



SECOND EDITION

UNDERSTANDING ISLAM

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FOREWORD

First and foremost, my humble gratitude and appreciation go to The Almighty Allah, The Most Gracious and Most Merciful. The Department has requested me to say a few words about the publication of the textbook of Understanding Islam Volume 2, which I have humbly accepted. Since the contents for this course have been revised as a result of the implementation of curriculum review, I sincerely believe that the production of this new textbook is necessary.

Among the major themes that have been discussed in this enlightening textbook are "Islam and Knowledge" which portrays Islam as a religion of truth, "Islam and Vicegerency" which illustrates Muslims' duty to lead people to the real religion, and "Islam, Sciences and Arts" which expounds the sacred aspects of Muslims' pursuit of scientific knowledge and arts, as nature itself is viewed in the Qur'ān as a compilation of signs pointing to the Greatness of God. Additionally, the discussion on "Islam and Civilisation" demonstrates the Qur'ān as the source of history and past civilisation. Intriguingly, "Islam and Belief Systems" is briefly covered in the textbook, which is very useful to IIUM students as they prepare themselves for the real world particularly while interacting with non-Muslim communities in Malaysia, and seek to make positive changes in this world, and hence to embrace the concept of *Raḥmatan lil-‘Ālamīn*. I congratulate the team members on the launching of the textbook of Understanding Islam Volume 2. May Allah ease and bless all our efforts.

'Leading the Way'

KAZZMAN KAMARUZZAMAN

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ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for people who give thought." (Sūrah al-Jāthiyah, 45:13)

The rank of man in this universe is raised above many other creations with one distinct feature; the ability to reflect, ponder and learn from the existing sources granted by The Omniscient, Allah S.W.T. Knowledge is a means to achieve God-consciousness and kindness, while our quest for knowledge should ultimately lead us to become humble servants of Allah S.W.T.

Alḥamdulillah, we, at the Department of Islamic Revealed Knowledge would like to express our profound gratitude to all those who have contributed to the completion of the textbook of Understanding Islam Volume 2 that aims to serve as a guiding light in the quest for knowledge, and foster a deeper comprehension of diverse Islamic intellectual discourses and related virtues, reaching the heart of its readers. This textbook would not have been possible without the involvement, support and dedication of our co-operative team of authors, editors and IRK family members.

Boundless thanks are extended to our respected Head of Department, Ustaz Kazzman Kamaruzzaman who has offered his insights, feedback, and unwavering support throughout the development of this textbook. His contributions have enriched the contents, leading to the success of this collaborative endeavour.

Our deep appreciation goes to all authors and editors; Mdm. Noor Aishah Binti Mat Dahan, Mdm. Ezny Binti Yahya, Mdm. Fathiyyatunnur Binti Idris, Ust. Mohd Syauqi Bin Md Zahir, Mdm. Nur 'Adila Binti Ahmad, Mdm. Safida Binti Muhammad, Mdm. Salina Binti Ahmad, Mdm. Siti Nursadrina Binti Mohd Isa, Mdm. Tuan Nor Shazni Binti Tuan Muda, and Mdm. Wan Radziah Binti Wan Abdullah, who have graciously shared their invaluable

knowledge throughout the writing and editing process. Their contributions have added depth and authenticity to the text, ensuring its accuracy and reliability.

Special thanks go to the students and the educators who have utilised this textbook and found it both informative and rewarding. Your enthusiasm for learning as well as your valuable feedback will continually guide us in improving this textbook and ensuring its relevance, corresponding to the contemporary Islamic paradigm.

In conclusion, this textbook of Understanding Islam Volume 2 is a result of collective effort and collaboration of our outstanding IRK family. We are immensely grateful to everyone who has paved the way for the actualisation of the textbook, from the initial stage of writing to the final product. Your dedication to promoting knowledge and understanding is the foundation upon which this book stands.

May this textbook serve as a valuable tool for students, educators, and anyone seeking a comprehensive understanding of Islam, to produce better quality intellectuals, professionals, and scholars by integrating the qualities of faith (*īmān*), knowledge (*‘ilm*), and good character (*akhlāq*) to serve as agents of balanced progress as well as sustainable development in Malaysia and in the Muslim world.

It was narrated that Abū Hurayrah said: "The Messenger of Allah said: 'When Allah wills good for a person, He causes him to understand the religion.'" (Sunan Ibn Mājah 220)

May our momentum to study and gain knowledge be perceived by Allah as an active act of *‘ibādah*, *Inshā Allāh*.

Course Coordinator,
Tuan Nor Shazni Binti Tuan Muda
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PREFACE

In the Name of Allah S.W.T., the Most Gracious, the Most Merciful.

Praise be to Allah S.W.T., Lord of all creations. Peace and blessings be upon His Noble Messenger, Prophet Muḥammad S.A.W., the seal of all Prophets, and upon his family and companions *Raḍiallāhhu ‘Anhum*.

Islam has a significant and persistent role in the ever-evolving diversity and variety of human thoughts and belief systems. It has integrated itself into the very foundations of civilisations, both past and present, owing to its rich history and diverse cultural manifestations, and most importantly due to the authenticity of the religion itself as revealed by Allah S.W.T. We embark on a quest to comprehend the interrelated relationship of Islam with knowledge, vicegerency, science and arts, civilisation, and belief systems in this exploration of five significant topics. This book also provides an insightful discussion of three fundamental elements encapsulated by the acronym "KhAIR" – *Khalīfah, Iqra’*, and *Raḥmatan lil ‘Ālamīn*.

Topic 1: Islam and Knowledge takes us on a discovery into the heart of knowledge in Islamic tradition. Through the multifaceted lens of *Iqra’*, we explore the meaning, importance, classifications, sources, and etiquettes in seeking knowledge. From this topic, we will gain a deeper understanding of the pivotal role of knowledge in the Islamic worldview.

Topic 2: Islam and Vicegerency invites us to contemplate the concept of *Khalīfah* and its implications on our role as the representatives of Allah S.W.T. on this earth. We also delve into the profound meanings, characteristics, and weighty responsibilities that come along with the great *Amānah* bestowed by Allah S.W.T. upon humans. The correct understanding of leadership in Islam by following the best role model for all mankind i.e., Prophet Muḥammad S.A.W. is also studied in this topic.

Topic 3: Islam, Science, and Arts unveils the dynamic integration of scientific facts, creativity, and knowledge as dictated and exemplified by the Qur’ān. This topic also honours the astounding scientific advancements in line with Islamic

teachings, and the captivating realm of Islamic arts and their contributions towards intellectual development.

Topic 4: Islam and Civilisation takes readers on an overview of Islamic history and its persistent impact on civilisations. With the guiding principles of *Khalīfah*, we explore how Islamic values have shaped the great Islamic civilisations that exist in history. We also learn that disobedience to Allah S.W.T. led to the collapse of civilisations, and this thus, should never happen again.

Topic 5: Islam and Belief Systems enables us to explore various worldviews and belief systems. In the spirit of *Raḥmatan lil ‘Ālamīn*, we navigate the appropriate connection between Islam and other faiths. This topic highlights the rich variety of theological debates, and the ongoing quest for religious coexistence and tolerance in accordance with the teachings of Islam.

As we embark on this enlightening academic journey, we invite you to join us in discovering the timeless and ever-relevant relationship between Islam and these five essential topics. In addition to providing an insight into the relevant context of Islamic civilisation, this course draws attention to the continued significance of the roles of Islam in human understanding, ethics, creativity, and religious coexistence. May this study be a source of wisdom and inspiration on our path to self-discovery in becoming a better servant and *Khalīfah* of Allah S.W.T., *Inshā Allāh*.

TOPIC 2: ISLAM & VICEGERENCY

By Siti Nursadrina bt. Mohd Isa

INTRODUCTION

The Qur'ān emphasises that every person has a significant responsibility to be a leader or *khalīfah*, not just in governing others but also in leading himself with virtue. It indicates the act of setting a positive example for those he guides.

Prophet Muḥammad ﷺ serves as an inspirational model for this leadership style. The leadership of Prophet Muḥammad ﷺ and of other prophets in Islam is highly relevant in contemporary world. Prophet Muḥammad ﷺ was born in a time of ignorance known as the *Jāhiliyah* period. Allah chose him to bring about changes in his society, even in the face of threats and insults. He strived to transform his community by promoting morality, ethics, and virtuous leadership. His efforts led his people from ignorance to a more civilised and virtuous era.

As both a head of state and a spiritual guide, Prophet ﷺ emphasised values including tolerance, the development of noble character, and the adherence to democratic principles. This leadership model helps to create a harmonious and inclusive society in a diverse and dynamic world. This chapter aims to explore the concept of *khalīfah* or vicegerency in Islam and lessons relating to valuable leadership from the Islamic context and the life of Prophet Muḥammad ﷺ, including the application of the concept in today's world.

MEANING

Etymologically, the term *khalīfah* is an Arabic word that originates from the verb خلف - *khalafa* - which means to succeed, or to replace a person due either to his absence, or his incompetence, or his death or as an honour for the successor.⁵⁶

⁵⁶ Shahibuddin Laming, *Knowledge, Khilafah and Amanah in Islam* (Selangor: Aras Mega (M) Sdn Bhd, 1995), 33

Muslim scholars vary from one to another in the technical definition of *khalīfah* because the word *khalīfah* appears in the Qur'ān in different forms and contexts. In some verses, the word is in its plural forms such as *khulafā'* and *khalāif*, whereas in some other verses, it is in its singular form. Similarly, the word *khalīfah* is interpreted with different meanings in diverse *āyāt* based on different contexts and subjects focused in the Qur'ān. Hence, the term must be perceived in the light of its contextual use and different derivatives presented in the Qur'ānic *āyāt* as follows:



1. Vicegerency of Prophet Ādam (خلافة آدم). Allah S.W.T. announced His agenda to create a *khalīfah* on earth, to the angels.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۭۙۙۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَخۡنُۙۙۙ نُسۡیۡحُۙۙۙ بِحَمۡدِكَ وَتُقَدِّسُ لَكَۙۙۙ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۵۷۳۰

"And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah S.W.T.) said: "I know that which you do not know." 58

The context of this verse is the creation of Prophet Ādam A.S. as the first human being and his appointment to the office of *khilāfah*. Therefore, Al-Qurṭubī, a renowned commentator of al-Qur'ān, thought that the word *khalīfah* in this *āyah* refers exclusively to Prophet Ādam A.S. since the *āyah* cites that he was the first messenger of Allah on the earth to implement His commands.⁵⁹

2. Vicegerency of Man on the earth. Other scholars including Al-Ṭabarī maintained that the word *khalīfah* in the above *āyah* signifies the purpose behind man's creation as Allah's vicegerent, that is, to implement His rulings among His creatures. To him, *Khalīfah* in this regard refers to

⁵⁷ *Sūrah al-Baqarah*; 2:30.

⁵⁸ Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan translation, quran.com.

⁵⁹ Abī 'Abd Allah Muḥammad Bin Aḥmad Al-Qurtūbī, *Al-Jāmi li Aḥkām al-Qur'ān*, (Beirut: Dār al-Fikr, v. 1, 1999), 223

Prophet Adam A.S. and those who follow him in obeying Allah and implementing justice among the creatures.⁶⁰

3. *Khalā'if* (خلايف): Plural form of *khalīfah*⁶¹ - The plural form of *khalīfah* is also cited in the Qur'ān to signify a certain group of people. For instance, in *Sūrah Yūnus*; 10:14, Allah S.W.T. addresses the nation that substituted the perished nations with the term *khalā'if*. Hence, the word *khalā'if*, which derives from the word *khalīfah* signifies the nations that succeeded the past nations destroyed due to their rejection of faith.

The Qur'ān contains two plural forms of "*khalīfah*": "*khalā'if*" and "*khulafā'*." "*Khalā'if*" is mentioned four times, once in *Sūrah al-An'ām* (6:165 and in *Sūrah Fāṭir* (35:39), and twice in *Sūrah Yūnus* (10:14 and 73). Meanwhile, the term "*Khulafā'*" appears three times, twice in *Sūrah al-A'rāf* (7:69 and 74), and once in *Sūrah Hūd* (11:57).⁶²

DISTINCTIVE FEATURES OF HUMAN VICEGERENCY

i. Divine Appointment

Human beings were divinely appointed with the exclusive role of God's representatives in this world.⁶³ This role is evident in the following *āyah*:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا حَسَارًا ۝ ٣٩
رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝ ٣٩

*"It is He Who made you vicegerents in the earth. So, whoever disbelieves will bear the burden of his unbelief. The unbelievers' unbelief adds nothing but Allah's wrath against them. The unbelievers' unbelief adds nothing but their own loss."*⁶⁴

⁶⁰ Muḥammad Bin Jarīr Al-Ṭabarī, *Tafsīr al-Tabarī*, (Beirut: Dār al-Iḥyā' al-Turāth al-'Arabī, v. 1, 2001), 229.

⁶¹ *Sūrah Yūnus*; 10: 14, *Sūrah Hūd*; 11: 57, *Sūrah al-An'ām*; 6: 133.

⁶² Fadzli Adam, *The Concept of Khilāfah According to Selected Sunni and Shīi Qur'anic Commentaries*, (Department of Theology and Religious Studies, 2001), 111

⁶³ Ayman Reda, "Human Vicegerency and the Golden Rule: The Islamic Case Against Exclusion," (*American Journal of Economics and Sociology* 78, no. 4, 2019): 898-899, <https://doi.org/10.1111/ajes.12290>.

⁶⁴ *Sūrah Fāṭir* 35:39.

ii. Divine Honour

Allah S.W.T. also honours man as a vicegerent on the earth as understood in the following *āyah*:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ١٦٥

*"For He it is Who has appointed you vicegerent over the earth and has exalted some of you over others in rank that He may try you in what He has bestowed is upon you. Indeed your Lord is swift in retribution, and He is certainly All-Forgiving, All-Compassionate."*⁶⁵

Besides, Allah S.W.T. emphasises that He created mankind from a single person or soul, and from that He created of the same nature of his mate, Hawā'; which resulted in the dispersion of numerous men and women. Al-Attās mentioned that Prophet Ādam A.S. is the special creation of man to be the vicegerent on earth and as a father of mankind.⁶⁶ As Allah S.W.T. states in the following *āyah*:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

*"And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know."*⁶⁷

iii. Deprivation of Vicegerency to Other Creatures

This exclusive role was deprived to other creatures; some of whom questioned its relevance, while others were deemed incapable of enduring its burden.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ٧٢

"Truly, We did offer al-Amānah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth,

⁶⁵ Sūrah al-An'ām 6:165.

⁶⁶ Syed Muhammad Naquib al-Attas, Islam The Covenants Fulfilled, Ta'dib International, (Kuala Lumpur:2023), 13-14.

⁶⁷ Sūrah al-Baqarah 2:30.

and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)."⁶⁸

iv. Subservience of All Creatures to Men (*Taskhīr*)

The significant position granted to humans on the earth prompts a vital question: What are the specific functions and responsibilities entail with their role as vicegerents on earth? Several *āyāt* highlight this issue.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ
وَسَخَّرَ لَكُمُ الْفُلُوكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۚ ٣٢

"Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you." (32)

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ ٣٣

"And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you." (33)

وَعَاثَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۚ ٣٤

*"And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever." (34)*⁶⁹

The above Qur'anic *āyāt* highlight Allah's provisions of sustenance and blessings to men. In return, they are expected to acknowledge the truth. Therefore, men need to recognise their Lord and appreciate His Greatness.

⁶⁸ *Sūrah al-Ahzāb* 33:72.

⁶⁹ *Sūrah Ibrāhīm*; 14:32-34.

CLASSIFICATIONS OF KHALĪFAH

Based on the above discussion, it is noted that some commentators refer to the word *khalīfah* as Prophet Ādam A.S. alone, while some others argue that it also embraces his descendants. Hence, *khalīfah* is classified into two types: namely *Khalīfah of Khilāfah al-‘Āmmah* and *Khalīfah of Khilāfah al-Khāṣṣah*.

i. *Khalīfah of Khilāfah al-‘Āmmah*

Various scholars use different terms to describe the concept of "*khalīfah*" (vicegerency) in the context of human existence. These terms include "*Khalīfah al-kawniyyah*" (Vicegerence in the universe), "*Natural Khalīfah*," and "*Khalīfah wujūdiyyah*" (Vicegerence in existence).

The viewpoint of Al-Najjār, who highlighted the term "*Khalīfah al-Wujūdiyyah*," is accurate because it connects the concept with the purpose of human beings' existence, which is to be the vicegerents on earth. This idea applies to every individual, without discrimination based on beliefs, race, colour, ideology, or social status.

The view supports the Qur'anic highlights that all of humanity has been granted the responsibility of vicegerency, making them honoured beings in the eyes of Allah S.W.T. This honour is not limited to certain groups but extends to all humans, regardless of their faith.

Besides, the use of the term in the Qur'ān in its plural form, that is, *Khalā'if* manifests the basis for this type of *khalīfah*. For instance, in *Sūrah Fāṭir*; 35:39, Allah S.W.T. addresses mankind with the word *khalā'if* which signifies mankind in general as a *khalīfah*. However, the *āyah* also emphasises that among the *khalīfah* include those who rejected faith in Allah S.W.T. and those who believe Him. Therefore, it signifies that *Khalīfah of Khilāfah al-‘Āmmah* embraces all mankind irrespective of their beliefs and creeds.

Even though *Khalīfah of Khilāfah al-‘Āmmah* is primarily inclusive of all mankind, the Divine order sets that non-believers are perished and replaced by the believers. On this basis, the word *khalā'if* in the Qur'ān also denotes the

nation that succeeds the past nation that perished.⁷⁰ Hence, the word *khalā'if*, exclusively refers to all mankind that succeed each other, yet it also exclusively refers to the believing nation that succeeded the perished non-believers.

Therefore, this type of *khalīfah* is only confined to Muslims or those who believe in Allah and worship Him alone. This is because only the believers are keen to implement Allah's instructions and commands and lead their lives in accordance with the Will of Allah.⁷¹ Therefore, *khilāfah 'Āmmah* refers to the duty of every Muslim to contribute his part in developing and improving the quality of life in this world based on his individual capability, to attain Allah's pleasure.

ii. *Khalīfah of Khilāfah al-Khāṣṣah (Khalīfah in Political Institution)*

Khalīfah of Khilāfah al-Khāṣṣah refers to a Muslim leader who succeeds the Prophet ﷺ, the vicegerent, the leader of the Islamic Ummah in establishing and spreading Islam, and administrating the worldly affairs following the teachings of Islam.

This leader also organises worldly affairs in line with Islamic teachings. *Khalīfah* is obliged to follow Allah's instruction and guidance. His foremost responsibility is to establish religion and implement justice. This concept is illustrated in the Qur'ān⁷², where Prophet Dāwūd A.S. was a leader of his people. Allah S.W.T. guided him to judge them justly and not based on personal desires.

Therefore, as the role of leadership is significant, the person holding it must possess both physical and moral qualifications.⁷³ The Qur'ān highlights two (2) key qualities: "*al-Amānah*," which relates to the internal qualities necessary for the job, and "*al-Quwwah*," which encompasses not only physical strength but also intellectual, mental, and spiritual strength. Prominent scholars like Al-Māwardī and Ibn Khaldūn outlined various criteria for this leadership position, all of which are derived from these essential requirements.⁷⁴

⁷⁰ See *Sūrah Yūnus*; 10:13-14.

⁷¹ In *Sūrah al-Nūr*; 24: 55, Allah specifies the term vicegerency exclusively for the believers and the good doers.

⁷² Refer to *Sūrah Ṣād*; 38:26.

⁷³ Shahibuddin Laming, *Knowledge, Khilafah and Amanah in Islam* (Selangor: Aras Mega (M) Sdn Bhd,1995), 36

⁷⁴ *Ibid*, 37

In summary, *Khilāfah Khāṣṣah* represents the duty of succeeding and carrying forward the work of the Prophet ﷺ, including the establishment of Islam as a religion and the administration of worldly affairs in accordance with the Islamic teachings.

Qualifications of *Khalīfah of Khilāfah al-Khāṣṣah*

Al-Māwardī, in his work *Al-Aḥkām al-Sulṭāniyyah* outlined several criteria for the appointment of *Khalīfah*:⁷⁵

1. Justice together with all its conditions.
2. Knowledge that equips them for *Ijtihād* in unforeseen matters & for arriving at relevant judgments.
3. Good health in their faculties of hearing, sight, & speech so that they may arrive at a sound assessment of whatever they perceive.
4. Perfect physical constitution & limbs & being free of any physical deficiency that might prevent them from normal movement.
5. Sound judgment & being capable of organising the people & managing the office of administration.
6. Courage & bravery, which enable them to defend the territory of Islam & to mount *Jihād* against the enemy.
7. Being a member of the Quraysh family.

For Ibn Khaldūn, a candidate for the office of *khalīfah* must fulfil the following criteria⁷⁶:

1. Knowledge. It enables them to make independent decisions.
2. Probity (‘*Adālah*).
3. Competence - willing to carry out the punishments ordained by *Sharī’ah*.
4. Being free from physical & mental defects.
5. Being a member of the Quraysh family.

⁷⁵ Al-Māwardī, Abū Ḥasan (trans) Asadullah Yate. *Al-Aḥkām al-Sulṭāniyyah*, (London: Ta-Ha Publisher, 1996), 12.

⁷⁶ Ibn Khaldūn, Muqaddimah Ibn Khaldūn, (Beirut: Dār al-Fikr li al-Ṭibā’ah wa al-Nashr wa al-Tawzī’ 2002), 191.

RESPONSIBILITIES OF KHALĪFAH

Being the vicegerent of Allah, human beings must fulfil specific responsibilities that Allah S.W.T. has ordained. One's failure to discharge these responsibilities leads to the neglect of his sense of purpose and, consequently, following his desires. The Qur'ān provides guidance on the duties binding upon mankind as Allah's vicegerents, and directs them toward the fulfilment of their intended purpose. In this context, the responsibilities of the vicegerencies are categorised based on the above-mentioned types of *khalīfah*.

Khalīfah of Khilāfah al-‘Āmmah

1. The Implementation of Allah's Will

The authority bestowed upon humanity is a means to fulfil their purpose in life and implement the responsibilities that Allah has assigned. Allah S.W.T. never creates anything without a purpose or specific duties assigned to it.

In this context, humans act as representatives of Allah on earth, exercising Divine authority based on the powers that Allah has bestowed within the limits that He set up. Vicegerency, in this context, encompasses four (4) fundamental functions:

1. The ultimate authority resides in Allah S.W.T.
2. Humans act as implementers of His laws.
3. The administration of laws strictly adheres to His prescribed limits.
4. In administering His laws, humans execute His will and fulfil their purpose in life.⁷⁷

Therefore, despite their honourable authority as representatives (*khalīfah*), humans are not granted absolute freedom to exercise it based on their personal desires. In any conflict between the Will of Allah and the will of humans in the exercise of this authority, the Will of Allah must always prevail. This principle ensures that the Divine Will precedes human will in the execution of authority.

⁷⁷ Afzalur Rahman, Islam: Ideology and the Way of Life, (Kuala Lumpur: A.S Nordeen, 1995), 307-308

2. The Performance of 'Amal Ṣāliḥ.

One of the responsibilities of men as vicegerents on the earth is to make sure the prescribed duty is fulfilled with the standard of 'amal ṣāliḥ. i.e., by fulfilling its preconditions. Allah S.W.T. says in the Qur'ān:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَصْلَحَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٥٥

*"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject faith after this, they are rebellious and wicked.'"*⁷⁸

3. The Administration & Development of the World

Another duty of general *khalīfah* is to develop the world and build up civilisation imbued with the values of humanity. Allah S.W.T. says in the Qur'ān;

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ

*"It is He Who has produced you from the earth and settled you therein".*⁷⁹

The verb *استعمرکم* is derived from *عمر* which means to build or to construct and the addition of "*alif*", "*sin*" and "*ta*" is to indicate a request. Therefore, it is obvious that this *āyah* requires mankind to develop the earth for their benefits. In fact, Allah S.W.T. creates everything in the heaven and the earth to be subservient to Him. Furthermore, humans are bestowed with the faculties of intellect and freedom of will. One of the possible reasons for endowing humans with these gifts is to empower them to contribute to the betterment of the world, making it a comfortable and suitable place to inhabit.

⁷⁸ *Sūrah al-Nūr*; 24: 55.

⁷⁹ *Sūrah Hūd*; 11:61.

Consequently, humans are tasked with the responsibility of harmonising these gifts to establish peace, harmony, and safe environment on earth. The pursuit of mischief is to be avoided and, when necessary, to be actively combated, since it surely leads to destructive ends. Simultaneously, they should employ their free will to enhance the world while meeting their life's needs, always within the boundaries set by Allah S.W.T. It is important to remember that this freedom of will is not limitless but subject to Allah's guidance.

4. The Promotion of Goodness & Prevention of Vices.

The trust of vicegerency is perceivable as Allah's commands and prohibitions that human beings must adhere wholeheartedly. In this regard, the Qur'ān emphasises the need to enjoin good and forbid evil to ensure that Allah's commands prevail over what He forbids. Allah highlights that man is dutybound to enjoin good and forbid evil in accordance with his ability and capacity. Allah S.W.T. says in the Qur'ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ ۱۱۰

*"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."*⁸⁰

Failure to accomplish this duty will result in the destabilisation of world development and environmental pollution. The Prophet ﷺ has been quoted as saying:

"By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".⁸¹

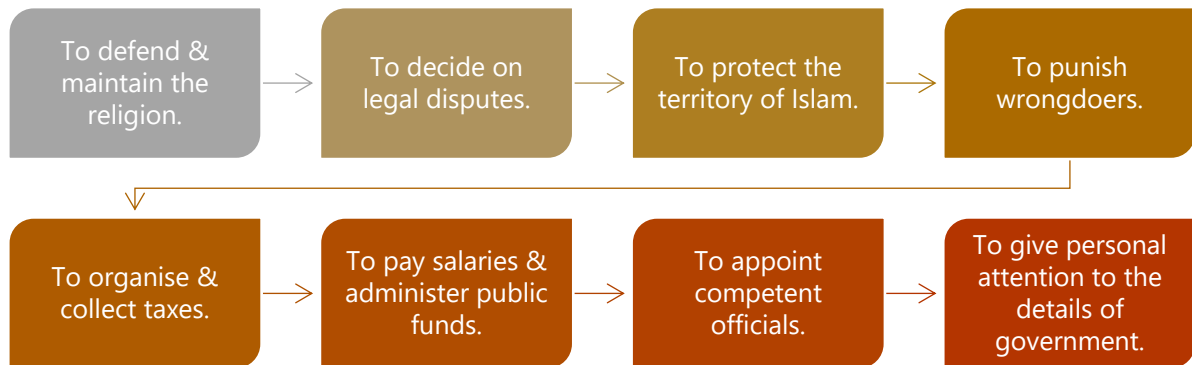
The above *ḥadīth* indicates that the Prophet ﷺ characterised His *khalīfah* on earth as the one who commands good and forbids evil.

⁸⁰ *Sūrah Āli 'Imrān*; 3:110:

⁸¹ <https://sunnah.com/riyadussalihin:193>.

Khalīfah of Khilāfah al-Khāṣṣah

The preceding discussion emphasises that the word *khalīfah* also refers to the successor of Prophet Muḥammad ﷺ, who led the Muslim Ummah and exercised Islamic leadership. Ibn Khaldūn believed that the fundamental role of this type of *khalīfah* is to protect the religion and administer the earth in line with God-sanctioned rules (*Sharīʿah*). Al-Māwardī has outlined eight (8) duties of the *khalīfah* to accomplish this role accordingly.⁸²



LEADERSHIP IN ISLAM

Leadership or *al-Qiyādah* is commonly associated with *al-Siyāsah*, *al-Siyādah*, *al-Imāmah*, *al-Riʿāsah* and *al-Khilāfah*. All these words are defined as leadership. Thus, leadership in the Arabic language covers a wide area and is not limited to state or racial (group) leadership, but extends to leadership in the fields of knowledge, worship as well as guardianship of a trust.

Leadership in Islam is rooted in a belief and willing submission to Allah S.W.T. The main tasks of leaders are to do good deeds and to strive toward the establishment of the way of life that Allah S.W.T. has ordained. Besides, a leader is not free to act following his choice or to surrender to any group's wish. Instead, he must implement Allah's commands on the earth.

Leadership in Islam entails trust (*amānah*). It corresponds to a psychological contract between a leader and his subordinates or followers; whereby the leader

⁸²Al-Māwardī, Abū Ḥasan (trans) Asadullah Yate, *Al-Aḥkām Al-Sulṭāniyyah*, (London: Ta-Ha Publishers, 1996), p. 28.

will guide, protect, and treat them justly and with righteousness. Hence, the focus of leadership in Islam is on doing good.⁸³

DEFINITION OF LEADERSHIP

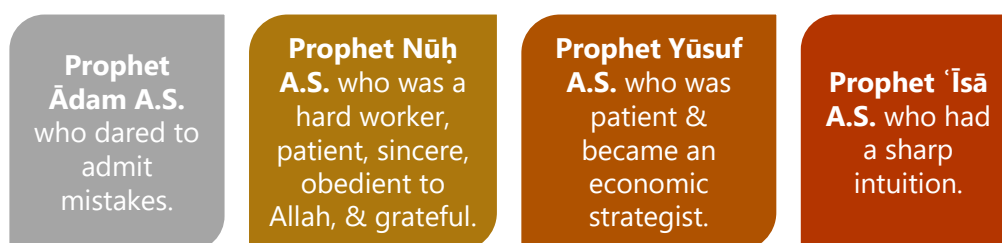
The term leadership is defined in different ways, caused by various emphases on the functions, nature, and aspects of leadership. Leadership is depicted as the "process by which the leader seeks the voluntary participation of followers to reach organisational objectives."

Some other multitudes of definitions can be grouped into the following categories:⁸⁴

- 1. Defined by position:** Leadership is the office or position of a leader; the office or position of the head of a political party or other body of people.
- 2. Defined by process:** Leadership is the ability to lead, guide, direct or influence people. The process of influencing an organised group toward accomplishing its goals.
- 3. Defined by relation:** Leadership is guidance or direction. The presence of a particular influence on a relationship between two or more persons.

LEADERSHIP OF THE PROPHETS & MESSENGERS IN ISLAM

Prophetic leadership is based on values and qualities associated with messengers of God. Each prophet has a dominant leadership trait different from others. The Qur'ān mentions a few samples of the dominant leadership values of the prophets or messengers that include:⁸⁵



⁸³ Rafik Issa Beekun, Jamal Badawi, Leadership: An Islamic Perspective, (Focus, 2004), p:4

⁸⁴ Leadership and Management, *International Islamic University Malaysia*, p:10

⁸⁵ Tiarani Mirela, et.al., Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW, (Journal for Religious-Innovation Studies Vol. XXI, No. 1, June 2021), p:5.

In addition, the Qur'ān⁸⁶ describes **Prophet Muḥammad** ﷺ as the one who possessed the holistic characteristics of being:

(1) gentle	(2) polite	(3) soft hearted	(4) forgiver
(5) a man who ceaselessly ask for forgiveness	(6) deliberate	(7) decisive &	(8) totally relying in Allah.

There are five (5) key principles of prophetic leadership in Islam:⁸⁷



1. Obedience to Allah: Leaders should prioritise in following & obeying the guidance.



2. Fostering Brotherhood Among Muslims: Leaders should work to strengthen the bonds of unity & brotherhood within the Muslim community.



3. Commitment to the Nation & State: Leaders should be dedicated to the welfare & well-being of the nation & state they lead.



4. Upholding Human Rights: Leaders should value & protect the rights & dignity of all individuals.



5. Maintaining Work Motivation: Leaders should inspire & motivate their followers to excel in their efforts & work.

A leadership theory rooted in Islamic values, particularly the concept of prophetic leadership, draws inspiration from the leadership of Prophet Muḥammad ﷺ as a guidance to mankind for emulation.

⁸⁶ Refer to *Sūrah 'Āli 'Imrān*; 3:159 as translated: "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)".

⁸⁷ Muhammad Fadhli, "Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam", (*At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, Vol. 10, No. 2, 2019), p. 13.

FOUNDATION OF PROPHET MUḤAMMAD'S ﷺ LEADERSHIP

In Islam, people can become good leaders by following the example of Prophet Muḥammad ﷺ, who gained remarkable achievements during his life. He dispelled ignorance in Makkah and spread Islamic teachings through 23 years of preaching, earning global recognition as a Muslim leader. Allah S.W.T. says in the Qur'ān:⁸⁸

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ۚ

"Indeed, the Messenger of Allah has been a good role model for you."

There are many dictions of the word leadership, such as *khalīfah* which means representative, or replacement. The term "*khalīfah*" originated after Prophet Muḥammad's ﷺ companions succeeded his leadership. Abū Bakr R.A., who was the first Islamic caliph after the Prophet's demise, used this term in his inaugural speech. He referred himself as the "Caliph of the Prophet", signifying his role as the Prophet's ﷺ successor. The word "*khalīfah*" is connected to carrying forward the Prophet's ﷺ missions, including spreading the religion of Islam.⁸⁹

The study reveals that prophetic leadership is built on the values exemplified by the Prophet Muḥammad ﷺ, which are characterised by four key traits: *Faṭānah*, *Amānah*, *Ṣidq*, and *Tablīgh*.

1. *Faṭānah* (Wisdom)



Prophet Muḥammad's ﷺ represented the concept of *faṭānah* (intelligence), through his ability to understand and convey revelations. It encompasses intellectual, emotional, and spiritual intelligence. The opposite of the nature of '*faṭānah*' is '*jahālah*' (ignorance).⁹⁰

⁸⁸ *Sūrah al-Ahzāb*; 33:21.

⁸⁹ Eka Safitri, et.al, "The Leadership of the Prophet The Role Model of Today's Leaders", Vol 3 No 2 (Malan Journal of Islam and Muslim Society ,2021), 5

⁹⁰ Tiarani Mirela, et. al, Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW, (Journal for Religious-Innovation Studies Vol. XXI, No. 1, June 2021), 8

In Islamic leadership, competency and professionalism are essential criteria for choosing leaders. Prophet Muḥammad ﷺ once warned people about the bad consequences caused by the absence of intelligence. Abū Hurayrah narrated:⁹¹

Meaning: When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger ﷺ?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

Indeed, Allah S.W.T. blessed Prophet Muḥammad ﷺ with the intelligence to understand and explain revelation to humans. Therefore, leaders must be knowledgeable and well-versed in both individual obligatory knowledge (*al-ʿIlm Farḍ al-ʿAyn*) and collective obligatory knowledge (*al-ʿIlm Farḍ al-Kifāyah*). The knowledge is vital to enable them to reflect their *Taqwā* towards Allah S.W.T.

2. *Amānah* (Trustworthiness)

The concept of *amānah* denotes trustworthiness that is rooted in the word "*amana*," which means trust and security. In Islam, *Amānah* is a fundamental aspect of faith, and therefore, faith is incomplete without it. The Qurʾān emphasises this principle in *Sūrah al-Mu'minūn*; 23:8⁹² with the promise of success in both worlds for those who observe the given trusts and promises.



Amānah also involves entrusting someone with a responsibility or trust with the hope of achieving peace of mind. Prophet Muḥammad ﷺ embodied the quality of being trustworthy in receiving Allah's revelations and faithfully conveying them to his people. His trustworthiness was a symbol of his character and mission as the Messenger of Islam. Prophet Muḥammad ﷺ was also renowned with the title *Al-Amīn* even before his appointment as a messenger due to his trustworthiness both in his words and behaviour.

⁹¹ Ṣaḥīḥ al-Bukhārī, Book 81, Ḥadīth 85, <https://sunnah.com/bukhari:6496>

⁹² *Sūrah al-Mu'minūn* 23:8; "The believers are also those who are true to their trusts and covenants"

3. *Ṣidq* (Truthfulness)



Ṣidq which represents faithfulness and honesty, refers to a steadfast attitude of describing things truthfully without alteration, and in alignment with reality. Leaders characterised by *ṣidq* consistently speak and act in accordance with their beliefs. Their honesty is evident in their words, actions, and inner state, free of any intention to deceive or seek praise.

This quality stresses the importance of integrity in leadership. The character of *Ṣidq* provides serenity to the soul. Allah S.W.T. says in the Qur'ān:⁹³

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ ۝٤

"He did not utter the Qur'ān of his own desire, the Qur'ān from Allah to him through Gabriel who comes and recites it to him, and taught him"

‘Abbasī mentioned three (3) types of truthfulness (i) of speaking; (ii) of heart; and (iii) of action. Truthfulness is needed in speech, intention, fulfilment of resolution, action, and all areas on the path to ensure reliability and responsibility towards society.⁹⁴

4. *Tabligh* (Communication)

Tabligh or delivering and openness, involves communicating a message with values and the right words. Prophet Muḥammad's ﷺ exemplified *tabligh* by conveying Islamic teachings to humanity with wisdom, good lessons (*maw'izah al-ḥasanah*), and engaging in constructive debate.⁹⁵



Prophet's ﷺ approach to spreading the Islamic messages is often referred to as the merciful nature of his mission. When advised to curse the Quraysh infidels, he responded that he was not sent as a curser but as a Messenger of mercy.

⁹³ *Sūrah al-Najm*; 53:3-4:

⁹⁴Wan Norhayate, et. al, "Quality of Islamic Leadership and Organizational Performance within the Takaful Industry in Malaysia: A Conceptual Study," *Asian Social Science* 10, no. 21 (2014): p135, <https://doi.org/10.5539/ass.v10n21p135>.

⁹⁵ Refer to *Sūrah an-Naḥl*; 16:125.

This highlights the importance of delivering the message of Islam with compassion and understanding, rather than with hostility or curses.

In addition to the four above-mentioned characters of the Prophet Muḥammad ﷺ, he is also known as a '*rahmatan lil 'ālamīn*' figure. Prophet Muḥammad ﷺ is recognised as a mercy to the universe, further enhancing his leadership. Allah S.W.T. says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

"and We did not send you, but (became) mercy for the worlds".⁹⁶

The implication of this prophetic leadership concept has a positive implication towards people in general and Muslims in particular to adopt and apply these traits in their daily lives.

CONCLUSION

Prophetic leadership exemplified by Prophet Muḥammad ﷺ is a divine model of leadership guided by Allah S.W.T. Its purpose is to liberate humanity from the darkness of ignorance, humiliation, backwardness, arbitrariness, monopoly, anarchy, instability, materialism, and religious blasphemy. Instead, it leads them towards the path of enlightenment, truth, and knowledge. This model of leadership is fundamentally grounded in faith and truth, representing ethical leadership that embodies noble virtues and ethics.

GLOSSARY

<i>Amānah</i>	: trustworthiness.
<i>Faṭānah</i>	: wisdom and intelligence.
<i>Khalīfah of Khilāfah al-‘Āmmah</i>	: refers to all humans, regardless of their faith or disobedience.
<i>Khalīfah of Khilāfah al-Khāṣṣah</i>	: a Muslim leader who succeeds the Prophet ﷺ.
<i>Ṣidq</i>	: truthfulness.
<i>Tablīgh</i>	: communication & deliverance.
Vicegerent	: a person exercising delegated power on behalf of a sovereign or ruler.

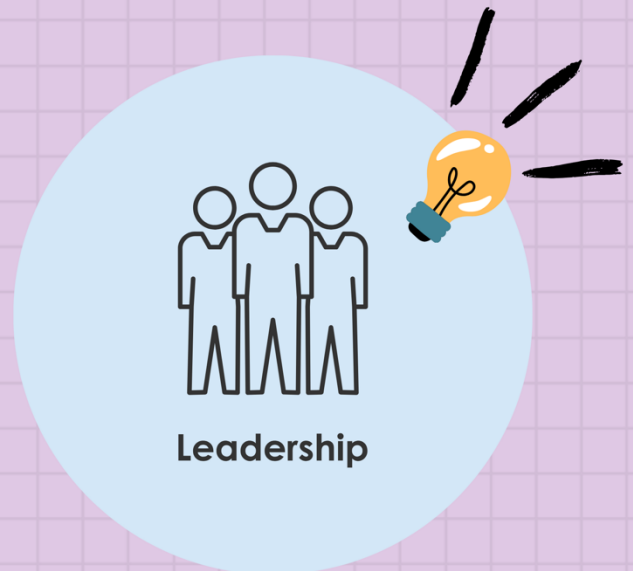
⁹⁶ *Sūrah al-Anbiyā’*; 21: 107.

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ISLAM & VICEGERENCY

Prophet Muḥammad S.A.W. serves as an inspirational model for this leadership style.



Leadership

MEANING

Khalīfah:

1. Vicegerency of Prophet Ādam
2. Vicegerency of Man on the earth.
3. Khalā'if (خلائف)

Leadership:

1. Position
2. Process
3. Relation

RESPONSIBILITIES OF KHALĪFAH AL-'AMMAH

1. The Implementation of Allah's Will
2. The performance of 'Amal Ṣāliḥ.
3. The administration & development of the world
4. The promotion of goodness & prevention of vices.

DISTINCTIVE FEATURES OF HUMAN VICEGERENCY

1. Divine Appointment.
2. Divine Honour.
3. Deprivation of Vicegerency to Other Creatures.
4. Subservience of All Creatures to Men (Taskhīr).

PROPHET MUḤAMMAD'S LEADERSHIP

1. Faṭānah (wisdom)
2. Amānah (trustworthiness)
3. Ṣidq (truthfulness)
4. Tablīgh (communication)

CLASSIFICATION OF KHALĪFAH

1. Khalīfah of Khilāfah al-'Ammah.
2. Khalīfah of Khilāfah al-Khāṣṣah (Khalīfah in Political Institution)

RESPONSIBILITIES OF KHALĪFAH AL-KHĀṢṢAH

1. To defend & maintain the religion.
2. To decide on legal disputes.
3. To protect the territory of Islam.
4. To punish wrongdoers.
5. To organise & collect taxes.
6. To pay salaries & administer public funds.
7. To appoint competent officials.
8. To give personal attention to the details of government.

KEY PRINCIPLES OF PROPHETIC LEADERSHIP

1. Obedience to Allah S.W.T.
2. Fostering Brotherhood Among Muslims.
3. Commitment to the Nation & State.
4. Upholding Human Rights.
5. Maintaining Work Motivation.

Siti Nursadrina, DIRK



Among the major themes that have been discussed in this enlightening textbook are “Islam and Knowledge” which portrays Islam as a religion of truth, “Islam and Vicegerency” which illustrates Muslims’ duty to lead people to the real religion, and “Islam, Sciences and Arts” which expounds the sacred aspects of Muslims’ pursuit of scientific knowledge and arts, as nature itself is viewed in the Qur’ān as a compilation of signs pointing to the Greatness of God. Additionally, the discussion on “Islam and Civilisation” demonstrates the Qur’ān as the source of history and past civilisation. Intriguingly, “Islam and Belief Systems” is briefly covered in the textbook, which is very useful to IIUM students as they prepare themselves for the real world particularly while interacting with non-Muslim communities in Malaysia, and seek to make positive changes in this world, and hence to embrace the concept of *Raḥmatan lil- ‘Ālamīn*.

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