

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

The Contribution of Religions in the Public Leadership Qualities: Islamic and Christian Perspectives

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Abstract:

This paper reviews the contribution of Islamic and Christian teachings and the values to leadership qualities. This paper proposes bridging the gap between Islamic and Christian teachings and public leadership qualities. It contributes in the debate by other studies which have called for balancing religions with leadership practices. It provides supplementary theories of leadership from the Holy Quran and Holy Bible in the public leadership. The literature analysis confirms existence of several similar qualities in both public leadership and the teachings of the two sampled religions.

Keywords: Religions, public leadership, leadership qualities, Christianity, Islamic

1. Introduction

The objective of this article is to examine Christian and Islamic religious literature in light of public leadership qualities. The efficient and effective leaders matter in governance both in public and private organisations. In fact, the public sectors need specific qualities for the public leaders in the executive, parliament and judiciary. Perhaps because of this, the bulk of studies of public leadership are essentially focused on characteristics and behaviours of individuals occupying high public offices. Understanding public leadership characteristics and behaviour can be differently. This article is part of a much broader effort to identify, describe, understand and evaluate the behaviour of the few who exercise power and influence over the many. Contrary to other studies, it is more focused on the contribution of Christianity and Islamic teachings on public leadership.

Leadership has been defined in various ways in the public administration discipline. Maxwell (1993) observed that there are more than fifty definitions of leadership. He, therefore, defined leadership as simply influence, the ability to make followers. In a similar manner, Ciulla (2004), defined leadership as “a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good” (Ciulla, 2004: xv). Indirectly, this definition links leadership with moral relationship. The moral concepts are predominantly observed in the religion studies. She further links leadership with trust and shared vision of the good, the elements that are profoundly associated with various religions. Again this definition includes the leader and follower relationship which is always observed in the religious settings. Believers are usually inseparable from their leaders. Jackson and Parry (2008) contended that relationship between leader and follower is essentially linear and one-way. The follower is in effect, a blank slate upon which the leader writes the script. However, there is an opposite spectrum which states that followers have a vital role to play in the leadership process (Bass, 1998 and Yukl, 2002).

Burns defined leadership as “leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations of both leaders and followers” (Burns, 1978:19). Despite the popularity and availability of leadership related materials there remains a significant shortfall in knowledge about the concept of the contribution of religion in leadership qualities. This study will define leadership as a moral obligation of leading people toward achieving a shared vision.

1.1. Leadership Qualities

Kouzes and Posner (1999) attempted to give a definitive list of 10 key leadership qualities after surveying 630 managers. The Kouzes and Posner (1999) list included the leader being, honest, forward looking, inspirational, competent, fair minded, supportive, broad minded, intelligent, straight forward and dependable. MTD (2010) summarizes the leadership qualities to three, namely, sincerity, consistency and substance. Sincere leaders are honest, accept responsibility and tell the truth. In terms of consistency, leaders demonstrate this facet of integrity by treating employees equally, following through on promises, working harder than their employees and having the same expectations for their employees. Substance refers to integrity by keeping employee information private, not gossiping, doing what is best for the team, giving credit, caring about employees, maintaining clear communication and resolving any conflicts.

1.2. Theoretical Framework

The topics of leadership qualities and religion perspectives have received significant interest in recent years. Equally so, there are several theories that govern the scholar discussion in these areas. This article will be guided by two theories, namely, Teleological theory and Servant leadership theory.

1.3. Teleological Theory

This theory involves the nature of a telos (purpose or desired end) for life and behavioural context. The teleological focus on visionary ends with a focus on character formation and motivation for achieving the vision. Teleological theories locate moral goodness in the consequences of our behaviour and not the behaviour itself. All rational human actions are teleological in the sense that we reason about the means of achieving certain ends. Lovin (2000) observed that teleological theory imply that our moral choices will depend on our goals, and hence our rules and virtues will help us to achieve these goals. An example of teleological theory is *utilitarianism*, which asserts that one should always choose to do things that are for the greatest good of the majority. Bass (1985) pointed out a joint focus on virtue and teleology, being concerned with changing the behavior of people by first changing their character.

Teleological theory contends that the rightness or wrongness of actions is based solely on the goodness or badness of their consequences. Christianity mentions this theory in terms of loving God and our neighbours manifested in both righteous and kind behaviour (Mathew, 22:37-40 and Luke, 10:29-37). The discussion of ethics according to Islamic morality is indeed nature-based and universal. Good manners refer to kindness (a known good) while bad manners or shameful refers to wrongness, something known as disadvantageous (Mustafa, 1990). The Islamic principles provide that, ethical theories are derived from the Holy Quran and Hadith which are based on faith, morality and sharia (Mat, et al. 2016).

1.4. Servant Leadership Theory

Ciulla (2004) considered servant leadership to be normative theory that is open to ethical analysis and provide fundamental ideas. According to D'Souza (2005) and Osei-Mensah (1990) servant leadership theory is a religious model not secular. Commenting on this theory D'Souza (2005) stated that: "the great leader is seen as a servant first" (D'Souza, 2005, 28). Greenleaf's (1977) advocated that servant leaders lead because they are willing to serve their followers that make their followers to trust and follow willingly. He observed that: "To the extent that this principle prevails in the future, the only true viable institutions will be those that are predominantly servant-led" (Greenleaf, 1977: 4). Consequently, Kouzes and Posner (1993) argued that servant leaders consider serving others as the most rewarding task of all the leadership tasks. Spears (1995) exemplifies the servant leadership approach as a servant leader has the character of a servant who seeks to lead others toward a meaningful telos, but only according to highly principled means.

Servant leadership theory was developed from a religious perspective. Studies have offered a philosophical base for the theory. There have been attempts to link it to Christianity since the New Testament records Jesus Christ telling his disciples that "...the greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Mathew 23:11-12). Furthermore, Jesus emphasized on his model of servant leadership by saying: "...the son of man did not come to be served, but to serve, and to give his life as a ransom for many" (Mathew 20:28). It is relevant in verifying how Christianity is practiced in all the leadership situations. Christian leaders are charged to lead as servants. "Be shepherds of God's flock...not because you must, but because you are willing...not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" (1Peter 5:2-3). One of the most powerful examples of servant leadership in the earthly life of Jesus is when he washed his disciples' feet. When he finished, he said to them, "You call me teacher and Lord, and you are right, for so I am. If I then, the Lord and teacher, washed your feet, you also ought to wash one another's feet" (John 13:13-14). It is clear that Jesus was not just talking about washing feet. He was talking about servant-leadership. Great and effective leaders focus on serving and helping their followers. The Apostle Paul is an example of the great leaders who usually introduced himself as a servant leader (Romans 1:1; Philippians 1:1; Titus 1:1).

Islam promotes the concept of servant leadership as highlighted by the prophetic tradition: "the leadership of Mohammad on a journey the leader of a people is their servant" (Adair, 2010). Adair (2010) describes prophet Mohamed roles as both a messenger and prophet. Other prophetic traditions emphasize the importance of the dedication and honesty of the leaders in serving their followers (Imam Muslim, 2000). Muslims believe that Islam is a way of life and as such it has implications regarding beliefs as well as behaviour (Haddara, and Enanny, 2009).

1.5. Analytical Framework

The study of leadership traits has a long and controversial history. While research shows that the possession of certain traits alone does not guarantee leadership success, there is evidence that effective leaders are different from other people in certain key respects (Kirkpatrick and Locke, 1991). Kirkpatrick and Locke (1991) suggested six traits on which leaders differ from non-leaders; they include: drive, the desire to lead, honesty/integrity, self-confidence, cognitive ability, and knowledge of the business. Zaccaro et al (2004) pointed out that the person who occupies a position of leadership exceeds the average member of his group in the intelligence, scholarship, dependability in exercising responsibility, activity and social participation, and socioeconomic status. Stogdill (1948) listed the following respects: sociability, initiative, persistence, knowing how to get things done, self-confidence, alertness to, and insight into situations, cooperativeness, popularity, adaptability, and verbal facility. This article has summarized the public leadership qualities into trustworthy, enthusiasm, confidence, tolerance, focus, order, and commitment as shown in **figure 1**.

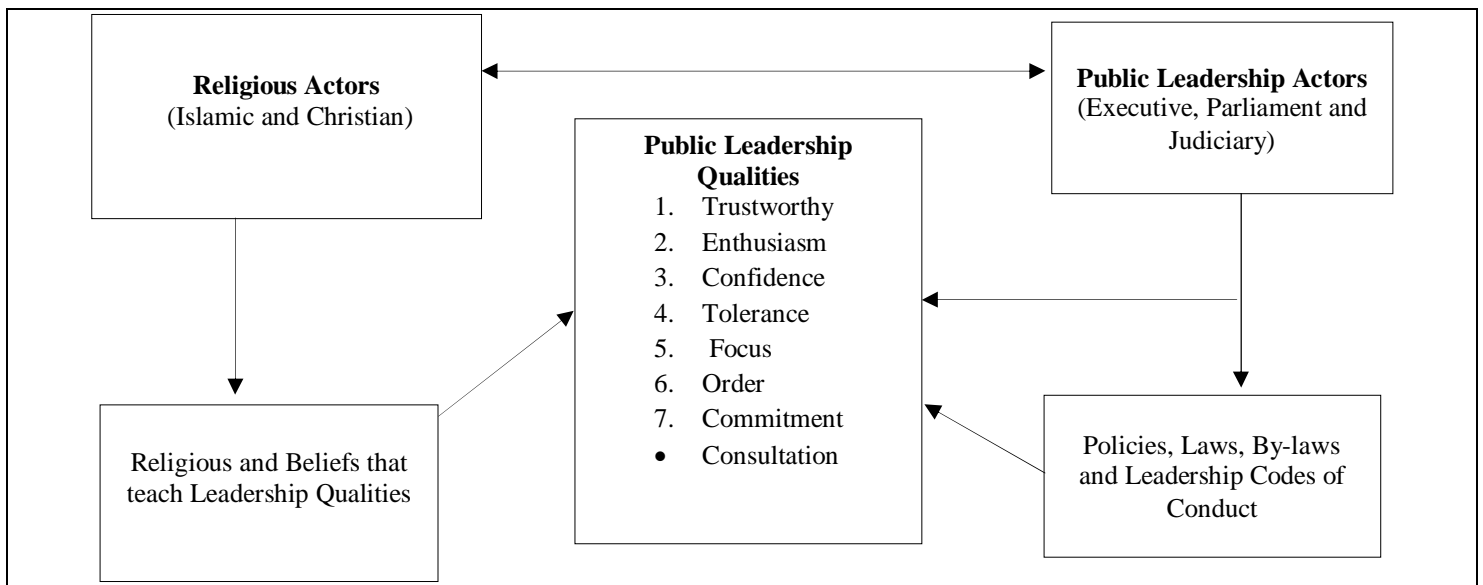


Figure 1: Contribution of Religions on Public Leadership qualities

Source: Authors (2017)

2. Religious Teachings on the Public Leadership Qualities

A review of the Holy Quran and the Bible points out a number of teachings on leadership qualities that match the public leadership qualities summarized in **figure 1**. The subsequent sections analyse the Christian and Islamic beliefs and moral teachings on the qualities of religious leaders. The analyses link these teachings with public leadership qualities that are governed by the policies, laws, by-laws and codes of conduct. The analyses refer the public leadership to the three actors, namely, the executive, parliament and judiciary.

2.1. Trustworthiness

Trustworthiness is a significant quality for leaders as followers want to be assured of their worthy of trust. There should be a correspondence between word and deed and leaders are expected to be truthful and reliable in carrying out their responsibilities (Kirkpatrick and Locke, 1991). The two religions provide qualities similar to being trustworthy. For instance, the Holy Bible provides the traits and characteristics of a good leader as "...above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money" (1Timothy 3:2-3). The Bible also stipulates that people to be entrusted with leadership must be "...capable men...who fear God, trustworthy men who hate dishonest gain.... (Exodus 18:21).

Trustworthy leaders hate evil and strive for prosperity. Psalms 1:1-6: says, "Blessed is the man who does not walk in the counsel of the wicked or stand in the path of sinners or sit in the seat of mockers. But he delights in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in its season and its leaf does not wither. Whatever he does prospers. Not so the wicked! They are like chaff that the wind blows away. Therefore, the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the LORD watches over the way of the righteous, but the way of the wicked will perish." Likewise, holiness is among qualities that make a leader trustworthy, as stated in (Titus 1: 8). Holiness is both a separation from the world and a dedication to God. Jesus lived a holy life among sinners without being defiled absolutely. Believers are exhorted to: "Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord" (Hebrews 12: 14).

Leadership in Islam considers trust as vital quality as they are entrusted to lead a group of people or managing an organization. A leader is accountable to God and to the people they serve as well (Haddara, and Enanny, 2009). Accountability to God and accountability to people are closely linked in the Quran and the tradition. The Quran states: "Say [Prophet], 'Take action! God will see your actions- as will His Messenger and the believers- and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing'" (Abdel-Haleem, 2005, 9:105). The verse shows clearly the close link between accountability to God and accountability to people. Honesty is required by the Holy Quran: "Don't go near the property of an orphan, except in a goodly way, till he attains maturity. And fulfill the promise (you make).... Give full measure when you measure out, and weigh with a true balance" (Holy Quran, 17: 34-35).

Islam discourages leaders from taking bribes. "Do not swallow up your property among yourselves by false means, nor offer it as a bribe to the officials so that you may swallow up other people's property unlawfully while you know." (Holy Quran 2:188). Truthfulness is also key to Islam: "O you who believe! Keep your duty to Allah and speak straight, true words" (Holy Quran 33:70). "O you who believe, keep your duty to Allah, and be with the truthful people" (Holy Quran 9:119). "Be maintainers of justice and bearers of true witness for Allah, even if it (the truth) goes against your own selves or parents or relatives or someone who is rich or poor; for Allah can best protect both" (Holy Quran 4: 135). A leader is also considered trustworthy by being sincere. "Serve Allah,

being sincere to Him in obedience" (Holy Quran 39:2). "It is most hateful in the sight of Allah that you say things which you do not do" (Holy Quran 61:3). "Woe to those who pray but are unmindful of their prayers, who do good to be seen" (Holy Quran 107:4-6).

2.2. *Enthusiasm*

Enthusiasm is one of the key qualities of public leadership as it blazes fire that brings about successful results. For the public leaders to accomplish great things or realize great goals they must absolutely possess enthusiasm. The Holy Quran and Holy Bible underline that leaders should be passionate in what they believe. Specifically, the Quran speaks of Muslims facing a big and powerful enemy, the Holy Quran relates: "Those to whom men said: people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian" (Holy Quran 3:173).

The Holy Bible as well has several teachings that point out that leaders should not be afraid of giants. It emphasizes that leaders can face any challenge as long as they are sure of what they believe in and stand strong. In 1 Samuel 17, David, a small shepherd boy who will not even fit into the armour defeated a 9-foot tall giant –Goliath. Goliath came with a sword, a spear, and a javelin, but David slung a stone at Goliath's forehead and knocked the giant to the ground.

Paul, throughout his life as recorded in Acts, was a very enthusiastic individual. As a Pharisee, he violently opposed the spread of Christianity, going out of his way to see Christians imprisoned. When Jesus appeared to him in Acts 9 and changed his mind, he became equally enthusiastic about his new faith, Christianity. Paul traveled across the entire known world, spreading the message about Jesus and establishing churches everywhere he went. Leaders of great impact always are enthusiastic to fulfill their life purpose. Paul was a very enthusiastic leader in his ministry, though hard; and this attitude is implied in his last words close to his death. He said, "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord will award to me on that day...." (2Timothy, 4:7-8). Enthusiasm keeps leaders motivated and achieving effectively regardless their circumstances.

2.3. *Confidence*

While studies show that the possession of certain traits alone does not guarantee leadership success, there is evidence that effective leaders are different from other people in certain key respect (Kirkpatrick and Locke, 1991). Most of the managerial functions are directly or indirectly affected by the level of confidence a manager holds. Decision making, which is one of the key managerial functions, demands the confidence of the decision maker (Eragula, 2015). One of the major challenges to most leaders is the state of feeling certain about the truth of something or having firm trust. The Quran admonishes those who serve God to put their trust in him. The Holy Quran 3:173 says, "Those to whom the people said: 'the people have gathered against you, therefore, fear them, ' but it increased them in belief and they said: 'Allah is sufficient for us. He is the best guardian.'" Again the Quran in 2:165 states, "The power altogether belongs to Allah, and that Allah is firm in punishment". Similarly, the Quran in 10:65 says, "Do not let their speech grieve you. All might belong to Allah. He is the hearing, the knowing." Trust in the almighty builds confidence of the believer (leader) in character and action.

The Bible in Matthew 14:28-31 gives an example of both confidence and lack of confidence in the account of Peter asking Jesus to let him walk on the water. Peter said to Him, "Lord, if it is you, command me to come to you on the water." And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. But seeing the wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?" In the same way, lack of faith and confidence for the disciples of Jesus can be observed in Luke 9: 1-6: "When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying, "Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water. I brought him to your disciples, and they could not cure him." And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. Then the disciples came to Jesus privately and said, "Why could we not drive it out?" And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. But this kind does not go out except by prayer and fasting." Apostle Paul insisted: "keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love" (1 Corinthians 16:13-14). Joshua was commanded by God to lead Israel to the Promised Land, and was instructed: "Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you" (Joshua 1:9). Leaders must be confident and courageous in executing their tasks even when they face tough challenges.

2.4. *Tolerance*

Although some scholars in business view humility as a weakness, research suggests that it is strength savvy talent managers look for (Eragula, 2015b). A leader may or may not understand his subordinates but a humble leader always understands them. Humility is the connection with humanity. The Holy Quran insists that Muslims should observe moderation in their daily life: "Eat and drink, but do not be immoderate" (Holy Quran, 7:31). "Do not chain your hand to your neck (so that you are mean in spending), nor stretch it out to the utmost limit (so that you waste everything)" (Holy Quran 17:29). The Bible insists that a leader should recognize his dependence upon God and others. 1 Peter 5:5-6 reads that, "All of you, clothe yourselves with humility toward one another, because, God opposes the proud but gives grace to the humble." The Bible further instructs leaders to serve those they lead, Matthew 20: 26–28: "Not so with you, instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve. The Holy Quran as well emphasizes on patience to Islam and leaders as

quoted; "Allah loves those who are patient" (Holy Quran 3:146). "Give good news to the patient, who, when a misfortune befalls them, says: We are Allah's and to Him do we return" (Holy Quran 2:155-156).

The two religions emphasize that leaders should learn to forgive as a quality that links with tolerance in the public leadership. For instance, the Holy Quran states; "Pardon (people) and overlook (their faults). Don't you love that Allah should forgive you" (Holy Quran, 24:22). "(The dutiful are) ... those who restrain their anger and pardon people. Allah loves those who do good to others" (Holy Quran, 3:134). "Whenever they (true believers) are angry they forgive" (Holy Quran, 42:37). "The recompense of evil is punishment like it. But whoever forgives (an evil committed against himself) and amends (matters), his reward is with Allah. ... Whoever is patient and forgives, that is a matter of great resolution" (Holy Quran 42:40, 43). When the Holy Prophet Muhammad defeated his enemies in Makka and returned to that city as its conqueror, he forgave them in the following words: "No reproof be against you this day; Allah may forgive you, and He is the most Merciful of those who show mercy" (Holy Quran 12:92).

Similarly, the two religions instruct that their followers should not be quick-tempered. For instance, Titus 1: 7 specifies the leader's qualities: "since an overseer is entrusted with God's work, must be blameless – not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain." Galatians 5:22–23 affirms these qualities to believers to manifest in their daily life, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

The Bible realizes that leading people involves confrontations and frustrations. Only a Christ-like response will achieve Christ-like outcomes. James 1:19-27 expand the tolerance quality by saying: "But everyone must be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God. Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world". Similarly Islam warns against anger. "Ibn Muflih al-Hanbali said: 'Ali ibn Abi Talib (may Allaah be pleased with him) said: It may be known whether a person is really patient at the time of anger. And he used to say that the beginning of anger is madness and the end of it is regret, and anger cannot be justified by offering a humble apology. Calamities may come because of anger. It was said to al-Shu'bi: Why is a person who is quick to get angry also quick to calm down, and the one who is slow to get angry is slow to calm down. He said: Because anger is like fire; that which is easier to start is easier to extinguish" (Islam Question and Answers).

Christianity and Islam instruct their followers to be Gentle. (Galatians 5:22; 1 Timothy 3: 3; and Titus 1:8). "Blessed are the meek (gentle) for they shall inherit the earth", said Jesus (Matthew 5:5). Leaders are much more effective, even in a secular context, when they treat their subordinates gently rather than harshly. Gentleness inspires followers to be committed and a willing to be led. Gentleness is enhanced by authenticity whereby the leader acknowledges honestly his/her strengths and weaknesses in all relationships with others. Romans 12:3 says, "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you." The Quran says, "And turn not thy cheek away from people in [false] pride, and walk not haughtily on earth: for, behold, God does not love anyone who, out of self-conceit, acts in a boastful manner" (the Holy Quran 31:18). Public leaders who want to be effective will need to acquire the virtue tolerance as well. They should not be quickly tempered but be gentle as they interact with various people in different situations in their leadership process. Tolerance is especially vital for public leaders in a country that give freedom of worship to all citizens. Every public leader must be disciplined to treat fairly the people of other religious convictions and practices.

2.5. Focus

Leaders should choose to persevere even in the face of challenges. Psalm 31:24 "Be strong and take heart, all you who hope in the Lord." Some leaders don't see themselves as courageous—and would actually describe themselves as fearful. Seeing them step out and try new things and being willing to move forward in spite of their fear—that is courage. Leaders should recover from failure in undertaking their duties. Peter, the most well-known disciple of Jesus, denies even knowing Him three times while Jesus is being crucified. Jesus had predicted he would do it, though Peter insisted would never deny Jesus—even to the death. When the rooster crowed (what Jesus said would happen), Peter realized what he had done and cried bitterly. In Acts 2, we see Peter giving the first sermon after Jesus's ascension into heaven—to a crowd of thousands of people when he had previously denied Jesus just a few days earlier. Leaders don't become discouraged when they fail. They don't sit around, fad in self-pity and give up due to the mistake! They pick themselves back up and continue on. Leaders do better next time. Being focused has many faces too. Believers are focused to please God first. "Where your treasure is, there will your heart be also" (Matthew 6:21). Believers focus on growth and maturity. A Christian leader must be a mature believer (1 Timothy 3: 6). It takes time and hard work of learning to attain maturity. Both spiritual and secular leadership cannot be entrusted to immature persons. (1 Timothy 3:2; 4:11-15) shows that there is a link between teaching and leading. Leaders must invest time and energy in learning so that they can teach others. They must be focused to modeling their lifestyle in word and action. Believers and leaders must focus on meditating upon and keeping in heart "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy...." (Philippians 4: 8). Such a focus builds leaders who are effective, holistic and prone to serve God and humankind.

Islam also teaches being focused if one wants to be successful. "By (the token of) Time (through the ages), Surely man is in loss, Except such as have faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth and patience and constancy"

(Holy Quran 103:1-3). Patience and constancy are vital to success. It has been said that: "Some people fail despite being active and prepared because their mind is not constant. It wavers and jumps from one place to another. They step in different fields, starting a new venture before completing the previous one. They are jack-of-all-trades but master of none and they are not perfect in any particular field" (from *Secrets of Success*). Successful leaders must be focused and disciplined.

2.5.1. Order

Public leaders cannot lead without maintaining order. Laws, by-laws, and codes of conducts all are instruments for maintaining order in any leadership context. Both the Bible and Quran have teachings addressing order. Christians know that God commands order in every life interactions. The Bible in 1Corinthians 14:33, 40 say: "For God is not a God of disorder but of peace....But everything should be done in a fitting and orderly way." God is pleased with peace and order among nations. "I urge, then, first of all, that requests, prayers...be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our savior" (1Timothy 2:1-3). Christian believers are commanded to submit to existing authorities. "Everyone must submit to the governing authorities, for there is no authority except that which God has established. Consequently, he who rebels against the authority is rebelling against what God has instituted" (Romans 13:1-2). Believers are also encouraged to maintain order by hard work to earn for their living. 1Thessaloneans 4:11-12 states, "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody." It is also said, "For...we gave you this rule: 'If a man will not work, he shall not eat.' We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat" (2Thessaloneans 3:10-12).

Islam also teaches order to prevail in the society. It teaches obedience to authorities: "O you who believe, obey Allah, and obey the Apostle, and those charged with authority among you" (the Holy Quran 4:59). Trust and justice are imperative to order: "Allah does command you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice..." (Quran 4:58). Moreover, the Qur'an condemns all evil: "But you who have earned evil will have a reward of like evil; ignominy will cover their faces. No defender will they have from (the wrath of) Allah... (Holy Quran 10:27). The Hadiths also teach moral responsibility to those who hold public leadership offices: "'Abu Dharr, you are weak and authority is a trust. And on the Day of Judgment it is a cause of humiliation and regret except for one who fulfills its obligations and (properly) discharges the duties' (Muslim)" (Fadhi, 2014). Leaders must promote peace and order as part of their responsibility in word and action.

2.6. Commitment

The commitment of the believer and who is a leader include who he is and what he does. All this is regulated by their beliefs. Both the Quran and the Bible have some teachings for the same. Muslims must be committed to purity and cleanliness. "He indeed is successful who purifies himself (in mind and body), and remembers the name of his Lord, then prays" (Holy Quran 87:14-15). "Purify your garments and shun uncleanness" (Holy Quran 74:4-5). Believers must be committed to do good. "Allah commands you to uphold justice and to do good to others and to give to the relatives" (Holy Quran, 16:90). "Do good to others, surely Allah loves those who do good to others" (Holy Quran, 2:195). "They (the true believers) give food, out of love for Allah, to the poor, the orphan and the slave, saying: We feed you only for Allah's pleasure - we desire from you neither reward nor thanks" (Holy Quran 76:8-9). The Quran alludes to the importance of exercising consideration by the leader "by the mercy of God, you have been considerate with them, had you been rough and hard hearted, they would have surely abandoned you" (Holy Quran 3:159). Believers must be committed to promote justice: "When ye judge between people that ye judge with justice" (Holy Quran 4:58).

Indeed, commitment involves competence. Competence does not always align with doing what is good but can, as we see in Ezekiel 21:31 and in Daniel 8:23, apply to doing what is not considered good but still doing it well. Ezekiel 21:31: "I will pour out my indignation on you; I will blow on you with the fire of my wrath, and I will give you into the hand of brutal men, skilled in destruction". Colossians 3:23-24 gives a sense of the need to do what we do well, from which we can derive a need for competence. "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving". The Bible presents leaders who were very skillful and full of integrity. The ants are mentioned in (Proverbs 6:6-8) to give a good example of commitment in working faithfully and consistently to produce desired results. Believers, as well, must be committed to serve one another. Ephesians 4:11-12 says that believers have each been given gifts and must be used to benefit one another, "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Christian leaders know that they must be committed to doing good as part of their responsibility. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

3. Conclusion

This paper has advanced a theoretical model that attempts to explain how religions contribute to the public leadership qualities. In summary, the verses presented above all refer to the Islamic and Christian teachings on the expected qualities of leaders. While from the public administration leadership point of view it is clear that there are many qualities that match the religious teachings; scholars in the branch of public administration can borrow leaves from religions to enrich the existing literature. Equally so the moral obligations can be used to strengthen leadership in both private and public sectors.

4. References

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