I, "Islamic leadership sees Allah I as the sovereign Being that has the final say in all aspect of human lives"¹⁴. An individual who leads or governs does so on behalf of Allah I. Al-Maududi¹⁵ was of the view that such an individual must govern the people in accordance to Allah's law and put aside anything contrary. The Qur'an has already emphasized that when a leader follows his whims and desires he will go astray.

¹¹ Al Khudrawi Deob, *Dictionary of Islamic terms ENGLISH- ARABIC*, Al Yamama For printing and Publishing, Damascus Beirut, 2009. see also Al-Zubaidi, Murtada Taj al-Arous min Jawahir al-Qamus, Tahqiq Ali Shatti, printed by Dar al-Fikr, 1414 AH.

¹² For Al-Mawardi's definition see: Ali Bin Muhammad.. *Al-Ahkam Al-Sultaniyyah*, 3rd Edition. Mustapha Al-Baabiy Al-Halbiy Printing Press, Cairo, Egypt, 1393 A.H.

¹³ Aldumayjee, Abdullah bin Umar, *Al-Imaat Al-uzma enda Ahalsunnah waljama'ah*, Dar taybah linnashar wattauzii shaari' Aseer, Alriyadh, Mamlakat al-arabiyya alsaudia, p:29 (N.D.)

¹⁴ Isah onuweh jimoh and Ibrahim Alhaji Isa, *Islamic leadership and followership in ensuring national security and Development*; a conference paper presented at the 15th Annual national conference at school of Secondary Education (Arts and Social Sciences), Federal College of Education, Kano, September, p:5, 2021

¹⁵ Al-Maududi A.A: *Islamic Law and Constitution*. Translated and Edited by Khurslid Ahmad Revised Education. Taj Company Belhi 1986

أَلَمْ يَجْعَلْنَا لَكَ خَلِيفَةً فِي الْأَرْضِ فَحَاذِرْ أَنْ تَقِصَّ عَلَى الْكَافِرِ الَّذِي يَرَى أَنَّكَ وَرَثَتُهُ يَفْضَحُونَ عَنْهُ يُكَذِّبُكَ وَيَقْتُلُكَ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ اللَّهِ عَظِيمٍ

O 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. (Surat Sad 38:26)

To any Muslim being a leader or follower, it must be borne in mind that Allah I is all seeing. He watches our actions and deeds and we will account for it in the hereafter. We also understand that power to rule the earth or any part of it, is a divine promise between the ruler and His Creator. The Vicegerency entails that every human being is a representative of Allah I on earth; it is not a factor that is reserved in favour of a family, class or race.

Also, Allah I commanded the Muslims in general to obey their leaders as far as they obeyed Allah I and His Messenger, Prophet Muhammad ﷺ

أَلَا كَذَكَرَ كَذَكَرَ كَذَكَرَ لَمْ يَجْعَلْ لَكُمْ خَلِيفَةً فِي الْأَرْضِ فَحَاذِرْ أَنْ تَقِصَّ عَلَى الْكَافِرِ الَّذِي يَرَى أَنَّكَ وَرَثَتُهُ يَفْضَحُونَ عَنْهُ يُكَذِّبُكَ وَيَقْتُلُكَ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ اللَّهِ عَظِيمٍ

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. (Surat Alnisa' 4:59)

The Prophet ﷺ also emphasized that we should obey our leaders notwithstanding whether slave or a freeman, Arab or non-Arab. He ﷺ also said that: عَنْ ابْنِ عَمْرِو بْنِ رَضِي اللَّهِ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُنتُمْ رَاعٍ، وَكُنتُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ مَتَّفَقٌ عَلَيْهِ.

On the authority of Abdullah bin Umar رضي الله عنه, who said I heard the messenger of Allah ﷺ saying: All of you are guardians/shepherds and are responsible (to account) for your subjects. The Imam (Ruler, President, Minister, Governor, Commissioner, H.O.D. etc.) is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible (to account) for her husband's house and his offspring and house aid is guardian and shall be questioned on how he manage the wealth of his master; and so all of you are guardians and are responsible for your subjects.¹⁶

The Islamic political system differs with the so-called modern political system. It denounces the campaign and propagation to be elected. Emphasis have been made that the leader should be elected by the people on their own free will and interest, they should decide and choose among them the leader they feel is most pious, suitable and capable of leading the people for certain qualities observed in him. Many traditions of the Prophet ﷺ indicate this:

¹⁶ Reported by Bukhari and Muslim (in *Riyad as-Salihin* 283)

On Authority of Abdurrahman Bin *Samurah* رضي الله عنه, who said: the Messenger of Allah ﷺ said to me: Oh Abdurrahman Bin *Samurah* do not ask or covet for leadership, if it is given to you for the asking, you will be left there into your resources while if it is given to you without asking, you will be aided by Allah I therein¹⁷.

قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنَ: قَالَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رضي الله عنه
سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ، فَإِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وَكِلْتَا إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ
عَلَيْهَا.

Types of Islamic Leadership

At this juncture, to avoid conceptual confusion, it is imperative to view the three types of leadership:

1. **Supreme/General Leadership:** This is the overall leadership of the Muslims in the world or a particular country.
2. **Subsidiary Leadership:** This refers to the Muslim leadership in one of the communities in a country, whether large or small.
3. **Individual Leadership:** This implies the self-leadership, which connotes leading one's personal affairs or the affair of another person under one's care or supervision for one reason or another, such as the role of a guardian or an adviser.

It is, therefore, relevant in the current context to note that leadership in Muslim communities is exercised in several other kinds of institutional space as well, including schools, universities, hospitals, prisons etc., and increasingly nowadays in cyberspace, through websites and blogs. To focus only on an area would be to Miss major areas of relevant roles and contributions, particularly in relation to influences on the young, and to miss the importance of leadership exercised in these areas.

Islamic Leadership Trait

The role of a leader, according to a great deal of researches states that the trait a leader should possess is that of a servant leader. This is one of the distinct trait of Islamic leadership¹⁸ (سيد القوم خادهم) the leader of the people serve as their servant¹⁹. "The servant-leader is servant first..." It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is leader first, perhaps, because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established.

¹⁷ Reported by Bukhari No:6622 and Muslim No: 1562

¹⁸ Al-Talib, Hisham *Dalil al-Tadrib Alqiyadi (Training guide for Islamic workers)* Silsilat Altanmiyatu Albashariyya (1) Alma'had al-alamii lilfikir Al-Islami, United State of America, p:53, 1995

¹⁹ *Sunan Dailamy & Tabary*

The leader-first and the servant-first are two extreme types, between them there are shadings and blends that are part of the infinite variety of human nature²⁰.

The difference manifest itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?" Greenleaf further said that "the desire to help others is known as "pro-social motivation,"²¹ research conducted by Adam M. Grant in journal of applied psychology, a professor of management at the Wharton School, concluded that "when intrinsic motivation and pro-social motivation are both present, employees display higher levels of persistence, performance, and productivity,"²²

In fact, In order to be a servant leader you have to be a guardian leader. These two roles are interchangeable. Also to serve Allah I, a Muslim leader is to act in agreement with the injunctions of Allah I and his Prophet ﷺ, and must build up a strong moral character and maintain a strong code of conduct.

A leader is to be strong in character and morally responsible to the Muslim community. Also a leader is responsible to his people in the areas of worship and realism. A mentor to the adults and children and minister of education and Leadership development, and be a role model to the supporters and the other Muslims.

The leader has to be strong simultaneously demonstrate good leadership skills. In Islam leadership is agreeably obedience to Allah I, as leadership in Islam is a trust.

Nonetheless, another uniqueness of Islamic traits of leadership is "the fact that the aims of those you represent in anything supersede one's own aims"²³ and a leader has to always consult his followers or those he represent in making decision and uphold justice while promoting public interest through *Shura*. In this view, *Shura* provides the basis for representative government institutions that are similar to

²⁰ Greenleaf, Robert K., *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Paulist Press. 1977

²¹ Greenleaf, Robert K., *Servant Leadership*.,1977

²² Adam M. Grant, *Does Intrinsic Motivation Fuel the Prosocial Fire? Motivational Synergy in Predicting Persistence, Performance, and Productivity*, Journal of Applied Psychology, Vol. 93, No. 1, 2008, P: 48-58.

²³Jimoh, Isah onuweh and Isa, Ibrahim Alhaji, *Islamic leadership and followership in ensuring national security and Development*; a conference paper presented at the 15th Annual national conference at school of Secondary Education (Arts and Social Sciences), Federal College of Education, Kano, September, 2021, p:5

Western democracy, but reflect Islamic rather than Western liberal values²⁴, "this will enable the followers to have a say in the decision making thereby being easily executed by them simultaneously *Shura* guide leaders and advise them on the issues of the national interest and has direct impact on their lives"²⁵. Allah I said:

أَلَمْ يَأْتِ بَشِيرًا مِّنْ نَّبِيٍّ مِّنْ قَبْلِهِ إِذْ يَخِيَّمُ وَجِثًا عَلَىٰ قَوْمٍ هَٰؤُلَاءِ لِيُؤْذِنَهُمْ فِي أَنْ يَأْتِيَهُمُ الْفَتْحُ مِنْ رَبِّكَ إِنَّكَ فَتَّاحُ الْمَقْدُونِ ۚ

Thus, it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around; pardon them therefore and ask pardon for them, and takes counsel with in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. (Surat Ali-imran 3:159)

Leniency is yet a trait of Islamic leadership, as being harsh, arrogant before the subject renders a leader incapable; this has also been succinctly explained in the aforementioned verse. Furthermore, Islam maintains justice and fairness as an essential trait of its leadership. It is Allah's commandment in several verses that a leader must be just and fair in dealing with masses. Allah I said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْلَحُوا أَنْفُسَكُمْ ۚ فَجِئْكُمْ بِذُنُوبِكُمْ ۖ لَا تَعْلَمُونَ ۚ

Surly Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is seeing, Hearing (Surat Al-Nisa' 4:58)

The traits of Islamic leadership influence the masses towards the attainment of any organizational/national goal. The following assertion of Shuvro et al corroborates this statement that: "The basic principle of Islamic leadership like consultation, justice, honesty and trust has influence on the organizations enactment in term of attaining goal, the focus of Leadership in Islam is on integrity and justice"²⁶. Justice in itself cannot be achieved without *Taqwa* (piety). It is being conscious of Allah I that influences one in following Allah's rules and establishing His wishes against one's will, Jimoh and Ibrahim asserts that:

Taqwa is the driving force that ensures good leadership. *Taqwa* encompasses every aspect of human dealings, either spiritual or social responsibility. Spiritual in terms of keeping one's duty to his Lord I, such as obligatory prayers, Ramadan fasting, Zakat, Repentance (*Taubah*) etc., while the social responsibility aspect

²⁴ For more discussion on *Shura* (Consultation) see: Al-Raysuni, Ahmad, *Al-shura the Qur'anic principle of Consultation*, International institute of Islamic Thought (IIIT), Safari Books Ltd, Ile Ori Detu 1, shell close Onereke Ibadan, Nigeria. 2018

²⁵ Jimoh, Isah onuweh and Isa, Ibrahim Alhaji, *Islamic leadership and followership in ensuring national security and Development*, p: 6, 2021.

²⁶ Shuvro, R.A, Saha S, and Alam M.J. *measuring the level of Job Satisfaction of the Employees of Grameen Bank:An Empirical Study*, Can J. Bus inf.Stu.,2(1)111, p:5, 2020

concerns his attitude towards others which is part of a leader's responsibilities towards subjects.²⁷

Taqwa in Islamic leadership is encompasses both spiritual and social responsibilities. Therefore, Muslim leader is the one that always guided by *Taqwa* in all his dealings. Ahmad Rafiki cited an empirical research conducted in Yemen using the concept of *Taqwa* the findings corroborated with this assertion that:

...the concept of *Taqwa* which operationalized to two distinct components: a spirituality with three dimensions of *Iman* (belief), *Ibadah* (Rituals) and *Tawbah* (Repentance), and a responsibility with six dimensions of emotional control, *Sadaqah*, forgiveness, integrity, patience and justice. With a mediating influence of the trust variable. The result shows that leaders' level of *Taqwa* (piety) influence his/her effectiveness, where one dimension of spirituality which is belief, and three dimensions of responsibility; *sadaqah*, integrity and emotional control, were found to predicate business leadership effectiveness, whereas trust was found to positively influence leadership effectiveness, Moreover, trust was found to fully mediate the relationship between *Iman* and leadership effectiveness.²⁸

Going by this, Islamic leader could be viewed as the one that possesses+ both human and material resources for sole purpose of achieving societal/organizational goals in order to please his Lord and his creator I, he is type of a leader who is Allah's conscious in all aspect of his dealings by maintaining justice, equity and fairness in order to earn trust from the masses and carry them along in aspect that affect their lives.

Ethics and Code of Conduct For Islamic Leadership

This ethics and code of conduct focuses on religious beliefs and core values, to lead people at least twelve-ethics- were mentioned by Hisham Al-Talib²⁹ which includes:

Honesty and Trust

The trust, known as (*Amanah*), is very fundamental to Islamic leadership. In Islam as a leader, one must see the leading role as a trust, whereby, he would always bear in mind that he has to be responsible, be ready to give account to Allah I on

²⁷Jimoh, Isah onuweh and Isa, Ibrahim Alhaji, *Islamic leadership and followership in ensuring national security and Development*, p: 7, 2021.

²⁸Ahmad Rafiki *Islamic Leadership Comparisons and qualities*, deparmen@intechopen.com, web of Science book citation index (BKCI) Retried from <https://www.researchgate.net/publication/33906476> Islamic leadership Comparisons and qualities, (N.D)retrieved on 02/02/2024

²⁹ Al-Talib, Hisham, *Dalil al-Tadrib Alqiyadi (Training guide for Islamic workers)* Silsilat Altanmiyatu Albashariyya (1) Alma'had al-alamii lilfikir Al-Islami, United State of America, p:66-68, 1995

how he has led and managed the affairs of the people that he leads. In other words, he has to embrace truthfulness, fairness, with all others with whom they interact.

Integrity

In this sense, one has to implement a code of behaviour which reflects Islamic values, beliefs and always fulfill any commitment, promise and obligations made to the Muslim community.

Respect

Treat all others regardless of their social and economic status but value them all as human beings and to speak up against any discrimination and disrespect that they encounter.

Responsibility

a leader has to be responsible and accountable for actions and all consequences that might arise from all decisions.

Empathy

leader should strive to understand the feelings, thoughts and emotions of others in order to show compassion, affection and fairness to all.

Fairness

There must be different perception among the people, leader should always hear every person's perspective and treat everyone with respect and justice.

Information and Communication

It is essential for leaders to communicate effectively and pass along accurate Information. As postulated by Hisham Al-Talib³⁰, Leadership style shall enhance communication between the leaders of the Muslim community and leaders from other religions. so as to foster an environment welcoming changes, ideas and promoting tolerance.

Planning & Decision Making

Leader will focus on establishing councils (*Shura*), meetings. leader should act as "change agents" for the 21st century and evolve into transformational leaders. As leaders (Islamically) in the community it is extremely important to be decisive and assess what others are saying in the community.

³⁰ For more see: Al-Talib, Hisham, *Dalil al-Tadrib Alqiyadi*.,p:65, 1995

CONCLUSION

In conclusion, the paper explores the necessity and paramount importance of providing Islamic leadership training and it shows that not only people in power that are in need of such training but all future leaders (young people) in the community. The researchers believed that leaders are the ones that can bring positive solutions/changes to the Nigerian populace. Therefore, they need to cooperate among themselves and make necessary moves as suggested in this study, in order to achieve an effective and a functional leadership in the nearest future. Moreover, this paper analyzed among other things, the significant impacts and influences leaders have in a community. Developing leadership training and professional development for them will consequently ameliorate standard of Nigerians' life. Furthermore, Islamic Leadership training will ameliorate intercultural dialogue and bridge the wider gap that exists between the poor and elites in the community. Nevertheless, the paper shows among the other things the necessity of establishing Islamic leadership training institutions/centers. Moreover, democratic governance flourishes where there are periodic elections based on universal suffrage; elections conducted are free, fair and credible; where freedom of speech, association and publication is allowed, where there is acceptance of opposing views; where majority rule is maintained; where government and its agents adhere to the rule of law, where the process of elections is competitive among political parties; where individuals is allowed to freely make his or her choice and where succession process is smooth and not problematic or chaotic.

Recommendations

The paper offers the following recommendations:

- i. It maintains that to move out of the nest of the economic threat to democracy in Nigeria and to progress from weak to strong development performance, Nigerian political leaders (Muslims) must adhere to the core fundamentals of Islamic leadership (Justice and security of lives) without which socio-economic and political development will continue to be an illusion in Nigerian political setting.
- ii. The Government should provide enabling environment and institutions to ensure equal access to the resources of life and social amenities.
- iii. Muslim all over the world should pay a great deal of attention towards understanding the concept of Islamic leadership by establishing and straitening Islamic leadership training institutions.
- iv. Religion-based approach of political and social engagement should be incorporated in Nigerian Democracy so as to focus more on common human-centered values as its maintain in Islamic leadership style.
- v. For Nigerian democracy to move out of the cocoon of the economic threat she is presently entangled in, Justice and accountability, rule of law, efficient

and effective service delivery, administrative competence, civil liberties and participation and consensus-oriented must be guaranteed as it contains in the Islamic concept of *Shura* (Consultation).

vi. Nigerian leaders should intensify their efforts to address the interests of the poor people across the country. This is because poor people who are hungry coupled with lack of education, good health, and shelter might not be interested in voting and other electoral process.

vii. There is pressing need for a good legal framework and sound anti-corruption policies free from impressive language in Nigeria. This will go a long way in changing/reducing the perception of government as the instrument of the elites to acquire and retain power at detriment of the people.

viii. There is also a crucial need for element of Islamic leadership, one that is honest, development-oriented and capable of creating and nurturing institutions. This will go a long way to promote justice and strong development performance and will eventually guarantee security of lives and property as it is the ultimate objectives of Islamic leadership.

ix. To do away with economic threat to democracy in Nigeria, civil society actors who have all the capacity and ability to compel the Nigerian leaders to be accountable should brace up for the challenge as agencies of accountability and engine of economic growth and development in the nation.

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