



THE CONCEPT OF LEADERSHIP IN ISLĀM: A
SPECIAL REFERENCE TO IBN KHALDŪN'S
MUQADDIMAH

BY

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Civilizations

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يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

[Al-Qur’ān, Sūrah al-Ḥujurāt-49:13]

ABSTRACT

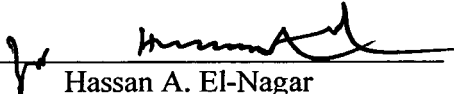
This study concentrates on the concept of leadership from the Islamic perspective in particular and from the Western worldview in general. From the Islamic perspective, the thesis tries to locate the concept as it is found in the Qur'ān, the *Sunnah* and other sources of Islamic heritage, with special focus on Ibn Khaldūn's academic work entitled the *Muqaddimah*. The objective of this research is to find how leadership should be practiced as it is explained in our references (the Qur'ān and the *Sunnah*). It also sets to find possible solutions to the leadership predicament that confronts contemporary Muslim communities. The study uses the qualitative method: a descriptive exploration of leadership types and styles as a phenomenon which has gained momentum as a mode of enquiry for research findings. The research reveals that Muslim nations suffer from poor leadership due to the lack of effective policy-making, of equitable distribution of wealth and above all, high levels of non-transparency in governance. It suggests that implementing Ibn Khaldūn's views on leadership can provide practical solutions for problems of leadership which Muslim nations are experiencing. The research also finds that servant, transformational and charismatic types of leadership, which are recently discovered concepts in contemporary studies, have long been part and parcel of Islamic leadership since its inception in Madinah 15 centuries ago.

خلاصة البحث


ترتكز الدراسة على مفهوم القيادة من المنظور الإسلامي على وجه الخصوص والنظرة الغربية عموماً. ففي المنظور الإسلامي، تبحث الدراسة عن المفهوم كما هو موجود في القرآن الكريم و السنة النبوية والتراث الإسلامي باهتمام خاص بإحدى أعمال ابن خلدون والمعروفة ب "المقدمة". الهدف من البحث هو العثور على كيف ينبغي أن تمارس القيادة كما هو مبين في المراجع (القران الكريم و السنة النبوية). وهو يحدد أيضا إيجاد الحلول الممكنة لمأزق القيادة الذي يواجه المجتمعات الإسلامية المعاصرة. يستند البحث على الأسلوب النوعي او الإستقرائي: الإستكشاف الوصفي لأنواع واساليب القيادة كظاهرة التي إكتسبت زخماً كطريقة التحقيق نتائج البحث. يكشف البحث أن الدول الإسلامية تعاني من قيادة سيئة نتيجة لأسباب عديدة مثل عدم وجود سياسة فعالة، عدم التوزيع العادل للثروة ومستويات عالية من عدم الشفافية في الحكم. وتقترح أيضا أن تنفيذ آراء ابن خلدون في القيادة يمكن أن تقدم الحلول العملية لمشاكل القيادة التي تعاني الأمم الإسلامية. وتكشف الدراسة أن أنواع القيادة مثل القيادة الخادمة؛ التحويلية والكاريزمية والتي إكتشفت مؤخراً كمفاهيم في الدراسات المعاصرة، كلها جزء لا يتجزأ من القيادة الإسلامية منذ نشأتها في المدينة المنورة قبل 15 قرناً مضت.

APPROVAL PAGE

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any degrees at IIUM or other institutions.

Ahamad Faosiy Ogunbado.

Signature 

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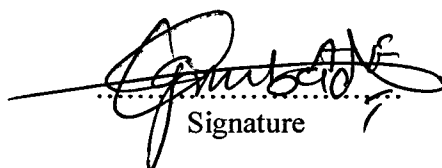
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**THE CONCEPT OF LEADERSHIP ON ISLAM: A SPECIAL REFERENCE
TO IBN KHALDUN'S MUQADDIMAH**

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To my

Deceased Parents,

Alhaji Imām I. S. Ogunbado, Chief Imām of Oyo,

Alhaja Rāfat Asunke Ogunbado.

My deceased Sheikh

Alhaji Sanusi Alabi Adeyemi, Mufasir & Nāib Imām of Odeomu.

(May their soul rest in perfect peace)

To my dear wife,

Alhaja Halimat Titilayo Ogunbado.

The entire Ogunbado family & Imām Akeugberu in general.

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CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

The existence of integration among societies is acknowledged in Islam since the nature of this religion encourages social and cultural integration. Allah SWT created men from different ethnic groups, tribes and cultures with varied languages so that they are able to know each other and appreciate His diverse creations in the universe.

He mentioned in the Qur'ān:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).¹

The integration of society is also one of the important aspects brought by Prophet Muhammad ﷺ during his lifetime, as he was the one who built a peaceful society in Madinah where there were Muslims, Arabs and Jews living together in one place. It was also the first Islamic state declared during that time. The difference and diversity experienced by the Prophet ﷺ at that particular time was a perfect reference for mankind, especially Muslims who were living within a multi-cultural and multi-religious society. Although men were created with many differences, they originally

¹ Al-Qur'ān, Sūrat al-Ḥujurāt 49: 13.

came from the same lineage and can be distinguished only by religion and their piety, as highlighted by the Prophet ﷺ:

((إن أنسابكم هذه ليست بمسبة على أحد، كلُّكم بنو آدم، طف الصّاع
لم تملئوه ليس لأحد على أحد فضل إلاّ بدين أو تقوى، وكفى بالرجل أن
يكون بدياً بخيلاً فاحشاً))

Indeed your lineage are not insult upon one person, because all of you are sons of Adam, no one from you are preferred or better than one another except due to religion or piety, and it is enough for (destruction of) men to be incredibly lewdly, miserly and obscenely.²

In order to better understand the situation, this study aims at explaining and discussing the integration of society according to the perspective of the Sunnah, especially in evaluating the values of society in Madinah during the time of the Prophet ﷺ, and putting it into practice in the Malaysian society. The analysis involves looking at the similarities and differences between these two societies; Madinah and Malaysia in terms of integration of society. As we know, both Madinah and Malaysia have plural societies with different backgrounds, religions, customs, cultures, and lifestyles. Hence, it is acceptable to assess the integration of society in both communities even if the evaluation is conducted on two different times, accordingly.

The Prophet ﷺ had emphasized the need for all Madinah residents to focus on unity and integrity during his time, and his teachings had spread to all Muslims all over the world. Specifically in Malaysia where the majority of the residents are Muslims, the government has placed extra efforts on the integration of society, following the accomplished efforts of the Prophet ﷺ in Madinah. A complete picture

² Narrated by 'Uqbah ibn 'Āmir ؓ from the Messenger ﷺ. Ibn Ḥanbal, Ahmad Ibn Muḥammad, *Musnad Ahmad Ibn Hanbal* (1st Edn.), Edited by Shu'aib al-Arna'ūṭ et al. (Beirut: Mu'assasah al-Risālah, 1st edition, 2001), no.17446, vol.28, pp.650-651.

of the story in Madinah during his time cannot be formed without the knowledge of *Hadīth*, and it is necessary to insist upon the authenticity and accuracy of the *Hadīth*. The *Hadīth* is an important source after the Qur'ān that documented the story of the Prophet's life.

Therefore, this analytical study will analyse two societies; Madinah and Malaysia particularly in their integration, and forms of the initial and essential steps. Consequently, it aims to provide insights and ideas in producing the best integrated society especially in Malaysia, following the methods used by Prophet Muhammad ﷺ in Madinah.

1.2 PROBLEM STATEMENT

Every society has its own way to live in peace and harmony, especially the plural society with diverse ethnicities, religions, and cultures. In fact, diversity can be a source of strength and success of a society, although at first it may seem difficult to unite all the different communities in a society. Prophet Muhammad ﷺ showed us the best example of a peaceful plural society during his lifetime after his migration from Makkah to Madinah in 622 A.C. Communities in Madinah were bonded together under one constitution, as reported in the *Hadīth* and also indirectly mentioned in the Qur'ān.³

In Malaysia, there are about 28 million people⁴ of various religions and cultures. The government has always emphasized integration among the different communities who live in Malaysia and takes the Madinan society at the time of the Prophet ﷺ as the best model of a plural society. Recently, the concept of "1Malaysia:

³ See sub chapter 3.4.3 'Constitution of Madinah', p.85.

⁴ The statistics updated on July 31, 2009 is 28.31 million. Source from the Department of Statistics Malaysia, <<http://www.statistics.gov.my>>, Retrieved on May 18, 2010.

People First, Performance Now", is not in conflict with the Madinah Constitution as developed by the Prophet ﷺ himself. This concept is widely promoted in Malaysia but there are still people who do not understand this concept and its relation to the Madinah Constitution.

This study intends to solve this problem and it will also propose some solutions by making the Madinan society at the time of Prophet ﷺ as a paradigm for the Malaysian society, at the same time promoting the integration of society from the Sunnah perspective. The concept of the integration of society is also not commonly discussed among intellectuals and the masses, either in Malaysia or in other countries and it is very difficult to find the sources related to this concept. Therefore, this study provides some beneficial information about the integration of society.

1.3 RESEARCH QUESTIONS

This study attempts to answer the following questions:

1. What is integration of society?
2. How did the Prophet ﷺ integrate the Madinan society during the early age of Islam?
3. How do Malaysians practice the integration in maintaining peace and unity in the society?
4. What are the similarities in the integration of society between Madinah and Malaysia?
5. What are the differences in the integration of society between Madinah and Malaysia?

1.4 RESEARCH OBJECTIVES

This study aims at achieving the following objectives:

1. To analyze the philosophy of integration of society.
2. To study the methods of the Prophet ﷺ integrate the Madinan society during the early age of Islam
3. To explore the practices and performances of Malaysians in the integration of society in maintaining peace and unity.
4. To identify the similarities in the integration of society in both Madinah and Malaysia.
5. To identify the differences in the integration of society in both Madinah and Malaysia.

1.5 SIGNIFICANCE OF THE RESEARCH

This present study is significant because there are no major studies which focus on the integration of the Madinan and Malaysian societies. It will be very useful especially for Malaysia, to follow the Prophetic traditions as the secondary source in Islam, and take the Prophet's actions as a perfect example in building a peaceful and harmonious plural society in Madinah. At the same time, the model of the Madinan society at the time of the Prophet ﷺ might be an adaptable strategy for Malaysians to avoid any racial problems in this country.

The researcher intends to focus on the concept of integration of society in Islam, especially from the Sunnah perspectives. As there is a relationship between Madinan society at the time of the Prophet ﷺ and the Malaysian society nowadays as well as the importance of the Sunnah in our society, this study is timely and vital.

In addition, this study may also pave the way for further in-depth research associated with the concept of integration of society, Sunnah practices in building the Madinan society, and its relation to the Malaysian society.

1.6 LIMITATION OF THE RESEARCH

Integration is an important term that will be discussed in this study, and it has different meanings in different matters. Specifically, the concept of integration in this study can be defined as a process by which individuals and groups come to interact freely and equally in society regardless of skin colour distinctions, without any systematic or institutional discrimination against members of any racial groups in a racially integrated society.⁵

This study will also focus on two important societies; Madinan society and Malaysian society and will not include other societies in discussing integration from the Sunnah perspectives. These two societies will also be analyzed in two different eras, where the study on the Madinan society focuses on the time of Prophet Muhammad ﷺ, while the study of the Malaysian society concentrates on the period since before the Independence through the present time.

The researcher will concentrate on the authenticity and accuracy of the *Ḥadīth* since this research is conducted according to the Sunnah perspectives. In fact, the Qur'ān as a book of guidance and the primary source in Islam covers all aspects of human life, which means it also covers the structure of Muslim society and indirectly touches on the integration of society. It also mentions the Madinan society at the time of the Prophet ﷺ though not in specific terms. As a secondary source, the *Ḥadīth*

⁵ *International Encyclopedia of the Social Science*, Edited by Darity, William A. Jr. (Detroit, Michigan: Macmillan Reference USA, 2nd Edition, 2008), v4, p.56.

from the Islamic perspective while the third part discusses works available on Ibn Khaldūn and in particular, his important and well-known work, the *Muqaddimah*. Numerous studies have been done on the concept of leadership in general, some of them are for the ordinary readers who want to know more about the concept, some are for academic or professional purposes while some are practical books which can be used in training.

1.8.1 Leadership in General: Western Perspective

Marlene Caroselli is one of the best authors in the field of leadership. In her work,¹⁰ She defines leadership by pointing out the distinction between a leader and a manager. She says, “while the manager works to carry out the aims of the organization, the leader serves to create new aims, tweak old ones, or initiate new courses of action.”¹¹ She then enumerates the traits which a leader should exhibit. She sheds more light on the diversity between “leadership” and “management” and says that in America, the two words suggest two different functions; unlike in Finnish language that does not differentiate between the two words. In her view, a leader should be a “problem-solver”. A leader should possess divergent and convergent skills to resolve the problem that comes his or her way in actualizing the goals. She later deals with the leader as a team-builder and opines that, “leaders who can’t build teams don’t deserve the title.”¹² She subsequently gives some hints on how to be a successful team-leader and keys to successful teams.

Furthermore, Caroselli agrees that the leader has to be a good communicator; he or she should enjoy oratorical abilities. Likewise, he or she should be a power

¹⁰ Marlene Caroselli, *Leadership Skills for Managers*, (New York: McGraw-Hill, 2000).

¹¹ *Ibid.*, 3.

¹² *Ibid.*, 50.

distributor and liaison, fitting the pieces together. The leader should balance between the past and the future, old and young or new. She suggests that the leader should also be a planner and discusses various types of plans which the leader can execute and the myths surrounding those plans. She also enumerates the tools to be utilized and recommendations to be implemented in order to be a good planner.

It could be inferred from the several pages of the book that the author belongs to the group of scholars who focus on differences between the leaders and the managers but our research has nothing to do with such dichotomization. She also based her work on leadership skills for managers from western perspective, whereas, our research deals with leadership from Islamic perspective.

One of the best books in the field of leadership is written by John C. Maxwell, an American expert on leadership.¹³ The book is a combination of three separate books, which were published in 1991, 1993 and 2001. Each book forms a part in the “Ultimate Leadership.” The first chapter with the title “The 21 irrefutable Laws of leadership” contains 21 laws that seemed impossible to disprove. The first law says, “leadership ability determines a person’s level of effectiveness.” The author comments, “The higher the leadership the greater the effectiveness.”

The author exposits the sixth law which he calls “the law of solid ground”. This law is based on trust, which is the foundation of leadership. In order for a leader to establish trust, he or she must exemplify competence, connection and above all, character. If mistrust persists between the leaders and followers, the ship of leadership will capsize. The law of respect shows that people naturally follow a leader who is stronger than they are. When they respect somebody as a leader, they follow him/her and when they respect somebody as a person, they admire him/her. This law

¹³ John C. Maxwell, *Ultimate Leadership: Maximize Your Potential and Empower Your Team*, (Nashville: Thomas Nelson, 2001).

is somewhat related to what the author called “the law of magnetism” that is “who you are is who you attract.” The author brilliantly enumerates those laws with examples (individual and events) in order to give a clear picture of the laws.

Part two of the book is titled “Developing the leader within you.” The author defines leadership as a concept and classifies its levels. He details what he considered as the most important ingredients of leadership which is integrity. Words must be consistent with the practice; that is, “practice what you say.” Vision as an indispensable quality of leadership is also accentuated. He emphasizes that a true leader must have a vision. He concludes part two with staff development as the most important lesson of leadership. The last part of the book emphasizes on the seventeen indispensable laws of teamwork.

Part one and two of the book will be of benefit to this thesis because of its wholsitic treatment of the concept of leadership. Furthermore, some of the ideas in the book have religious orientation, which practically opens up doors of opportunities for this present thesis to navigate and explore.

James M. Kouzes and his friend Barry Z. Posner co-authored a book which is extremely famous especially in America and Europe.¹⁴ They examine “what leaders do and what constituents expect”, where they introduce five practices of an exemplary leader, which are: (i) Leader must be first clear about their guiding principles, “model the way.” (ii) Leader should inspire a shared vision. (iii) Leader should challenge the process. (iv) Leader should enable others to act. (v) Leader should encourage the heart. The authors perceive credibility as the foundation of leadership.

According to the authors, there is no room in leadership for those who have lost their credibility. And for a leader to earn the admiration of his followers he must

¹⁴ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, (San Francisco: Jossey-Bass, 1993).

have the following four characteristics; honesty, competency, forward-looking, and inspiring.

They deal with the idea of “model the way.” In order to model the way one must clarify his/her values and set the example. They also come out with notion of “inspire a shared vision” and “challenge the process”. In the latter, the authors affirm that a leader must search for opportunities, he/she must make challenges meaningfully. A leader must innovate, create, and look for new ideas. They also elucidate the theory of “enable others to act”. A leader should collaborate with others to improve the performance and to create a trusting environment. He/she should also develop confidence and competence. They discuss under a sub-heading “encourage the heart” that is, to recognize the contributions and the contributors. This is achieved when a leader pays attention and focuses on clear standards.

Most of the values and issues discussed by the authors can also be found in Islamic leadership. For instance, the five practices of exemplary leadership, had been practiced by Prophet Muhammad (s.a.w) during his time, likewise the four caliphs (r.a). All these values will be discussed in this study from the Islamic perspective and from the exemplary leadership of Prophet Muhammad and his companions. The thesis will benefit from the book in general terms and will have the advantage of adding Islamic values to the field.

Russ S. Moxley deals with the two words as they shown in the title,¹⁵ leadership and spirit. The definition and weaving together of these two threads are vividly discussed. How a leader or an executive can inhibit or energize the manifestation of the spirit in leadership arena are also well explained. He also

¹⁵ Russ S. Moxley, *Leadership and Spirit*, (San Francisco: Jossey-Bass Publishers and Centre for Creative Leadership, 2000).