

Prevailing Legacy of the *Khulāfa-e-Rāshidīn*: Their enduring Influence on Present Age Islamic Governance

Dr. Razia Shabana

*Associate Professor, Department of Islamic Studies, Baha Uddin,
Zakaria University Multan*

Dr. Makhdoom Muhammad Roshan Siddiqui

Associate Professor, GC University Hyderabad

Dr. Saira Taiba

*Assistant Professor, Department of Islamic Studies, Baha Uddin
Zakaria University Multan*

Abstract

This study investigates the ongoing effect of the Rashidun Caliphs' (Khulafa-e-Rashideen) leadership methods on contemporary Muslim monarchs. In Islamic philosophy, the leadership of the Rashidun Caliphs, particularly Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib, constituted an idealized type of government. Their concepts of consultation (Shura), fairness (Adl), stewardship (Khilafa), Quranic teaching preservation, and social welfare have had a significant influence on modern Islamic governance. The notion of Shura is profoundly established in current Islamic constitutions, supporting collective decision-making and shared responsibility, according to this study. The devotion to Adl is reflected in contemporary Islamic legal systems, which promote fairness, equity, and accountability, including Zakat collecting and distribution methods. The Khilafa idea may be seen in the leadership styles of many current Muslim leaders who prioritize the welfare and

development of their constituency. Furthermore, the emphasis on maintaining and spreading Quranic teachings during the Rashidun era is mirrored today in the emphasis on Islamic education and Quranic literacy in Muslim-majority countries. The ongoing relevance and influence of the Rashidun Caliphs' leadership styles provide useful insights for contemporary Muslim rulers, demonstrating the eternal importance of these ideals in directing Muslim-majority states despite modern world challenges.

Keywords: Khulafa-e-Rashideen, Contemporary Muslim Rulers, Rashidun Caliphs, Shura (Consultation), Adl (Justice), Khilafa (Stewardship)

Introduction

Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib were the first four leaders to oversee the Muslim community after the passing of Prophet Muhammad. Together, these four men made up the Khulafa-e-Rashideen. As Alam in 2017 has said that they adhered to the ideals of justice, equality, and compassion, which they derived from the teachings of the Quran and the Sunnah of the Prophet, and as a result, their reign is frequently remembered as the golden age of Islamic history.¹ This is owing to the fact that they derived these qualities from the teachings of the Quran and the Sunnah of the Prophet. Bashir and Bravi in their research strategy in 2022 have elucidated that Abu Bakr, the first of the Rightly Guided Caliphs, was famous for his unflinching loyalty to Islam as well as his determination to preserving the unity of the Muslim community. He was known as the "Rightly Guided Caliph." During the limited time that he was in power, he concentrated on strengthening the Islamic state and tackling the problems that were presented by apostates and rebels. He was successful in putting an end to internal conflict and setting the groundwork for the Islamic empire's eventual expansion as a result of his efforts.² In another study which was carried out by Ashfaq et al. in the course 2019 that the second Caliph, Umar ibn al-Khattab, was a visionary leader who expanded the Islamic state's

borders, conquering enormous countries including modern-day Iraq, Iran, Syria, and Egypt. Umar was a trailblazing administrator who was essential in enacting policies that fostered social welfare, justice, and public order. He built the diwan (government departments) system as well as the infrastructure for collecting zakat (charitable alms). Furthermore, he is recognized for his sense of fairness, which he demonstrated by treating all citizens equally, regardless of social status.³

Mubarok & Santoso have expressed in their persuasion that the third Caliph, Uthman ibn Affan, continued the Islamic empire's growth while focused on internal problems. His most notable accomplishment was the standardization of the Quran, which insured the preservation and spread of Islamic beliefs. Uthman also oversaw large infrastructure projects, such as the construction of mosques and the improvement of city water supply systems. His rule, however, was hampered by political upheaval and criticism, which eventually led to his assassination.⁴ It is described by Al K & Ark that the fourth and final Rightly Guided Caliph, Ali ibn Abi Talib, was a knowledgeable scholar and a great military commander. During his rule, he dealt with internal instability and civil warfare, which eventually split the Islamic society into Sunni and Shia factions. Despite these difficulties, Ali was a strong supporter of social justice and equality, emphasizing the necessity of consultation (Shura) in decision-making.⁵

In a nutshell it is justified by Farrag & Sobh, that the age of the Khulafa-e-Rashideen was one that was characterized by an unwavering dedication to the ideals of justice, equality, and compassion. This dedication led to the accomplishment of many great things. The devotion of the Caliphs to these values, which were taken from the teachings of the Prophet and from the Quran, formed an idealized form of Islamic government that has continued to inspire Muslim leaders throughout the history of the religion. The concepts of consultation (Shura), justice (Adl), and stewardship (Khilafa) continue to be fundamental to Islamic political thinking, and they continue to influence the way Muslim-majority nations in the modern world are

governed.⁶ Further, it is also explained by Taj that the teachings of the Khulafa-e-Rashideen continue to be a powerful force that influence the leadership styles of current Muslim monarchs, despite the fact that the society we live in today is both complex and varied. These influences appear in a variety of shapes and degrees, ranging from the inclusion of Islamic principles in administration to the explicit emulation of the Caliphs' policies and customs. One example of the incorporation of Islamic principles in governance is Saudi Arabia.⁷ One obvious example is given also by Al K & Ark that emphasis on shura, which literally translates to "consultation," in many nations where Muslims make up the majority of the population. This principle, which was fervently championed by the Rashidun Caliphs, particularly by Ali ibn Abi Talib, is an intrinsic feature of all modern Islamic constitutions. This principle was especially prominent during the reign of Ali ibn Abi Talib. Although the mechanisms for implementing Shura may vary from one country to another, the substance of the notion, which is to seek the counsel of and involve members of the community in decision-making, remains the same. This approach emphasizes the democratic components of Islamic government by encouraging collaborative decision-making and fostering a sense of shared responsibility. It is also important to note that democratic principles are fundamental to Islamic law.

Another substantial impact of the Khulafa-e-Rashideen on modern day Muslim rulers which is elucidated by Nugraha, is rooted in their adherence to Adl, or justice. It was well known that the Rashidun Caliphs, in particular Umar ibn al-Khattab, adhered strictly to justice regardless of the position of the individuals involved in the cases. This notion is currently established in many different Islamic legal systems, which all have rules that are aimed to promote fairness, equity, and accountability. Some nations, for instance, have enacted laws that are reminiscent of the early Islamic welfare state. These laws include the collection of zakat, which is a type of charitable giving, and the distribution of this money to those who are in need.⁸

Another significant effect is the ideology of stewardship, or Khilafa, that was promulgated by the Khulafa-e-Rashideen. According to this school of thought theorized by Al Sehlawi, that leaders should act as protectors and caretakers of the people they govern.⁹ This idea has influenced the way in which many contemporary Muslim leaders approach administration. As a result, many leaders have made the well-being and advancement of the people they represent a top priority. Furthermore, the efforts of the Rashidun Caliphs to preserve and transmit the teachings of the Quran, as demonstrated by Uthman ibn Affan's standardization of the Quran as described by Mubarak & Santoso, can be seen as an echo in the focus placed on Islamic education and the promotion of Quranic literacy in many nations where Muslims make up the majority of the population today. Bhutto and Muhammad have also conveyed that Islamic law enforcement in Pakistan is very necessary because it looks failure to fight and subdue the violence and oppression against feminine injustice and genders issues.¹⁰ However, the extent to which these ideologies have an influence on current leadership is highly variable. This is due to the fact that it is affected by a variety of circumstances, including historical, cultural, and sociopolitical situations. Some leaders may make a concerted effort to model their actions after those of the Rashidun Caliphs, while others may choose to just adopt particular portions of these principles or interpret them in accordance with their unique circumstances. The following are some of the many ways in which the ideologies of the Khulafa-e-Rashideen continue to have a considerable influence on the leadership styles of contemporary Muslim rulers:

I. Emphasis on Shura (Consultation)

During the Rashidun Caliphs' reign, the notion of Shura, or consultation, was central to governance. As it is explained by Mohiuddin that they were adamant about including the community in decision-making processes, instilling a feeling of common responsibility, and ensuring that their leadership was democratic. This notion, central to the Rashidun Caliphs' governing style, has transcended time and continues to influence the

leadership patterns of contemporary Muslim rulers.¹¹ Shura is essentially a consultative process that encourages communal decision-making. During the time of the Rashidun Caliphs, this process was frequently aided through assemblies or councils where state problems were freely debated. It was a democratic ideal that ensured the community's voices were heard and their ideas were taken into account before choices were made. This technique not only increased the leadership's legitimacy, but it also fostered transparency, accountability, and inclusivity. Mohiuddin, also describes that this Shura idea has been included into numerous Islamic constitutions and administrative systems in today's modern world. Countries such as Saudi Arabia, Iran, and Pakistan, for example, have Shura or consultative councils that debate on critical state affairs, albeit the nature and scope of their influence varies. Hafeez & Muhammad gives the opinions that he means for executing Shura, on the other hand, have developed to reflect contemporary political circumstances and technical breakthroughs. Modern leaders must deal with a considerably larger and more diversified populace than their Rashidun forefathers). To solicit public opinion and enable consultation, numerous procedures such as parliamentary debates, public referendums, opinion surveys, and even social media platforms are used.¹² Furthermore, they Hafeez & Muhammad justify that many contemporary Muslim leaders attempt to involve their constituents in decision-making, guided by the values of the Rashidun Caliphs. They seek to instill in the public a sense of shared responsibility, so building communal relationships and boosting the democratic components of Islamic government. In essence, while the techniques for carrying out Shura have evolved to meet the needs of the modern world, the core premise has not changed. The Rashidun Caliphs' approach of collegial decision-making, shared accountability, and inclusivity continues to influence the leadership styles of contemporary Muslim rulers. This persistent effect highlights the ageless and relevant nature of Shura as a fundamental element of Islamic administration.

Origin and Implementation during the Rashidun Caliphate

The notion of Shura derives from Quranic injunctions and the practices of Prophet Muhammad, who sought the advice of his companions on topics of public concern on a regular basis. Beginning with Abu Bakr and continuing through Ali ibn Abi Talib, the Rashidun Caliphs emphasized and upheld this tradition of consultation. Al K & Ark goes further that routinely organized Majlis al-Shura, or councils or assemblies, where crucial subjects were freely debated.⁵ Opinions were solicited from various elements of society, establishing a collective decision-making process that prioritized community welfare over individual interests.

Shura in Modern Islamic Constitutions

Abbasi has stated that Shura has stood the test of time, becoming ingrained in the constitutions of many modern Islamic governments. Shura has been institutionalized in countries such as Saudi Arabia, Iran, Malaysia, and Pakistan through legislative organizations such as consultative councils or parliaments. These groups are tasked with deliberating on key state issues, reflecting the Rashidun Caliphs' advocacy of collective decision-making.¹³ However, the understanding and application of Shura varies greatly across nations. Some countries have a more symbolic approach, with the consultative council acting as a body of advisors to the monarch or head of state. Others, on the other hand, choose a more substantial approach, with the council or parliament wielding significant legislative power.

Modern Mechanisms for Shura

Selim, expresses also that the techniques for implementing Shura have evolved in reaction to contemporary circumstances, such as technological advancements and changes in sociopolitical institutions. Modern leaders must rule much larger and more diversified populations than the Rashidun Caliphs, needing more expansive and inventive consultation mechanisms.¹⁴ Fozia et al., have expressed that modern means for facilitating Shura include parliamentary discussions, public referendums, opinion polls, and social media platforms. For example, leaders may utilize social media to communicate directly with individuals, soliciting their input and ideas on a

variety of subjects. The spirit of Shura is preserved in this way, encouraging a sense of shared responsibility and promoting inclusivity in decision-making. In conclusion, the principle of Shura, strongly advocated by the Rashidun Caliphs, continues to influence the leadership patterns of modern Muslim rulers. By fostering a sense of shared responsibility and collective decision-making, it echoes the democratic aspects of Islamic governance. Despite the complexities of the contemporary world and variations in implementation, the essence of Shura remains consistent, highlighting its enduring relevance in the Islamic political landscape.

2.Commitment to Adl (Justice)

The principle of justice, or Adl, was a cornerstone of the Rashidun Caliphs' leadership, with Umar ibn al-Khattab frequently singled out for emphasizing this virtue in particular. This devotion to justice has permeated many modern Islamic legal systems, influencing the norms and values of many Muslim-majority countries today.

Justice during the Rashidun Caliphate

(Nugraha has also stated that Justice was not only an intellectual concept throughout the Rashidun Caliphate; it was a daily reality. This dedication to justice was most visible under the leadership of Umar ibn al-Khattab, the second Caliph, who is noted for his strict adherence to the ideal of equality before the law. During his reign, several reforms aimed at securing justice were implemented, including the establishment of judicial courts and the appointment of judges (Qadis) to monitor legal problems. Umar himself set a high standard for justice, treating everyone equally regardless of social class and subjecting himself to the same standards he held his subjects to.

Justice in Contemporary Islamic Legal Systems

This devotion to justice may be found in the legal systems of many Muslim-majority countries today. Many countries have laws that encourage fairness, equity, and accountability, matching the ideas of the Rashidun Caliphate. Cammack & Feener have elucidated that these laws cover a wide range of topics, including criminal justice, property rights, contract law, and family

law.¹⁵ Many Muslim-majority countries, for example, have anti-bribery and anti-corruption laws, reflecting the Rashidun Caliphs' emphasis on accountability and ethical government.

Zakat and the Islamic Welfare State

Schaeublin, expresses that the collection and distribution of Zakat, a type of required almsgiving in Islam, exemplifies current Islamic cultures' dedication to justice. Zakat is one of Islam's Five Pillars and was rigidly implemented as a form of wealth redistribution and poverty relief during the Rashidun Caliphate. In particular, Umar ibn al-Khattab founded the Bait-ul-Mal (public treasury) to manage Zakat and other public funds.¹⁶ Chawla has expressed that today, many Muslim-majority countries have formalized Zakat collection and distribution, mirroring the early Islamic welfare state. The funds raised are utilized to help the poor, needy, and other disadvantaged members of society, promoting social justice and equity.¹⁷ Finally, it is explained by Johari that the Rashidun Caliphs' advocacy and practice of the Adl principle has had a significant impact on the legal and social systems of modern Muslim-majority countries. These nations' laws and governing methods are still shaped by the ethos of justice, equality, and accountability. Regardless of the chronological gap and differing interpretations of Islamic jurisprudence, the essence of Adl remains a core aspect in these cultures, highlighting the ongoing legacy of the Rashidun Caliphs' dedication to justice.¹⁸

3.Upholding the Principle of Khilafa (Stewardship)

The Rashidun Caliphs' leadership is defined by the Khilafa, or stewardship, ideology. This idea, which holds leaders accountable for the well-being of their people and the preservation of the planet around them, is deeply established in Islamic teachings. It has far-reaching ramifications for government and leadership, and it influences the actions of many current Muslim leaders.

Khilafa during the Rashidun Caliphate

As Prophet Muhammad's heirs, the Rashidun Caliphs were regarded as protectors of both the Muslim community's religious and worldly affairs. They were in charge of defending the faith, dispensing justice, promoting the welfare of the people, and protecting the state's resources. Their leadership was distinguished by a strong sense of duty and accountability, with a particular emphasis on serving the people and preserving Islamic principles. Nugraha also further has said that in his inauguration speech, Abu Bakr, the first Caliph, stated that he was no better than anybody else and that if he performed well, he needed the people's support, but if he did wrong, he needed their correction. The second Caliph, Umar ibn al-Khattab, was known for his vigilance in ensuring the welfare of his citizens, frequently walking the streets at night to inspect the people's situation.

Khilafa in Contemporary Muslim Leadership

Ahmed & Mohammed have elucidated that this Khilafa idea continues to affect the leadership styles of modern Muslim monarchs. Many modern Muslim leaders, influenced by the Rashidun Caliphs, see themselves as trustees responsible for their constituents' welfare and growth. They place a premium on social growth, economic progress, education, health care, and other factors that contribute to their communities' well-being.¹⁹ Leaders in nations such as Malaysia, Indonesia, and Turkey have developed policies aimed at boosting social welfare, lowering poverty, improving education, and fostering long-term development. These programs demonstrate the leaders' dedication to their job as Khalifas, or stewards, charged with ensuring the well-being of their people and the sustainability of their resources.

Sustainable Development and Environmental Stewardship

In recent years, Mustapha & Umar has discussed that the notion of Khilafa has been expanded to include environmental responsibility. Many Muslim leaders and academics have emphasized humans' duty as Earth's trustees, responsible for its preservation and sustenance. This interpretation is consistent with the broader interpretation of Khilafa, which involves the preservation of all of God's creations. As a result, several Muslim-majority

countries have taken the initiative to address environmental challenges and advocate for sustainable development.²⁰ Finally, the notion of Khilafa, as practiced by the Rashidun Caliphs, has left an indelible mark on the leadership styles of modern Muslim rulers. The emphasis on responsible, loving, and accountable leadership that prioritizes the welfare of the people and the preservation of the world around them emphasizes the Khilafa concept's everlasting applicability. Despite the difficulties of the modern world, the essential concepts of stewardship continue to inspire Muslim leaders around the world, attesting to the Rashidun Caliphs' ongoing legacy.

4.Preservation and Propagation of Islamic Teachings

The Rashidun Caliphs were crucial in maintaining and spreading the teachings of the Quran, Islam's holy book. This devotion to the Quran and Islamic education is replicated in the behaviors of many modern Muslim-majority countries, demonstrating the Rashidun Caliphs' ongoing influence.

Preservation and Propagation of Quranic Teachings during the Rashidun Caliphate

El-Hibri, has discussed that the preservation and dissemination of Quranic teachings were viewed as important to the Muslim community's religious and societal existence throughout the Rashidun Caliphate. As Prophet Muhammad's successors, the Caliphs took it upon themselves to guarantee that the Quran's teachings were preserved, understood, and applied.²¹ Mubarak & Santoso has further explained that Uthman ibn Affan, the third Caliph, made perhaps the most significant contribution in this direction. Uthman initiated the collection of the Quran into a single, standardized text known as the Uthmani Mushaf during his caliphate. This attempt was made to preserve the purity and homogeneity of the Quran's text, preventing any distortions or variations caused by dialect differences or human error. This compilation serves as a key reference point for future generations to preserve and spread the Quran's teachings.

Quranic Literacy and Islamic Education in Contemporary Muslim-Majority Countries

Farrag & Sobh, have explained that the Rashidun Caliphs' emphasis on Quranic literacy and Islamic education is still felt in many modern Muslim-majority countries. In nations such as Saudi Arabia, Iran, Pakistan, and Malaysia, Islamic education is an integral element of the national curriculum. Learning to read the Quran and comprehend its teachings is an essential element of a child's education in these and many other Muslim-majority nations.²² Farrag & Sobh, have also elucidated that aside from formal schooling, there are various institutes dedicated to Quranic studies throughout the Muslim world. These range from medieval Madrasahs to modern Islamic institutions, all with the goal of increasing Quranic literacy and comprehension of Islamic principles. Furthermore, many Quranic memorizing (Hifz) programs, Quranic interpretation (Tafsir) courses, and Arabic language lessons are held around the world, demonstrating the Quran's ongoing dedication to preserving and interpreting its teachings.

Conclusion

In conclusion, the leadership styles of the Rashidun Caliphs, with their emphasis on consultation (Shura), justice (Adl), stewardship (Khilafa), preservation of Quranic teachings, and social welfare, have had a profound and enduring impact on contemporary Muslim rulers. These principles, firmly rooted in Islamic traditions and ideals, have stood the test of time, shaping the governance practices of Muslim-majority countries in various ways. In spite of the difficulties of the modern world, these principles continue to act as a guiding framework, which highlights the everlasting relevance of the Rashidun Caliphs' legacies in the present Islamic world.

References

¹ Shāh Manzoor ‘Ālam. "Khulafa-e Rashideen: The Four Pious Khulafah." *Hyderabad, India: Indian School of Excellence Trust (INDSET)* (2017).

² Bashir, Ghazala and Muhammad Ramzan Najam Barvi. "Remembrance of the Khulafa e Rashideen in the Light of Imam Rabbani's Writings: A Research Study." *International Research Journal on Islamic Studies (IRJIS)* 4, no. 2 (2022): 34-45.

³ Ashfāq, Na‘eem, Hussein Ibn Salamon, M. F. B. A. Hussin, N. H. B. N. Muhamad, S. S. B. Mohd, and Aminuddin Bin Ruskam. "Technical Aspects of Official Letters from

Caliph ‘Umar Ibn al-Khaṭṭāb." *IJEAT: International Journal of Engineering and Advanced Technology* 8 (2019): 563-580.

⁴Mubarak, Salmān Zakkī Syahriel, and Slamet Santoso. "Kebijakan Fiskal Pada Masa Usmān Ibn ‘Affān." *J-CEKI: Jurnal Cendekia Ilmiah* 1, no. 3 (2022): 240-244.

⁵Al K, Hamdān, and A. Ark. "Military events in the caliphate of Imam Ali bin Abi Talib (A) 35-40 AH through the book of the Rightly Guided Caliphs of al-Dhahabi (historical study)." *Thi Qar Arts Journal* 2, no. 38 (2022).

⁶Farrag, Dalia Abdelrahman, and Rana Sobh. "Balanced Leadership from an Islamic Perspective: Between Philosophy and Practice." *What Makes a Balanced Leader? An Islamic Perspective* 3 (2023): 63.

⁷Zofshān Tāj. "The Political Thought of Tahir-ul-Qadri in Its Islamic Context: Understanding the Concept of Khilāfah and Its Relevance to Modern Society in Light of Medieval Islamic Teachings." *Intermountain West Journal of Religious Studies* 3, no. 1 (2011): 3.

⁸Muhammad Tisna Nugraha, "The politics of Islamic education in the caliphate of ‘Umar Ibn khaṭṭāb." *Jurnal Attarbiyah* 5, no. 1 (2020): 1-13.

⁹Al Sehlawi, Reem Ebrahim. "Revisiting Khilāfah (Stewardship) in the Age of Environmentalism." PhD diss., Hamād Ibn Khalifa University (Qatar), 2020.

¹⁰Bhuttū, Jabeen and Muhammad Ramzān, "Verses of Quran, Gender Issues, Feminine Injustice and Media Transmission- CDA of Pakistani Press Reports". Rahat al-Qulūb 5 no. 2 (2021) 111-126.

¹¹Md Golam. Mohiu al-Dīn "Decision making style in Islam: A study of superiority of Shura (Participative Management) and examples from Early Era of Islam." *Decision Making* 8, no. 4 (2016).

¹²Hafeez, Dr Malik Muhammad. "An analysis of corporate governance in Islamic and Western perspectives." *International Journal of Business, Economics and Law* 2, no. 3 (2013).

¹³Abdus Sattār Abbāsī, Kāshif al-Raḥmān and Amna Bībī. "Islamic management model." *African Journal of Business Management* 4, no. 9 (2010): 1873-1882.

¹⁴Mohammad Salīm "Shura or Consultative Decision Making and its effectiveness in establishing unity, strength and commitment." In *2021 International Conference on Sustainable Islamic Business and Finance*, pp. 90-93. IEEE, 2021.

¹⁵Cammack, Mark E., and R. Michael Feener. "The Islamic legal system in Indonesia." *Pac. Rim L. & Pol’y J.* 21 (2012): 13.

¹⁶Schaeublin, Emanuel. "Zakat practice in the Islamic tradition and its recent history in the context of Palestine." *Histories of Humanitarian Action in the Middle East and North Africa* (2014): 19-26.

¹⁷Muhammad Iqbāl Chawla. "ISLAMIC WELFARE STATE." *Pakistan economic and social review* 55, no. 2 (2017): 337-354.

¹⁸Johari, Fuadah, M. R. A. Aziz, Mohd Faisol Ibrahim, and Ahmad Fahme Mohd Ali. "The roles of Islamic social welfare assistant (Zakat) for the economic development of new convert." *Middle East Journal of Scientific Research* (2013).

...

¹⁹ Ahmed, Ahmed Rahda, and Rasul Mustafa Mohammed. "The Issue of Justice by Rashidun Caliphs (11-40 H/633-661 AD in the Field of Finance." *Journal of University of Raparin* 9, no. 4 (2022): 513-548.

²⁰ Mustapha, Shettima, and Babagana ‘Umar. "Islamic Law: A Model for Sustainable Development." (2019).

²¹ El-Hibri, Tayeb. *Parable and politics in early Islamic history: the Rashidun caliphs*. Columbia University Press, 2010.

²² Fowzia, Maryam, Ayesha Reḥmān, and Ayesha Fārooq. "Entrepreneurship and leadership: An Islamic perspective." *International Journal of Economics, Management and Accounting* 24, no. 1 (2016): 15-47.