

PURPOSEFUL LEADERSHIP AS A PANACEA FOR PEACE AND NATIONAL DEVELOPMENT: THE ROLES OF NIGERIAN MUSLIM LEADERS IDENTIFIED

Paramole, Kabir Olawale,
Department of Religions and Peace Studies,
Lagos State University, Ojo
waleparamole@yahoo.com
+2348033080931 / +2348170313890

Abstract

Purposeful leadership is the bedrock of any society big or small, known and unknown, and for it to run efficiently and functionally, there must be a system in place to ensure that events and activities are controlled reasonably to achieve their desired goals. Nigeria as a country is not occupying her place of pride amongst the comity of nations, if we are to compare her present status with countries like Malaysia and Singapore with which she attained political independence in the 1960s. This to our view is the fallout of the Muslim leaders within the country. The religious leaders, who supposed to be showing purposeful leadership seem to have been found wanting in this regard. However, Islam as a religion and a total way of life lays emphasis on active involvement of the Muslim leaders towards the development and progress of their country. The paper through analytical approach argues that, no nation develops into a peaceful and deradicalised society, if and when the Muslim leaders within fold their arms watching it deteriorating or collapsing due to the negative behaviours of both the rulers and the ruled. The paper looks at the problems of governance in Nigeria with a special attention on the roles Muslim leaders have been and should be playing towards achieving purposeful leadership.

Keywords: Purposeful, Leadership, Peace, Deradicalised, Development, Roles

Introduction

The importance of leadership has never been questioned. What has continually bothered men is what constitutes true leadership and how it should be employed. Is it not an irony that Muslims who claim to be in possession of the Glorious *Qur'ān* that embodies noble teachings and principles capable of installing peace, harmony, national growth and development are themselves ignorant of the correct ways of practising these sets of injunctions inherent therein? The recent records of inhuman acts such as thoughtless and ritual killings, violent protests, radicalism, kidnapping, oppression, extremism, corruption of public office holders can best describe the challenges confronting Nigeria as a nation¹. These fundamental problems have been the major reasons why there had not been national peace, cohesion and development in many areas of human endeavours such as education, agriculture, commerce, etc.

This paper examines the concept of leadership with special reference to the role of Nigerian Muslim leaders in promoting peace and national development. However, to present a comprehensive discussion on the subject matter, it is necessary to take an excursion into the life of Prophet Muhammad as a visionary leader and an excellent role model to every Muslim on earth. The study shall also review the lofty leadership qualities exhibited by the four rightly guided caliphs (*Khulafāu al-Mahdiyyīn*) after the Prophet in order to borrow from their good legacies in the act of leadership and to acquaint the conscience of the present Nigerian Muslim leaders about their high moral inclined style of stewardship. In order to achieve the above goals, this study peruses the Islamic concept of leadership; leadership problems in Nigeria; Prophet Muhammad as an exemplary leader; purposeful leadership through the *Khulafāur-Rashidūn*; the roles of Nigeria Muslim leaders in achieving peace and development with recommendations and conclusion.

The Islamic Concept of Leadership

Giving an exposition on the concept of leadership in Islam necessitates stating its scope and enumerating its benefits to mankind as a basis for a just society and his earthly sojourn geared towards attaining divine bliss in the hereafter. Islam as a comprehensive and all-encompassing religion is an embodiment of sound teachings, principles and belief system. It leaves no stone unturned (Q.6:38). It gives a well detailed legislation on all that concerns man and his immediate society annexing it with his

relationship to God. To further establish the importance of leadership, Islam affirms the need to appoint a leader wherever and whenever there are two or more persons on a journey.² It gives guidelines on whom to be appointed, how to appoint, and the roles of those appointed in coordinating the affairs of their subjects. The religion in its ruling does not give undue preference for worldly attributes and qualities rather it advocates a system of leadership free of nepotism, ethnicity and injustice.

The very basis of human creation and existence steer from the very fundamental basis of leadership. It is understood that, the role of a leader in Islam is so important that all institutions bear witnesses to its effective impacts and needfulness. To establish mode of leadership control and orderliness, Allah made Prophets, angels, stars, *jinn*s and all what He created of different hierarchical classes and statuses. For instance, among the Prophets of Allah are five, highly rated, known as '*Ūlul 'Azm* in the language of the *Qur'ān* (46:35). This portrays them not as recipients of the divine messages alone, but also establishes the fact that they are not only anointed leaders of their people alone, but humanity generally at different times and places. So also are the key roles of leadership manifests in all other institutions under Allah's command.³

Adetona posits that, leadership in Islam goes beyond what human reasoning and capability can control. It attributes all power, control and directives to Allah who is the Sovereign. It prioritises concept of *tawhīd* (oneness of Allah), *khilāfah* (vicegerency) and *al-Akhirah* (hereafter) as its basis in order to instil piety, trust and accountability in the minds of leaders for smooth governing and coordination in human society.⁴ These three basic concepts reveal that leaders are only occupying the position of authority to promote the cause of Allah who is the Everlasting Sovereign that rules all the time. It is also a precautionary note for leaders that they shall account for all their actions in the hereafter, thus, the need to take precaution in discharging their duties effectively.

Leadership Problems in Nigeria

There is no gainsaying that Nigeria is currently not a nation free from all forms of economic, social and political problems. It is a reality that the country is passing through a very difficult time in her history ranging from insurgency in the north east,⁵ kidnapping,⁶ economic inequality, long term unemployment,⁷ outbreak of racial and tribal violence⁸ and a host of other problems. The political sphere suffers qualitative leadership as

immorality, selfishness, nepotism, impiety; immodesty and injustice form the noticeable traits of those directing the affairs of the nation. Corruption continues to surface in the land that all institutions including government and private agencies are being affected by its dilemma.⁹

As said *inter alia*, the importance of leadership in human societies cannot be overemphasized. The progress of a nation depends largely on the kind of leaders directing the affairs of the people. This is because they (the leaders) serve as the engine room of the whole system that legislate, enact and govern over matters of concern to the development of the nation thereby leading to individual successes and achievements. Nigeria as a nation since the practice of self-governance after the exit of the colonial imperialists has seriously been challenged by lack of purposeful leaders who energise all their God's given talent and skills in moving the nation forward. We are yet to have leaders from all the tiers of government during the civilian and even military rule whose focus rest largely on communal good with the absence of self-glorification, selfishness and self-centeredness.

Lack of patriotic and visionary leadership in Nigeria is largely responsible for incessant strike by the labour force, epileptic power supply, high rates of mortality, gross killings (as in the case of north east and some other states of the federation like Benue, Plateau etc.), bad roads, kidnapping, institutionalised corruption and a host of many other problems. This dilemma transcends in the submission of researchers through their thought provoking submissions on leadership in Nigeria. All these and many others are problems confronting the Nigerian Nation and the Muslims. It is thus apposite to mention some of these notable scholars' submissions as they perfectly match the situation of Nigerian people and their leaders. Wambutda was correct to have affirmed that Nigeria is bereaved of good and visionary leaders when he posit thus:

Nigeria is certainly in desperate need of good leadership, for the constant change in the leadership in our history clearly testifies that we are a people groping in the dark, searching and yearning for a more reliable form of government-government which is fair, just and caring enough to evoke spontaneous patriotism from the citizenry¹⁰

The above suggests an urgent declaration of a vacuum in the political sphere of Nigeria politics to allow leaders that abhor exploitation, personal

enrichment, fulfilling parochial interest and selfish ambition to rule in order to promote transparency, fairness, accountability and justice.

Fagbadebo corroborating this contends that, high level corruption, bad governance, political instability, radicalism, cultism and cyclical legitimacy crisis permeate Nigeria political scene¹¹. Obama affirms this also in his submission when quoting Achebe that:

The trouble with Nigeria is simply and squarely a failure of leadership...there is nothing basically wrong with the Nigerian character; there is nothing with the Nigerian land or climate or water or air or anything else.¹²

Makinde¹³ asserts that, Nigeria political leadership problems are worrisome and disturbing. He contends that programmes in political parties and leaders manifestoes tend to be people oriented but their dispositions after gaining power negate this position.¹⁴ He goes further to enumerate some of the problems confronting the country's political climate as misconceptions of politics and power, problem of sincerity of purpose, corruption, lack of leadership, tribal and political sentiments and acts of unpatriotism.¹⁵

Going through all the scholarly positions presented above and similar others not mentioned here, one would observe the rationale behind the failure of leadership in the country. The hypocritical geriatrics attitudes of Nigeria leaders will be revealed. It will be clear that the impoverished state of their subjects is of no concern to them. Their promises during electoral campaigns and party manifestoes are mere lies, gimmicks and propaganda strategically constructed to woo the support of the masses in elections and after it, they leave them in their impoverished condition without basic social services, amenities and infrastructures, thereby reneging on their campaign promises. And when they are leaving office, they try all means to co-opt their former cronies to take over the reins of governance in order to cover up their misdeeds and mal-administration.

It is however, the position of this study that genuine Nigerian Muslim leaders are the ones that surface through either religious or moral qualities that people always notice in these "specially endowed" people that make them freely and willingly surrender the enviable position to them without any bound of political parties or mode of terms of office, but many have abused and misused their positions due to either ignorance of what awaits them tomorrow or being blindfolded with power.

Prophet Muhammad as an Exemplary Leader

A look at the exemplary leadership qualities originating from the Holy Prophet Muhammad forms a large class of boundless and completed Islamic legacy required of every public office holders. These spread over and are not limited to the religious upheavals he corrected but also to that found in the political, economic and social institutions prevalent in the world before and during his lifetime.¹⁶ His achievements as a leader do not border on spiritual matters alone but also on mundane life activities. In recognition of this special trait of his, Michael Hart, the author of the auspicious book entitled *“The 100: A Ranking of the Most Influential Persons in History”* agrees thus: “...he was the only man in history who was supremely successful on both the religious and secular levels.”¹⁷ He recants that besides his unfavourable condition of being born in an uncivilized community unlike others listed in the book, he became an orphan at a very tender age, persecuted by his own people and stomach lot of betrayal and emotional pains but he was resolute in establishing justice with the little resources under his control.¹⁸

As a leader of League of Nations in Madinah, Muhammad’s lifestyle distinguished him as a personality who lived a life full of piety, advocating peace through justice and equity of human rights. In demand of pardon for a *Makhzumi* chief, alleged of theft, by some notable companions dearer to the Prophet during his lifetime, he responded:

Verily, what destroyed those who came before you was that when the noble among them stole, they granted them pardon; but when the weak stole, they amputated their hands. I swear by Him in Whose hands is my soul, if it were to be Fatimah, daughter of Muhammad, that steals, I would cut off her hand.¹⁹

The Prophet was so patriotic and dedicated to the cause of establishing justice by controlling his innate values (as human) not to clash with the religious values which is inevitable and imperative to his success as a prophet.

It is imperceptible to account for those periods when the Prophet took care of his personal welfare at the expense of his companions and those around him. He desired for himself what he desired for others. This became manifests in his own word when he was describing who a true believer is. He said: “None of you truly believes, till he likes for his (Muslim) brother

what he likes for himself.”²⁰ So, a leader must be very much concerned about the progress of his people. To this, Nadwi was right when he describes the attitudes of the Prophet towards his followers thus:

Those who were closest to him received less and much was taken from them. They were the first in the struggle and the last to reap its benefits. Whenever he prohibited anything, he prohibited it first for his own people. Whenever there was any opportunity for material gain, others were considered first and his own last. They were often deprived of the good things of life when and if they came the way of the Muslims in general.²¹

Nadwi further espoused that Prophet Muhammad’s daughter (Fatimah), was denied the service of a servant to assist her with the worrisome home chores after approaching him with a blistered hands due to the constant grinding of corn.²² This shows the zeal and patriotic qualities of the Prophet as a leader in showing self-restraint, love of others and discipline.

The identity of Prophet Muhammad as a statesman, ruler, king, administrator, minister and legislator promotes what should be expected from a good leader at all times. It proves that he was a man who lived a life of simplicity and humility, a leader who cares for the widow, orphans, needy and the poor. He was constantly seen standing to defend the right of the poor and weak from the rich usurpers who intend to promote injustice through their actions and utterances²³. It is worthwhile to state that Prophet Muhammad’s lenient attitude described in the *Qur’an* 3:160 earned him the veneration of the loyal and pious companions who were always willing to hear Allah’s commandments as revealed to him and follow suit without feeling reluctant. This special trait of his created a strong link in communication between him and his subjects such to the extent that his government operates a mutual consultation with the people always, thereby making it a participatory government that accommodated all regardless of tribe, race, status and ethnic group. One of such incidents that best illustrates the above remark is the event that took place at the Battle of Badr when the Prophet ordered the companions to camp at a particular site. Some of the companions had contrary opinion to this. One of them approached him to inquire if it was under divine influence he offered the advice or his personal military strategy. The Prophet replied that it was just a military strategy then

the companions suggested that they should camp down the hill which was very close to water in order to gain easy access to what could quench their thirst during the heat of the battle. The Prophet thus responded:

O people, I had an opinion and this fellow has an opinion but his opinion is better than mine. Let us move and camp by the well.²⁴

The above narrated scene gives a clear example of the leadership model found in the noble Prophet of Islam. It portrays him as a leader who gives up in order to go up as commonly used in managerial parlance.²⁵

It is observed that, the sterling character and qualities of the Prophet were responsible for uniting the warring Arab tribes during the days of ignorance and darkness in their history. He facilitated how their potentialities and real virtues became useful to the extent that they became torchbearer of culture and civilization and a source of comfort, grace, peace and security to the whole world.

Purposeful Leadership through the *Khulafāu'r- Rāshidūn*

With reference to the institution of *khilāfat* as a model of purposeful leadership as evident above, there may be glimpse of fear going by the destructive, flamboyant and selfish lifestyles of some of the Umayyad and Abbasid Caliphs. Although, some of these leaders were very successful, at the same time we cannot deny the fact that few of them were tyrannical and bad examples of a true leader judging by the Islamic principles and standards.²⁶ It is pertinent to state that the *Khilāfah* referred to here, is the ruling of the four immediate leaders of the Islamic Empire after the demise of the Prophet. They were the ones who came to perpetuate and continue the mission of the Prophet and so very committed to its observance and advancement. They are truly the standard-bearer of justice, peace, development and harmony.

There is no doubt that the Prophet of Islam left behind him, legacies that will continue to be relevant and resourceful in many centuries to come. This offer the Muslims who succeeded him pool of guidance and leadership. It gives them transformative techniques that can save the entire humanity and place the world on the stage of progress. The four successors after him are known as the *Khulafāu'r- Rāshidūn* (the Rightly Guided Caliphs). They stood by the Prophet from the start of his prophethood till his last breath on earth. They were loyal initiates of his and lovers of Allah. They sacrificed

all what they acquired to strengthen the cause of Islam without giving a second thought.

The first of these four is Abū Bakr, the closest and dearest friend of the Prophet. Caliph Abū Bakr's simplicity and accountability became apparent in the way he discharged his duties as a leader. *The Baytul Māl* (public treasury) under him was used to effectively affect the lives of people under him. He distributed revenue realized from *Zakāt*, *Sadaqāt* and other taxes (*Kharaj*) among the needy and the poor immediately without allowing any form of accumulation to take place.²⁷ He standardized the Islamic force and gave them best of moral training as evident in his constant instructions to the army whenever they were embarking on any expedition. The instructions were so numerous some of which asked them to respect the religious convictions of others, not killing any woman, child or old person, not cutting any flowering tree among others. This set of instructions form part of the international recognized charter during war in this present time.²⁸ Surely, he was a worthy Muslim leader.

‘Umar bn Al-Khaṭṭāb, the committed servant of Allah, who miraculously accepted Islam and proved to be its true defender and adherent, became the second leader after the demise of the Prophet. ‘Umar's leadership and administrative qualities are based on four fundamental principles. These are: selflessness, trust, simplicity and accountability²⁹. Without doubt, he must have followed to the letter his predecessors-Prophet Muhammad and Abu Bakr as models. He once said:

My example and that of my other two companions viz- the Prophet and Abu Bakr, is like that of three men travelling on the same road. The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way he will also join them, otherwise he can never reach them.³⁰

The famous historian Amir Ali, attesting to the achievements of ‘Umar as a great democratic and administrator whose examples are unmatched is of the opinion that his ten years rule was coloured with remarkable successes due to his leadership insights and his commitment towards serving the cause of humanity always, such that the legacy still remains much more after him.³¹ Nigerian Muslim leaders should thus borrow many exemplary leadership lessons from their great men of Islam.

The magnificent services of ‘Uthmān bn ‘Affān is seen in the number of new buildings, roads and bridges constructed for the citizens and guests, which served as guest houses for wayfarers, offices for government officials and accommodations for the general public.³² He was a soft natured gentleman who never condoned the mistakes of his officers even the Governors. As a leader of the entire empire, he would arrive early before the Friday *Khuṭbah* in order to listen to the complaints of Muslims and to remove their difficulties thereafter.³³

‘Ali bn Abī Tālib in terms of discipline followed the legacy of his predecessors. He was very particular for the standard of morals of his officers. He never allowed them to misbehave and act immorally. He was reported to have written a warning letter to a governor for his negligence and extravagant lifestyles.³⁴ Surely, he would not have been able to correct the governor if he was also a corrupt leader.

To the non-Muslim population (*Dhimmis*), Ali ordered his officers to treat them gently and take serious their needs without any form of discrimination. This is a notable lesson for all leaders and followers in Nigeria that, Islam promotes harmonious interrelationship of men and women. To his own family, Ali judged fairly and never allowed them to take what did not belong to them from the public treasury. Once he heard about the malpractice of his cousin Abdullah bn ‘Abbās, he wrote personally to him to refund the ten thousand *dirhams* he took from *Baytul Māl* (public treasury) and warned him against future occurrence.³⁵ Surely, no trace of corruption can be found in Ali or his predecessors’ administrations.

The Roles of Nigeria Muslim Leaders in Achieving Peace and National Development

The appellation Muslim leaders in this study, refers to those ordained or appointed to direct the affairs of Muslim communities and organisations. They are either chosen as a result of their educational status, affluence or pedigree.³⁶ Foremost of them all are the Prophets of Allah. Agboola is of the opinion that two sets of Muslim leaders exist in Nigeria, the mundane or world and spiritual or divine leaders. The commonly found in the Nigeria context according to him are the mundane or world Muslim leaders. To him these set of leaders emerge by the virtue of wealth they possess religious titles they acquire or the position of authority they occupy. They build mosques, appoint Imams and go as far as paying their salaries on monthly basis.³⁷ Consequently, the spiritual or divine Muslim leaders in his

view are the Prophets of God (*Anbiyā'*), and companions of the Prophet (*Ṣahābah*) who stood firmly by his legacies after him. This class of leaders emerge on the font of knowledge and moral conduct. Few of such leaders that could be found in Nigeria are the likes of Late Shaykh Uthman bin Fudi, who fought earnestly syncretism in Hausaland, Shaykh Alimi of Ilorin, his son Abdul Salam who became the first Emir of Ilorin and Shaykh Adam Abdullah al-Ilory whose contribution to knowledge in the whole of south-west Nigeria is unmatched.³⁸ Also in this category are: Shaykh Kamalu-Deen Al-Adaby, Shaykh Ahmad Tijani Sanusi Jeje, Shaykh Muqaddam Sanni Jeje, Shaykh Ahmad Opeloyeru, Shaykh Yushau Dindi, Shaykh Ahmad Tijani Manymany, Shaykh Ali Araasim Alaaya, Dr. Abdul-Lateef Adegbite, Shaykh Mustapha Sanusi Zuglool, Shaykh Aweleje, Shaykh Gumi etc (all of blessed memories). Those who are still alive include: Shaykh Abdul Hafeez Abou, Shaykh Abdur-Rahman Ahmad, Profs Yasir 'Abdul-Qaadir, Muhib Omolayo Opeloye, Murtada A. Muhibbu-Din, Akintola Ishaq Lakin., Ishāq Olanrewaju Oloyede, Tajudeen O. Gbadamosi, Daud O.S. Noibi, Murtada A. Bidmos, Yahya Oyewole Imaam, Shaykh Jubril Lemu, (too numerous to mention here).

Muslim leaders in the language of Islam refer to those who possess high education, moral probity, integrity, wealth and spirituality. They are those who are well knowledgeable about their religion and put same into practice. In order that leaders should appreciate the power of Allah and adopt a nobler morality out of awe of Him when discharging their duties, Muslim leaders should be more pro-active at all times in reminding the power holders that authority belongs to Allah alone and gives it to whomsoever He pleases. Thus, this becomes a means whereby they (Muslim leaders) will be able to guide political office holders to the right path. That, of course will be a most beneficial and wise command to be exemplified practically by the Muslim leaders.

It is noteworthy that, some of the rulers choose errant paths for themselves which are full of errors, superstition, harmful ideas and methods. Muslim leaders are to inform those set of people that such adventure cannot bring them success or everlasting felicity other than loss in this world and the next.³⁹ It is expected of the Muslim leaders in Nigeria in order to build an egalitarian, peaceful and ever progressive society to be just, behave righteously, strive towards self improvement and never break their words. They are to always consult with their subjects in all matters, thereby applying the concept of *shūrā* (mutual consultation) in their respective

domains as leaders. This will assist them especially in the areas where they are not expertise or their eyes cannot reach. They are expected to bear adversity patiently, and remain forever humble, in time of prosperity.

The contemporary Nigerian Muslim leaders' roles in achieving peace and sustainable development are expected to be an enviable one. They should intensify efforts in allowing the philosophy of Islamic leadership to transcend in all socio-economic and politico-moral programmes they initiate. They are to continuously follow closely and patiently with modest and determined dispositions, the legacies of the Holy Prophet Muhammad and his rightly guided caliphs. The Muslim leaders should make their daily life activities more inspiring to those around them in terms of conforming to a good standard of morality and commendable behaviours as recommended by Islam. As being recounted throughout this study, the leaders should see the position they occupy as a trust (*'amānah*), which would be accounted for in the hereafter, and therefore, use such in unifying all people under them regardless of their ethnic, tribal and religious affiliation into a single moral community thereby promoting peaceful coexistence through purposeful leadership. In addition, a major role expected of a reliable Nigerian Muslim leader should be enjoining what is right and forbidding what is wrong in their various localities (see *Qur'ān* 3:104 and 110). They should where and when necessary play the role of advisers to their people through proper enlightenment programmes that will enhance social reforms among the citizenry, and, this to our understanding may lead to achieving societal peace, stability and national development.

Thus, for the Nigerian Muslim leaders' views, suggestions and actions to be followed, respected and accepted by the Nigerians, they are to wage unbiased war against corruption without creating avenues to enrich their personal pockets at the expense of others thereby jeopardizing the plight of the poor in the country. Their lives should mirror the fact that humanity can only grow and prosper by accepting the fact of cultural diversity, by learning about their differences as well as by reinforcing the values that they share in common. In other words, the Nigerian Muslim leaders must consistently use the pattern of the Prophet in dealing with all people under them without fear or favour. Nigeria as we know is a multi religious, cultural and ethnic society, and to govern them commensurately and successfully, Muslim leaders should imbibe the prophetic shrewdness in giving to everyone under them their rights with respect and understanding, so as not to incur upon themselves the wrath of Allah on the Day of

Judgement. They are to serve as proponents of Allah's desire as evident in *Qur'ān*, 49: 13 thus:

O mankind, we have created you from a single pair of a male and a female, and have made you into nations and tribes that you may know one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is all-Knowing, all-Aware.

In the light of the above Qur'ānic verse every Muslim leader must advocate the cause of humanity and should be responsible for supporting peaceful coexistence among one another.

Conclusion and Recommendations

On the basis of the aforementioned positions, it can be reasonably concluded that leadership has vital roles in the cause of humanity since antiquity. Some important scenarios have been drawn out from the leadership qualities of Prophet Muhammad and his rightly guided caliphs. Also, the roles of Nigerian Muslim leaders in promoting peace, national growth and development were to an extent discussed. Some of the many areas in which present-day Muslim leaders could strive in following the legacies of the past Muslim leaders were objectively discussed, basing our authority on the *Qur'ān* and *Sunnah* of the Prophet.

It is hereby recommended that leadership should be seriously regarded as a trust (*'amānah*) by Nigerian Muslim leaders. The leaders should see their positions as temporal and that they shall give account of how it was managed to the One who rules over all things in the hereafter (Allah). Allah makes no distinction between the right of the poor and that of the rich, therefore, individual rights should be accorded to them regardless of their backgrounds or status for effective justice, development and peace in the country. Muslim leaders are advised to be more humble and merciful towards the people as done by Prophet Muhammad; make the concern of the people their priority and stand to defend them against the plot of their enemies and oppressors at all times. Finally, for Nigeria to be able to occupy its actual position in the world polity, purposeful leadership is very significant.

Notes and References

1. S.O. Timehin, *Muhammadian Perspectives*. Lagos: Darul-Haq Islamic Heritage, 2010. 52
2. N. al-Khattab, *English Translation of Sunan Abu Dawud*, Vol.3, Riyad: Darus-Salam, 2008. 261
3. A.S. Agboola, “The Dynamics of Religious Leadership: A Case Study of Muslims in Nigeria”. *Religion, Leadership and Society: Focus on Nigeria*, Ed. Ade P. Dopamu *et.al*. Lagos: Nigerian Association for the Study of Religions, 2004. 169
4. L.M. Adetona, “Islamic Panacea to Corruption in Public Office in Nigeria”. *Religion, Leadership and Society: Focus on Nigeria*, Ed. Ade P. Dopamu *et.al*. Lagos: Nigerian Association for the Study of Religions, 2004. 201-202
5. O. N. Awojobi, “The Socio-Economic Implications of Boko Haram Insurgency in the North-East of Nigeria”, in *Journal of Innovation and Scientific Research*. Vol. 11, No 1 (2014): 144-150
6. I. Bello and J.I. Mukhtar, “An Analysis of the Causes and Consequences of Kidnapping in Nigeria”, in *International Multi-Disciplinary Journal*. Ethiopia: Bahir Dar, Vol. 11, No 4 (2017): 135
7. O.S. Adesina, “Unemployment and Security Challenges in Nigeria”, in *International Journal of Humanities and Social Science*. Vol. 3, No. 7 (2013): 146-156
8. N. C. Njoku, “Effects of Non Indigene Discrimination on Contemporary Nigerian Society: Christian Religious Knowledge Perspective”. in *Journal of Education and Practice*, Vol. 16, No 15 (2015): 139-142
9. L.M. Adetona, “Islamic Panacea to Corruption in Public Office in Nigeria”. 201
10. D.N. Wambutda, “Leadership and Biblical Studies”. in *African Journal of Biblical Studies*. Vol. 6 No 1 (1991): 16
11. O. Fagbadebo, “Corruption, Governance and Political Instability in Nigeria”, in *African Journal of Political Science and International Relations*. Vol. 1, No. 2 (2007): 28-37.
12. O. D. Egun, “Leadership and Development in Nigeria: A Critical Analysis”, in *International Journal of Politics and Good Governance*, Vol. 7, No. 7 (2016): 12.

13. A.K. Makinde, "Political Leadership Problems in Nigeria: A Panacea from Islamic Perspective". *Religion, Leadership and Society: Focus on Nigeria*, Ed. Ade P. Dopamu et.al, Lagos: Nigerian Association for the Study of Religions, 2004 .221.
14. A.K. Makinde, "Political Leadership Problems in Nigeria: A Panacea from Islamic Perspective", 222
15. A.K. Makinde, "Political Leadership Problems in Nigeria: A Panacea from Islamic Perspective". 223-226
16. A. Nadwi, *Islam and the World: The Rise and Decline of Muslims and its Effect on Mankind*, United Kingdom: Islamic Academy, 2005. 194-195
17. M. Hart, *The 100 - A Ranking of the Most Influential Persons in History*, U.S.A: Harper Collins, 1983. 3
18. M. Hart, *The 100 - A Ranking of the Most Influential Persons in History*, 5
19. M.M. Khan, *The Translation of the Meanings of Sahih Al-Bukhari (Arabic-English)*, Hadith No. 6787, Vol. 8, Riyad: Darussalam, 1997. 410
20. M.M. Khan, *The Translation of the Meanings of Sahih Al-Bukhari (Arabic-English)*, Hadith No. 13, Vol. 1. 61
21. A. Nadwi, *Islam and the World: The Rise and Decline of Muslims and its Effect on Mankind*, 201
22. A. Nadwi, *Islam and the World: The Rise and Decline of Muslims and its Effect on Mankind*, 202
23. Seerah Ibn Hisham, "Battle of Badr" Vol. 1, 615 2004, <https://www.al-islam.org/the-message-ayatullah-jafar-subhani/chapter-30>. (Monday 01 October, 2018)
24. Seerah Ibn Hisham, Vol. 1, 616.
25. This is one of the irrefutable laws of leadership as propounded by John C. Maxwell.
26. A.L. Giv, "The Effective Reasons for the Rise and Fall of Abbasids State". in *Mediterranean Journal of Social Sciences*, Vol. 7, No. 3 (2016): 454 - 455
27. M.A Khan, *The Pious Caliphs*. Islamic Book Trust, 1998. 46
28. M.A Khan, *The Pious Caliphs*, 47-48
29. M.Z Kandhlwi, *The Teachings of Islam*. London: n.p., n.d. 54
30. M.Z. Kandhlwi, *The Teachings of Islam*, 49
31. M.A Khan, *The Pious Caliphs*, 33

32. H.A AbdulSalam, "Utilising the Lessons From *Khulafa' Rashidun* for the Promotion of Good Governance". *Topical Issues in Arabic and Islamic Studies*, Ed. Lanre Yusuf *et.al* Sokoto: NATAIS, Usman Danfodiyo University Press, 2014. 101
33. M.A Khan, *The Pious Caliphs*, 43
34. M.A Khan, *The Pious Caliphs*, 52
35. M.A Khan, *The Pious Caliphs*, 53-54
36. A.S. Agboola, "The Dynamics of Religious Leadership: A Case Study of Muslims in Nigeria", 172
37. A.S. Agboola, "The Dynamics of Religious Leadership: A Case Study of Muslims in Nigeria", 172-173
38. A.S. Agboola, "The Dynamics of Religious Leadership: A Case Study of Muslims in Nigeria", 173
39. K.O. Paramole, "Leadership and Islam: Matters Arising in Nigeria". *Scholarly Insights on Islamic Ethics*, Ed. K.O. Paramole. Lagos: Free Enterprise Publishers, 2016. 53.