

Qualitative Islamic Education as a Panacea for Resolving Leadership and Good Governance Crises in a Democratic Society

Ibrahim Muhammad Sani

Department of Islamic Education, Isa Kaita College of Education,
Dutsin-Ma, Katsina State, Nigeria

ABSTRACT

It was consequent upon the conformity, implementation, adoption and application in to practice of Islamic education found in operation for the avoidance of moral decadence many people were made morally sound. This paper justifies that the validity, relevance and impact of Islamic Education to the political, economical, social and religious beliefs of the people of the present Nigeria, as an essential ingredient of life that cannot be left unstudied. Nigeria, today is in leadership and good Governance crises. Citizen no longer trust their leaders because of their (leaders), in ability to deliver effective Democracy for good governance. This situation has led not only verbal but also physical attack on the leaders. Neither the political office holders nor the, hitherto scared traditional rulers and ruled are afraid of even their own shadows. It is in view of this that the paper tries to explain how Islamic Education can help resolve leadership and good governance crises in Nigeria.

Keywords: Islamic Education; Leadership and Good Governance

1. INTRODUCTION

In the Nigeria context, the political class appears to be dominated “struggle for power “syndrome with a view of controlling the centre and correspondingly, the national cake”. The current clamour for political leadership, particularly the presidency by various individuals and geo-political zones is a clear manifestation of Nigeria’s peculiar perception of politics which has, is, and will continue to attract some elements of violence by political aspirants and their supporters, unless some concrete measures are taken to rectify the situation.

Today Nigerian democracy is been characterized by insecurity such as ethnic conflicts, political violence, religious crises, as well as widespread poverty which retard any meaningful development in the country.

Islam is a complete way of life which comprehensively covers the totality of human life on earth. These aspects of human life which Islam governs, include the spiritual, political, economic, social, educational, personal, interpersonal, national and interpersonal affairs, judiciary and constitutional aspects.

The Qur’an and Islam can best be compared to nature itself most especially with regard to leadership. Therefore, the issue of leadership and good governance can be found within the premise of Islam.

2. CLARIFICATION OF CONCEPTS

2. 1. Islamic Education

Many attempts have been made to define Islamic Education. Ashraf in Hussaini (1979), defined Islamic Education as; ‘Islamic Education entails giving instruction on purely theological matters, such that the trainee would be able to practice the pillars of Islam’.

Similarly Muhammad (1980) opined that; ‘Islamic Education is a process of self discipline, which ensures spiritual and intellectual growth of the individual’ Jah (1982) sees Islamic Education as; A process of physical, mental, intellectual and spiritual training. It aimed at producing well discipline, highly skillful and responsible human beings who know their rights and accept their duties and responsibilities, human beings who by virtue of their proper Islamic Education, can claim their rights without denying other rights, and who are at the same time prepared to discharge their duties properly and in the best interest of their society.

2. 2. Leadership

Leadership is a process by which a person influence others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Stodgly (retrieved 14-03-014) p. 5

2. 4. Democracy

Bullock and Stallybrass (2010) have advanced that the basis of “democracy” largely derives from a belief in the value, development and advancement of the individual human being. It is essentially committed to ensuring that certain basic rights are guarantee (in practical terms not on paper) to every citizen. Some of these basic rights are reflected as follows: security against arbitrary arrest and imprisonment, freedom of speech of press and of assembly (the right to hold public meetings), freedom of movement, freedom of religion and of teaching.

2. 5. Good Governance

Good Governance refers to the ability of people occupying leadership position to meet the yearnings and aspiration of the subordinate groups. In other words, good governance depicts the situation that makes the ruled to feel contented with what the rulers are able to provide in terms of basic necessities of life in the society and other expectation. Aniforwose, (1999) p-21.

2. 6. The Concept of Politics in Islam

Politics in Islam, is not a ‘dirty game’, or a game of chance, or a license for the exploitation and embezzlement of public funds, nor is it a ticket or an instrument for political vandalism oppression and deceit. As far as Islam is concerned politics is a highly regarded and seriously guarded exercise. It is an Amanah (a trust) a heavy responsibility. It is a burden, a fact and a serious obligation, a societal obligation, which is always linked with faith, morality and sense of accountability. Hamid A. (1996) p. 35.

Politics in Islam is an enormous responsibility which is placed on the shoulder of the most trustworthy, the transparently honest and the intelligent ones, who are under the obligation to use the machinery of government to establish Allah's law, protect the weak and poor masses from the exploitation and oppression of the strong among them. Hamid A. (1996) p. 37.

Islamic political system is unique in the sense that is built on the belief that all power belongs to Allah (S.W.T) and He is the supreme law giver, and to Him belongs sovereignty. This means that all state affairs are run in order to please Allah alone. Hamid A. (1996) p-39

2. 7. The Concept of Sovereignty in Islam

Islam seriously emphasized that sovereignty in actual fact belongs to Allah alone, it does not belong to the so called nation or people. The people are mere servants of Allah, and this state or nation is established to serve them, the people are its masters. The real law giver is Allah (S.W.A). This however, does not prevent man from introducing some supplementary or subsidiary legislation, which shall have to deal with contemporary social problems that have not been expressly dealt with by the Shari'ah. However, such supplementary or subsidiary legislation should never contradict what is contained in the Book of Allah and Sunnah of His prophet.

The sovereignty of Allah is not limited to religious matter alone, but extends to political matters as well as all aspects of life. Sovereignty, law giving and all affairs are exclusively for Allah alone in Islam. Allah says, '.... But the decision of all things is certainly with Allah'. (Al-Qur'an 13:31). In another verse; Allah says, 'And to Allah belongs the unseen of the heaven and the earth, and to Him return all affairs (for decision)'. (Al-Qur'an 12:123)

2. 8. The Qualities of a Leader in Islam

According to Ibn Khaldun, a leader in Islam must possess the following qualities:

1. Knowledge (*Ilm*) of Islam and its practical applications as without this knowledge he cannot run the state in accordance with the demand of the Shari'ah.
2. *Adalah* (justice) no ruler can perform his functions well unless he is fully equipped with those qualities of head and heart which Islam deems essential. The administration of justice has always been regarded as one of the great ends of every civilized Government. But the importance given to it by Islam may well be gathered from the fact that 'justice' is considered to be an attribute of Allah and the administration of Justice as the performance of religious duty.
3. Competent: The *Khalifah* should be bold enough to exercise the prescribed punishments of Islam and defend the frontiers of the Islamic state and maintain peace and order in the state.
4. He should be free from all physical and mental defects
5. The *Amir* (leader) should be a free man and not a slave, for the capacity of being a slave he cannot discharge his duties independently.
6. He should not be female as male alone can undertake the heavy responsibilities of running the affairs of the state. Ibn Khaldun (undated) p. 36.

2. 9. Appointment of a Leader in Islam

The general rules of the appointment of a *Khalifah* (leader) in Islam is that he should be appointed by the common consent of the people. In an Islamic state, the election of its leader depends:

- On the will of the general public and nobody has the right to impose himself forcibly as their *Amir* (leader)
- No clan or class has a monopoly of this office
- The election should take place with the free will of the Muslim masses and without any force. Raji A. (2008) p. 131.

2. 10. Requesting an Appointment to a Position of Authority in Islam

Ibn Aby Hatim narrated from *Qatadah* who said:

It was said about the messenger of Allah who asked His lord to make the possessions and power of Rome and Persian into the hands of Arab. Maududi (1979) p. 27:

So Allah the glorified revealed; say (O Muhammad S.A.W): O Allah! Possessor of the kingdom, you give the kingdom to whom you will and you take the kingdom from whom you will and undue with honour whom you will and humiliate whom you will. In your Hand is the good verily, you are able to do all things. (Al-Qur'an 3:26)

Similarly, the verse categorically explained that Allah (S.W.A) is the possessor of power and He gives and takes the power from whomever he will at any given time. The question to ask here is that, what is the stand of Islam on the desire for a position of authority by a Muslim in an Islamic state?

Islam prohibits a Muslim to demand or ask for a position of authority. It has been reported on the authority of Abdul-Rahman B. Samura who said:

The Messenger of Allah (may peace be upon him) said to me: Abd'al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of you asking for it, you will be left alone (without Allah's help to discharge the responsibilities attendant there on), and if you are granted it without making any request for it, you will be helped (by Allah in the discharge of your duties). Imam, (2008) p. 89.

In connection to this Hadith Allama Muhammad Asad has significantly made the following observations:

In the light of the teachings of Islam, the prophet obviously indicated that in order to be adequate to one's responsibilities, one must be aided there in by Allah; on the other hand, lack of divine aid must necessarily result in failure, however great one's personal resources. (Sahih Muslim, No 4489, Vol. 3)

Furthermore, he explains the legal implication of this verdict of the Holy Prophet (may Peace Be Upon Him):

Thus, it would be in full keeping with the spirit of Shari'ah if the constitution of an Islamic state would explicitly declare that self canvassing by any person desirous of being appointed to an administrative post (including that of the head of state) or being elected to a representative assembly shall automatically disqualify that persons from being elected or appointed. Such an enactment would immediately remove a weighty objection on the part of many contemporary Muslims. At present, anyone possessing local influence or wealth may, regardless of his real worth, secure his election to a legislative assembly by exercising a certain amount of 'persuasion' on his electors; but under the above mentioned enactment all such attempts at direct persuasion would lead to immediate disqualification. Siddiqi A. (undated) p. 464.

However, holding an office in an Islamic state is not a bed of roses, but a very difficult job entailing heavy responsibilities. Thus, the man who covets this job is a self seeker who is anxious to make fortune out of his official position; he is, therefore, most unfit to be entrusted with any responsibility because a self-seeker cannot prove to be a good ruler. In case he is not a self-seeker, but he is anxious to hold office, even then he is not fit for the office, as he is ignorant of its heavy demands. No same man is anxious to put his neck under the yoke. He tries to evade this burden as far as possible, but when it is thrown upon him, he then undertakes it with full sense of responsibility. Siddiqi (undated) p. 467.

However, another group of Islamic scholars are of the view that, it is lawful and permissible for someone that feels he is competent, and feared that ignorant and incompetent people may get the appointment. He is allowed in this case to ask for an official appointment to a post. They cited the example of prophet Yusuf (A.S) who demand from the then king of Egypt to appoint him as a minister of finance or (treasurer) in his government. Allah says, '(Yusuf) said; set me over the store houses of the land: I will indeed, guard them with full knowledge (Al-Qur'an 12:55). Thus, he was appointed as a minister of finance in Egypt.

2. 11. The Head or Leader in Islam

The leaders of an Islamic state include those who control and administer its affairs, they may be leaders of thought or literature, judges, commanders, chiefs, religious leaders, political leaders, administrators, tribal heads or local organizations. Al-Mallah (2008) p. 226.

The head of a political state in Islam is considered as in Imam, a Khalifah, an executive head of government. He is not immune or above the law, if he misbehave and is brought before the judge, he will be punished accordingly. A leader or a Head of State or a *Khalifah* or an Imam, in an Islamic political set up, is a servant of the people, in the sense that he works industriously with the framework of the Shariah in order to save his people from poverty, hunger, diseases, insecurity and some other forms of calamity, Al-Kattani, (2006) p. 16.

The head of the state is also their Imam, to whom obedience and respect must be given, so long as he too obeys Allah and His Messenger. But, where he does not, then he too shall not be obeyed, especially where his policies and other Governmental activities are opposed to

the Shari'ah, since there is no obedience to any creature in disobedience to the creator. Al-Kattani, (2006) p. 121.

The head of government in Islam undertakes sacred responsibility for which he will face Allah to explain how he managed it. Politics in Islam therefore, is not a money making venture, to which immoral and corrupts elements could invest their money.

2. 12. Qualitative Islamic Education as Panacea for Leadership and Good Governance Crises

Islamic Education is predominantly moral but encompasses other factors that cater for good life and which is used to eradicate all social ills in the society. It takes care and remedies social problems. Musa (1996) p. 90.

According to Boutaleb (1988), Islamic Education aimed to develop a person to;

1. Believes in Allah and His Prophet Muhammad (Peace be Upon Him), knows the fundamentals and principles of Islam, and who is aware of divine laws which governs the universe and human beings.
2. Knows himself and seeks for self perfection
3. Discharges his duties and makes a judgment on the basis of knowledge (man's role should be to establish orderliness, human brotherhood, freedom, equality and social justice).
4. Is capable of observation, analysis and critical judgment, being guided in all these by the inner light of Islamic faith.
5. Is capable of self-teaching and self perfection in the moral and intellectual fields.

The code of behavior, the laws and the constitution which is to decide the rightness or otherwise of anything in this world is called 'Shari'ah' (the Islamic law). Ibrahim (1997) p. 1. The Central notion of justice in the Shari'ah is based on mutual respect of one human being by another. The just society in Islam means the society that secures and maintains respect for persons through various social arrangements that are duly bound not to exploit common resources to their own advantage, destroy good producing land, and ruin the potential harvest. Al-Baadani (2012) p. 25.

Allah says:

O you who believe: stand out firmly for justice as witness to Allah even though it be against yourselves or your parent or your kin be it rich or poor. (Al-Qur'an 4:135).

Leadership in Islam is both a Divine and Public responsibility, placed on the shoulders of selected servants of Allah. Leadership in Islam is an *Amanah* (trust), that is, both a Divine and public trust. Leadership in Islam is both conceptually and practically associated with both spiritual and mundane functions. The leader in Islam has been associated with these two basic functions throughout human history, Dauda (2002) p. 9.

3. CONCLUSION

Allah to whom belongs authority, power, wealth, prosperity etc, He gives portion of these to whom so ever He wills, a Muslim should not feel uneasy and anxious about this disparity because He is all wise, all knowing. Leadership in Islam is both a divine and public responsibility placed on the shoulders of selected servants of Allah. As such, Allah has commended obedience to Him, obedience to His Messenger and obedience to those of the believers who are in command. One should consider the role of Islamic Education in giving meaning to life and enriching it, instilling discipline and preserving human values, strengthening and advancing human societies.

Recommendations

Looking at the content of the paper a Muslim is expected to have this in mind:

1. Muslim should believe that power belongs to Allah and He gives, and takes from whomever He wishes at any given time.
2. Even though seeking position is not allowed in Islam and as while, a Muslim can seek for a position of authority if a situation warrants.
3. Muslim has no right to disobey his leader in as much he observes prayer and guard the teachings of Islam, as prayer guard against committing evils.
4. In the current political dispensation, Muslims can fully participate in politics as much as they can to protect the tenets of Islam and integrity of Muslims.
5. A Muslim leaders should treat his subjects with kindness, as Islam urges leaders to be just to their subjects
6. If Allah bestowed power on you as Muslim, you should not be celebrating but rather sleepless to ensure people's welfare and satisfaction.

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