

**AN ASSESSMENT OF THE LEADERSHIP OF 'UMAR BN AL-  
KHATTAB: A BLUEPRINT FOR GOOD GOVERNANCE IN  
NIGERIA**

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BENIN CITY**

**DECEMBER, 2022**

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT  
OF RELIGIONS, FACULTY OF ARTS, UNIVERSITY OF BENIN,  
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REQUIREMENTS FOR THE AWARD OF BACHELORS OF ARTS  
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**DECEMBER, 2022**

## CERTIFICATION

We certify that this work was carried out by **Emmanuel ADU** with Matriculation **ART1701714** in the Department of Religions, University of Benin, Benin City, Edo State, Nigeria.

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## **DEDICATION**

This project work is dedicated to my parent.

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## **ABSTRACT**

*Lack of good leadership in Nigeria has given way for prevailing challenges ranging from corruption, insecurity, underdevelopment, unemployment, ethnicity and favouritism which have retarded the growth of the nation since her independence. This research work therefore focuses on 'Umar bn Khattah an epitome of a good leadership stating that if his leadership style is emulated, it will bring about good governance in Nigeria. This research recommended that Nigeria politicians should learn and follow the leadership style of Umar bn Khattab. Also that Nigerians should be given a reorientation on leadership by introducing leadership courses in Nigerian schools at all levels.*

# CHAPTER ONE

## 1.0 GENERAL INTRODUCTION

### 1.1 Background to the Study

The socio-economic and political growth and development of any nation depends largely on the quality of its leadership as well as its ability to entrench, sustain and facilitate good governance, (Lawal & Johnson, 2012). To build a strong efficient, viable, Ideal and egalitarian nation, the leadership must imbibe and display an extraordinary spirit of commitment, dedication, patriotism and discipline. The Nigerian nation which has existed for over 62 years as an independent entity from the British colonial master and which prides herself as the “Giant of Africa” is yet to achieve any meaningful, viable and sustainable socio-economic development due to bad and inept leadership over the years, (Lawal et al, 2012).

Nigeria in spite of her enormous human and natural resources has not be able to translate the endowments into improved living condition for her citizens. Security of lives and properties which is the basic responsibility of governance is fast becoming elusive by the day. There is

abject poverty and hunger in the land. Division along ethnic and religious lines have taken dangerous dimensions that threaten corporate existence of the country. There is also the problem of unemployment and non-payment of salary to those who are lucky to be employed. All these have led to her citizens migrating from the country to other countries for greener pasture. Not forgetting also the problem of corruption which has eaten deep into every aspect of the nation. It has denied the nation her much needed development that is the hope of her citizens for years. The Nigerian leaders do not care about the masses, all they want is the wealth of the nation. They have succeeded in keeping the masses in chronic poverty. Inflation is now the order of the day as the common man can no longer afford the price of things in the market and these leaders seems to be very comfortable with this situation.

The challenges facing the average Nigerian struggling for survival are so daunting that both the political gladiators and major stakeholders in Nigerian state have started calling on the current leaders to either provide purposeful leadership or surrender power to more responsible and younger generations of leaders. It is against this background that this

study examines the leadership style of caliph “Umar bn al-khattab with the sole aim of projecting it as a template for feasible and viable solution to the unfruitful leadership in the country.

## **1.2 Statement of Problem**

There have many challenges in leadership among Africa Nations over the years, Nigeria to be specific. These challenges range from corruption, insecurity, terrorism, underdevelopment, unemployment, ethnicity and favouritism. As a result of these challenges the country has been dilapidated and the economy retarded years after years. Ogunbado, 2012 stated that lack of good leadership has given way to prevailing chaos and corruption in human setting. Leaders are expected to lead or govern selflessly but in Nigeria the reverse is the case, as impunity, tribalism and nepotism triumph over credibility, transparency and accountability in the country. Due to lack of good leadership in the nation, there is the need for Nigerian leaders to learn or practice the act of leadership from the leadership style of ‘Umar bn Al-Khattab.

## **1.3 Aims and Objectives**

The aims and objectives of this work are as follows:

1. to examine the concept of leadership;
2. to discuss the life and caliphacy of ‘Umar;
3. to examine the leadership style of ‘Umar, and finally
4. to highlight lessons from ‘Umar leadership for contemporary Nigerian leaders.

#### **1.4 Scope and Limitation of the Work**

This research focused on the assessment of the leadership of ‘Umar bn Al-Khattab: A blue print for good governance in Nigeria, it covers the leadership style of ‘Umar bn Al-Khattab and how his leadership style can enhance good government in Nigeria if emulated. The study encounter both financial and time limitation for deeper research.

#### **1.5 Significance of the Study**

This research work is carried out at a time when Nigerians are in need of good leadership that can take the nation to the height it ought to be. As such, this research work provide a blue print of good leadership that have eluded the Nigerian state for long by looking into the life of ‘Umar bn Al-Khattab and his leadership style that made the Muslim caliphate under him the most developed society of the world, free from

corruption, nepotism and crime with justice as the hallmark of his leadership.

## **1.6 Methodology**

The methodology used in this research work are historical and analytical approach. The method of data collection used in the course of this study is secondary sources which were deprived from exiting texts found in labraries, journey, and internet.

## **1.7 Clarification of Terms**

‘**Umar bn al-Khaṭṭāb:** (Arabic: عمر بن الخطاب, also spelled Omar) was the second caliph of Islam, ruling from August 634 until his assassination in 644. He succeeded Abu Bak as the second caliph of the Caliphate on 23 August 634. ‘Umar was a senior companion and father-in-law of Prophet Muhammad. He was also an expert Muslim jurist known for his pious and just nature, which earned him the epithet al-Fārūq (the one who distinguishes between right and wrong).

**Leadership Style:** A leader's method or pattern of providing direction and implementing plans. it also refer to the pattern or behaviuor that leaders display during their work with and through others.

**Islam:** Islam is a derivative of an Arabic verbal noun which means to surrender, to concur, to submit, to obey amongst others. It is equally a derivative of one of the attribute of Allah-As- Salam meaning, the lord of peace. Thus, Islam is generally define as a religion of peace and total submission to the will of Allah. It is an ideology and a complete way of life which cover the whole gamut of life in all it's ramifications as it does no divide life into water tight compartment of spiritual and temporary, or rather religious and secular confines. (Adeyemor, 2018).

**Caliph:** The leader of a caliphate is called the caliph, meaning deputy or representative of Allah. The term “caliph” (khalifah in Arabic) is generally regarded to mean “successor of Prophet Muhammad. All caliphs are believed to be the successor to Prophet Muhammad. Prophet Muhammad (SAW) was not a caliph; according to the Quran he was the last and greatest of the prophets. That means no one can replace Muhammad as the messenger of God. The caliph, for example, is not always seen as holding special spiritual authority. But he is meant to preside over the caliphate in the absence of Muhammad. There are four orthodox caliph in Islam. Caliph Abu Bakr (632-634 CE), Caliph “Umar

bn al-Khaṭṭāb (632 – 644 CE), Caliph ‘Uthmān bn ‘Affān (644 – 656 CE) and Caliph ‘Alī bn Abu Ṭālib (657-662 CE).

**Caliphate:** Caliphate” (khilafah in Arabic) denotes the office of a caliph, the political leader of the Muslim community (ummah) or state, particularly during the period from 632 to 662 CE.

**Jāhiliyyah:** Jāhiliyyah In Islam is the period preceding the revelation of the Qur’ān to Prophet Muhammad. In Arabic the word means “ignorance,” or “barbarism,” and indicates a negative Muslim evaluation of pre-Islamic life and culture in Arabia as compared to the teachings and practices of Islam.

**Shūrā:** An Arabic word meaning consultation. In early Islamic history, the board of electors that was constituted by the second caliph (ruler of the Muslim community), ‘Umar to elect his successor. Thereafter, in Muslim states, the term shūrā variously designated a council of state.

**The Islamic Golden Age:** was a period of cultural, economic, and scientific flourishing in the history of Islam, traditionally dated from the 8th century to the 14th century. This period is traditionally understood to have begun during the reign of the Abbasid caliph Harun al-Rashid (786

to 809) with the inauguration of the House of Wisdom in Baghdad, the world's largest city by then, where Muslim scholars and polymaths from various parts of the world with different cultural backgrounds were mandated to gather and translate all of the known world's classical knowledge into Aramaic and Arabic. (Gutas,Dimitri 1998).

**Blueprint:** A detailed plan for doing something new, or something that is a model for how something should be done. It has to do with someone who pave way for others to work in.

**Good Governance:** The notion of what is good is relative. It varies from one person to another. However Good Governance has to with institutions of governance, including public administration and public services connected, in particular, with the sound management of resources, delivery of and equitable access to public services, responsiveness to the views of citizens and their participation in decisions that concern them. This can be achieved through better personel management transparency in public finance, a curb on corruption, citizen participation and which enhanced accountability

**Ummah:** Refers to the whole Muslim community irrespective of colour, race language or nationality.

**Diwan:** In Islam societies this is central finance department, chief administration office or regional governing body

**Hijrah:** Refers to migration from one place to another in Islam, the Hijrah refers to Muslim migrating from mecca to medina and also mark the beginning of the Islamic calendar

**Sunmah:** The word sunmah have several meaning depending on the area of study however the meaning generally accepted to be the saying of the prophet.

**Hadith:** (plural –ahadith) is a piece of information or a story in Islam. it is a narrative recorded of the saying and actions of prophet muhammed and his companion.

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## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW**

#### **2.1 Concept Of Leadership**

Leadership has long been in existence among humans. It has no universal definition as it has so many interpretation due to its dynamic natural. It has literally being defined as the state or position of being a leader that goes with or in front of a person or animal to show the way or make them to go in the right direction, (Cambridge Advance learner Dictionary, 2008). It is the capacity of a person to lead a cluster of individual for fulfilment of a certain specific mission, grooming their followers with the aim of succession management so that no flaw can be created (Ogunbade, 2012). It is the ability to see beyond assumed boundaries and come up with resolutions or paths that only few can visualize (the Islamic Guidance society, 2001). According to Lussier (2004) leadership is a process of interaction between leaders and followers where the leader attempt to lead the follower to achieve a common goal.

Conventionally, when people think about leadership the picture that comes to their mind is that of powerful individual who command great armies, political gladiators and founder of Religious groups. However, leadership in Contemporary times highly associated with the concept of team work, getting along with other people, stimulating and creating a vision which others can identify rather than command and control.

From an organizational perspective, leading is a process used to motivate and to influence other to work hard in other to realize and support organizational goals. It is believe that leadership influence individuals' behaviour and base on individuals' organizational goal. Leadership is therefore the capacity to influence others to adopt corporate vision as their primary priority and it entails seeing ahead and going ahead of others , and the baseline is information. Having look at the above definitions, leadership could be generally seen as an act or process of influencing people so that they will strive willingly towards the achievement of group goals. (Okpara, 2005)

## **2.2. Theories of leadership**

Several theories about leadership has been propounded because of the diverse view of scholar on the concept of leadership. These theories include the following:

**Trait theory:** This theory states that there are certain trait in the individuals person that make one a successful leader. While this theory seems right at first glance it has however been criticized by several scholars many critics argue that the theory emphasizes mostly in born trait. It means that a person is either born a leader or not. Scholars seems not to agree with this theory because to them leaders are just born but are also made.

**Behavioural theory:** This theory states that it is certain behaviuor of individual that determine if they are leaders or not. This theory help to point out two types of leaders base on their leadership style or behavior.They are leaders that get results through employee satisfaction or sheer performance. They arived at this conclusion by designing a leadership discription questionnaire.it question individuas on different approaches to situations. Base on the answers, one is either a task centered leader or an employee centered leader.

**Situational Theory:** This theory seeks to understand the relationship between a leader and their subordinates. Mainly the theory states that how and employee behave in certain situations determine leadership competency. The theory seeks to understand how an individual behaves in different situations. To this regard an effective leader is one who acts appropriately in all situations. They must be motivated even in tough times, welcoming, strict in carrying out important projects etc.

**Management or transactional theory:** This theory states that a leader can get best results only when he motivates his team well. The source of motivation can be monetary, nonmonetary, awards, benefits etc. The theory also stresses the importance of knowing the right motivation. That leader should know how to drive their team members to get the best results.

### **2.3 Characteristics of an effective leadership**

Some of the characteristics of an effective Leadership as identified by Fielder (1976) include: determination, emotional stability, diplomacy, self confidence, personal integrity, originality and creativity. There is also the intellectual ability of leaders which includes judgmental ability,

knowledge and eloquence. Some physical traits such as age, height, weight, and physical attractiveness cannot be ignored.

## **2.4 Some General Types of Leadership**

**Strong Autocratic Leaders:** These types of leaders set their goals types without considering the opinion of their followers, and then command their followers to execute their assigned task without question.

**Consultative Leader:** These ones solicit the opinions and ideas of their followers in the goal-setting process but ultimately determine important goals and task assignment on their own.

**Democratic or Participative Leader:** These types of leaders participate equally in the process with their follower and let the group make decisions (Fleischman, 1951).

**Extremely Laid-Back Leader:** They are often referred to as laissez-faire leaders, because they allow the group to take whatever action its members feel is necessary.

**Servant Leadership:** This is the kind of leadership where the leader consider himself first a servant before seeing himself as a leader. Under this kind of leadership the person who is aspiring to lead has the genuine mind for service not for personal gains but for the betterment of the society (Greenleaf, 1998).

**Employee-Centred Leader:** This type of leader believe that creating a supportive work environment ultimately is the road to superior organizational performance. This type of leader relies on reward, punishment, an legitimate power to influence the behaviour of the followers (Johnson, 2002).

**Initiating structure and consideration leadership style:** The leadership style of initiating structure is similar to the Job-center leadership. The idea behind this style of leadership is that a leader who could demonstrate both high initiating structure (job centred) and high consideration (employee centered) would be successful and effective in all circumstances.

Many students of leadership today believe that there is no one best way to lead, believing instead that appropriate leadership style vary depending on situations.

## **2.5 Islamic Concept Leadership**

The Quran and Sunnah have used several word for leadership. Words like Khilafa, Imma, Amir- ul- Muminin Amir, Ja`eem, Sayyid, Qe`aad, Malik, Sheikh, etc. However the most use word are khalifa and Imma. Muslim historian asserted that the term Khilafa was first used for

Abu Bakr successor of the prophet He was the first caliph of Islam. However from the reign of ‘Umar bn al khattab khaliffat rusul Allah meaning successors of the messages of Allah was used as the common title for leaders of the Muslim community (Mustafa 2015).

There is no doubt leadership has been given a tremendous place and a key positioning. In Islam, Qur`an, and sunnah. Thus, Allah in the glorious Qur`an attached obedience to himself and his prophet (SAW) with that of the leaders of the Muslim community. Allah, the almighty says: “O you who believe! Obey Allah and the messenger and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allah and his messenger.....” (Qur`an 4:59). The above verse has stated clearly the importance of leadership in Islam associating obedience to Allah himself with the obedience to leaders. The place of leadership in Islam is very important one which must not be taken for granted in any way. Islam, however, consider leadership as a sacred trust (**Amanah**). It is an explicit contract or pledge between a leader and the followers to serve,

guide, protect and treat them with justice and fairness as well as direct their affairs to what is good for them in this world and the hereafter.

Islam does not concede absolute and unlimited power to the leader. His power derives from the power and sovereignty of Allah to whom he is fully accountable. The leader is Allah's vicegerent and must discharge his duties diligently with truth and justice in consonance with the laws of Allah. That is, just as the followers are under the control of the leader also the leader is under the control of Allah who is the supreme leader. Moral and ethical values are some of the basic pre-conditions to appoint a leader in Islam. However, in conventional leadership, the constitution which state the qualifications for appointment and election of persons into leadership position give little or no attention to person's moral and ethical standards. This is why we find a large numbers of persons who are bankrupt and financially corrupt, yet they found their ways into leadership position because they are eligible by the provisions of the constitution "to vote and be voted for". People who cannot control themselves not to talk of their families find themselves in the corridors of leadership/power because less attention is being given to peoples moral conduct rather the

attention is based on what they possessed such as assets and wealth thus making it hard for those who are upright to find their way into positions of leadership either by appointments or elections.

## **2.6 Basic Leadership Qualities in Islam**

There are so basic leadership qualities that every leader is expected to pass in Islam. These qualities include:

**Iman:** The leader must believe in core Islamic beliefs and must be one who is considered to be a true Muslim in words and in deeds.

**Maturity:** The leader must be matured in terms of age , soundness, and physical conditions. Maturity give him the experience and patient to face contemporary challenges. On the other hand, mental and physical strength is needed to do things properly.

**Citizen of the Islamic State:** The leader must be an inhabitant of durul Islam i.e that territory where Muslim are in majority or living peacefully in. This is important in selecting the head of the state. A leader that do not live with his people can not effectively rule them.

**Sincerity:** The leader must be one who is sincere in performing good deeds. Some one who is morally upright. This is because every leader is a

role model whom his followers look up to. As some one whose duty is to lead others to the right path such person must live by example so as not to lead other to distruction either knowingly or unknowingly.

Other qualities include humility, Justice, patience and tolerance, trusteeship, dependent on Allah, some one who is willing to listen, knowledge and wisdom, selfless, courageous etc.

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## CHAPTER THREE

### 3.0 HISTORICAL BACKGROUND OF ‘UMAR BN AL-KRALLAB

#### 3.1. Who Is ‘Umar Bn Al-Khattab

His full name was ‘Umar Ibn Al-Khattab Ibn Nufayl Ibn Abdul-Uzza. He was known as Abu Hafs and earned the nickname of Al Farooq or Al- Faruq as some other may spell it meaning the criterion because he showed his Islam openly in Makkah by going from door to door informing them that he is now a Muslim and also preached Islam publicly. He made his migration to Medinah openly. And through him Allah distinguish between disbelief and faith hence he was given the title AL-Farooq by the holy Prophet (saw).

‘Umar was born in 583 AC, Thirteen years after the year of the elephant and about 40 years before the great Higraph. His father was Al-Khattab Ibn Nufayl, and his grand father was one of those whom Quraysh used to refer for judgement. His mother was Hantamah bint Hashim bin Al Mugheerah.

With regards to his physical characteristics, he was white with a reddish complexion. He was muscular, tall, solid and bald. He was very

strong not weak or pung. When he walked he does it quickly, when he spoke he spoke clearly and when he struck he caused pain (Ali, 2007).

### **3.2 Life of ‘Umar Before Islam**

‘Umar spent half of his life in pre-islamic society, and grew up like his peers of Quraysh, except that he has an advantage over them in that he was one of the few persons who could read. He bore responsibility at an early age, and had a very harsh upbringing in which he knew no type of luxury or manifestation of wealth. His father Al -Khattab force him to tend his camels undoubtedly, this job of tending livestock which was the constant work of ‘Umar in Makkah, before entering Islam , cause him to acquire good character skill such as Forbearance, patience and toughness (Ibrahim, 2000).

From his early youth he also excelled in many kind of sports, such as wrestling, riding and horsemanship. He enjoyed and narrated poetry, and he was interested in the history and affairs of his people. He was a business man who was one of the rich merchant in Makkah. He occupied prominent position in Makkah society during the pre-islamic era. (Al-Ani & Zaien 1989). ‘Umar (may Allah be pleased with him) was eloquent,

wise, strong tolerant, noble and persuasive which made him qualified to be an ambassador for the Quraysh to speak up for them before other tribes.

(Kamal 2007

### **3.3. 'Umar's Acceptance of Islam**

Just as Paul of who was a great persecutor of the Christians got converted on his way to apprehend Christians at Damascus, "Umar who was a great persecutor of the Muslims before his conversion got converted on his way to apprehend the Holy prophet of Allah (PBH). 'Umar's dramatic conversion was the divine plan of Allah. It was the answer to the prayer request of the Prophet (saw). On that faithful day of his conversion "Umar had volunteered himself when the Quraysh leaders of Makkah needed someone who will kill the holy Prophet Muhammad when his mission was just six years old. The plan to assassinate the prophet came at a time when the Prophet was making progress in his mission after several attempt by Quraysh to wipe out the nesant faith. On his way he met Sa'd bn Abi Waqqas who enquired of him about his destination and mission. "Umar told him that he was going to eliminate the prophet. At this point , some discussion set in between them. Sa'd said: "'Umar you had better

take care of your own family first. Your sister and brother in-law have both accepted Islam". On hearing this "Umar angrily changed direction and headed straight to his sister's house. When he knocked on the door, his sister and husband were busy studying the Holy Quran. On hearing Umar's voice, the sister became frightened and hurriedly hid portion of the Quran they were reciting. Having gained entrance, Umar enquired about what they were doing and on finding out that they had embrace the new faith, he first dealt a dead blow on his brother in-law before violently smiting the sister who tried to intervene on the face. The sister who bleed profusely defiantly burst out saying, "Do whatever you like, we are determined to die as Muslims". Though Umar loved his sister very dearly he could not tolerate her conversion to Islam. He however was over a wed and ashamed of his action when he saw blood oozing out of her. Umar thereafter ask the sister to show him the page on which the Holy Quran was written. The sister bluntly said that Umar could only touch it after he must have ritually purified himself (Hitti, 1980).

As God would want it Umar took the ritual bath and then read the Quran and got convicted and he immediately got converted to Islam.

His conversion to Islam was a plus to the early Muslims. Abdullah Mas'ood said: "we felt a sense of pride when 'Umar became a Muslim, for we could not circumulate the holy Mosque and part, until 'Umar became Muslim, he fought the unbelievers until they left us alone and let us pray". (Ibn Sa'a,v.3:269). Many people who were unable to proclaim their faith are then free to publicize it.

### **3.4 'Umar's Election as Caliph**

The death of the prophet on June 8, 632 CE created a great vacuum that must be filled not just by any body but by someone who possesses the qualities. A person who can positively maintain his legacies and move on the Muslim Ummah. After contention from different parties Abu Bakr became the first caliph of Islam. Abubakar reigned for jut 2 years thereafter 'Umar was elected through a democratic process of Islam. On assumption of the office, 'Umar followed fully the way of the prophet (saw) and the policies of his predecessor with his characteristics and vigour. It was his strict adherence to the Sunnah and Quran of the prophet, which helped him to subdue the mighty empire of Persia and Byzantine. His Caliphacy marked the "Golden age" of Islam (Ibrahim, 200).

### **3.5 Services and Achievements of ‘Umar**

“Umar is one among few leaders in world history that gave his all in public service. As a leader he deployed all he had for the service of Allah and that of the Muslims community. I personally believe that he was aware of the very fact that human existence on earth is just but for a short time and within the short time one must insist on making impact because the life is live once. Hence he did made impact and achieved alot during his life time. This research work will review some of his achievement as follows:

#### **3.5.1 ‘Umar was the Pioneer of Islamic Democracy**

“Umar was the pioneer of modern civilization. He formed a state based upon Islamic democratic system, the system was incorporated in the west as late as 19th and 20th centuries. He was the greatest democratic administrator whose example is unparalleled not only in the history of Islam but also in the history of modern civilization. The constitution of “Umar was base entirely on the Islamic democratic system. All matters were decided after consultation with the "shūrā."(the council of adversors).

He remarked, "it is essential for a caliph to consult his shūrā (Majid Ali, 1997).

### **3.5.2 Establishment of Police Department and Institution of Prison**

‘Umar was the first Muslim head of state to establish police department to curb crime and maintain order. The police force at that time was known as Ahdath. Before caliph ‘Umar, there was no jail in Arabia to curb excesses of criminally minded people and to rehabilitate them. Caliph ‘Umar personally bought five house and converted them to prison in Makkah. He also had district jail at various provinces.

### **3.5.3 Administration of Justice**

The judicial functions were solely entrusted to the judges. For easy administration of justice, the caliph separated the judiciary from the executive. In one occasion the caliph himself appeared before Qadi to defend himself. In some case no immunity was given to anybody even the caliph and there was no perversion of justice

### **3.5.4 Establishment of Department of Education**

Caliph ‘Umar had a keen interest in impacting knowledge to the Muslims. The Holy Quran was compiled in a book form during the time

of Abu bakr (the first caliph) due to 'Umar's insistence. The Quran was the catalyst that drove the golden age of Islam that brought about civilization and several invention and theory that is not only beneficial to only the Muslim world but to the global word at large. 'Umar also established school were knowledge was impacted.

### **3.5.5 Introduction of Taxation**

'Umar established "Bayt-ul Mal" and laid the basic principle of the public treasury. He treated "bayt al-mal" as a great public trust. He ensured that it was solely used for common interest. He never spent a single "dinar" from it for his personal benefit. He organise the entire system on a very sound and Just basis. The officer incharge was known as "Sahib-i- Bayt-ul-Mal". There were treasury officers in each province. Guards were also appointed for Bayt-ul-Mal. In Madina there was the central Treasury and regular account were kept.

The following were the main sources of revenue: Jizya (Indemnity or defence Tax); Zakat(poor Tax); Khiraj (Land Tax); 'Ushr ( special Tax); Booty (income from the conquered places), and the Tax on non Muslim or traders ( because they did not pay Zakat). (Majid Ali, 1986).



### **3.5.6 Establishment of Public Complaints Commission**

This is what we know today as Ombusmen. It is a government institution to examine complaints of inefficient administration, corruption and unjustified treatment by overzealous public authorities or official against citizens. This institution Under ‘Umar was used to checkmate the activities of those whom he appointed as governors. This was done to ensure that non of his subjects were oppressed or unjustly treated. The commission gave listening ear to everyone one regardless of their social class, religion, and tribe. With this ‘Umar was able to administer Justice to all who were under his rule.

### **3.5.7 Currency Creation**

‘Umar was the first person to use cheque for payment. He was the one who introduced coins bearing the inscription of “kalimatu ‘sha Shahudah”. There is no God except Allah and Muhammed is his messenger.

‘‘Umar considered the great office he occupied as a trust, thus he was vigilant to the need of his subject.

### **3.6 ‘Umar's Martyrdom**

The glorious rule of ‘Umar came to an end with his death on Wednesday the 27 of Dhil Hijjah, the year 23 A.H. (643 A.C) when he was 61 years old. There was a Persian named Abu Lu'Lu' Firoze. One day he complained about the burden his master had impose on him. The complain was not genuine, hence ‘Umar ignored it. Next day early in the morning when ‘Umar went to Masjid to perform Fajr Salat, the slave who was hiding in a corner attacked him with a dagger and stabbed him six times. People overpowered the assassin but he slew himself with the same dagger. The injuries were so serious that the caliph died the next morning. Before his death ‘Umar had requested permission from Aisha the wife of the prophet to be buried by the side of the Prophet. Though Aisha had reserved that position for her self she however granted ‘Umar's request.

### **3.7 ‘Umar's Personality and Legacy**

‘Umar was a great chrismatic leaders whose legacies continues to life on in the mind of Muslims and non Muslims alike many years after his death. So many Muslims have testified of the personality and legacies

of the second caliph of Islam. This section will take a brief look at the personality and legacies of ‘Umar.

### **3.7.1 Just and Fair**

When appointing leaders ‘Umar was fair and just. He avoided nepotism and tribalism. He would always put the round peg in the round hole. He would not appoint desert dwellers over city dwellers and vice versa. All the appointments he made during his reign were all based on Merit. ‘Umar was keen to avoid appointing any of his relatives, despite the fact that some of them were qualified and had come to Islam earlier on, such as his cousin Saeed b Zayd and his son 'Abdullah bn ‘Umar.

One of his companions held him complaining about a problem with the people of Kufa and their governor, when ‘Umar said: "I wish I could find a trustworthy, Muslim man to appoint over them." The companion who was with him said, "By Allah, I will tell you one of such persons, 'Abdullah bn ‘Umar." ‘Umar said to the companion, "may Allah kill you! You did not say that for the sake of Allah." It is clear from the story that even when some person was expecting ‘Umar to appoint his relatives as rulers ‘Umar against all odds refused their temptations. ‘Umar

use to say, "whoever appoints a man because of friendship or blood ties, and not for no other reason, has betrayed Allah and his Massager". The contemporary Nigerian leaders lack this character of ‘Umar is a clear departure from what plays out in Contemporary Nigerian society were on getting to office the leaders appointments persons base on friendship and blood ties even when those persons lack the qualifications to occupy such position. Merit is throw away, integrity is not given any consideration as long as it has to do with their friends and family and this has actually hindered growth in the country.

It was reported that when ‘Umar son was convicted of fornication ‘Umar did not exempt him from the punishment that goes with his actions. ‘Umar gave him up to be Flooged. Also when ‘Umar was sued before the court by an aggressive party He did not exitate to appear before the judge. Unlike most Nigeria leaders who will not even honour court orders and do all they can to perverse justice, ‘Umar ensured that the aggrieved got justice. (Adeyemor 2018)

### 3.7.2 Discipline

‘Umar was known for his Discipline. It was narrated that Aisha said: "I use to enter my house in which the Messenger of Allah and Abu Bakr were buried, but when Umar was buried with them, by Allah I did not enter without covering myself properly, out of shyness toward ‘Umar’". This speaks volumes of ‘Umar's discipline. He uphold strict morality which is the path of Allah. The path of morality is the path which Allah want all of humanity to follow. It is the path of peace. This qualities was responsible for his achievements. He always wanted to please Allah. He did not do anything to please himself or others when it didn't please Allah. He was so contended that he didn't steal from the treasury of his caliphacy. He earned the honour and respect of all his subject because he was discipline. He knew when to laugh, when not to laugh, when to play and when not to play, when to rebuke and when to commend. People were up and doing and it didn't matter if he was there or not this resulted to productivity that put the Muslim on the global map during his reign as caliph.( Ali, 2007).

### 3.7.3 Supportive

It was narrated from Al-Qasim bn Muhammad that Aisha said: "who ever saw bn al-khattab would realize that he was created to support Islam. 'Umar's conversion to Islam was a plus to the Muslim community. 'Umar made it possible for the Muslim to worship Allah freely without any persecution. They were able to start praying at the kaaba due to 'Umar's support. 'Umar was that courageous that when the time came for him to migrate to Medinah he did it without fear. He migrated openly and even confronted the people who were against Islam then to stop him if they were not afraid of their lives and not even one of them tried to stop him. When 'Umar converted he preached Islam openly and went as far as telling the enemies of Islam that he is now a muslim. The likeness of Islam during the days of 'Umar is that of one who is increasing in power and esteem, and after his death this love started to decrease.

Abu Talhah Al. Ansari Said: "By Allah there is no family among the Muslims that was not adversely affected by the death of 'Umar in their Religion and worldly affairs. Some Muslims will say that any family that

did not feel the death of ‘Umar are bad people. ‘Umar was supportive that he can even starve himself just to feed the hungry he was that good hence when the name of ‘Umar is mentioned any were the atmosphere change for good because of the hope, Joy, and laughter he brought to the face of the people. He supported all. In a broader sense, ‘Umar's support is not felt only by the Muslim world alone but by the entire humanity. It was ‘Umar's support for education that lead to many civilization and inventions that is enjoyed all across the globe today. The caliphacy of ‘Umar mark the golden age of Islam a significant point in human civilization.

#### **3.7.4 He Was a Scholar**

Before the advent of Islam there was no tradition in Arabia of reading or writing. There was only seventeen people among Quraish who could read or write at the time when the Holy prophet started to receive Divine revelation. ‘Umar was one among the few. He was interested in poetry and sometimes he composed verses. He was very fluent in Arabic and his works are well appreciated. He was a great Jurist and theologian of Islam. He was expert in deriving laws from Holy Quran and Hadith. A

full volume could be compiled out of the verdicts and judgements given by ‘Umar. As a matter of fact he opened a new door of " Ijtihad" in the history of Islamic jurisprudence, and settled a number of disputable cases during his caliphate (Majid, 1986)

‘Umar was one of those who memorized the Holy Quran. It was narrated that ash-Shabi said I heard Qubaysah bn Jabir say, " I accompany ‘Umar Bn Al-Khattab and I have not seen anyone who was well versed in the book of Allah or who had more understanding of the Religion of Allah, or who was better in explaining it." (Ali, 2007).

### **3.7.5 Political Genius**

‘Umar was a political genius. His achievements shows that he political genius. As caliph he was able to achieve a whole lot. He fought so many battles which eventually lead to the expansion of the Muslim state under his calihapcy. And because under his leadership the Muslim world expanded to reach Persia, Seria and Egypt ‘Umar is seen as the architect of Islamic empire. As a statemam, he established a political structure to hold the vast Islamic State together. He divided the state into provinces and appointed governors whom he did not allow to exceed two

years in power out of fear that it will influence their role. Among his numerous achievements as a leader 'Umar decreed the Hijrah, the Islamic calendar which starts counting from the year the Holy Prophet left Makkah to Medinah. In 641, He established Bayt al-Mal (the house of wealth) the first financial institution of the Islamic state to overlook taxes and administer the distribution of Zakat revenue for the public. He provided stipend for poor Jews and Christians (Shoulnaz, 2017).

### **3.7.6 Pious**

'Umar was a very Pious Muslim. His success lay on two things which are fear of Allah and his love for the holy prophet. He never used even oil from the Public Treasury to burn a lamp at night for his personal needs. Whenever he finished his official work he put off the lamp. He Patrol at night to find out the needs of the people he was presiding over. His wife worked as a midwife for the poor people. Even when he was asked to increase his salary because it was little that it hardly took care of him and his family's needs he refused insisting that he must follow the example of the Holy prophet who actually did leave a standard.

### **3.7.7 Piety**

His dress, meals and general behaviour were similar to those of the holy prophet. There were usually a number of patches on his dress. He always took very ordinary meals . Once Yazid bin Abi Sufyan invited him to a feast and when special dishes were brought before him, he stopped eating and said, "I swear Allah, in whose hand is the life of 'Umar, if you would not follow the ways of the holy prophet , Allah would cause you to be always from the Siratul –Mustaqim (the straight path)".

'Umar feared Allah and was wholly devoted to Him. 'Umar sacrificed all of his wealth for the sake of Allah and for the sake of His holy Prophet. His believe in the oneness of God is Unshakeable. In short 'Umar was the best example of an ideal character, and the second greatest Khalifah of Islam. If there were to be a prophet after prophet Muhammad He would have been 'Umar. He was that good.



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## **CHAPTER FOUR**

### **4.0 'UMAR'S LEADERSHIP STYLE AND IT'S LESSON FOR CONTEMPORARY NIGERIANS**

#### **4.1 The Leadership Style of 'Umar**

The leadership style adopted by 'Umar was that of servant leadership. When you talk about servant leadership the name that comes to mind is too that of Robert Greenleaf. He is believed to be the initiator of this concept. For him, a servant leader is one who naturally have the feeling to serve. His desire is to serve first then everyother thing comes later. This is what differentiates the servant leader from other leaders whose desires is to become leaders for the sole purpose of assuaging wealth power and acquiring material possession bfor their self, family and friends. (Greenleaf, 1991). Literatures have indicated that, the concept of servant leadership has been enshrined in Islamic civilization about fourteen hundred thousand years ago(14000). This is clearly seen in the leadership style of the Holy prophet and those of his companions. Servant leadership can also be traced to Jesus Christ. Jesus admonished his deciples, telling them who ever wishes to become a leader among them

must first be ready to serve his people. He demonstrated this act of leadership before their very eyes. The holy bible say: " Jesus called them (the disciples) together and said, ' you know that the rulers of the gentiles lord it over them and their high officials exercise authority over them. Not so with you. Instead who ever wants to become great among you must be your servant, and whoever wants to be the first must be your slave. Just as the son of Man did not come to be served but to serve and be as Ramson for many. ( Holy bible, Matthew 20: 25-28; Mark 10: 42-45).

#### **4.2 Why ‘Umar Leadership Style Should Be Emulated**

Emulation of *Sahabah* (Prophet’s companions) in general is encouraged because they are the best people or generation they all received instructions directly from the Prophet Muhammad (s.a.w) and his presence among them influenced or had impact on their behaviours. To this, Hadith records:

*A'isha reported that a person asked Allah's Apostle (May peace be upon him) as to who amongst the people were the best. He said: Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation). (Sahih Muslim, Book 31, Hadith 6159).*

Following the step of this best generation is imperative. It was reported that Prophet Muhammad (s.a.w) said. I order you to have Taqwa of Allah, and to listen and obey, even in the case of a Ethiopian slave. Indeed, whoever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa', cling to it with the molars. (*Sunan Tirmidhi*, Vol. 5, Book of Knowledge, Hadith 2676).

‘Umar bin khatab (r.a) was among this best generation to which the Prophet himself belongs to, likewise he was the second rightly guided caliphs which the Prophet Muhammad (s.aw) admonished to cling to their *Sunnah*.

It has been established that most of the problems faced by many firms, organizations and countries emanate from lack of good leadership or suitable and sustainable governance. Most leaders think that ‘to lead’ is their birthright and find any possible and impossible means to achieve their selfish leadership ambition. On getting to office, they misuse the

position, satisfying their selfishness and ego. At a point, things would start falling apart, the built institutions collapse and any organizations or firms which have such a leader would start to dilapidate.

Nigeria as a country is faced with diverse problem such as corruption, nepotism, insecurities, poor economy which is as a result of the bad leadership in country. In order to overcome these problems, a good servant leadership model of ‘Umar Ibn Khattab is proposed to be emulated. ‘Umar Ibn Khattab the second caliph of Islam is epitome of servant leadership.

The attributes of servant leadership was highlighted by Spear (2002) who gave the characteristic of a leadership. He came up with ten (10) characteristics of a servant leader which are inherent in ‘Umar.

#### **4.2.1 Listening**

The ability to pay close attention or hearing attentively or having a listening ear to what is said which is a trait of good leadership. It was mentioned that leaders have traditionally been valued for their communication and decision-making skill (Spear, 2002). Nonetheless, listening is very important in term of leadership and the act of listening

include ability to make use of one's own inner voice, understanding of body language and knowing what mind and spirit are communicating. Ogunbado (2014) said a good leader should be dedicated to the act of listening effectively and He or she in any field should be an excellent listener in order to easily understand what is being said and the measures to be taken to address what had been said. One of the key successes of "Umar ibn Khattab's leadership was his ability to listen and listening to criticisms. He used to listen to displeases of his followers and always advised his appointees to emulate him in this vital attribute. "He says: Being accessible to the people by listen to their complaints, judging among them and settling scores, otherwise relation will be adversely affected and there will be instability in society". Do not be dump to the people or allow the weak to be oppress. (As-Sallabi, 2007).

#### **4.2.2 Empathy**

This is defined as the ability to share someone feelings or experiences by imagining what it would be like to be in their situation" (Cambridge advanced learner's dictionary, 2008). It is an important attribute of a leader to feel the pain of others or put himself in other

person's shoes and also to comprehend and empathize with their situations, Spear, (2002). Empathy due to feeling another's person concern is one of the attributes seen from "Umar's (r.a) character especially during the year of Ashes (Ar-Ramadah) when the famine, drought and hunger struck Medinah, people could not afford food to eat which led him to vow not to eat ghee and yogurt as usual. He lamented that how can he be concerned for the people if he did not suffer what they suffer (As-Sallabi, 2007). Because of these he put himself in the position of Iraqi widows not to leave them in need to anybody after himself, however, he would rather satisfy or provide them with all their needs. "Umar's empathy for others was also recorded that one day on his usual patrol in the city, he saw a fire burning in the desert then he told his slave "Aslam". "Meaning there seems to be a camp which caravan could not enter the town due to light fall, let's go and look after them and arrange for their protection this night". (Kaandhlawi, 2005).

### **4.2.3 Healing**

This is the ability to heal one's self and one's relationship with others. it involve the act of taking or pacifying one's or someone's pain.

This is one of the most commendable strengths of a leader. The act of offering help or healing difficult situations is an influential force for transformation and integration. It is a primary objective of a leader to heal the followers with both physical and emotional issues. From the story of the year of ashes mentioned earlier, there was a man called Bedouins who came from desert to Medinah seeking refuge, “Umar (r.a) set up an institution to help the refugees, he delegate the feeding and welfare of the refugees to the institution. He fed the refugees through *Dar-Daqeeq* which was established to distribute food for those who came to Madinah. “Umar (r.a) also solicited remedy (healing) for Mu’ayeeb, *bayt al-mal* (public treasury) keeper from his illness. Despite helping his subordinates by himself, he advised his appointed governors to see that they build the strong bond between them and their attendants. He strongly admonished them to heal their followers’ spiritually, morally, emotionally and physically from all manner of ailments. (As-Sallabi, 2007).

#### **4.2.4 Awareness**

This means being well informed of what is happening in that subject at the present time.”(Cambridge advanced learner’s dictionary,

2008). Self-awareness is one of the characteristics of a good leader that “Umar’s (r.a) possessed which was the secret to the successfulness of his regime. History recorded him to be one of the Prophet’s companions in regards to knowledge and awareness (Ahmed, 2006).

#### **4.2.5 Persuasion**

This attribute of a leader entails persuading and communication intended to induce belief or action” (Cambridge advanced learner’s dictionary, 2008). Ogunbado, (2014) states that an “effective leader depends mostly on persuasions rather than imposing authority in decision making within an organization or establishment”. That is to say he or she employs persuasion instead of coercion in making things done. “Umar (r.a) used to persuade whoever he sees to be the best in doing things. He persuaded many of his appointees to take charge and wrote letters to remind them. It was recorded in one of his letter saying: “I advise you to treat your people justly and to devote yourself to looking after them and protect them against their enemy. Do not show any favour to the rich over the poor”. That will be better for your spiritual well-being and will help to reduce your burden of sin, and it will be better for your Hereafter...I

instruct you to be strict with regard to the commands of Allah.” (As-Sallabi, 2007).

#### **4.2.6 Conceptualization**

This means inventing an idea ([www.wordweonline.com](http://www.wordweonline.com)). Spear, (2002) says that Servant leader must seek to nurture his or her ability to “dream great dreams”. He also suggests that the leader should possess the ability to conceptualizing perception. It is a vital characteristic of an effective leader to think “beyond day-to-day- realities”. It was said that this particular characteristic demands practice and discipline. “Umar (r.a) had this characteristic to his credit. He enlarged the public treasury and established it in all provinces with appointment of their keeper(s). He conceptualized that justice is a must in a given society. Therefore, he established court of justice and appointed judges for the first time in history. He also established army department and assigned regular salaries for the soldiers. He also started revenue department. He established schools in the provinces and allocated salaries to their teachers. There are many things which he conceptualized and tried to actualize as a leader.

#### **4.2.7 Foresight**

This attribute is closely related to conceptualization according to Spear, (2002). Cambridge advanced learner's dictionary, (2008) defines it as "the ability to judge correctly what is going to happen in the future and plan one's actions based on this knowledge." foresight is the lead that the leader has and when he losses it, it crumble his leadership. The major problem of the leadership is inability to foresee what could have been foreseen. (Greenleaf, 1991). As-Sallabi (2007) unequivocally declares foresight as one of the characteristics of "Umar's (r.a) leadership. Al-Qur'an also testifies to the "Umar (r.a) foresight where in many instances confirm what He had earlier predicted, for instance, taking the station of Prophet Ibrahim (a.s) as a place of prayer, the issues of veil for the prophet's wives, prohibition of alcoholic drinking, issue of funeral prayer for the hypocrites and many others.

#### **4.2.8 Stewardship**

This means "someone who manages property or other affairs for someone else" ([www.wordwebonline.com](http://www.wordwebonline.com)). It is one of the characteristics of a leader which is more glaring in practice and character of "Umar (r.a).

He always claimed that he was nobody than just a steward managing the affairs of the Ummah. It was narrated that a delegate came from Iraq one day and al-Ahnaf ibn Qays was one of them. They find ‘‘Umar (r.a) daubing the zakah camel with pitch. Then ‘‘Umar (r.a) called al-Ahanf to join him. Then a man among the delegate proposed to call one of the slaves who are in charge of Zakah to take care of it. To this ‘‘Umar (r.a) replied: What slave can be more of a slave than me and al-Ahhnaf? The one who has been appointed in charge of Muslim affairs owes them the same duties of sincerity and fulfillment of the trust as a slave owes to his master (As-Sallabi, 2007).

#### **4.2.9 Commitment to the Growth of People**

A good leader impact his follower by engaging in programs to cause the people to grow because human beings are endowed with dignity, nobility and honour. They have value which is above being workers of a company or a firm or an institution. The leader does everything in his or her disposal to care for personal, professional and spiritual growth of the subordinates in the firm or followers in a given society (Spear, 2002). ‘Umar (r.a) committed himself to the growth of his subordinates; he

established schools in the provinces and paid the workers stipend. He decreed that an army should not spend beyond a certain period of time waging war without going back to his family. He told the Syrian people after the conquest that he did not send the governors to beat them but to teach them the religion and Sunnah of the Prophet. He also used to tell the governors that “We have not appointed you to shave the hair of the Muslims and to beat them rather to established regular prayer and teach them al-Quran” (As-Sallabi, 2007). As such, one can see how “Umar ibn Khattab was committed or dedicated himself to the growth of his followers so as to prosper in this world and in the hereafter.

#### **4.2.10 Building Community**

Good leader should find a way to build community with the workers, staffs or subordinate within a given environment or institution. (Ogunbado, 2014). Building community was one of “Umar’s (r.a) primary targets as soon as he became the caliph. His community building includes physical and spiritual building. He solicited for cooperation and obedience, fulfilling covenants and sincerity in one’s work within the then micro community. He also built the community by expansion which

includes Bahrain, Iraq, Persia, Syria, Egypt and so on. It was recorded that: He (“Umar, r.a) was concern with the protection and development of the institutions of the state serving the financial, judicial, and military fields as well as matters pertaining to the appointment of governors. He strove to make the people adhere to the command of Allah and the commands of His Prophet Muhammad (s.a.w). He strove to make people avoid that which has been forbidden by Allah and his prophet using his position as caliph of the Muslim and through the governors of the provinces. (As-Sallabi, 2007)

### **4.3 Lessons for Contemporary Nigerians**

Nowadays, there are many flaws in leadership in Nigeria . The country has been dilapidated due to lack of good Leadership. It has been indicated that chaos and corruption that are prevailing in human society except in few cases are indication of weak and inept leadership. (Ogunbado 2012).

Having x-ray the caliphacy of ‘Umar and shown how much of a servant leader he was, who worked very hard to achieve and accomplish so many things and put the Muslim world on the world map interms of

civilization and development it has therefore become important for Nigeria leaders to learn from him and adopt his leadership style if possible to help salvage the country from the myriad of problem that have bedeviled the country due to leadership failure.

There are several lessons which the contemporary Nigeria leaders can learn from the leadership style of ‘Umar. They include the following:

#### **4.3.1 That Leadership Position is a Trust**

God is the creator of all things and lord over all that is seen and unseen However, He has assigned some responsibility to man. Man has been given the responsibility to rule over God's creation. He is God's representative here on earth hence, leadership position is a trust from God to man. Man is accountable to God and to Him he will give account on the day of judgement. With this in mind, leaders are supposed to lead with the fear of God. However, it seems that the contemporary Nigeria leaders are oblivion of this very fact. Most of them do things their own way without even giving any consideration to what the outcome would be as long as their own interest is protected.

‘Umar was conscious of this very fact that he will give account to his maker hence he did everything to the praise of Allah. The earlier Nigeria leaders know this the better for the country.

#### **4.3.2 That Leadership Position is not for Personal Gains**

Leadership as ‘Umar have demonstrated is not for personal gains but rather for the advancement of the people whom the lord has entrusted to you as a leader. Contemporary Nigeria leaders are only concerned about what they can gain or get hence this have lead to several looting of resources of the Nation thereby impoverishing the masses which has also resulted to the underdevelopment the country has being experiencing for years. No good roads, No electricity among other things. Today Nigeria is the poverty capital of the world. China and India put together have a population of over 2.5 billion people. Nigerian which has just a population of 200 million people and still counting has more poor persons than China and India combined.

‘Umar’s leadership was about the betterment of the people entrusted to him by Allah and not base on what he can gain or acquire for

himself. And we saw clearly from this research how this transformed the Muslim world under his Caliphacy. He did achieve a lot.

#### **4.3.3 Leadership is all about Service and not Lording over the People**

Every leader must know that he is a servant first before he is a leader. In contemporary Nigeria society the leader are not willing to serve but just to acquire names and power and inturn lord over the people

‘Umar committed himself to serving his people and the will of Allah before any other thing. He did not consider himself to be any thing knowing fully well that it is a privilege to have attain the position of leadership. This is a character that contemporary Nigeria leaders should learn.

#### **4.3.4 Merit should Prevail over Mediocrity when Choosing Leaders**

I personally believe that the current state of the nation is as a result of the action of the ruled and the rulers. The concept of meritocracy has been thrown into the bush. You see the electorate elect leaders base on the highest bidder. They collect money and then vote the wrong people into power. The leaders on their part are willing to lavish their ill gotten wealth on the masses just to acquire power. This has brought Nigeria to Where it

is today. Where mediocrity prevail over merit there is bond to be stagnation and underdevelopment.

The process that brought ‘Umar into power was one that uphold merit over mediocrity. He was choosen to be caliph because he was fit for the job and Allah was in support and today history will forever remember his achievement and will be in the minds of Muslims and non Muslim for his legacies as a leader

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## CHAPTER FIVE

### 5.0 SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.1 Summary

‘Umar was born in 533AC. He grew up to be a strong man. Before his conversion to Islam. He was known for persecuting Muslims, he was however converted through the intervention of Allah while he was on a mission to assassinate the Holy Prophet (Saw). The conversion of ‘Umar was an answer to the prayer of Prophet Mohammed. His contribution to Islam and the Muslim community is unquantifiable. He did achieve a lot. As a calph, he lead the Muslim community with the fear of Allah knowing that he was just a representative of Allah and that he is accountable to Allah on the day of judgement. He was committed to the development and advancement of the Muslim community. His selfless and servant leadership style placed the Muslim world in the world map. ‘Umar is still remembered for his great leadership and achievement by both Muslim and non-Muslim alike even after his death in 644CE.

‘Umar’s leadership style was characterised by justice, lack of corruption, selflessness, dedication, commitment, honesty, fear of Allah

which are missing ingredient in the leadership Nigeria have experienced over the years and this has not done well for the country. Hence, there are lessons to be learnt from ‘Umar’s leadership style which is result oriented and if followed can get the nation to her place of pride among other nations of the world.

## **5.2 Conclusion**

‘Umar leadership style was characterized by justice, lack of corruption, selflessness, dedication, commitment, honesty, fear of Allah which are missing ingredients in Nigeria Governance over the years and this has not done well for the country hence, there are lessons to be learnt from ‘Umar as a leader and the leadership style he adopted which was result oriented and if followed can get the nation to her place of pride among other nations of the world.

## **5.3 Recommendation**

The contemporary connotation of leadership is acquiring power either by hook or crook and enriching yourself with state resources without thinking about the wellbeing of the people you are governing. This however calls for leadership orientation. The contemporary leaders

must be educated on what leadership is and who should be. There are several ways to do this:

**1. Introduction of Leadership Course into Schools:** The essentials of leadership should be thought in schools in Nigeria such that people come out of school with adequate knowledge of what leadership is all about.

**2. Religious Institution must Speak the Truth of Leadership to their Adherent:** If Nigerians must stop this inept leadership that is characterise with corruption, greed, personal gains, there must be emphasis on what the scriptures call good leadership and what make one a good leader. The truth be said most of the religious institution have failed to speak the truth of leadership to their adherents. If the nation must be salvage from the state it is today, people must be told the truth of leadership.

**3. Successful Leaders and Leadership Style should be Studied:** With the aim of understanding the leadership and it characteristics and if possible practically followed. Of which ‘Umar bn Khattah leadership style is one of such.

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