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Original Article

Islamic Leadership: Fostering Good Morals and Ethical Behavior

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Abstract: This article looks at the leadership management styles of two proceeding leaders after Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)* Abu Bakr and Umar bin Al-Khattab were the immediate leaders after the death of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)*. Nowadays, many leaders' community management and growth styles may pale compared to those of the two leaders mentioned above. This study's questions asked and answered about their management style, which is like that of a boss or community leader. Furthermore, it will make a slight comparison between the general leadership style of today's leaders, which may be politics over the needs of those people they are selected to manage, and Abu Bakr's and Umar bin Al Khattab's leadership style of the needs of people over their individual needs. Examples of prioritizing the people's needs were also highlighted and expanded upon in this study. The Qurān, the last revelation sent to mankind from Allah, and the Sunnah (path, actions, or ways) of Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)*., may peace and blessings be upon him, were the guiding forces behind the success and administration of the people used by both Abu Bakr and Umar ibn Al-Khattab. Additionally, both Abu Bakr and Umar ibn Al-Khattab had requested the people to correct them when they were wrong. Furthermore, neither had asked nor prayed for their leadership positions. In addition, they both saw the weak, feeble, or meek strong in their eyes and the strong weak in their eyes. But both sets of people were treated fairly in both men's administrations. Furthermore, this study will examine how the management skill sets of Abu Bakr and Umar ibn Al-Khattab may have handled at least one of today's social problems. It will also examine how closely similar the Islamic leadership styles of both Abu Bakr and Umar ibn Al-Khattab were. This study looked at the common denominator of failure as not an option characteristic of past leadership that made them strong and guided their followers to success.

Keywords: Abu Bakr, Umar bin Al Khattab, Politics, Islamic Leadership.

Introduction: In the Muslim world, each Muslim should imitate several sources of knowledge. The number one source is the Qurān and number two is the Sunnah (path, way) of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)*. Another source is that of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)*.

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companions. There are many Muslim leaders worldwide, from leaders of prayers or communities to imams and community leaders (board members and community decision-makers). Often, there is no distinct difference between a boss and a leader in their leadership styles. A boss tells others what to do, while a leader is an example of how to do something. Most of those individuals in leadership positions use the boss methodology of directing or assigning those members of their communities to tasks. Such a distinction between boss and leader was made during the times of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʻalaihi wa ʻalā Ālihi wa Aṣḥābihi wa Ṣallam)* and his companions. This study will highlight the leadership styles of the ancestors of Islam, the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʻalaihi wa ʻalā Ālihi wa Aṣḥābihi wa Ṣallam)*, Abu Bakr, and Umar bin Al Khattab, who all led with their words and actions.

Problem Statement: Many leaders use the boss methodology to lead their communities. Rarely is an Islamic leadership methodology used to lead their community members to success. The boss' leadership methodology often places the leader into a lofty position, where he may intentionally or unintentionally feel that he is better than everyone else and rarely mix, socially or otherwise, with members of his community. On the other hand, an Islamic leader is the first to participate in activities and mixes with community members. This article will define both terms, boss, and leadership. It is hoped that all those in charge will reflect upon the contents of this article and get a clearer understanding of which of the two terms is their style and more empowering to their communities.

Research Questions:

1. What is the difference between boss and leadership styles?
2. Which methodology was practiced by the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʻalaihi wa ʻalā Ālihi wa Aṣḥābihi wa Ṣallam)* and his companions?

Objectives of Study: This is to help guide present-day and future leaders towards the leadership style closest to that of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʻalaihi wa ʻalā Ālihi wa Aṣḥābihi wa Ṣallam)* and his companions, which places people above politics.

Research Design: The methodology of this research will be a mixture of exploratory and qualitative research. Exploratory research will allow the flexibility needed in the development of this study, and qualitative research will allow for the literature needed to further explain the best type of leadership style for a community's success.

A boss is someone who gives others orders in a very authoritarian way. Active leadership indicates the right mix of leadership, administration, and private enterprise skills in the right place and at the right time to accomplish the set community purposes and to encourage and sustain the successful development of community members. Career governance is an unrelated profession in which one must exhaust a significant amount of time learning and changing.[1]

A phrase says, "Heavy is the head that wears the crown." Anyone who has been in a weighty leadership position recognizes this connotation. It is often used to discuss the liabilities, responsibilities, decision-making, and complications of being a leader. A people's leader is their servant.[2] Why? Servant leaders are in an excellent position to enhance their subordinates ' resilience because they devote their attention to their followers' psychological needs and well-being.[3] The identity of a servant leader is crucial to their sense of self because it affects how they process socially relevant information cognitively and respond to situations using specific leadership behaviors.[4] It is still being determined whether some leaders are servant leaders while others are not and whether leaders can be servant leaders to varying degrees. The positive effects of servant leadership on organizational outcomes, a consideration highly relevant to management, have yet to be empirically established. There is no widely accepted definition of servant leadership, and there are no widely accepted instruments for measuring servant leadership.[5] It has been conveyed that cohesion and partnership in a servant-led structure increase pro-social and philanthropic conduct among groups. A servant leader—with reported behavior characteristics such as empathy, compassion, and altruistic calling and healing—builds a mentally and emotionally healthy workforce and instills a sense of cohesiveness, collaboration, and sustainable relationships among the followers by understanding and addressing their feelings and emotions.[6] Uthman ibn Abul'As related this story: "Messenger of Allah, designate me as the tribe's leader in prayer." He replied, "You are their leader, but you should follow on who is the weakest of them and appoint a mu'adhdhin who does not charge for the calling of adhan.".[7] According to Anas, the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) commanded, "Listen and obey (your chief), even if an Ethiopian with a head the size of a raisin were appointed to that position."[8]

Like other clergy, many leaders only come out of their offices to give sermons and then go back into their offices. Mixing with their community beyond the pulpit is rare. Also, mixing with the community around their religious facility is likewise unheard of or seen. The attitude is that the clergy tells the congregation what to do via their sermons, and the congregation is to do it, and if they are not done by the congregation, then the clergy would bring it up in a follow-up sermon. This circle will continue with minimal effort on the part of the clergy to physically lead the way when it comes to completing work. Imams, Amirs, Ministers, Directors, and others in leadership positions should note and pull from the examples of the following companions regarding community management and leadership style.

The first leader after the death of The Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam)* was his father-in-law, Abu Bakr. In his initial address to the people, he had mentioned. After praising Allah and respecting the Holy Prophet of Islam, Abu Bakr stood up to address the assembled Muslims. "O people, I swear by Allah that I never coveted the caliphate either by day or night nor had I any inclination towards it. I never openly or secretly prayed to God to confer the office on me." Since I am not better than you, it is clear that I have been chosen to serve as your Amir. Please assist me if I am right; correct me if I am wrong. Sincerity is trust; dishonesty is treason. The weak among you will stand by me until God willing, his rights have been upheld, and the strong among you will position by me

until, if the Lord wills, I have taken what is due from him. Follow me as long as I follow Allah and His Prophet; if I don't follow Him and His Prophet, don't follow me.[9]

He never wanted the leadership position, nor had he prayed for it openly or secretly. Muslims and all leaders should be following his great example and not enjoy the leadership position or pray for it publicly or secretly. He also mentioned that under his leadership, he would look after the weak amongst the people and follow him as long as he obeyed Allah and his messenger, but if he did not obey them, then the people would not follow him. The above attitude should be held for all leaders, or they should pattern their leadership commitment based on the example of Abu Bakr. As the leader, Abu Bakr would wash the clothes daily, clean the house, bake bread, provide grains, and make breakfast for an old, frail, blind lady. Abu Bakr would also walk around the town to find what community members needed, such as firewood, food, clothing, and other items. Then, he would make every effort to ensure that his community members would be supplied with whatever they needed.

Abu Bakr was the first Muslim leader to establish Baital Mal. A royal treasury for the caliphs and sultans, it served as a financial institution for the administration of taxes in Islamic states, particularly in the early Islamic Caliphate. It also managed zakat distributions for public works. Bait al-mal, an Arabic term that translates as "House of money" or "House of wealth," was historically a financial institution responsible for the administration of taxes in Islamic states, particularly in the early Islamic Caliphate. As all money was distributed right away, there was no treasury during the reign of Abu Bakr either. Abu Bakr designated a house as the location of the public treasury, which contained just one dirham at the time of his passing.[10]

Umar ibn Al Khattab was the Muslim nation's second leader after Abu Bakr's death. Upon accepting the position of third leader of the Muslim nation, Umar said something similar to that of Abu Bakr. If I follow the right path, please follow me; if I stray from it, please correct me so we are clear. In carrying out my duties, I will seek guidance from the Holy Book and aspire to emulate the conduct of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)* and Abu Bakr. After receiving support for his harsh and stern conduct under the leadership, both the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)* and Abu Bakr Umar said, I will no longer be rigid and strict in every matter; instead, I will be harsh and stern for those who practice tyranny and deny others of their rights, while I will be most soft and tender for those who follow the law and are committed to their religion. I will not tolerate any person making any excess; they will be sternly called to account for any tyranny. The weak and meek they will find in me their best friend; I will be cruel and strict against the belligerent but a pillar of power for the ineffective and timid.[11]

Additionally, Umar addressed the Muslim nation with the following: friends, you have some truths upon me, and I inform you of them that you may be in a position to demand me to interpretation: first, that I should not extract from you any tax or other charge not authorized by law; second, that whatever taxes are legitimately realized from you are spent in your best interests; third, that I should guard the frontiers of your land; fourth, that I should promote your prosperity and look after you and fifth, I have a responsibility to uphold the law.[12] There was a severe drought in Arabia; there were no

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rains, which prevented agriculture; this resulted in a severe famine; there wasn't a blade of grass to be found wherever; as a result, there was nothing for the creatures to graze on; as a result of these severe famine conditions, the public was in excessive agony; as a result, they flocked to the cities from the exterior. The availability of grains, ghee, butter, and meat virtually disappeared from the market, making it difficult to feed the populace. Camel loads of foodgrains and other provisions of life arrived from Syria, Iraq, and Egypt; food grains were also received from Egypt via the sea. Umar rose to the occasion by writing to the provincial governors and requesting that they send food grains to Arabia. Umar distributed foodgrains and other necessities among the people familywise; meals were prepared at the state level; and all people from the center of the desert who sought refuge in Madina were fed daily at state expense. One account claimed that up to 40,000 people were fed each day.[13]

After making his rounds at night, Umar would pray to Allah until late into the night. He would awaken in the early morning hours and once more pray before going to the masjid to lead the morning prayer. Every time any case of suffering came to his attention, he would rush relief instantly, carrying the relief supplies, in most cases, on his own back.[14]

Umar's younger son once came and rested on his lap as the order was being drafted, and Umar hugged his son. The Companion then said, "Amir ul Muminin, your children come to you without obstruction, but my children do not risk coming to approach me." It is said that Umar was then determined to assign a governor. The governor-designate came to Umar to get his appointment orders. As a result, Umar declared, "You are not fit to be a Governor, and the orders about your appointment as Governor stand canceled." If your children are frightened, people will be even more scared of you. The oppressed will hesitate to forward their complaints to you. In another situation, before the orders of appointment were delivered, a Companion whom Umar had considered appointing as Governor called and requested to be appointed, to which Umar responded: "I was going to appoint you as a Governor on my account, but now that you have asked for this appointment, I think you are not fit for the office. As you have asked for the office, I fear you will use it as an office of profit, and I cannot allow that. Only men who see such a position as a burden to be given to them in the name of Allah would I consider for appointment.

Umar was against nepotism. Umar asked his comrades for advice on choosing the best man for the position of Governor of Kufa because if he appointed a man who was punitive and severe, the people would complain against him. They would take advantage of his compassion if he appointed a soft-hearted man. One man stood up to say he could recommend a man who would best fit the position. "May God torment you; you want me to subject myself to the condemnation that I have appointed my son to a high office. That can never be," Umar retorted after the man identified himself as Abdullah bin Umar.[15]

Umar expressed the criteria of a chief, saying, "I want a man who, when he is amongst men, should look like a chief even though he is not a chief, and when he is a chief, he should look as if he is one of them," Umar responded when asked what criteria he uses to choose men for appointments as governors.[16]

Upon an officer's appointment, two things were required to happen. Firstly, every appointment was made in writing, and each officer was handed a document outlining their powers and responsibilities at the time of their appointment. Upon arriving at the headquarters of his care, the officer in question said it was mandatory to assemble the populace and read the document aloud so that they would be aware of the rules and responsibilities of the officers in question and might hold them accountable for any transgressions. Secondly, remember, I have not appointed you as commanders and tyrants over the people; instead, I have sent you as leaders so that the people may replicate your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them excessively in case they fall into the error of vanity. Please do not keep your doors closed in their faces, lest the more powerful of them eat up the weaker ones.

Additionally, refrain from acting tyrannically toward them. On the occasion of the Hajj, the principal officers were required to travel to Mecca. In a public assembly, Umar invited anyone who had a complaint against any office to make it; in the event of complaints, investigations were made immediately, and complaints were resolved immediately. If any officer has behaved contrary, please inform me so that I may exact revenge; otherwise, they should instruct you in the way of the Prophet of Allah.[17]

While walking around the city to see who was in need, Umar said, " Thank God, there isn't a single person in this city who has been affected by the famine, " Umar thought as he made his nightly rounds with his slave Aslam. Then, as he turned a corner, he saw a small house where the light was burning and where the noise of the sobbing of the children was coming from. Umar went to the small house and saw that the lady was cooking. When Umar knocked on the door and spoke to the woman inside, she said that the children were crying because they were starving. Umar asked. "And what are you cooking?" The woman replied that only water and stones were in the kettle because she wanted to distract the children while the food was being prepared so they would fall asleep. Umar promised the woman that he would immediately arrange relief for her family after hearing their story of woe. Umar went to the Baitul Mal, where he put the essential rations in a bag and carried the bag to the cottage. His slave insisted that he take the bag, but Umar said he would carry his load himself. Umar thought that because of the arrangements he had made, no one was afflicted in the city, and a family was starving.[18]

Umar in the marketplace. It was reported that Anas Malik (RA) said: "I saw 'Umar wearing a with fourteen patches, some of which were of leather, and he was not wearing a shirt or cloak, he was wearing a turban and carrying his stick, walking around in the market of Medina." It is well known that Caliph 'Umar (R.A.) was deeply concerned with accountability in the marketplace. Malik ibn Aws ibn al-Hadathan reportedly said: "I went about the market asking, 'Who has dirhams for exchange?'" Talhah ibn 'Ubaydullah (R.A.), who was with 'Umar ibn al-Khattab (R.A.), responded, "Show us your gold, then come later when our servants are here, and we will give you your silver." 'Umar ibn al- Khattab said, 'No; by Allah you will give him his Silver now or you will return his gold to him, for the Messenger of Allah (S.A.W.) said, Silver for Silver is riba unless it is exchanged hand to hand, gold for gold is riba unless it is exchanged hand to hand, wheat for wheat is riba unless it is exchanged hand to hand; barley for barley is

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riba unless it is exchanged hand to hand, dates for dates is riba unless they are exchanged hand to hand. When it was necessary to protect consumers and merchants, 'Umar would step in to impose a fair price for necessities. When a man purchased some olive oil at the market and started selling it for more than what people typically paid, 'Umar told him, "Either sell it at the market price or leave the market, for we will not force you to stick to a price," and he was forced to leave.[19] Honesty in the marketplace was also crucial to the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʿalaihi wa ʿalā Ālihi wa Aṣḥābihi wa Ṣallam*). The Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʿalaihi wa ʿalā Ālihi wa Aṣḥābihi wa Ṣallam)* was walking past a pile of food when he noticed it was wet. He asked the seller what the food was, and the seller replied, "It got rained on, O Messenger of Allaah. Why don't you put it on top of the food so people can see it? Ibn 'Umar (R.A.) related this story: "When a man complained to Allah's Messenger (ﷺ) that he was being duped or cheated in business dealings, the Messenger said, 'Deceiving (cheating) is not allowed (i.e., he has the choice to return the goods if he wills)."[20]

Umar was fine in being corrected towards what was right. For example, he said, "Do not offer more than forty uqiyahs in dowries to women, even if she is the daughter of Dhu al-Qissah, i.e., Yazeed ibn al-Husayn; if you do, I will confiscate the excess and place it in the Bait ul-mal" A woman said, you can't do that, "Because Allah, the Exalted, the Almighty, says: "And if you have given one of them a Qintar, take not the least of it back; would you take it unjustly without a right and with an evident sin?" (An-Nisaa, 4:20), a woman objected to that and said, "You do not have the justification to do that." Based on the above chapter and verse from the Qurān, he said, "A woman is correct, and a man is incorrect,"[21]

Poverty within their communities is one of the more recent problems facing many leaders. One of the ways to minimize poverty is to provide all members of society with a living stipend. Lack of the means to maintain a certain standard of living is known as poverty. It can have a variety of environmental, legal, social, economic, and political causes and effects. There are two main ways to measure poverty in statistics and economics: absolute poverty compares income to the amount required to meet basic needs like clothing, food, and shelter; relative poverty measures situations in which a person cannot meet a minimum level of standards.[22] The language of poverty reveals the dimensions and severity of poverty faced by a given community. It also enables poverty analysts to uphold people's dignity and minimize misconceptions about poverty in a society. The characteristics of poverty impact poverty analysis and should be considered.[23] Furthermore, the federal poverty guideline list in the United States of America has a 100% poverty level, 138% Medicaid expansion threshold, 250% C.S.R. subsidy threshold, and 500% premium tax credit threshold. If you make less than 138%, you qualify for Medicaid Expansion. The federal poverty level for 2024 coverage is $14,580 for an individual and $30,000 for a family of four. Families/households with more than eight people add $5,140 for each additional person.[24] Regardless of the above definition and characteristics of poverty, a national stipend would go a long way in helping out of the grasp of poverty. A stipend is a regular, set amount of money given in exchange for services or to cover costs.[25] A stipend was used during the time of Umar ibn Khattab based on individual merits.

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The main provisions of the annual stipend scale that Umar approved were as follows: (1) The widows of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)* received 12,000 dirhams each; (2) Abbas, the Prophet's (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)* uncle, received 7,000 dirhams annually; (3) The grandsons of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)*, Hasan, and Hussain, received (unknown) dirhams each; (4) The Badr veterans received 6,000 dirhams each; (5) Those who had converted to Islam by the time of the Hudaibiya pact received 4,000 dirhams each;[26] Furthermore, after an argument with a breastfeeding mother over her early weaning her child to receive a stipend. Umar issued decrees allowing children to receive stipends from the moment of their birth.[27] An older man was trying to raise money to pay his taxes to the state. Umar saw how hard the man was to raise the funds. He told him to stop and that he did not have to pay, and he gave him a stipend to take care of his needs. The state establishes a stipend or stimulus payment for all its citizens.

For example, during the COVID-19 pandemic, the United States of America gave out several stimuli checks to all its citizens. The 2020 COVID-19 pandemic caused widespread destruction and had a significant negative impact on the U.S. economy. Consequently, despite the extreme political division of the previous year, the Biden administration made an effort to ease the nation into economic recovery by boosting the economy, which had experienced the fastest rate of decline in American history.[28] In April 2020, the U.S. government sent economic impact payments (EIPs) directly to households as part of its efforts to combat the COVID-19 pandemic. The stimulus checks were a wealth shock for households.[29] An Economic Impact Payment of up to $1,400 for single people or $2,800 for married couples, plus an additional $1,400 for each dependent, will be given automatically to those who qualify. This money helped many people purchase their needs and pay rent and stimulated the economy during the COVID-19 pandemic. Like the stipend Umar bin Al-Khattab gave, a monthly permanent $2,000 per individual in a household would help reduce poverty and stimulate the economy.

The cornerstone of the virtues and ethical compass is not to harm, meaning one should pursue goals without endangering others, the ecosystem, or oneself. The answer to what makes good leadership is that it should be "good enough" without leaders lowering the standards of treating other people or taking unethical shortcuts. People are fallible, and leaders are too. Many people, including leaders, have too high expectations of what leadership can achieve. Plato believed that the path to follow aims to achieve a good life for people. Leadership should help people reach such a goal, which society ought to facilitate. The second form of goodness with which the classical philosophers were concerned was goodness about purpose; leadership should create a good culture and happiness for individual citizens. Also, Plato distinguishes between the kind of leader who rules by fear and the kind of leader who people follow willingly; he asserts that only the latter type of leadership is actual. When a good leader possesses the proper combination of virtues, followership will be a voluntary process where the leader will not have to resort to power and coercion.[30] Leaders should exhibit virtue and good conduct in their behavior towards others.

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The philosophy of virtue ethics and many of the current leadership theories cite virtues as essential to good leadership; however, there is a lack of an understanding of how to develop or embed these virtues and notions of good leadership in practice. Virtues such as justice, fairness, care, and integrity frequently feature in organizational codes of conduct and theories of ethical leadership. Despite this, our contemporary organizations remain marred by examples lacking virtue.[31] "He knew who he was," it was said of Harry Truman, "who wasn't afraid to have people around him who were more accomplished than he, and that's one reason why he had the best cabinet of any president since George Washington." Washington Roebling, who built the Brooklyn Bridge, set an example for his people by never asking them to do anything that he wouldn't do himself, no matter how risky. Washington was "a natural born leader and a man of absolute integrity." Franklin Roosevelt was a master of persuasion. If he were teaching a leadership course at a business school, he would stress the value of listening, asking insightful questions, and observing what others don't say. He would also caution against "the insidious disease of greed," encourage aspiration for excellence and urge aspiring M.B.A. students to feel that their work matters and to set an example for others.[32] Furthermore, being a moral individual and an ethical political leader sets an excellent example of behavior, establishes the standard at the top, confronts those who act unethically, and supports, encourages, and rewards those who do well. As a result, public confidence in political leaders is likely to grow over time.[33] Likewise, all religious leaders/groups should draw on the philosophical perspectives of religion in the country to ensure adequate peace and security for peaceful coexistence so that the nation can actualize its dreams of sustainable development. Bribery and corruption, poor leadership, moral decadence, insecurity, religious crisis, or insurgence, among others, contribute to the nation's low pace of security and peace.[34] Similarly, to enhance the nation-building process, the nation's leaders should prioritize moral and ethical qualities, bravery, abstaining from corruption and corrupt practices, possessing a spirit of sacrifice and devotion, and being able to communicate honestly.[35]

Additionally, Islamic leadership traits serve as a tool to support organizations in maintaining their relationships with stakeholders, forging new, solid alliances, seeing prospects, and building the capacity to improve performance.[36] To achieve true leadership qualities, one must rely entirely on the sources of Islamic Law (the Qurān and Sunnah). Furthermore, examining the visionary and innovative Islamic leadership model highlights various aspects of modern and professional life, focusing on natural tendencies and basic human needs linked with religion. A true leader with visionary qualities can play a vital role in bringing about social change by administering effective characteristics.[37] Therefore, it is crucial to refine external characterizations of Islamic leadership with an appreciation of leadership prototypes in the Qur'an, the Sunnah, and the hadith. Islamic leadership does not rely for its legality upon traditional power but instead on rational-legal systems based on unity of purpose, acknowledgment of the one God, and the initial example of Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ʿalaihi wa ʿalā Ālihi wa Aṣḥābihi wa Ṣallam)*, whose referent and captivating power exists in ponderings of the Sunnah and the hadith.[38]

As mentioned, Abu Bakr and Umar ibn Al-Khattab would walk the streets to find out who needed help in their communities. For example, if someone needed something, such as firewood, food, or clothing, these great leaders would help them without any

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fanfare or recognition from others. Even if they had to carry needed items, they would do so to get them to their community members. Many leaders today help people because others are watching them, or they want the people's votes. Instead, while in charge, they should help as many people as possible, as often as possible, while they have the authority to do so. Islamic leadership style is essential to lead people with virtue, correct moral ethics, and correct and good behavior. This leadership style is based on justice, proper guidance, and a great desire to help those in need. The goal of leaders should not be to gather more power and authority; it should be to serve the people. Leaders should help the people because it is the responsible thing to do and help create a good society by doing good in the society.

Conclusion: The predominant style of the leaders mentioned was that Abu Bakr and Umar ibn Al-Khattab led according to the Qurān and Sunnah of the Prophet (*Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam*). They were the servants of the people and not the other way around; they were servant-leaders. They were very concerned about the welfare of the Muslim community. They were very hands-on in caring for and looking after the individuals in their communities. They mixed with the people and did not place themselves above those they served. Leaders of the Muslim community and others outside of the Muslim community should take notes from these Islamic leaders and not be a boss of the people but instead be leaders of the people.

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