The Perspective of Islam on Leadership, Youth Development and Nation Building

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Abstract

The concepts of good governance, youth development, and nation-building stand as pivot pillars supporting the structure of prosperous, equitable, and sustainable communities. Islamic teachings offer profound insights into these areas, providing a framework that emphasizes ethical leadership, the nurturing of young, individuals, and the collective endeavor towards societal advancement. This article explores the Islamic perspective on these critical issues, highlighting the synergy between spiritual principles and practical governance that can guide the development of resilient and vibrant nations. It highlights some of the strategies of promoting good leadership as an instrument for youth development and nation building. It pointed out the evils in bad leadership and presents the principles of Islamic act of leading as an antidote to the problems of leadership, youth development and nation building.

Keywords: Perspective, Islam, Leadership, Youth development, Nation building

Introduction

Every nation especially Nigeria is interested in making the fabric of her society from faithfulness, Godliness, honesty, transparency, modesty. truthfulness, peaceful living, dignity, love and dedication. But it is very unfortunate that a nation like Nigeria flourished in human and material resources with good climatic conditions that permit the production of virtually all agricultural plants and animals that make living comfortable is faced with problems of leadership. The good intention of the country to have a nation that is free from ungodliness, falsehood, dishonesty, injustice, hatred, chaos and social disorders is being killed as a result of the inability of the leaders to recognized themselves as viceroys of God, chosen on earth to direct and utilize this endowment

of God for the benefit of mankind. Many problems in the country result from lack of good leadership. Education which supposes to be an instrument of change and development become an eye-opener to indecency, corruption, nepotism, dishonesty, cultism, fraud, embezzlement, greed, selfishness, social disorder, murder, examination malpractice, political instability, exploitation, arrogance and other illicit act. The youth engage in political thuggery, sycophancy, bootlicking, armed robbery, murder, wickedness, greediness and a host of other evils. The unfortunate thing is that, the youth cannot correct these lapses as they themselves are being used to perpetrate evils in a bid to be a good followership.

Achebe (1983) notes that lack of peace in the country is simply and squarely a failure of leadership. The implication is that good leadership is the solution to social disorder. It is pertinent to note that peace is a road leading to the entire system of life whether political, spiritual, social, economic or intellectual. That is why the religion of Islam is been defined as a way of life by peace and total submission to the will of God. If lack of peace in the nation is as a result of bad leadership, then virtually all the country's social, political and economic system were affected by this failure of leadership. It is generally believed that, when the head is rotten, other part of the body is super-rotten. Ijaiya (2006) identified thousands of Nigerian youths trained with hard earned money but are in foreign lands contributing to their development or invading foreign embassies on daily basis under ignoble treatment in a bid to escape from fatherland. More Nigerians are on the unemployment list on daily basis with no credible solution from government. Many Nigerians are already worried about the future of the country and this, as a matter of fact, is a road closed to youth development and nation building. This road can be opened only when leaders of developing nations including Nigeria recognized themselves as viceroys of God on earth by leading with the laws of God and setting good examples to the followers. The government of the day should be aware that leaders are the builders, pillars and molders of every nation and everything he does has a great influence on his subordinates if only to attain great lofty height

The Concept of Leadership, Youth Development and Nation-building

Leadership has been defined in various ways by various scholars. Bellows (Toluhi 2001) defines leadership as the end result of behavior in terms of the extent to which it helps the group to attain its aspirations. Hence, in this sense, leadership is manifested if the attitude of the person who leads the group helps to realize the objectives of the members (followers). According to chambers

Twentieth Century Dictionary (Asobie 1998), to lead is "to show the way by going first". It is to guide, to indicate the direction of movement and provide others in charting and following the new direction. It is also to control.

Following the above definitions, leadership is, thus, an act of directing or leading others. When leaders direct, followers have to obey. In fact, both leaders and followers must positively interact so as to accomplish the group set objectives.

Leadership Theories

Asobie (1998) claims that the origin of leadership could be traced to headship of religious sects or in groups of primary relationships. This made him holds the view that, the original image of the leader was that of a "solitary and dramatic personality who mobilized and inspired the masses to new goals and methods of salvation" (Moses, Muhammad, Jesus). This reinforced the personalization of leadership which was research into primordial governmental institutions like tribal chiefs and leaders of small city states where power was vested in the status as well as the person of the ruler. Gradually, leadership came to be seen essentially as a psychological or socio-psychological variable, it is on this note that Asobie (1998) states two theories of an early image of leadership which he called socio-psychological approach and situational leadership. Socio-psychological approach focused on the personality traits of the leader, the leadership styles and the leader's role models. While in the situational leadership, a leader could face a variety of situations in his political life. Some situations are crisis while others are programmatic and some are anticipatory. These theories proved that leadership is required in all organizations. That is, it arises in various circumstances in human life.

A youth according to chambers Twentieth Century Dictionary (Freeman 2006) is a state of being young, early life, the period immediately succeeding childhood and an early period of existence. A youth can be described as a middle-aged person who is between the ages of childhood and early adulthood but inexperienced and without exposure. One characteristic feature of a youth is the pragmatism in pursuing any act he or she believes in. Unlike the old people who takes time to study, reflect and then act. A youth might have taken an action (whether rightly or wrongly) before realizing its implication. They form the largest population in a given country. The recently concluded population census in Nigeria revealed that the youth of this country constitute the largest percentage of the populace (Oladimeji 2007).

Youth development is then viewed as a conscious effort to co-ordinate, support positively an activity that promote the social, political, economic, moral, cultural and emotional well-being of the youth. In order not to decay and run out of existence, the youth need to be disciplined and well developed through piety so as to get responsible leaders of tomorrow. Nation-building as viewed by Omonijo (2005) is a process which involves the building of the individual and the structuring of his environment. He explains further that it could also be the creation of a political community with a relevant economic system and the search for it of a cohesive and enduring ethos capable of making the individual identify with the political community. By going with this definition, nation-building borders on numerous change processes emphasizing economic, social, cultural, political and human factors. Therefore, the process of nation-building is a complex one that take a long time. Any effort to successfully build a nation, then both leaders and followers have vital roles to play

Principles of Islamic Act of Leading

Islam which means, among other things, submission, peace, purity and obedience (Q 2:208) rears its polity on the foundations of the sovereignty of Allah and Viceregency of man. The act of leading in Islam is unique in structure, function and purpose as it is based on sound divine instruction. It is this divine instruction that is encompassed in the principles of Islamic act of leading which is highlighted thus:

First, that power, sovereignty does not belong to man, it belongs to God as epitomized in the Holy Qur'an thus: "say: O Allah! Lord of Power (and Rule), Thou givest power to whom thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleases and Thou bringest low whom Thou pleasest: in Thy hand is all Good. Verily, over all things Thou hast Power. (Qur'an 3:26)

This power or sovereignty owned by God is now descended as a trial and test to human beings upon which they would be adjudged by God. It is on this basis that the ruler, any leader, governor, administrator, manager in Islam sees himself or herself as an acting executive chosen by the people to serve them according to the law of God as restated in the Qur'an thus: "He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (test of) that which He hath given you. Lo! Thy Lord is swift in prosecution and lo! He is forgiving merciful. (Qur'an 6:165).

In another verse thus: And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing As-Salat (As-Salat (the prayers- Iqamat-as Salat), and the giving of Zakat (obligatory charity), and of Us 9Alone they were worshippers (Qur'an 21:73).

Another verse says: And We made from among them (children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations etc. (Qur'an 32:24). The above verses according to Tafiq (2015), describe the principles of leadership mentioned in the Qur'an as exemplary goodness, patience, good relationship with God and having the attention of the weak and marginalized people. This is just to show that every deed and action of a man or group of individuals must be inspired and guided by the law of God which is the Holy Qur'an.

Several words in Arabic are used to denote a leader. For example, 'Amir which is translated to mean, head, president, prince but it is derived from the word amara which means commander or ordered (Mahmoud & Faiza, 2009). Another term used to denote a leader is the word "Khalifah". God refers to Adam as representative or vicegerent (Khalifah) of His (God) on earth (Q 2:30). It is from this word of God that the word Khilafah which denotes successor, substitute, lieutenant, viceroy arises in Islam (Cyril, 2005). The most common word used by the Ummah (Muslim community) is "Imam". The word originated from Arabic verb "amma" which literally means 'faced towards'. It is used to denote leading people in prayers; however, its use has been extended to mean a leader in general. According to Mahmoud & Faiza, (2009), the word Imam has religious connotations while the word Khalifah or Amir is related to governance. Thus, the word Imam implies providing guidance to people based on the Qur'an and Hadith while Amir and Khilafah imply command and governance.

Hence, Khilafah is the leadership in which the roles cast in man as viceroys of God on earth is manifested.

Amanah (Trust) and 'Adalah (Justice): These are other principles of Islamic act of governance enjoined on man. A leader is enjoined to administer justice and render back his trust (amanah) to those to whom they are due as stipulated in the following verses of the Qur'an thus:

"O you who believe! Stand out firmly for justice, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is most close to

piety, and mind God for God is well- acquainted with all that you do." (Qur'an 4:135). Also, in another verse:

"Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between people that ye judge with justice: Verily how excellent is the teaching Which He giveth you for Allah is He Who heareth and seen all things. (Qur'an 4:58). The issue of justice and equity is the bedrock of leadership upon which leaders are assessed by humans and adjudged by Allah.

The principle of trust (amanah) and justice ('adalah/ 'Adl) remain the center of Islamic governance which is considered a divine mandate for all those in positions of authority. The concept of amanah determines the individual's relationship with the family, society, state, government and the humanity at large (Muhammad, 2013). It establishes man's responsibility towards his kin, other human being and socio-political institutions. The concept revolves the issues pertaining to the rights and responsibilities of individuals in every aspect of human life. The Quran and Hadith emphasize the importance of trust, justice, honesty, accountability, and transparency among leaders, underscoring the trust (amanah) that they hold towards their constituents. Leadership in Islam is not a path to privilege but a position of service and responsibility. The Prophet Muhammad's life provides numerous examples of governance that prioritized the welfare of the community, consultation (Shura) in decision-making processes, and the equitable distribution of resources. Islamic governance also promotes the protection of human rights, including the right to education, freedom of speech within respectful and constructive bounds, and the right to a fair trial. These principles are not only foundational to the Islamic conception of governance but are also universal values sought in the governance structures of modern societies.

Another area in the principle of Islamic act of leading is the giving room for individual's ideas which is being referred to as ljtihad (the exercise of individual opinion by Islamic jurist) which means a respect of human opinion and considerable space for human freedom. (Abdul 1976).

According to the concise encyclopedia of Islam, the name Ijtihad comes from a Hadith in which Prophet Muhammad asked one of his delegates Mu'az ibn Jabal by what criteria he would administer the regions assigned to his control (Yemen)."The Qur'an" the man replied. "And then what?" the Prophet asked again "The Sunnah" (example of the Prophet)."And then what?' "Then I will make a personal effort (Ijtihad) and act according to that." And this the Prophet approved.

Thus, the principle of Islamic act of leading rest on the legal system of Islam (Shari'ah) which derived its sources from the Qur'an (word of God), the Sunnah (sayings, practices and tacit approvals of Prophet Muhammad (S.A.W), ljma '(consensus of opinions of the learned scholars of Islam), Qiyas (analogical reasoning) and Ijtihad (individual discretion) Akintola (2001). It is pertinent to note that this principle is not discriminating but is rather protective and assertive of human rights.

The Place of Leadership in Youth Development and Nation Building

Leadership in Islam denotes that God made any leader in a given circumstance, his substitute to handle the affairs of His servants. He is to make them do the things that are good for them and forbid them to do those that are harmful. Therefore, a person who lacks the power to do a thing is never told directly to do it. That is why the qualities of a leader as stipulated in Islam rest on the following four pre-requisites of imamate: knowledge ('ilm) of the laws of God (Qur'an and Sunnan), Justice (Adalah), Competence and Freedom of the senses and limbs from any defect that might affect judgement and action. Ibn Khaldun (1967). According to Uthman (2006), Islam maintains that the realization of leadership which he referred to as "Khilafah" mainly depends on the role of the leaders and scholars in truly devoting their life styles to the realization of man's mandate, mission and goal on earth. Hence, it is leadership both intellectual and political that is responsible for the emergence or decline of a nation and civilization. Therefore, in a bid to fully integrate the development of youth to nation building, the following methods based on the qualities of a leader as stipulated in Islam is been highlighted to promote good leadership of the nation.

First, establishment and preservation of faith through Taqwallahi (God's consciousness). The leaders in any nation should recognize God as being the supreme sovereign of the state and nation. He should see himself as a viceroy of God chosen to represents Him and thereby act according to the laws of God. He must not go beyond the limit set by God. He should pledge loyalty to His law by taken the oath of office which must be kept and fulfilled as prescribed by God in the Holy Qur'an thus: Fulfil the covenant of Allah when ye have entered into it and break not your oath after ye have confirmed them indeed ye have made Allah your surety; for Allah knoweth all that ye do. (Qur'an 16:91). The leaders should derive their authority from his obedience to the law of God, the law which binds the rulers and the ruled alike by a solemn contract over which God is the supervisor. It is on this bases that the followers should obey the leaders but the moment the leaders

swerve from the path of God or fails to observe His law, he has no right to the support and loyalty of the public or followers (Q 4:59). Therefore, obedience to those charged with authority is conditioned by their own obedience to the law of God. If youth, who formed the majority of the followers, realize this through inculcation of righteousness, faithfulness in themselves, they (youth) will not be used to perpetrate evils in the nation in a bid to obey the leaders' instruction. This is where youth development is seriously manifested. In one of his farewell statements, Prophet Muhammad said that "there is no obedience or loyalty to any human being, ruler or otherwise, who is not himself obedient to God and bound by His law. The early successor of Prophet Muhammad (Abubakr) understood this principle clearly and declared his first statements of policy after he has been sworn in thus: "You have made me your leader, although I am in no way superior to you, cooperate with me when I go right, correct me when I err, obey me so long as I follow the commandments of God and his Prophet, but turn away from me when I deviate". (Sulaiman, 1993). The youth should realize this and restrain themselves from being used in political thuggery.

Second, leading by setting example. Setting example by leaders is greatly effective in the development, reformation or corruption of youth and indeed nation. If the leadership of a nation is truthful, honest, noble and chaste, the subordinates will be led and developed with truthfulness, honesty, morality, nobility and chastity. But if the leader or governor or administrator is untruthful, treacherous, debauch, stingy, cowardly, or mean, then the youth under him will advance in lying, treachery, cowardice, and meanness. As a leader who led by setting example, Prophet Muhammad (S.A.W) never showed partiality to anybody be it a Muslim or not, and being an Arab or non-Arab. To him, the noblest is anyone who fear Allah and does things according to Islamic rules and regulations as directed by Allah in the Holy Qur'an thus: "The most honoured of you in the Sight of God is the most God's conscious." (Qur'an 49:13)

The Prophet never dodged punishment from any person because of his position in the society, there is no immunity for anybody in government or position of power. He never used any leadership power against his followers. He never used his office to embezzle money and did not use the public money for private affairs (Jimoh, 2005). Some of his virtuous manners include asceticism, generosity, humbleness, patience, strength, bravery, wise conduct, honesty and firmly holding to principles (Ulwan, 2001). It is from these attributes that he was nicknamed Al-Amin (The

Trustworthy) and As-Siddiq (The Truthful) respectively. Almighty Allah Himself summarized the entire behavior of Prophet Muhammad and his personality when He recommends him for the whole world for emulation in the Glorious Qur'an thus: "Ye have indeed in the Messenger of Allah (Muhammad) an excellent example for him who hopes in Allah and the final day, and who remembers Allah much." (Qur'an 33:21). The implication is that anybody that holds position of authority must display good sample of behavior. It is on this note that Mustapha and Balogun (2005) opined that the record of the deeds, sayings and character of Prophet Muhammad during his life time showed his uniqueness as excellent model for others to follow.

Third, the leader is to be accessible to everybody, to enable the weak and strong among his subordinate lodge their grievances. He was responsible for any injustice committed by his officials during his reign. According to Abdalati (n.d), a leader's office is not just symbolic nor is his role simply abstract. He is not a helpless puppet whose function is to sign papers or execute the public will invariably, he must exercise actual powers on behalf of the people for their best interest in accordance with the law of God, because he is performing dual responsibility. That is, he is accountable to God for his conduct and on the other hand, he is responsible to the people who have put their trust in him. He will have to give full account before God of how he treated his people, themselves or their representatives. This is the more reason why leadership should not be a matter of force.

A leader should be kind, more inclined to forgiveness than to anger and prepared to sacrifice himself for his people. As the happiest leader was one whose subordinates were happy and the most unfortunate was one under whom they were miserable. A leader should shun selfishness. Two retinue is identified with a leader, those who urged him to do good and those who urged him to do bad. A sensible leader or administrator does not cling to his tribesmen nor succumb to their temptation of that of close relations, offspring, friends fear of interference with his official duties and possible injustice but rather associates himself with sincere companions.

At the heart of Islamic governance is the principle of justice ('Adl), which is considered a divine mandate for all those in positions of authority. The Quran and Hadith emphasize the importance of honesty, accountability, and transparency among leaders, underscoring the trust (Amanah) that they hold towards their constituents. Leadership in Islam is not a path to privilege but a position of service and responsibility. The Prophet Muhammad's life provides numerous examples of

governance that prioritized the welfare of the community, consultation (Shura) in decision-making processes, and the equitable distribution of resources.

Islamic principles of governance also promote the protection of human rights, including the right to education, freedom of speech within respectful and constructive bounds, and the right to a fair trial. These principles are not only foundational to the Islamic conception of governance but are also universal values sought in the governance structures of modern societies.

Islam places significant emphasis on the development and empowerment of youth, recognizing them as the keystones for the future. The Holy Prophet Muhammad highlighted the importance of seeking knowledge from the cradle to the grave, encouraging a culture of learning and personal development. Islamic teachings advocate for a holistic approach to youth development, encompassing spiritual, intellectual, physical, and social dimensions.

Empowering young individuals with education and critical thinking skills, coupled with moral and ethical grounding, prepares them to contribute positively to society. Moreover, Islam encourages active participation and engagement of youth in societal matters, seeing them as agents of change and innovation. Initiatives that foster leadership skills, entrepreneurship, and community service among the youth are in line with Islamic teachings and vital for the progress of any nation.

Nation-Building Through Unity and Diversity

Nation-building in Islam transcends ethnic, linguistic, and racial divisions, promoting unity (Ummah) within diversity as a strength. The Qur'an states, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" (49:13), emphasizing mutual respect, understanding, and cooperation among different segments of society. Islamic principles advocate for social justice, equity, and compassion as the bedrock of nation-building efforts. Eradicating poverty, ensuring equal opportunities for all, and caring for the marginalized are not only acts of charity but duties for the overall well-being of the nation. Sustainable development, environmental stewardship, and the ethical use of resources are also integral to Islamic teachings, highlighting the balance between development and conservation for future generations.

Practical Steps for Good Governance

● Implementing Shura (Consultation): A cornerstone of Islamic governance, the practice of shura, involves consulting with experts, community leaders, and the general populace before

making decisions. Modern governments can institutionalize shura by enhancing participatory governance mechanisms, such as public forums, community advisory boards, and digital platforms that allow for wider engagement in policy-making.

● Ensuring Accountability and Transparency: In leadership roles according to Umar & Mustapha (2019), accountability is the acceptance of responsibility for action products, decision, and policies including the administration, governance and implementation with the scope of the role or employment position and encompassing the obligation to report, explain and be answerable for resulting consequences. Islamic governance demands accountability, where leaders are answerable to both their constituents and a higher moral authority. Establishing independent bodies to oversee government actions, along with promoting freedom of the press and information transparency, can help align modern governance with these principles. Waging war against corruption is not the only way to put an end to corruption, but in addition, it requires honesty, trust and integrity as transparency and accountability are united together to uphold all public administration and governance reforms. Transparency and accountability are two of the most fundamental principles of good leadership and governance. Both concepts are interrelated because, without transparency, there will be no accountability and without transparency, accountability will become meaningless (Taufiq, 2015).

● Upholding Justice and Equality: The establishment of a fair judicial system, free from corruption and discrimination, is imperative. Implementing policies that ensure equal opportunities in education, employment, and healthcare for all citizens, regardless of their background, reflects the Islamic ethos of equity and justice.

● Enhancing Youth Development:

● Holistic Education Systems: Beyond academic achievement, education systems should foster moral and ethical development, critical thinking, and life skills. Incorporating community service projects, environmental stewardship programs, and intercultural exchange initiatives can help mold well-rounded individuals ready to contribute positively to society.

● Supporting Youth Initiatives: Governments and organizations can provide platforms and resources for youth-led initiatives, encouraging innovation and entrepreneurship. Facilitating mentorship programs and offering grants for projects that address societal challenges can empower young people to become catalysts for change.

●   Promoting Spiritual and Mental Well-being: Recognizing the importance of spiritual and mental health is crucial in youth development. Community centers, schools, and online platforms can offer resources and counseling services that address the holistic well-being of the youth, guided by the principles of compassion and understanding inherent in Islam.

●   Fostering Social Cohesion: Celebrating cultural diversity while reinforcing shared values is vital for unity. Initiatives that promote interfaith dialogue, community engagement, and mutual respect among different societal groups can strengthen national identity and cohesion.

●   Economic Equity and Environmental Stewardship: Implementing economic policies that prioritize equitable wealth distribution, sustainable development, and the responsible management of natural resources reflects the Islamic principles of moderation and stewardship. Supporting green technologies, renewable energy, and sustainable agriculture can lead to prosperity without compromising the environment or future generations.

●   Building Infrastructure for Peace: In conflict-affected areas, nation-building efforts must prioritize peacebuilding and reconciliation. Establishing justice mechanisms to address past grievances, coupled with investment in infrastructure, education, and healthcare, can lay the groundwork for long-term peace and stability.

●   Infrastructure Development: Essential to any nation-building effort is the development and maintenance of infrastructure. This includes not only roads, bridges, and utilities but also digital infrastructure such as broadband networks. By improving infrastructure, governments can enhance economic efficiency, connect communities, and create jobs.

●   Education and Health Services: Investing in education and health is investing in the future of a nation. Quality education systems prepare the youth to contribute positively to society, driving innovation and economic growth. Simultaneously, robust healthcare systems ensure a healthy workforce and reduce the economic burden of illness on families and the government.

●   Economic Diversification: For long-term sustainability, nations must diversify their economies to avoid over-reliance on a single industry. This involves supporting various sectors, including manufacturing, technology, and service industries, and creating an environment where small and medium-sized enterprises (SMEs) can thrive.

●   Social Cohesion and Inclusive Governance: Building a sense of unity while respecting diversity is crucial for social stability. This includes fostering inclusive governance that represents

all segments of society, implementing policies that address inequalities, and promoting a national identity that transcends ethnic or regional differences.

● Environmental Sustainability: Sustainable practices ensure that nation building does not come at the expense of the environment. This involves promoting renewable energy, conserving natural resources, and planning urban development in ways that are environmentally friendly and sustainable in the long term.

Conclusion

The quality of any nation depends on the quality of its leadership. Piety, role-model, justice, honesty, truthfulness, integrity, transparency, dedication, contentment and good admonition on the part of a leader have been identified as instruments for youth development and nation building. No nation, no matter how hardly strive can develop its youth politically, economically, socially or morally in an environment that is devoid of the above good qualities. It should be noted that anybody who is put in position to lead or govern is always seen by the led (followers) as the determining factor for failure or success in such a given circumstance. The leaders of today should see themselves as viceroys of God on earth and that whatever action taken during their time of leading would be adjudged by God to whom all shall return. The Islamic perspectives on good governance, youth development, and nation-building thus, offer timeless wisdom that addresses contemporary challenges faced by societies worldwide. By embracing the values of justice, responsibility, empowerment, and unity, nations can build strong, inclusive, and prosperous communities. As the world grapples with issues of governance, inequality, and social cohesion, the principles derived from Islamic teachings provide a valuable blueprint for creating societies that flourish both materially and spiritually, ensuring a harmonious and dynamic progression towards a better future for all. The Islamic perspective offers a rich tapestry of principles that, when woven into the fabric of modern governance, youth development, and nation-building, can produce societies marked by justice, prosperity, and harmony. As the global community faces complex challenges, the timeless wisdom embedded in these teachings provides not only a beacon of hope but a practical guide for creating a better world. By rekindling these principles in contemporary discourse and policy-making, societies can embark on a path toward sustainable development and inclusive growth, honoring the rich legacy of Islamic governance and its vision for humanity.

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