

**UNIVERSITY OF NAIROBI
FACULTY OF ARTS**

DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES

**ISLAMIC LEADERSHIP IN KENYA:
A CASE STUDY OF THE SUPREME COUNCIL OF KENYA MUSLIMS (SUPKEM)**

**BY
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REQUIREMENTS FOR THE AWARD OF THE DOCTOR OF PHILOSOPHY
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DECLARATION

This thesis is my original work and has not been presented for any academic award in any other university or institution of higher learning.

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Supervisor's Signature.....Date.....

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DEDICATION

I dedicate this academic thesis to my role model Prophet Muhammad (P.B.U.H) and His entire family, my mother Lady Rukia Njeri Omari, my grandmother Sabina Gabriel whose encouragement enabled me to reach this level; my kind wife Sophia Abdallah Rashid for her continuous support, my daughters Rukia and Ruqayyah Njeri and my new born son Muhammad Hassan whose tender love and joy taught me to move ahead in life despite challenges.

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ABBREVIATIONS AND ACRONYMS

APHIA	-	AIDS Population and Health Integrated Assistance
ASLIM	-	Ahlu Sunna Muslim Scholars Association
BAKWATA	-	Baraza Kuu la Waislamu wa Tanzania (Supreme Council of Tanzania Muslims)
BALUKTA	-	Baraza La Uendelazaji Kurani la Tanzania (Council for Qur'an Preservation of Tanzania)
CEO	-	Chief Executive Officer
CEW	-	Civic Education for Women
CIPK	-	Council of Imams and Preachers of Kenya
DAMY	-	Dallas Muslim Youth
DNA	-	Deoxyribonucleic acid
EAMWS	-	East Africa Muslim Welfare Society
FFWPU	-	Family Federation for World Peace and Unification Women
FWP	-	Federation for World Peace
HAPA	-	Horn of Africa Peace Advocates
HRD	-	Human Resource Development
IDB	-	Islamic Development Bank
IFWP	-	Inter-religious Federation for World Peace
ILS	-	Islamic Leadership System
IVS	-	Islamic Value System
JMC	-	Jamia Mosque Committee
KACC	-	Kenya National Anti Corruption Commission
KCSE	-	Kenya Certificate of Secondary Education
KENMY	-	Kenya Network of Muslim Youth
KMNAC	-	Kenya Muslim National Advisory Council
KMYA	-	Kenya Muslim Youth Alliance
MCC	-	Muslim Consultative Council
MUHURI	-	Muslim Human Rights
NAMLEF	-	National Muslim Leaders Forum
NGO	-	Non-Governmental Organization

OLA	-	Organizational Learning Assessment
PBUH	-	Peace be Upon Him
Q&S	-	Qur'an and Sunnah
PWPA	-	Professors World Peace Academy
SUPKEM	-	Supreme Council of Kenya Muslims
TANU	-	Tanzania Africa National Union
TAS	-	Transmission Area of Service
WAMTA	-	Al Wahda Muslim Teachers Association
WAMY	-	World Assembly of Muslim Youth
YFWP	-	Youth Federation for World Peace

DEFINITION OF OPERATIONAL TERMS

- Christianity:** A monotheistic system of beliefs and practices based on the Old Testament and the teachings of Jesus as embodied in the New Testament (Albright 2008.).In this thesis it referred to religion of followers of Jesus
- Daawa:** Propagation of Islam by missionary activities and issuing Islamic pamphlets to Muslims as well as non-Muslims
- Hadith:** Sayings of the prophet Muhammad. They are part of **Sunnah**
- Imam:** Islamic leader of prayers in a mosque or the leader of a school of thought in Islam
- Interior:** In this thesis it referred to regions beyond the Coast of Kenya
- Islam:** Derived from "al-silm" meaning "submission" or "surrender." It is submission to Allah through the teachings of Prophet Mohammad.
- Kadhi:** A Muslim judge working under a judge or magistrate in a court to settle Islamic disputes
- Leader:** An individual who influences other group members toward the attainment of defined organizational objectives. A person who holds a dominant or superior position within the society and is able to exercise a high degree of control or influence over others.
- Manager:** A person who manages human and financial resources to accomplish organizational objectives. Manager is a person who is in charge of running a business, or similar organization or part of one: a bank/hotel manager, the sales/ marketing / personal manager.
- Shariah:** Code of law derived from the Qur'an and Hadith. The Qur'an and Sunnah are the two primary sources of Shariah.
- Sunnah:** A description of how Prophet Muhammad (s.a.w) lived his life. It is a source of Islamic Shariah just as much as the Qur'an.

ABSTRACT

This study is an assessment of Islamic leadership in Kenya. It evaluates SUPKEM'S contribution in addressing various needs of Muslims in Kenya. The problem is that Muslim community in Kenya has been around for more than 1000 years. Their population since then has expanded tremendously. Their needs have multiplied likewise. To address the needs SUPKEM was formed in 1973 to provide united leadership for Muslims in Kenya, represent them in negotiating with other organizations and governments. Despite establishing SUPKEM as the umbrella body of Islamic leadership in Kenya, Muslims still have many needs which are not addressed especially in regards to their leadership. For instance, it has been generally observed that Muslims are disunited and divided and they continue doing so every year especially during the beginning and the end of Ramadan. Hence instead of uniting efforts in matters beneficial to their progress they waste a lot of time debating on ideologies like moon sighting. There is also lack of cooperation and collaboration between SUPKEM and other Muslim organizations creating a lot of disputes and conflicts between them.

The results indicated that Muslims in Kenya have various needs which pose numerous challenges to its leadership in addressing them (internally and externally) which are structural, ideological, economic and political in nature. These concerns and many others indicate that there is dire need to make an in-depth assessment of Islamic leadership in Kenya with a focus on SUPKEM. It is hoped that the results of this study will have significant contributions for Islamic leadership and guarantee the welfare of Kenyan Muslims based on good leadership.

The study begins by examining Islamic leadership in Kenya focusing on SUPKEM and its service to Kenyan Muslims. Its objectives were to; Outline the historical development of the Muslim community in Kenya, Articulate the fundamentals of Islamic Concept of leadership, Examine the establishment and development of SUPKEM as the leading organization for Kenya Muslims, Identify the needs of Kenya Muslims, Evaluate SUPKEM leadership in addressing needs of Kenya Muslims then make relevant conclusions and recommendation.

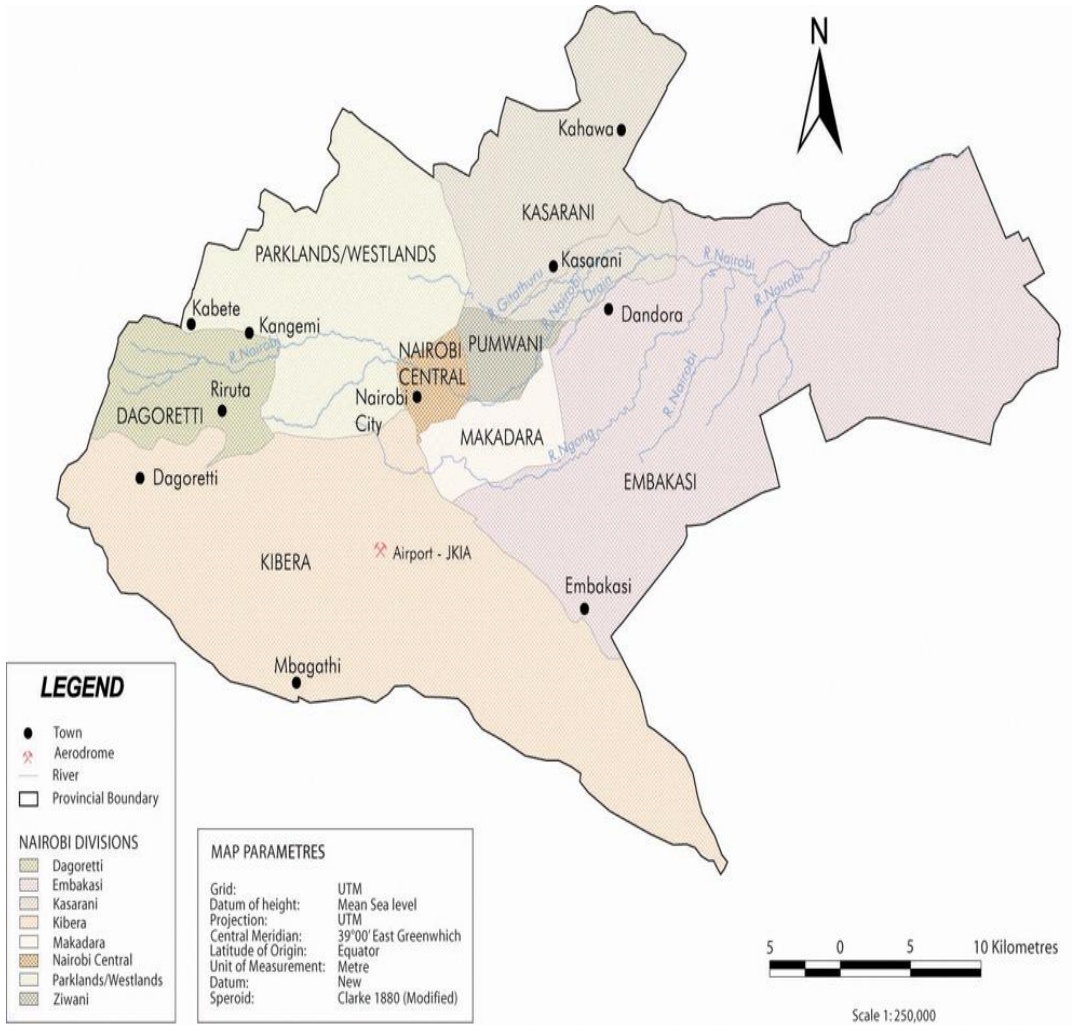
While quantitative data was collected for basic objective information the bulk of the data depended on qualitative method through in-depth interviews, participant observations and examination of records.

Nairobi was utilized as the base while Embu, Kakamega and Kilifi were analyzed to establish grass root opinions about leadership within SUPKEM secretariat. It sampled categories of SUPKEM leaders and staff as well as other organizations.

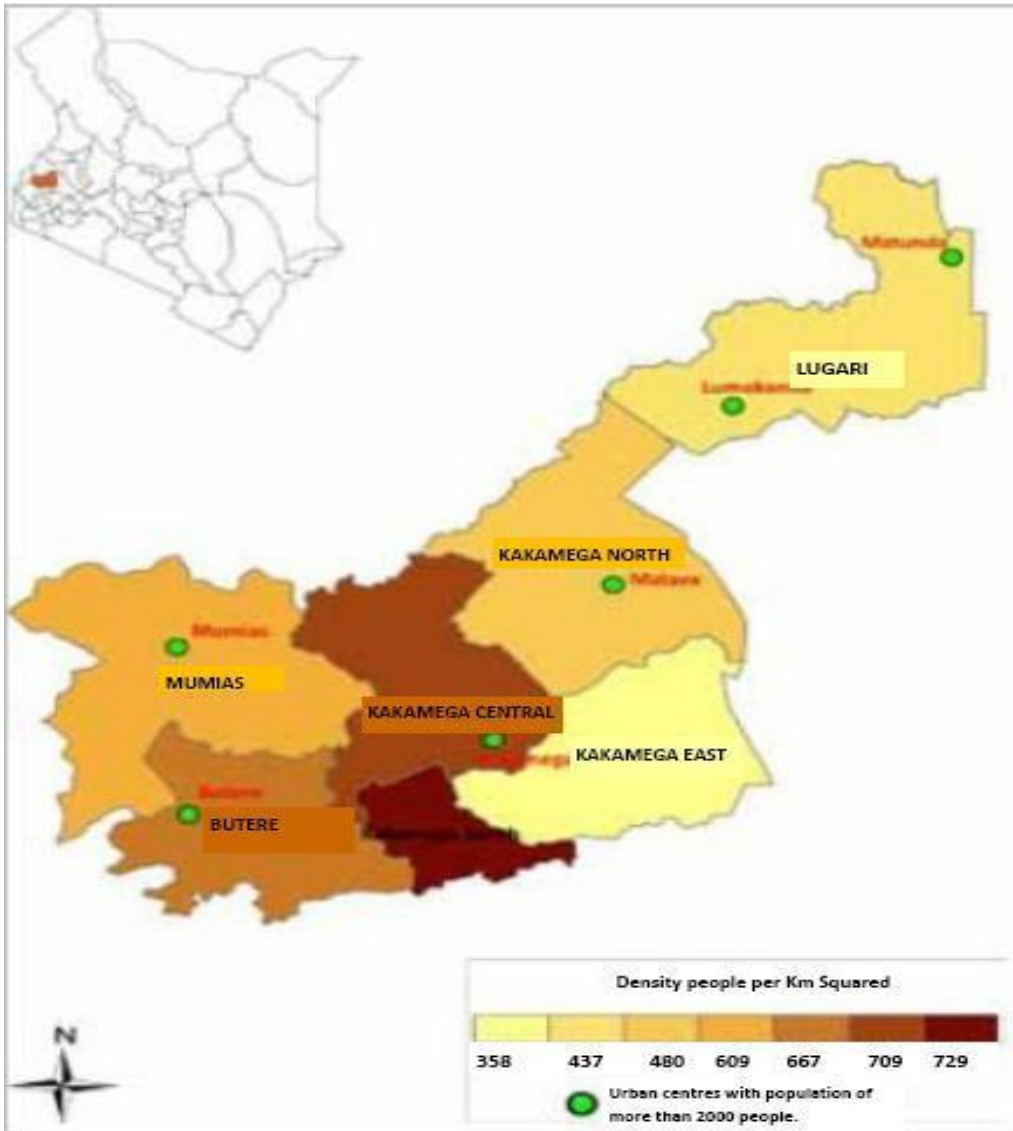
The research utilized trait theory when analyzing if SUPKEM leaders' traits influence the leadership and the Situational Leadership Theory when assessing different styles of leadership applied by SUPKEM especially when the top leadership delegate, coach, direct, and support their affiliate members/affiliate organizations.

The findings revealed that Kenya Muslims have various needs which pose challenges to them as well as SUPKEM. Power struggle among the Muslim organizations; extremism and terrorist activities; insufficient informed political advice; lack of employment for Kenya Muslims. Upcountry Muslims perception of a subtle racism in the Islamic leadership and understaffing at SUPKEM are among challenges facing Kenya Muslims. The study generally recommends that SUPKEM implement its constitution in serving Kenya Muslims which will ensure SUPKEM's objectives are met through enhanced leadership. Areas of further research include case study of other Islamic leadership bodies, role of mosque and madrasa institution in Kenya, women in Islamic leadership in Kenya and terrorism in Kenya among other areas.

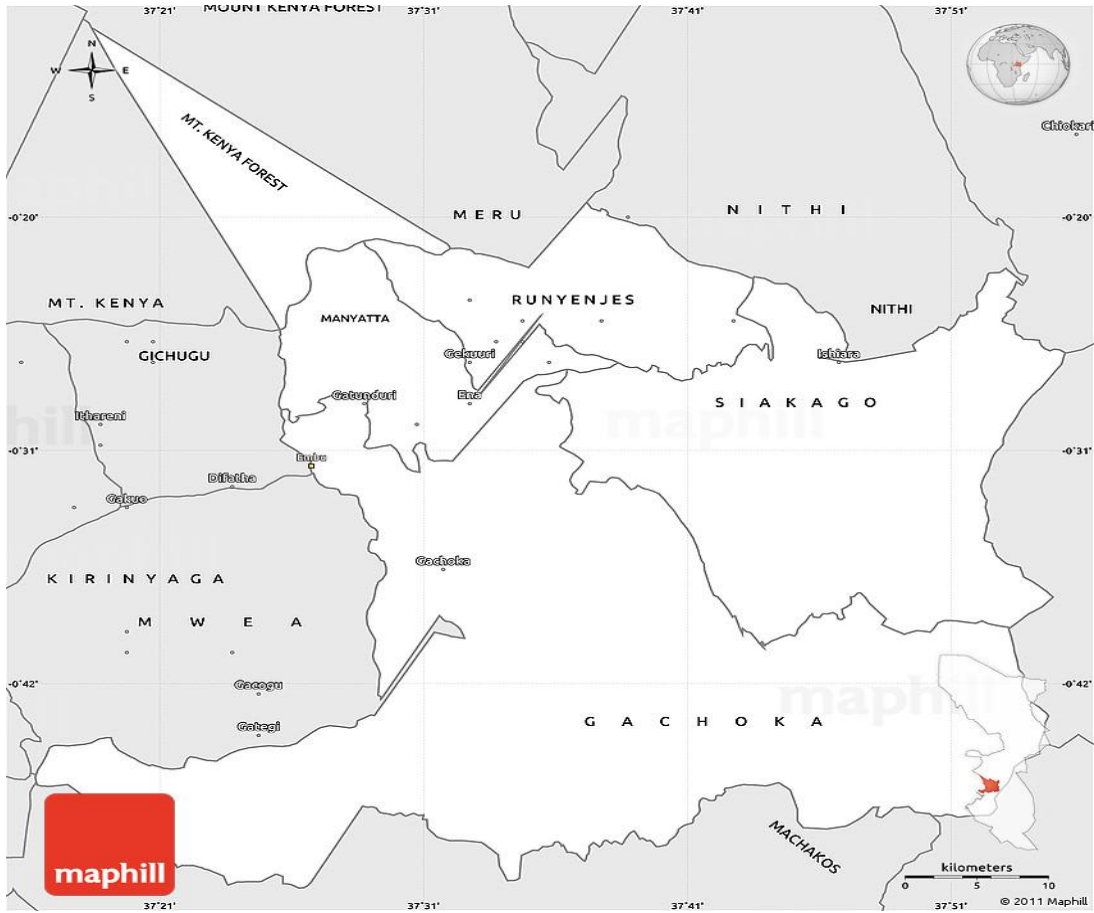
MAP OF NAIROBI COUNTY



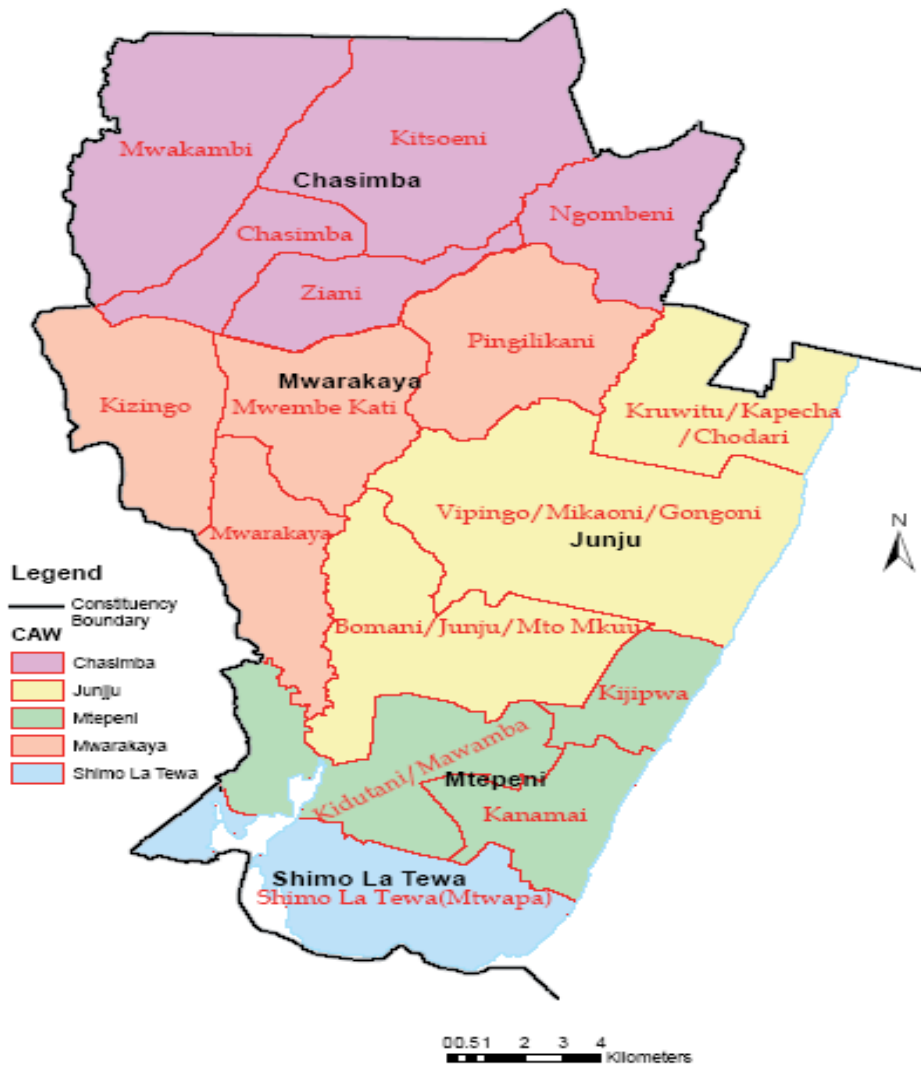
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MAP OF EMBU COUNTY



MAP OF KILIFI COUNTY



CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

This study examined Islamic leadership in Kenya with reference to the Supreme Council of Kenya Muslims (SUPKEM), in terms of how it represents the Muslim community and renders services as well as provides leadership to Muslims in Kenya.

The Dictionary of Social Sciences (Vol 9:1933)¹ defines leadership as being the occupancy of a status and the active performance of a role that mobilizes more or less organized collective and voluntary effort toward attainment of shared goals and objectives. This definition has been elaborated by Bernard (1964)² who says that leadership refers to the quality of the behavior of individuals whereby they guide people and their activities in an organized way. He concludes that any concrete leadership situation involves elements of informal influence, emotional dominance and authority hence its legitimacy.

Leadership in Islam is in some instances similar to leadership in the West. For example the Islamic concept of khalifah as a representative of Allah has similar duties of the Western public delegates in guarding the community's interest. Whereas, amanah which has the idea of public office is like the western public trust.

Deal & Bolman, (1995)³ observes that the main difference between the Islamic and Western leadership is in religious, moral, and human roots. Religious and moral spirit (fear of God) dominated the government leadership under the Prophet Mohammad (PBUH) and the four Caliphs. On his part Al-Buraey (1985)⁴ explain that, the Islamic roots of leadership generally exist in the primary and secondary sources of the *Shariah* (Qur'an and Hadith) in addition to the practices of the early Muslims. There is also a strand in Western leadership thought that stresses on the importance of spirituality, religious values, and human relationships. The essence of leadership is offering oneself and one's spirit to the service of humanity

Benjamin F. Soares and René Otayek (2007)⁵ state that Islamic leadership in Africa differs from that in the Middle East where religion plays major role in the government with Imams and other religious leaders serving as civil servants in those countries and *Shariah* as the

national law. This gives Islamic leadership in those countries more authority, high respect and assumes many responsibilities. Ogutu (2009)⁶ postulates that in North African countries such as Egypt, Sudan, Algeria and Chad, Islamic leadership has gained a lot of respect and authority because Muslims are the majority. Kenya is different because its constitution states that Kenya is a secular state.

1.1 The Spread of Islam in Kenya

Muslims are known to live together as a symbol of unity. They therefore preferred to live in towns. It is for this reason that Islam remained an urban and coastal phenomenon. The spread of Islam was low-keyed with no impact amongst the local non-Swahili African Community. There was no intermediary Africans to demonstrate that adoption of a few Islamic institutions would not disrupt society. The spread of Islam to the interior was hampered by several factors: such as the nature of the Bantu society's varied beliefs, as well as the scattered settlements, harsh climatic conditions, fierce tribes such as the Maasai, tribal laws restricting passage through their land, health factors, and the lack of easy mode of transportation. Muslim traders were not welcome in the social structures thereby limiting any meaningful progress until the beginning of European occupation. In addition atrocities committed during slave trade, unfavorably affected the spread of Islam.

Trimingham (1983:58)⁷ observes that embracing of Islam by large portions of coastal tribes in the nineteenth century was largely influenced by local Muslim leaders and Madrassa teachers who played major a role in teaching religion and the Qur'an at the Qur'an Schools and Madrasas attached to mosques. The coming of the second wave of Europeans, in the nineteenth century, brought mixed fortunes to the coastal Muslims, their strong sense of pride and belonging was greatly diminished, with efforts being redirected to self-adjustments.

Nonetheless, Muslim agents deployed by Europeans as subordinate laborers to assist in the establishment of colonial administration centers, were advantageously placed throughout the country, bringing the Islamic influence to the interior. Each place where a European installed himself, military camp, government centre, or plantation, was a centre for Muslim influence. In the interior, the Muslims neither integrated nor mingled with the local communities, yet, non-Swahili Africans began joining the Swahili trends in trade with some returning as

Muslims. Swahili became the language of trade and the religious language. Alongside the interpersonal contacts, intermarriages and Islamic festivals like Maulid (Prophet Muhammad's birthday celebrations) yielded some conversions⁸.

The early Arab merchants to Kenya had no intention of propagating Islam. Similarly, the coastal rulers who were Muslims, but they did not send missionaries to the interior. Local Africans embraced Islam freely through attraction to the religious life of the Muslims. Close integration with the local population helped to foster good relations resulting in Islam gaining a few converts, based on individual efforts. Subjectively, most of the surrounding Bantu communities had a close-knit religious heritage, requiring strong force to penetrate.

Although most of the conversions were of individuals, there were communities that embraced Islam en-masse. Some of these included the Digo and Pokomo of the Lower Tana region. From these communities, Islam slowly penetrated inland. Mumias kings also led their people to embrace Islam enmasse after which Islam spread in the neighboring towns.

Islam was propagated in interior Kenya by Tanganyikans who were pioneer Muslim missionaries in the interior; they coupled their missionary work with trade along their trade routes which were mainly along the railway line such as, Kibwezi, Makindu and Nairobi. The most notable of all the missionaries was the Tanganyika Sheikh Maalim Mtondo who is reported to be the first Muslim missionary to Nairobi. Reaching where Nairobi is located currently at the close of nineteenth century, he led a group of other Muslims, and enthusiastic missionaries from the coast to establish present day Pumwani. They built a small mosque, the Riyadhha Pumwani Mosque which served as a starting point of missionary work. The mosque soon attracted several members of the Gikuyu and Kamba, ethnic communities who became Muslims, thus making the introduction of Islam in upcountry Kenya.

Different preachers scattered in the countryside from 1900 to 1920, introducing Islam to areas around Mt. Kenya, Murang'a, Embu, Meru, Nyeri and Kitui. The early missionary move to the interior was out of personal enthusiasm with the influence being highly localized. Only a few Africans were converted, and the impact was short lived. Muslim traders introduced Islam to the western region between 1870 and 1885. King Nabongo

Mumia of the Wanga Kingdom accorded the Swahili traders a warm welcome. During an inter-tribal war, the Muslims assisted King Mumia to overcome his enemies. In return, one Idd day King Mumia, his family and officials of his court converted to Islam. Henceforth, Islam spread to the surrounding areas of Kakamega, Kisumu, Kisii, Homa Bay, Kendu Bay and Bungoma.

As Islam spread in Kenya and the number of Muslims grew there was need to establish an organization to handle the ethical obligation to command the good and forbid the evil among Muslims as well as take the role of making Muslims realize a just society. Muslims met and discussed a possibility of forming an organization to represent them in Kenya. It is hereby that SUPKEM was established. That time, Muslims were approximately 11.2 percent of the Kenyan population, approximately 4.3 million people. Majority of them were in Coast and North Eastern Province. In Interior Kenya, Nairobi had several mosques and a notable Muslim population.

1.2 Statement of the Problem

The Muslim community in Kenya has been around for more than 1000 years. Since then the community has expanded tremendously. The more they expanded the more their needs (social, economical spiritual etc) increased. In addressing these needs there arise some challenges. To meet the needs as a community SUPKEM was formed in 1973. The mandate of SUPKEM at this point was to provide united leadership for Muslims in Kenya. Furthermore, it was also formed to represent Muslims in negotiating with other organizations (local and international) as well as the Kenyan government and the world at large.

Despite establishment of SUPKEM as the umbrella body and organ of Islamic leadership in Kenya, Muslims still have needs which are not addressed. In trying to address the needs SUPKEM has in one stage or another faced various challenges especially in providing leadership to Muslims in Kenya. For instance, it has been generally observed that Kenyan Muslims are disunited and divided and they continue doing so every year especially during the beginning and the end of fast of Ramadhan. Hence instead of having united efforts in matters beneficial to their progress they waste a lot of time debating on those ideologies like moon sighting during the beginning and end of Ramadhan. There is also lack of cooperation

and collaboration between SUPKEM and other member organizations in their programs of activities hence a lot of disputes and misunderstandings between the Organizations.

From observation and various literary sources, it seems that Muslims in Kenya lack single channel of communication with outside world and with the Government of Kenya on their matters touching on their faith, integrity and their general welfare. Kenya Muslims also do not seem to have a clear coordination, advice and a spokes-body which address their concerns to various sectors and the government. There is also scarcity of Islamic institutes of higher learning in Kenya. Moreover there have been terrorist attacks in Kenya which pose a question mark on Islamic leadership in Kenya. In addition there is evidence of racism in Islamic leadership where non-Arab Muslims feel marginalized in their own religion. From these arguments, there is clear indication of gaps in knowledge in Islamic leadership in Kenya with a focus in SUPKEM. Lastly there is insufficient literature on Islamic leadership in Kenya.

This study therefore sought to fill the gap by assessing Islamic leadership in Kenya by investigating whether SUPKEM has really achieved its objectives or not. It also sheds some light on the current status of Muslims in Kenya and the direction Kenyan community should follow. The study also evaluates the current status of SUPKEM, its successes and failures as well as predicting the future of SUPKEM. Furthermore, the study sought to investigate the veracity of some of these issues mentioned above and the role SUPKEM play in addressing them. Could it be that the challenges in Islam are bigger than SUPKEM can handle them alone? These are the issues which require thorough investigation if Islamic leadership in Kenya may make a difference.

1.3 Objectives of the Study

This study broadly examined Islamic leadership in Kenya focusing on SUPKEM and its service to Kenyan Muslims. The study specifically sought to;

1. Outline the historical development of the Muslim community in Kenya
2. Articulate the fundamentals of Islamic Concept of leadership
3. Identify needs of Kenya Muslims

4. Examine the establishment and development of SUPKEM as the leading organization for Kenya Muslims
5. Evaluate SUPKEM leadership in addressing needs of Kenya Muslims
6. Make relevant conclusions and recommendation

1.4 Justification

Most recently, the issue of Islamic leadership has become a major concern to many sectors in the Kenyan society. Whilst some research has been conducted to examine Islamic leadership, little attention has been paid to SUPKEM as the umbrella body of Muslims in Kenya. Muslim population in Kenya is growing at a fast rate. The more they increase the more their needs increase. SUPKEM try to address their needs, but in doing so they face many challenges. Complex problems have therefore faced Islamic leadership in Kenya hence the need to know and appreciate SUPKEM while focusing on its contributions and challenges.

At the national level, relationships between Muslims and Christians are good, but not as good as they were ten years ago. In 2005, there was a constitutional referendum in Kenya. Not all the disputes that ensued were religious, but religion did play a role. At the beginning of the process there was a proposal by some of the Muslims to enhance the jurisdiction of the Kadhi courts, which deal with personal religious matters of marriage, divorce and inheritance among Kenya's Muslim minority. These aspects of Shariah law had been in the constitution since independence, but the disputes were over how the laws were to be interpreted and whether they should be brought more to the forefront. Many people supported the idea but some Christians didn't and eventually the mainstream Protestant and Catholic Church leaders rejected the proposed constitution. At that time the tensions had reached peak level and leaders who had read the constitution, and who knew its content misrepresented the facts thereby creating tension among communities.

The entry of Kenya defense forces into Somalia has brought another complication. Operatives of al-Shabaab, the Somali-based militant Islamist group, started attacking Kenyans near the border, bombing churches and attacking Christians who live in North Eastern Kenya. As much as the mainstream Muslim leadership in Kenya is against the actions of al-Shabaab, it faces challenges in addressing the issue. Muslims are also so

disunited in Kenya to a point where no development can be realized if the situation is not addressed. These incidents and many others indicate that there is dire need to make an in-depth academic assessment of Islamic leadership in Kenya with a focus on SUPKEM and how it addresses internal and external, local as well as international national issues related to Kenya Muslims.

1.5 Scope and Limitations of the Study

The study focused on the SUPKEM secretariat based in Nairobi and three other counties (Embu, Kilifi and Mumias) to establish grass root opinions about the SUPKEM secretariat. This was to ensure that the findings made in the study reflect diverse and representative Muslim communities' opinions. The study also faced constraints such as inadequate time and non-response in data collection as well as objection by some people who have prejudices about SUPKEM. The study was also objected by some bureaucratic SUPKEM officials who felt that SUPKEM affairs should be kept in secret. The researcher had to participate in various activities, which he considered to be of importance to the study, a result of which a wide research area was covered within a short time. In some instances the researcher had to follow upon the respondents through telephone calls as well as sending research assistants to collect data.

1.6 Literature Review

In this section, we examine various studies and works of scholars committed to and interested in Islamic leadership in Kenya. Through the literature review, the researcher expounds the historical approach to the leadership issue among Muslims in Kenya. The section also provides an analysis and discussion which assisted to know how this problem has been approached in the past. It also provided an analysis and discussion of a body of information (facts and data) within our topic of discussion

1.6.1 Leadership

The most notable work on leadership are those of Thomas Carlyle and Francis Galton, which works have prompted decades of research. In *Heroes and Hero Worship* (1841) identified the talents, skills, and physical characteristics of men who rose to power. In Galton's (1869)⁹*Hereditary Genius*, he examined leadership qualities in the families of powerful men.

After showing that the numbers of eminent relatives dropped off when moving from first degree to second degree relatives, Galton concluded that leadership was inherited. In other words, leaders were born, not developed. Both of these notable works lent great initial support to the notion that leadership is rooted in the characteristics of the leader. The above statement has significance to this study since it is an assumption that some leaders who have held influential positions in SUPKEM at different times have done so not because of their leadership qualities but through either political or socio-economic influence hence leading to the deteriorating of Islamic leadership in Kenya. The study is guided by an analysis of the qualities of who should assume SUPKEM leadership.

Robins and Coulter (2002)¹⁰ elucidate that teams are an automatic productivity enhancer. They can also be a disappointment to management. Research on teams provides insight into the characteristics associated with effective teams. These characteristics are clear goals, relevant skills, mutual trust, unified commitment, good communication, negotiation skills, appropriate leadership and internal and external support.

On the other hand Ducker (1995)¹¹ explained that a team is one of the most difficult things to run. It takes a really superb manager to build that kind of team where people really work together and adjust and take their cues from the others and move ahead as a unit. That is not easy. That takes time, a very clear mission and a very skillful leader...perhaps skillful is not the right word. That needs a very focused, a very clear kind of leadership. The above two statements were very relevant to the study. The gap which the study sought to fill was to analyze the role of SUPKEM in meeting the leadership challenges especially in creating teamwork among its member and suggest the best way which SUPKEM can follow to do that.

1.6.2 Islamic leadership

Islamic leadership teaching grooms all those traits of human psyche which are essential for the success of team. Khalid Gibran (1883-1931) said that tenderness and kindness are not signs of despair, but manifestations of strength and resolution. Islamic value system creates vital links among traits and values to enhance the efficiency of teams. If teams are efficient they maintain higher value for all stakeholders through sincere hard efforts coupled with kind

attitude towards them. If someone is not kind, it means either he is not capable of other qualities or he will waste all other qualities due to arrogance or selfishness (Nomani, 2004)¹²

According to Altalib (1991)¹³ Islamic leadership is a process of inspiring and coaching voluntary followers in an effort to fulfill a clear as well as shared vision. Thus, in Islam, a leader is not free to act as he so chooses; He/she must not submit to the wishes of any group but rather implement Allah's laws on earth. Allah said in the Holy Qur'an, "*And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only*" (Qur'an 21:73). Beekun and Badawi (1999)¹⁴ states that "Leadership is a *trust* (amaanah). It represents a psychological contract between a leader and his followers that he tries his best to guide them, to protect them, and to treat them justly" The focus of leadership in Islam is to do good deeds for the sake of Allah, the Muslim community, and humankind.

The above statement explains what leadership in Islam is and what a leader ought to do. Legitimate power in Islam is connected with a person's position in the organization. But, Islam discourages Muslims from actively seeking positions of authority, because candidates may seek the position for their own advancement and self-interests and not for the community's interests. Narrated Abdurrahman Bin Samura; the Messenger of Allah (pbuh) said to him, Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without Allah's help to discharge the responsibilities involved in it), and if you are granted it without making any request for it, you will be helped (by Allah in the discharge of your duties) (Al-Bukhari, 1997, p. 164)¹⁵

Thus, Kathir (2000)¹⁶ explains that accepting a position to serve in an Islamic organization depends on two conditions. First, is to do that for the sake of Allah only without any desire to gain praise or fame. Second, assuming that position must be done in accordance with the Sunnah of the Prophet Mohammad (PBUH) According to Sayyid Mawdudi (1991)¹⁷, power and leadership in society are crucial. These are decisive factors in human affairs, and human civilization travels along in the direction determined by the people who control the centers of power. If power and leadership are vested in God-fearing people, a society must move along the right lines. In Islam, there are two types of legitimacies: divine (legitimacy is acceptable

to Allah) and popular (the will of majority). The above statements were relevant to this study as they clearly guide on how leaders should seek their positions. The study may enlighten on what Muslims should consider when electing their leaders and how the leaders should assume the positions.

1.6.3 Inroads of Islam in Kenya

Quraishi (1980)¹⁸ states that the story of Islam in Kenya begins with the settlement of Arabs at the East African coast stretching from Somalia to Mozambique well before the coming of Christianity. Written evidence points to the fact that by the second century C.E, Arab sailors were traversing between the Arabian Peninsula and the East African coast for trade and commerce.

The Arabs, upon their settlement at the coast intermarried with the local population resulting in Swahili culture which has some Arab culture elements as well as African cultural elements. The earliest tangible evidence of Islamic presence in Kenya is a mosque foundation in Lamu where gold, silver and copper coins dating to 830 C.E were discovered in 1984. Other reports, according to Oded (2002)¹⁹ indicate that Islam was brought to the country by two Arab chiefs from Oman. Suleiman and Sa'eed who are said to have fled their homeland together with their families and supporters after refusing to submit to Caliph Abdul-Malik bin Marwan (685-705 C.E.). They landed on Pate Islands that make up the Lamu archipelagos.

What Quraishi and Oded do not reveal is the needs which arise with development of Islam and how Muslims were led. The study will therefore examine how the early Muslims as well as the contemporary organized their leadership.

On the other hand Trimingham (1983:58)²⁰ argues Arab traders, were not interested in converting people to Islam. Rather, Islam was propagated in upcountry Kenya by the Tanganyikans who were the Pioneer Muslim missionaries to the interior; they coupled their missionary work with trade along their trade routes which were mainly along the railway line, such as, Kibwezi, Makindu and Nairobi. The Tanganyika Sheikh Maalim Mtondo is reported to be the first Muslim missionary to Nairobi.

Oded (2002)²¹ states that Muslim towns were already established at the coast flourishing in socio-religious and economic development between the twelfth and fifteenth century while the rest of the country was still a jungle. In 1331, the famous Moroccan traveler Bin Batuta visited Mombasa which he described in his annals as a city with numerous streets and storeyed buildings.

In the 15th century, the Chinese Muslim traveler Zheng-the most acclaimed admiral of the Ming Dynasty visited Malindi where he talked about the progress enjoyed by the people of Malindi. This era of development which was also present in other city states of Zanzibar, Kilwa and Sofala was shattered by the Portuguese in the fifteenth century when they invaded and overrun the East African coast. After the expulsion of the Portuguese from the East African Coast, Muslim rule was again established but this time by the Omani rulers. They consolidated their rule when Sayyid Said moved his capital from Muscat to Zanzibar in 1840. The Sultan of Zanzibar thereafter carved out a 10-mile coastal strip along the coast as his possession.

In the North Eastern part of the country which is largely inhabited by the Somali speaking community, Islam arrived from Northern Somali where it was introduced around 800 AD by Arab merchants. It later spread progressively to areas inhabited by the Borana, Gabra, Rendile and other tribes of Northern Kenya. For centuries, Islam remained an urban coastal and North Eastern phenomenon. Subsequently, no efforts were made to spread it to the interior (Oded 2002). Traders from Tanganyika are credited for introducing Islam in Mumias in Western Kenya. Chief Nabongo Mumia of Mumias embraced Islam at the hands of Sharif Hassan Abdallah together with his three brothers (Kadima, Mulama and Murunga), and several of his subjects. The building of the Uganda railway line from Mombasa created more opportunities for the spread of Islam. Traders from the coast travelled to the interior Kenya where they established small Muslim communities (Oded, 2002).

The above statements indicate that Muslims had their communities in Kenya by 13th century with distinct leadership structures. With the rapid spread of Islam in many parts of Kenya there was the need to identify people who would guide the Muslims in Kenya this resulted in the formation among organization to provide leadership. One such organization is SUPKEM

the subject of this study. This study investigate the genesis and development of SUPKEM as the leading organization for Muslims in Kenya then assessed the state, context and challenges facing Kenya Muslims and suggested how the challenges should be solved.

The implications for today are summed up by Baha'u'llah in words written over a century ago and widely disseminated in the intervening decades:

There can be no doubt whatsoever that the peoples of the world, of whatever race or religion, derives their inspiration from one heavenly source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcomes of human perversity, were ordained by God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which drawled you together and uniteth you (Baha'u'llah 1388).

This statement is relevant to this study for it exhibits the significance of religion in the society, but does not address the religious leaders who must respond to emerging issues if religious leadership is to have meaning in the global society. The study therefore seeks to fill the gap by guiding how Muslims could unite in solving their leadership problems including that of which body should represent them overall.

To this accounting must be added a betrayal of the life of the mind which, more than any other factor, has robbed religion of the capacity it inherently possesses to play a decisive role in the shaping of world affairs. Locked into preoccupation with agendas that disperse and vitiate human energies, religious institutions have too often been the chief agents in discouraging exploration of reality and the exercise of those intellectual faculties that distinguish humankind. Denunciations of materialism or terrorism are of no real assistance in coping with the contemporary moral crisis if they do not begin by addressing candidly the failure of responsibility that has left believing masses exposed and vulnerable to these influences (Ghazali, 1939)

The arguments of Ghazali are found to be very relevant to this study because it seems that sometimes religious leaders ignore their responsibilities. For example the rise of terrorism in Kenya is a clear indication that Islamic leadership in Kenya has failed to address principle problems which lead to terrorism. It also reveals that sometimes there is lack of cooperation between SUPKEM and Kenyan government in solving Islamic related problem.

Commenting on religion, Rodney (1999)²² states that religion is concerned with the ennobling of character and the harmonizing of relationships; he further observes that religion has served throughout history as the ultimate authority in giving meaning to life. Religion has also cultivated the good, reprobated the wrong and held up to the gaze of all those willing to see a vision of potentialities as yet unrealized since time immemorial. From its counsels the rational soul has derived encouragement in overcoming limits imposed by the world and in fulfilling itself.

Rodney's statement is relevant to this study for it implies that, religion has simultaneously been the chief force binding diverse peoples together in ever larger and more complex societies through which the individual capacities thus released can find expression. Therefore Islamic leadership in Kenya should realise the same and try to bind its members together and address their disunity

Galton (1869)²³ stated that interest in leadership increased during the early part of the twentieth century. Early leadership theories focused on what qualities distinguished between leaders and followers, while subsequent theories looked at other variables such as situational factors and skill levels. Galton's statement was also relevant to this study as the study examined some leadership theories and outline which ones are applicable and utilizable in addressing Islamic leadership issue in Kenya.

1.6.4 Islamic leadership in Kenya

Trimingham (1983:58)²⁴ argues that the pacification and consolidation by European powers provided the much-needed force to open up the communities for new structures of power and religious expression According to him, basically, progress in the spread of Islam in Kenya came between 1880 and 1930. By this period most social structures and the African worldviews were shattered, leaving them requiring a new, wider worldview encompassing or addressing the changes experienced. Consequently, Islam introduced new religious values through external ceremonial and ritualistic expressions, some of which could be followed with no difficulty.

Trimingham (1983:58)²⁵ adds that Socio-culturally, Muslims presented themselves with a sense of pride and a feeling of superiority. Islamic civilization was identified with the Arab way of life (Ustaarabu), as opposed to 'barbarianism' (Ushenzi) hence the domination of a form of Arabism over East African Islam. New African converts who were influenced by the same referred to themselves as Wastaarabu and the other non-Muslim Africans as Washenzi, a term which can be heard in Muslim dominated towns in Kenya to date. The ease, with which Islam could be adopted, meant adding to the indigenous practices, new religious rites and ceremonies to the African ways, with new ways of defining one's identity by new forms of expression. Mingling with Muslims led to conversion meaning returning home as Muslims and not aliens. When they returned home these Muslims organized themselves in groups which had informal and sometimes formal leadership structures.

There are several Muslim organizations in East Africa which represent Muslims. According to Khatib M. Rajab (2006)²⁶ one of the oldest of these is the East African Muslim Welfare Society (EAMWS). It was founded in Mombasa in 1945 by the Aga Khan with the aim of promoting Islam and raising the standards of living for the East African Muslims. Asian Shiites, especially Ismaili, dominated and financed the organization, but Aga Khan recommended that all Muslims regard EAMWS as an organization with a pan-Islamic outlook. When its headquarters moved from Mombasa to Dar es salaam in 1961, the Nyamwezi chief and TANU opponent Abdallah Fundikira, who was regarded as Nyerere's principal political rival in the 60's, was appointed the president of the organization. In this respect, Rajab (2006)²⁷ observes that the EAMWS concentrated on building schools and mosques, providing scholarships and spreading Islamic literature.

According to Rajab (2006)²⁸ there were also plans for founding an Islamic university in Zanzibar or Mombasa, but this was never realized. However, the Muslim Academy founded in Zanzibar in the early 50s continued to exist as a training college for teachers of Arabic and Islamic education until it was closed down by the autonomous Revolutionary Government of Zanzibar in 1966. Zanzibar had in several occasions since January 1993²⁹ announced plans to have a separate Islamic university and high schools connected to the University of Dar es salaam and they succeeded. Just as the Tanzanian Muslim organizations had the welfare of their members at heart so did SUPKEM as outlined in its constitution. Nonetheless there was

a gap which was to be filled by this study especially observing that up-to-date Muslims lag behind in various socio-economic issues including education in Kenya.

The SUPKEM Constitution (1973) states,

The aim of SUPKEM is improving the welfare of Kenya Muslims. It adds that the council was formed with a clear vision of uniting and therefore strengthening the Muslim Community in the country. SUPKEM has established links with the Kenya Government and other foreign governments, local organizations as well as international organizations, governmental as well as nongovernmental.

This statement which forms a paragraph among many other paragraphs in the SUPKEM constitution indicates that SUPKEM is all about the welfare of Kenya Muslims. The gap that this study was seeking to fill was expounding on “the welfare of Kenya Muslims” then suggests ways that SUPKEM can enhance the welfare of its members. The welfare of people depends on their cultural values. There are Sunni and Shi’a Muslims in Kenya. They both need to be represented. SUPKEM has many times represented only the Sunni Muslims. The study suggested how SUPKEM can include also the Shi’a and other sects in Islam in their representation.

In the same constitution (1973) the objectives of SUPKEM are mentioned as follows,

- (i) To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah,
- (ii) To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,
- (iii) To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,
- (iv) To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,
- (v) To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,
- (vi) To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.

Islamic magazine (New Dawn Vol 02. Issue No.7, 2008) state that in 2003, KMYA piloted and tested a number of projects such as capacity building program for the Muslim youth

leaders; development of grassroots leadership structures; founded the New Dawn newspaper; participated in civic education on democracy and participatory governance; engaged in peace-building and conflict resolution; participated in national level advocacy on various issues of national interest and established a modern national secretariat in Nairobi.

According to its director, Respondent number 3 (New Dawn Vol 10 issue 16, 2009)

KMYA was founded to fill the gap which SUPKEM could not fill by the fact that Muslim youth as any other youth require specific programs that are tailor made for their special needs. Needs such as acquisition of knowledge, skills and attitudes to enable the Muslim youth cope with demands of the changing world without compromising Islamic values.

The foregoing mentioned statement clearly pointed to an existing research gap. The study has established challenges and achievements of SUPKEM with a view to suggesting the way forward in achieving the organizational goals. This involves suggesting how SUPKEM could possibly restructure its programs to satisfy every Muslim; old, young, men, women, Sunni and non-Sunni Muslims.

NAMLEF is a national umbrella platform of all leaders of Muslim organizations whose main aim is to see Kenya as a just, harmonious, peaceful and a prosperous nation based on good governance, constitutionalism and the rule of law, pro-poor policies, enhanced democratic space and where Kenyans effectively participate in shaping their destiny and the positive uplift of the status and welfare of Muslims in Kenya and the correction of historical and structural injustices and marginalization meted on the Muslim through deliberate policies and programmes. *The Friday Bulletin* (5th January 2007) stated that NAMLEF was founded in December 2003 by 13 Muslim Organizations to address the extraordinary circumstances then facing Muslims in Kenya. Its affiliate membership has since grown steadily to 53 Organizations by June 2008.

The effort to form NAMLEF was driven by the conviction that only a unified approach spearheaded by a broad based National Body would effectively address the evidently pathetic social circumstances all along experienced by Muslims in both pre and post-independence Kenya.(Abdullah Abdi, NAMLEF Chairman)

According to NAMLEF director Abdullah Abdi, NAMLEF has established 10 regional offices in the country. NAMLEF member organizations in respective regions hold periodic meetings aimed at resolving issues of concern to them at the grassroots. Issues which need

national attention are forwarded to the National Executive Committee. This statement indicates that NAMLEF refer to itself as a “National Body”. The study examined the reason for such claims and suggested how the same could be avoided in future.

The literature review was utilized in investigating historical background of SUPKEM, examining SUPKEM leadership and investigate whether its grounded in Islamic principles. It also assisted in investigating leadership approaches which SUPKEM has taken in facing the contemporary challenges both external and internal. The researcher utilized the literature review when investigating programs established by SUPKEM and what Muslims as well as non-Muslims think about them in addition to establishing and giving suggestions on the way forward in transforming Islamic leadership in Kenya and making SUPKEM services more effective.

1.6.5 Systems Approach

The term ‘systems’ is derived from Greek word ‘synistanai’ which means ‘to bring together or combine’ (silvae.cfr.washington.edu). Jabnoun (1994)³⁰ stated that first pillar of systems approach is that one should consider the organization as a whole. This can be better explained by the Hadith of Prophet Muhammad (PBUH), “The believers are like one man if his head is in pain his whole body suffers and if his eye is in pain his whole body suffers” (Sahih Bukhari).

The second pillar of systems approach is to consider the organization as a part of a large environment. In this respect, Muslims believe in the unity of the mankind, and in the necessity of their interrelations. Sometimes Qur’an addresses all mankind for example, “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other)” (Qur’an 49:13).

Stoner and Freeman (1992)³¹ stated that the system approach leadership views the organization a unified purposeful system composed of interrelated parts. This approach gives leaders a way of looking at the organization as a whole and as part of a larger external environment. In so doing, systems theory tells us that the activity of any segment of an organization affects in various degrees, the activity of every other segment.

Jabnoun (1994)³² further discussed that the functions of various units and subunits of a system should also be coherent and consistent with one another. System coherence is very well manifested in the teachings of Islam where the theology provides the will and the general direction, and the jurisprudence provides the practical implementation. In Islam, the educational, social, moral, economic, political, and legal systems function as a whole, and no one can be applied without the other. Careful investigation of Islamic teachings makes an indivisible package. These teaching are interrelated horizontally, vertically, and diagonally. ALLAH (SWT) says, “Do they not consider the Qur’an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy” (Qur’an 4:82) Human being is not capable of speaking for years on different topics in different situations at different occasions in a manner that all his speeches become homogeneous, without any conflict among speeches, without any indication of change in opinion, without any effect of speaker’s circumstances and without any need to revise.

Islam presents integrated system of life. In order to preserve decent social life, Islam prohibited Muslims from committing adultery, but did not stop at this point. In fact, Islam taught Muslims how to reach that goal. Islam asked every Muslim not to be with a person of the opposite sex in isolation. Muslims were also asked to lower their gaze, and to dress decently. Islam also encouraged marriage. On other hand, Muslims are supposed to lead a moral life, by praying, fasting, giving charity, and reading Qur’an. In addition, they are required to be educated in these issues. If they still commit adultery after these requisites are satisfied, they would be severely punished. This simple example shows how closely integrated the teachings of Islam are. Goals with no clear sequential dependence such as praying, getting married and avoiding adultery are supportive of one another, beside their pooled contribution to the higher objective of Islam (Jabnoun, 1994)³³

Islamic leadership should therefore view an event, incidence or matter according to the circumstances. Surrounding atmosphere affects every event and operation. They should protect all stakeholders of organization. Over indulgence in one aspect may result into imbalance. It would be unjust if influencing and persuading factors are not taken into account. In many situations indirect elements influence significantly. It should give

consideration to all relating circumstances thus, bringing much value for all their stakeholders.

1.6.6 Gradualist Approach

Gradualism is a very important Islamic concept. Indeed the Qur'an was not revealed once, rather it was revealed in piecemeal over a period of 23 years, according to people's needs and capabilities (Jabnoun, 1994)³⁴. The most illustrative example of gradualism in Islam can be found in the prohibition of alcohol, which was done in three steps as illustrated in the following verses: *They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit."* (Qur'an 2:219). The first command related to wine and gambling, in which only disliking is mentioned. This was psychological preparation for prohibition. Thereafter another verse was revealed, "*O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say.*" (Qur'an 4:43) This was now the second command. After the first command some people started to avoid, but some still continued to take, and were not able to offer the prayer properly. Thus, after this command people changed their timings of taking wine and stopped taking wine in those times when there was chance of approaching the time of prayer.

Then Allah sealed the prohibition when He said, "*O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper.*"(Qur'an 5:90) When all the drunkards had stopped drinking for the purpose of making sure that they do not retreat back to drinking and also to warn others who have not started drinking to avoid drinking Allah said, "*Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?*" (Qur'an 5:91)

Scholars of Hadith explained that before this last command, Prophet Muhammad (PBUH) address the community and warned them that ALLAH (SWT) dislikes wine very much, and there was an indication that command for total prohibition is on the way. He asked those with wine to sell it off. After some time this verse was revealed. Therefore Prophet Muhammad (PBUH) asked those with wine not to drink or sell it but to destroy it.

The gradualist approach revolves around human nature. If someone is asked to leave a certain habit or action, usually his immediate response is why? Therefore, considering the human nature, Islam gives the approach of gradualism to prepare the individual psychologically. After that it becomes easier to implement the new instruction, policy or rule. Islam develops people gradually to the level where they exhibit excellent moral character. In fact Prophet Muhammad (PBUH) said, “Faith has levels that increase and decrease.” Therefore it is a very important to note that, while gradualism is very important concept, it was not applied in every single case. For example, there was no gradualism in the prohibition and rejection of *Shirk* which is associating partners with ALLAH (SWT). Gradualism is a function of the needs and capabilities of the people. Therefore, if there is a strong need for certain measure, there is no need for a gradual approach.

1.6.7 Contingency Approach

Contingency approach proves that Islamic leadership process is human friendly. Islam considers human limitations and concerns. If it is difficult to attain a goal under certain circumstances, then other options are open to access the destination. Islam addresses psychological concerns very nicely. It is natural that lending money needs guarantee and satisfaction. How can one extend cooperation, if there is lack of satisfaction? In such condition possibility of extending cooperation will automatically reduce. Islam gives authentic documentary satisfaction to encourage people to cooperate their fellows.

The core purpose of giving contingency approach in Islam is to facilitate people to follow rules and regulations. Considering limitation of members of organization and providing contingency options gives them motivation to work with more dedication towards their goal. SUPKEM has come up with several strategic plans which many times they have failed to implement (interview with Respondent number 4 13th May 2011 Nairobi). This was revealed to the researcher in a workshop at Lukenya Getaway³⁵ between 12-17 May 2011. The strategic plan is done bearing in mind that no one can precisely predict the future. Therefore, no matter how good forecasting methods are, it is important to plan for alternative events or for uncertainties.

Further, even if the forecast is correct, the plan may not be fully feasible; therefore alternative plans must be in place (Jabnoun, 1994)³⁶. According to the website of 'ibisassoc.co.uk' a well-developed contingency plan has enormous value for the organization. It is the ability to speedily, smoothly and cost effectively responds to significant changes. Islam declares itself a religion for all humankind and for all the times. It is a religion that can adjust to different events and situations. Part of this adjustment is achieved through contingency approach for different scenarios, (Jabnoun, 1994)³⁷. This can be illustrated at its micro level by the following verses of the al-Qur'an:

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful (Qur'an 2:185).

This verse was revealed when Prophet Muhammad (PBUH) and his companions used to fast some time during journey and some time they did not. Once during the journey a companion fell down and people gathered around him. When Prophet Muhammad (PBUH) saw the situation, he asked the reason. He was told that the person is fasting. Prophet (PBUH) said it is not virtue. At the time of war during Ramadhan, Prophet Muhammad (PBUH) used to stop fasting by order. At the time of conquest of Makkah Prophet Muhammad (PBUH) said "There is war against enemy, leave fasting so that you get power to fight." This Hadith indicate that different situations call for different approaches and different rulings. This study will examine if SUPKEM apply the rule in serving Muslims in different situation and in different locations.

In teaching about contingency Allah says:

O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties; let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak or unable himself to dictate let his guardian dictate faithfully. And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind, (Qur'an 2:282).

This verse is a clear teaching on taking measures before any transaction. The verse call for documentation in transactions. In fact Allah adds, ” If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another let the trustee discharge his trust, and let him fear his Lord.” (Qur’an 2:283)

Usually friends and relatives avoid writing and putting witnesses for loan and financial transaction because they regard it as lack of confidence (Jabnoun, 1994)³⁸. But ALLAH (SWT) commands doing so that matters among people remain clean. Pledging is recommended not only when scribe is not available, but it is also possible when no one is agreed to give loan through writing. Then one can pledge some of his/her asset to take money. The purpose of pledging is that lender will have the satisfaction that borrower will return his money.

Following the teachings of these verses, we clearly see that in order for SUPKEM as any other organization to achieve its specific goals, it should have plans ready for all possible scenarios failure to which it will result in unexpected losses. However, SUPKEM have to make sure that their contingency plans are also conducive to their desired goals and consistent with their mission. Indeed, by reading the above verses, one can notice that the scope of teachings and their goal have not changed by accommodating contingent situations. Preparing contingency plans should not allow any deviation from the desired goal.

At macro level, contingency planning is manifested in the fact that the teachings of Islam provide guidelines in variety of different situations that include norms and expectations. ALLAH (SWT) says; against them make ready your strength to the utmost of your power (Qur’an 8:60).

This verse was revealed at a time when the Quraish were in constant war with the Muslims. It is for that reason that Allah ordered Muslims to always have ammunition and standing army ready for any uncertainty. So that when n case of emergency Muslims can proceed for war immediately but not wait till when the enemy start attacks then they call for volunteers and assemble ammunition. Preparing contingency plans for various opportunities requires a

sophisticated communication and information system, a multi-skilled workforce, and flexible production/operation systems.

1.6.8 Consistency Approach

When team members share a common purpose and persevere with patience they consistently perform at higher level 'performance. Allah says in this regard, "Peace unto you for that ye persevered in patience! Now how excellent is the final Home!" (Qur'an 13:24)

This verse is a motivation to patience. Muslims must be patient in their entire life. Leaders should be even more patience if they do that they will be secure and away from every hardship, danger, worry and distress. Prophet Muhammad (PBUH) said that those who will enter the Paradise, will be told that "Now you will always remain healthy and will never get sickness, you will always remain alive and will never die, you will always remain young and will never get old, and you will always be resident at one place and will never move to other places. Those who patiently persevere will truly receive a reward without measure!" (Qur'an 39:10)

This verse addresses those people who face all hardships and remain consistent to right path. Those who faced the hardships of migration are also included and also those who remained in the land of oppression and faced all hardships with determination. Facing hardships for organization has always been of great value in Islam. Every member of organization, especially leader should give significant importance to those who stood consistently under all odds to achieve organizational objectives. But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)" (Qur'an28:80)

In this verse reward of Allah means gains earned through hard work, with in the given limitations of ALLAH (SWT), for the life of this world and for the life hereafter. Patience means to control greed and avarice, and to adopt trustworthiness and righteousness. Patience means to tolerate every loss for adopting truth and honesty. Patience means to evade gains through unfair means.

Patience means to be contented and satisfied on little earning through fair and just means. It also means not to be impressed from glamorous life of those who earn from unfair means. Only those who have patience can enjoy this approach. And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune (Qur'an 41:35)

Muslim scholars explained that to reply the evil with goodness is an excellent quality, but to practice it, is not an easy task. It needs lots of determination, courage and tolerance. Forgiving someone is goodness but higher standard of goodness is to reciprocate nicely to bad behaviors. One can respond evil with goodness for the time being. But it is not easy to continuously respond evil with greater good for years and years. Only those who possess greatest good fortune can achieve this level.

Jabnoun (1994)³⁹ discussed that long term success usually requires some sacrifices in the short term in order to secure larger market share for the organization. It is therefore encouraged that organizations focus on long term benefits. Indeed, Islam had asked Muslims to be steadfast, help one another and maintain patience while doing the righteous work. Patience also depends on how people have learned about the matter. ALLAH (SWT) says, "And how canst thou have patience about things about which thy understanding is not complete? (Qur'an 18:68)

Patience also depends on belief; patiently, then, persevere: for the Promise of Allah is true: (Qur'an 40:55) So persevere in patience; for the Promise of Allah is true: (Qur'an 40:77). Patience gives strength for competition, "O ye who believe! persevere in patience and constancy; vie in such perseverance; strengthen each other; (Qur'an 3:200)

These verses indicate that consistency inculcates hard work, trustworthiness and righteousness across organizational members. Consistency brings tolerance among people to bear losses, but not to leave the path of truthfulness and honesty. Patience brings stability among people and they avoid gains through unfair means and remain contented to even little earning through fair means, thus ensure that people become guardians of organizational resources and fulfill responsibilities with sheer honesty. Patience controls greed and avarice.

Forgiveness is good, consistency for goodness means returning good to those who behave badly. But this needs a lot of courage, determination and tolerance, which are the products of patience.

Consistency needs sacrifices, sacrifices for long term objectives. Long term objectives cannot be achieved without consistency. The most important outcome of consistency is the strength for competition. Success is only for those who are consistent in their efforts and determined to reach the destination. This also creates competition among team members to steadfast for the objective and to deliver their best for the success of organization. SUPKEM should apply this approach to achieve consistent success goal-oriented. Its officials should work effectively as team.

1.7 Theoretical Framework

The concept of Leadership tenet (such as general principles, theories, and practices) has been the subject of many studies over the past forty years in the Western world (Stogdill's, 1974)⁴⁰. Leadership roles have been reviewed, leadership traits have been identified, various leadership theories have been examined, and the importance of leadership for the success of organizations has been studied and debated. With the progress that has been made in the study of leadership, there are different conceptions about what constitutes leadership and leadership effectiveness. Leadership effectiveness depends on the leader, the followers, and the situation (Jabnoun, 1994)⁴¹. It is measured by the leader's contribution to the quality of group processes and the extent to which the organization performs its tasks and goals (Yukl, 1998)⁴². Meanwhile, there are only a few studies on Islamic leadership, Islamic leadership theories, Islamic leaders' traits, and the roles of Muslim leaders in Western literature. This study filled this gap by contributing to Islamic leadership references.

There are many theories of Leadership. These include Great Man Theory, Trait Theory, Behavioral Theories, Contingency Theory and Situational Theory among others. This study used trait theory, contingency theory of leadership and situational leadership theory to explain the relationship between the study variables.

Katz (1974)⁴³ when talking of Great Man Theory stated that leaders are born, not made. This approach emphasized that a person is born with or without the necessary traits of leadership. Early “Great man” explanations of leadership studied the “traits” of great leaders like Mahatma Gandhi, Lincoln, Napoleon and concluded that these people among other leaders were born with these traits.

According to Katz (1974)⁴⁴ Great Man approach actually emphasize “charismatic” leadership. Charisma being the Greek word for gift. No matter what group such a natural leader finds himself in, he/she will always be recognized for what he/she is. According to the great man theory of leadership, leadership calls for certain qualities like commanding personality, charm, courage, intelligence, persuasiveness and aggressiveness.

Great Man Theory adds that individuals are born either with or without the necessary traits for leadership and have some personalities; social, physical or intellectual traits that differentiate leaders from non-leaders. The leaders have ambition and energy as well as the desire to lead. In addition they possess characteristics as honesty and integrity, self-confidence, intelligence and job-relevant knowledge.

Blake & Mouton (2003)⁴⁵ explain that Trait Theory is based on the great man theory, but it is more systematic in its analysis of leaders. Like the great man theory, this theory assumes that the leader’s personal traits are the key to leadership success. Personality traits with a leader include abilities like group motivation, intelligence, achievement, self-assurance, need for occupational, masculinity/femininity, self-actualization, initiative, decisiveness, high financial reward, working class affinity, power over others and maturity job security. This theory observe some traits of leaders such as intelligence, physical features, inner motivation, maturity, vision & Foresight, acceptance of responsibility, open-Mindedness and adaptability on top of self-confidence, human Relations Attitude, fairness and Objectivity

Nonetheless Trait Theories have limitations because no universal traits that predict leadership in all situations. Traits predict behavior better in “weak” than “strong” situations. Unclear evidence of the cause and effect of relationship of leadership and traits. Better predictor of the appearance of leadership than distinguishing effective and ineffective leaders.

On the other hand Behavioral Theory in contrast with trait theory, attempts to describe leadership in terms of what leaders do, while trait theory seeks to explain leadership on the basis of what leaders are. Leadership according to this approach is the result of effective role behaviour. Leadership is shown by a person's acts more than by his traits. This new research strategy is adopted by Michigan Researchers in the sense that the emphasis on the traits is replaced by the emphasis on leader behaviour (which could be measured).

Behavioral Theory propose that specific behaviors differentiate leaders from non leaders. Pattern of actions used by different individuals determines leadership potential. Examples – Autocratic, democratic and laissez-faire – Michigan Studies: Employee centered versus task centered. Behavioral Theory attempt to isolate behaviors that differentiate effective leaders from ineffective leaders. Behavioral studies focus on identifying critical behavioral determinants of leadership that, in turn, could be used to train people to become leaders.

1.7.1 Traits Theory

Carlyle (1841) mentioned that the search for the characteristics or traits of leaders has been ongoing for centuries. History's greatest philosophical writings from Plato's *Republic* to Plutarch's *Lives* have explored the question of "What qualities distinguish an individual as a leader?" Underlying this search was the early recognition of the importance of leadership and the assumption that leadership is rooted in the characteristics that certain individuals possess.

The above statement briefly outlines the characteristics of leaders. The study made reference to it when investigating SUPKEM since its inception in May 1973 to date and establish leadership qualities of the individual leaders who have held SUPKEM's chairmanship and other influential positions and study if their qualifications affect Islamic leadership in Kenya and suggest on how to elect future leaders in SUPKEM. In some instances it compared the Prophetic time leadership, Caliphate leadership to contemporary Islamic leadership. Nevertheless SUPKEM has attempted to represent Muslims where possible. The journal (*Catholic Information Services for Africa*, "Faith Leaders Decry Widespread Violence against Children," June 21, 2007) stated that SUPKEM leaders joined other Religious leaders in Kenya and released a statement on June 16, 2007, the International Day of the African Child, to declare their unified support to stop the violence against children, including the

growing problem of child trafficking. Leaders from various religious communities, each of whom are a part of the Inter-Religious Council of Kenya, signed the declaration. They included: Catholic Archbishop Ndingi Mwana A’Nzeki; Anglican Archbishop Benjamin Nzimbi; Professor Abdulghafur El Busaidy of the Supreme Council of Kenya Muslims, and Rashmin Chitnis of the Hindu Council.

This shows that there are times when SUPKEM play its part when leadership action arises and in relation to other religions. The study was seeking to investigate where the problem could be especially when SUPKEM remain quiet when their members expect them to act and further suggest how Muslims can unite and cooperate with SUPKEM for their best welfare and common good.

The theory assume that the individual’s qualities determine success in leadership. The traits, according to Koontz and Weirich (2006)⁴⁶, include: physical traits, intelligence, personality drive and social traits. However, research has shown that not all leaders possess all the traits and, many non-leaders may possess most or all of them. Furthermore, there is no specification of how much of each trait a leader should have. Only 5 of the identified traits have been found to be common. Thus, traits that lead to success of a leader differ depending on the situation. Stogdill (1974)⁴⁷ says that leaders exhibit certain characteristics such as intelligence, initiative, self-assurance and socio-economic position. Coleman, Hoffer, and Kilgore (1982)⁴⁸ states that of all the traits which appear more frequently, intelligence, energy and resourcefulness are the most representative. An individual who possesses such traits is more likely to steer the Islamic leadership to produce good results.

1.7.2 Contingency Theory of Leadership

The most popular and extensively researched situational theory of leadership was first proposed by Fred Fiedler during the 1960s⁴⁹. Fiedler’s model claims that group performance depends on the interaction of the leader style and the favorableness of the situation. Fiedler’s major contributions consist of identifying the leadership orientation of the leader and developing a way to measure it, and identifying three situational factors influencing leadership and developing a method of measuring them.

Fiedler's definition of the leader's orientation emerged largely from earlier studies in which leaders were classified as either relationship-oriented or task-oriented. Relationship-oriented leaders look at others as coworkers and see close interpersonal relations as a requirement for accomplishing the task. Task-oriented leaders show a strong emotional reaction against people with whom they have difficulty working. If they are forced to make a choice between getting the job done and worrying about interpersonal relations, they choose the task first and worry about interpersonal relations later. Following earlier research, Fiedler suggested that individuals could be placed along one continuum characterized by two basic leader orientations.

1.7.3 Situational Leadership Theory

The Situational Leadership Theory suggests that effective leadership requires both acts of "leadership" and "management." Depending on the level of each of these acts necessary, four different styles of leadership can be utilized. These are delegating, coaching, directing, and supporting. For a leader to be purposeful in their direction, they must use the correct style by being able to evaluate a follower's readiness level. In other words, they must "meet a follower where they are." A follower's readiness level is determined by two factors. The first is the level of ability to do what is needed. The second is the level of willingness to do what is needed. Once the officer's readiness level is defined, you will be able to determine what style of leadership will lend the best results when you are advising. An advisor that is capable of adjusting his/her style to meet the needs of the officer will be much more effective. According to Taylor (1917)⁵⁰, Fayol and Weber (1947)⁵¹, there is a single best way for organization to be structured. Yet organizations vary considerably on structural attributes. The objective of much research has been to understand what determines these variations. Is it random or systematic? Are some organizations simply less perfect than others, or are different designs better for different situations?

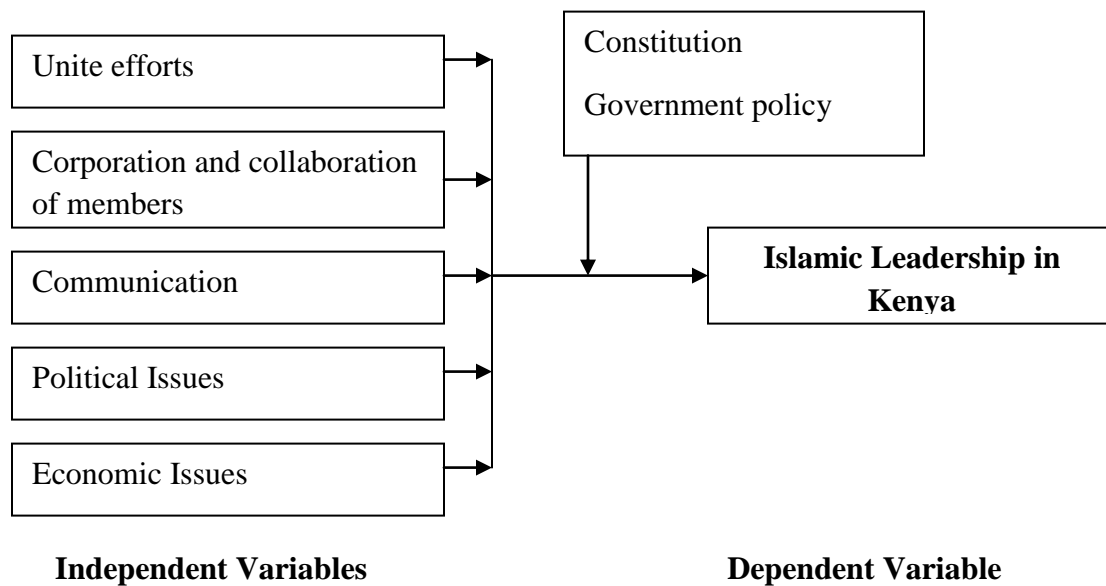
In examining SUPKEM's leadership the study utilized Situational Leadership Theory which as we have mentioned above suggests that effective leadership requires both acts of "leadership" and "management." The study found this theory important to the study especially when assessing different styles of leadership applied by SUPKEM leadership

especially when the top leadership delegate, coach, direct, and support their affiliate members/affiliate organizations.

The theory was also utilized when evaluating SUPKEM affiliate organization’s feeling about the national SUPKEM secretariat, especially in finding out if the national office meet their branch officials where they are.

1.8 Conceptual Framework

Figure 2.1: The Conceptual Framework



1.9 Hypotheses

The main hypothesis for the study is SUPKEM is a significant leadership body among Muslims in Kenya that contributes significantly to the Islamic leadership in Kenya

Specific hypotheses were as mentioned below:

The rapid increase in the population of Muslims in Kenya necessitates the presence of a leadership body.

Spiritual leadership is essential for the increasing Muslim population.

Muslim needs in Kenya can only be achieved through effective Islamic leadership

The specific needs for Kenya Muslims necessitates the establishment of a leadership body.

There are specific needs for Kenya Muslims which need addressed by a leadership body

1.10 Research Methodology

The study was informed by the general literature about leadership principles, approaches, and practices in both Islamic and Western literature. This included secondary data from literature and records on SUPKEM. While quantitative data was collected for basic objective information, the bulk of the data depended on qualitative method through in-depth interviews, participant observations and examination of records.

Leadership of any organization is well informed by the constitution and powers enshrined in the various offices of that particular organization, therefore it was imperative for the researcher to visit SUPKEM offices to study its constitution and analyze if SUPKEM leadership implement the Constitution. The study also used qualitative research methodology. The qualitative data was collected through individual, semi structured interviews. The interviews consisted of some open-ended questions. The study also included primary data through questionnaires, interview method and observation. The researcher conducted interviews with consent from participants to be part of the study. In addition the study examined SUPKEM records.

Validated questionnaires were used to assess among other things the Muslims' perception on the quality of services and representation SUPKEM rendered them. The survey tool developed was piloted before being administered during the main phase of the study. Islamic leadership varies according to level of piety, education and type of leadership and this was put into consideration when selecting the sample for detailed study. Demographic factors (age, educational level, gender, school of thought) were also considered.

To make the documentation of the data independent of the perspectives of the researcher and the subjects of the study, the researcher recorded some sessions using a tape recorder after getting permission to tape the interview from each interviewee. The researcher conducted the interviews and assigned a number on all interview transcriptions and references to participants to avoid recognizing their real names. The researcher kept a code sheet and destroyed the original audiotapes after the transcription and analysis after the study had been completed, defended, and examined by the University of Nairobi. Moreover, the researcher

ensured that no contextual elements were described in detail in order to avoid identifying the actual informants when presenting the findings and analyzing the data of the study.

1.11 Design and Location of the Study

This study focused on SUPKEM This is SUPKEM was the first formally registered Islamic leadership body from Muslims in Kenya. Other leadership bodies in Kenya emanated from SUPKEM. Another reason is that SUPKEM is nationwide and has branches in every county in Kenya. These branches are all under Regional Chairmen who represent them at the Secretariat in Nairobi. The study focused on Nairobi but at the same time sampled Embu, Kilifi and Kakamega to investigate whether the problems faced by Nairobi Muslims are replicated in communities out of Nairobi.

The choice of Nairobi was guided by the fact that Nairobi consists of many Muslims with different educational, economic and political status. Another reason is that SUPKEM has many projects in Nairobi. In addition the SUPKEM secretariat is located in the City of Nairobi and all regional chairmen have their offices at the secretariat therefore one can get basic information about any county while still in Nairobi.

Other Counties sampled were Embu, Kilifi and Kakamega. Embu County was selected to represent Eastern region. It was also selected because it is the county Headquarters with many communities in the region who have very different cultures from that of Coast.

The choice of Kilifi was informed by the fact that it is in Coast but not as cosmopolitan as Mombasa. It also has a good representation of the Mijikenda who in one way or another feel marginalized by the Arab Muslims who are perceived to dominate SUPKEM leadership.

Mumias was selected to represent the Western region of Kenya. This is because Islam reached Mumias long before it reached many other regions of Kenya. Mumias also had well established Islamic community with a strong Islamic leadership. The researcher visited the counties and conducted the interviews and also collected the questionnaires which were later used in informing this thesis and analyzing the findings.

1.12 Target Population and Sample Selection

The researcher included and interviewed SUPKEM members, scholars, imams, youth leaders (male and female), and Kadhi and affiliate member organization representatives. This included interviewing some Muslim individuals to establish the level of their trust in SUPKEM leadership. These individuals were picked from different schools of thought. Thereafter scholars from both Islam and Christianity were selected after the researcher's consultation with Professor El-Busaidy, the chairperson Supreme Council of Kenya Muslims (SUPKEM) who guided the researcher on the qualified bodies, scholars and individuals who have information on SUPKEM. The researcher also included other stakeholders in Kenya who are actively involved in SUPKEM projects as well as Islamic leadership.

1.12.1 Sample Description

The study targeted Muslims as well as non-Muslims of Nairobi and the other three region (Embu, Kilifi and Mumias). The population consisted of people working directly or indirectly with SUPKEM from different affiliate organizations. The study also included governmental and nongovernmental organizations.

In this study, a hundred and twenty (120) respondents were selected by making sure that at least a large section of Muslim population is represented. Ten (10) were SUPKEM officials at the Secretariat, thirty (30) drawn from SUPKEM affiliate organizations. Out of the thirty (30) selected, five (5) were leaders of the affiliate organizations, five (5) were intellectuals of different areas, ten (10) were formal SUPKEM leaders, ten (10) were formal staff of SUPKEM. Then each county was represented by ten (10) individuals. Three (3) were SUPKEM branch officials, three(3) were affiliate ,member organizations officials while the rest were religious adherents. The sampling both in Nairobi and in the counties included a male, female, youth (Male and Female), current SUPKEM leaders as well as former SUPKEM leaders. The researcher also put the educational background of the respondents into consideration. This was to make sure that adequate population is covered since all sectors of the Muslim society were represented in the study.

Key – Informants procedures

Key informants who were considered relevant and experienced as far as the topic and the studied institutions are concerned were targeted. The researcher was assisted in identifying the key informants by the organizations officials, the 40 (forty) key informants were added to the hundred who filled the questionnaires. Therefore the total number of respondents was one hundred and twenty. The other factors which were considered in selecting the key informants included: age, educational background, gender and school of thought.

1.13 Data Gathering Instruments and Administration

A number of data gathering instruments were employed. They were first tested to affirm their validity before their actual use. The instruments which the researcher used included:-

i. Questionnaires

The questionnaire was selected to gather quantitative information from the literate respondents. A set of questions that were easy to answer was formulated. Seventy (70) questionnaires were dispatched and later collected from respondents after two weeks. Due to the size of the area and distance between the organizations, three assistants were employed to dispatch the questionnaires to the respective addressees and Islamic leaders in three days randomly. Again, their services were requested after two weeks to collect the questionnaires they dispatched. The researcher then moved around the areas to make sure that the questionnaires' distribution was done. The researcher followed up to collect the questionnaires.

ii. Interview method

Interview method was used to gather qualitative data. It was used to gather information from those who were unable to read questionnaires for themselves especially the elders who had a lot of information on establishment of SUPKEM and its development and for various reasons they could not read the questionnaires due to old age or other reasons. It was also used to collect in-depth information from key respondent's i.e. affiliate organizations representatives, government officers, and other professionals.

This method was preferred because of the following reasons:

The researcher through the interview method was able to consider the motivation and attitude of the respondent(s) about the study. It provided substantially conducive interaction with respondents where the researcher was in a position to retrieve more information from them. The illiterate were interviewed and then answers put down on papers, or recorded.

In addition, through interview, frank and open answers especially on sensitive and personal issues were obtained. The researcher standardized the answers from interviews by categorizing and summarizing responses.

Lastly, because interview method, sometimes have a danger of being exaggerated due to the respondents attitude towards the studied body, the responses received through this method were assessed and summarized. The irrelevant answers were discarded and relevant one(s) were retained. This method assisted a lot in capturing information from many people who would ordinarily have refrained from responding and also those who would otherwise have failed to return the questionnaires.

iii. Observation Method

To enrich data collection, observation method was applied by the researcher by participating in meetings on Islamic leadership organized by SUPKEM or by any other organization where SUPKEM was represented. This was employed especially to gather information regarding the reaction of people towards questions about SUPKEM, such as, dissatisfaction, contempt and so on.

During the observation period, the researcher attended meetings, called by SUPKEM to discuss national matters. The researcher also investigated the forms of resistance to SUPKEM leadership by other groups within the period of the study. He also attended Muslim meetings and listened to Islamic leadership problems being addressed by Muslims themselves. The researcher also participated in activities that involved SUPKEM or other Islamic institutions in tackling various leadership problems so as to investigate the extent of their involvement in Islamic leadership related activities.

1.14 Data Analysis

In order to organize, analyze, and interpret the interview materials, data was managed and documented by the researcher. The researcher used a structuring content analysis technique to focus on the internal structure (formal structure), extract material to certain domains of content (content structure), find salient features in the material and describe them (typifying structuring), and rate the material according to dimensions of scales (scaling structuring). The rationale behind using structuring content analysis rather than other content analysis techniques is that the technique was less ambiguous and easier to handle than other methods, and it is used to analyze subjective viewpoints, collected with semi-structured interviews (Flick, 1998)⁵².

Data from the interviews' transcripts was analyzed using a software program NVivo, which is a special qualitative data analysis (QDA) package developed by Qualitative Data Solution and Research (QSR). The rationale for using NVivo was that it provided the researcher with an extensive range of tools and standard qualitative analysis techniques such as coding, theory building, theory testing, cross-sectional analysis, modeling, and writing.

Using the Islamic leadership principle of *Shura* (decision-making), the researcher used the respondents' responses as a threshold to find patterns to explain the relationship between the demographic characteristics and the respondents' leadership approaches, roles, styles, traits, and styles. This threshold was used as a guide to establish patterns that can be used to narrow the presentation of the findings and to clarify the communication of the discussion.

To ensure the adequacy, appropriateness, and trustworthiness of the data, the researcher used credibility, transferability, dependability, and conformability criteria. Credibility is the degree of confidence in the truth of findings for informants (Marshall & Rossman, 1989; Grandson et al., 1993)⁵³. The researcher consulted key informants by revisiting them through telephone or email access (member checks strategy). Transferability of the findings to other contexts was another criterion utilized to build trustworthiness (Marshall & Rossman, 1989; Grandson et al., 1993)⁵⁴. To do that, the researcher made use of a description that was potentially useful to facilitate the transferability of the findings to other similar Islamic

leadership organizations. Dependability criterion was another way that aims to reach consistent reproductive findings (Marshall & Rossman, 1989; Grandson et al., 1993)⁵⁵.

The researcher used the audit trail strategy (a reflexive journal) that includes types of documentations such as raw data, data reduction and analysis products, and process notes. Conformability was another criterion that aimed to prove that the study findings were outcomes of the study not the biases of the researcher as postulated by Marshall and Rossman, 1989; Grandson et al., 1993. To achieve this goal, the researcher cited data to its sources in his report of the analysis and used a codebook and an audit trail.

1.14.1 Outcomes

The intended final outcomes of the research were to be a PhD thesis. Before conclusion of the field research, the researcher compared study objectives and data collected in an attempt to identify any gap. Data from the field was amalgamated with secondary data gathered from the literature review. The result was collated according to the themes which arose from the objectives of the study. The data was then interpreted and presented, giving basis for summary and recommendations.

An analysis of the responses from the interviews and questionnaires administered to the participants and key informants was done. The responses were summarized around the factors which had been mentioned as contributors to success or failure of Islamic leadership.

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CHAPTER TWO: FUNDAMENTALS OF ISLAMIC CONCEPT OF LEADERSHIP

2.0 Introduction

In this chapter the study articulates the fundamentals of Islamic concept of leadership. It will analyze Islamic leadership during Prophet's life. It will also study leadership of the caliphate and other companions. This will then assist in evaluating SUPKEM leadership. Islam emerged in the Arabian Peninsula after the revelation and Prophet hood of Prophet Muhammad (PBUH). It grew slowly in Mecca and faced a lot of opposition from the Quraish. For fear of persecution, Prophet Muhammad and His companion Abubakar migrated to medina after which they were followed by other companions. That second migration after the first migration to Abyssinia marked the spread of Islam from Mecca to other parts of the world.

Islamic leadership perspectives studies are an emerging field in academia. A significant departure from conventional research in leadership studies takes place when Islamic perspectives are described and discussed on the basis of revealed sources of Islamic knowledge considering them as valid for the purpose of research.

There is potential for applying conventional research methodologies to generate significant and meaningful outcomes from Islamic sources Katz (1974)¹. Islamic leadership perspectives are quite significant field of enquiry for modern leadership practitioners. Post independence leadership models opened the doors for other than Arabs and Asians therefore Africans also played part in Islamic leadership in Kenya. However upcountry Muslims are still seen as inferior therefore many times they get the deputy positions. (Respondent number 19 interview on 12th May 2011 at Embu Masjid Nur Mosque) Islamic leadership studies emerged in 1980s, but major appearance took place in the 1990s.

Helene Charton-Bigot and Deyssi Rodriguez-Torres(2010)² state that Islam has two major denominations Sunni and Shia. The demographic spread of the two denominations is difficult to assess and varies by source, but a good approximation is that more than 75% of the world's Muslims are Sunni and 10–20% are Shia. Most Shias belong to the Twelver tradition and the rest divided between several other groups.

Sunnis are the majority in most Muslim communities in Southeast Asia, China, South Asia, Africa, and some parts of the Middle East. Shias are predominant in Iran, Iraq, Bahrain, and Lebanon. There is also a large population of Shia in Azerbaijan who are however not practicing adherents. Pakistan has the largest Sunni and second-largest Shia Muslim (Twelver) population in the world.

The death of Prophet Muhammad (PBUH) in the year 632 provided the historic background for the Sunni–Shia split. This was due to a dispute over succession of the Prophet. Sunnis believed that Abubakar was the right person for the position while the Shias believed that the best individual for the same post was Ali bin Abi Talib, the cousin to the Prophet Muhammad and also His son in Law. This dispute spread across various parts of the world among Muslim communities and led to the Battle of Siffin. The dispute intensified greatly after the Battle of Karbala, in which Hussein ibn Ali and his household were killed by the ruling Umayyad Caliph Yazid I, and the outcry for his revenge divided the early Islamic community. This split also led to differences in religious practice, traditions and customs, often related to jurisprudence. Although all Muslim groups consider the Quran to be divine, Sunni and Shia have different opinions on hadith. Sunni have it that Qur'an and Hadith are the main sources of Shariah while Shias believe that the two main sources of Shariah are the Qur'an as well as the family of Prophet Muhammad and their teachings.

Due to this split Sunni–Shia relations have been marked by both cooperation and conflict. Sectarian violence have been reported in different parts of the world from Pakistan to Yemen and this remains one of the major elements of friction throughout the Middle East. Tensions between communities have intensified during power struggles, such as the Bahraini uprising, the Iraq War, and most recently the Syrian conflicts.

Nasr, Vali (2006)³ while studying the Shia-Sunni population in the world observes that Sunnis are a majority in most Muslim communities in Southeast Asia, China, South Asia, Africa, most of the Arab World, and among Muslims in the United States (of which 85-90% are Sunnis). He adds that Shias make up the majority of the Muslim population in Iran (around 90–95%), Azerbaijan (around 85%), Iraq (around 60-65%) and Bahrain (around 65%). Minority communities are also found in Yemen where over 45% of the population

are Shia (mostly of the Zaidi sect), according to the UNHCR (2008)⁴ Others put the number of Shias at 30%. About 10-15% of Turkey's population belong to the Alevi sect. The Shia constitute around 30-40% of Kuwait 45-55% of the Muslim population in Lebanon, 10% of Saudi Arabia, 15% of Syria, and 10-15% of Pakistan. Around 10-15% of Afghanistan, less than 5% of the Muslims in Nigeria, and around 3% of population of Tajikistan are Shia.

Shias are about 10-to-15 percent of the entire Muslim world. There are no accurate statistics because regimes in many of the countries in the Middle East are uncomfortable with their presence. But the estimates are that they are about 10-to-15 percent of the Muslim world, which puts them somewhere between 165-to-190 million people....The overwhelming majority of that population lives between Pakistan and Lebanon. Iran is the largest Shia country, with a population of about 60 million people. Pakistan is the second-largest Shia country in the world, with a population of about 30 million population. And, potentially, there are as many Shias in India as there are in Iraq. —Vali Nasr, *Shia in the world*, October 18, 2006⁵

He added, "The Shiites-just as an introduction-are about 20 to 35 percent of the Muslim population worldwide, which makes them about 230 million to 390 million people."

Helene Charton-Bigot, Deyssi Rodriguez-Torres (2010)⁶ in their study reported that Majority of Kenyan Muslims are Sunni, but there is as well a population of non Sunni Muslims. Among them, Shia and Ahmadi Muslim communities which are better organized than Sunni Muslims. Approximately 73% of Muslim in Kenya identify themselves as Sunni, 8% Shia and 4% Ahmadi while the majority of the rest do not associate themselves with a particular group. In large part, Shias are Ismailis who were influenced by oceanic traders from the Middle East and India. These Shia Muslims include the Dawoodi Bohra, who number about 6,000-8,000 in the country.

2.1 Leadership in the perspective of Islamic Shariah

Sharia is the code of law derived from the Qur'an and Hadith. The Qur'an and Sunnah are the two primary sources of Shariah. The Qur'an defines the specific status of humans as twofold, one as a servant of Allah and another as His vicegerent. The main purpose why Allah created human beings and Jinn is to worship Him? *I have only created Jinn's and men, that they may*

serve Me. (Qur'an, 51:56) Allah also says, Behold, thy Lord said to the angels: I will create a vicegerent on earth (Qur'an 2:30)

To be a servant to Allah is to worship Him but not like the angels whom Allah has created without human needs so they do not need to eat or drink. Humans have their needs and they should earn their own living so they can live and worship Allah. In accordance with the status of human beings in the opening lines of Surat Baqarah, the second chapter of Qur'an leadership concept is indicated in several verses such as;

Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and we raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass. (Qur'an 43:32)

In this verse the Qur'an describes leadership as an appointment from Allah. In another verse it is requested by the believers in their supplication to Allah: *Give us (the grace) to lead the righteous (Qur'an 25:74)*. Qur'an describes Prophets as leaders. The Qur'an perspective of leadership is modeled by Prophet Muhammad. As described by the Qur'an he is the great model for all Muslims, *"Ye have indeed in the Apostle of God a beautiful pattern (of conduct) (Qur'an 33:21)*.

Leadership in the Qur'an shares common characteristics with other Islamic concepts such as economics. Four main characteristics define Qur'an leadership: godliness, ethics, humaneness and balance. It is godly because it derives its authority from Allah and its end is Allah. It is based on the Islamic creed. It is ethical because it places ethics at the core of its system and never gives priority of economic gains over values. Its main focus is performing good deeds to gain Allah's acceptance (Beekun & Badawi, 1999)⁷. It is humane because it recognizes the reality of human nature and deals with it as it is. It is constructed to appreciate the strengths and weaknesses of human qualities. It is balanced because it acknowledges the body and soul, the mind and the heart, this life and the hereafter.

According to Islamic Shariah, Leadership is a trust (*amanah*). According to Beekun and Badawi (1999)⁸ it represents a psychological contract between two parties, namely, a leader, and his followers, whereby the leader undertakes the guidance, protection and just treatment

of the follower. Ali's perception (2005)⁹ is that the realization of an ideal Islamic society rests on leadership as the most significant instrument.

Islam views leadership as a responsibility which is shared by all adults in a Muslim society. As pointed out by Prophet Muhammad (PBUH) in one of the Hadith, "Every one of you is a shepherd and everyone is responsible for what he is shepherd of" (Bukhari and Muslim). The Prophet explained that everyone is responsible within his or her domain. Just as a father is responsible for his household and a mother for taking care of children and domestic affairs, the Muslims leaders are responsible for their organization for the accomplishment of organizational goals and the provision of advice to the needy. Accordingly, each one shall demonstrate the leadership role within his or her limits and scope of responsibilities. Leadership as a position of authority is considered as a test for the leader as indicated by Prophet Suleiman who was also a king when he said, *"This is by the grace of my Lord! To test me whether I am grateful or ungrateful! (Qur'an 27:40)* In another verse Allah tell us, *"He made you dwell on earth generation after generation, century after century and offspring after forefathers. And He has raised you in ranks, some above others. That He may try you in that which He has bestowed on you (Qur'an 6:165)*

Ibn-kather (2002)¹⁰ commented that this verse explains the purpose of leadership in the Qur'an. It is to test and examine the leaders to see which of them will be best in deeds and does more good deeds. Islam transformed the *Bedouin* of Arabia into great leaders through Islamic principles, which have been proven by modern researchers. Islamic principles are rooted in the Qur'an.

With regard to the extraction of data, the whole Qur'an was read through several times, and verses and concepts relating to leadership were analyzed. Besides, the word index of the Qur'an was utilized. In the index, the roots of words are mentioned along with the full reference of the page and chapter numbers in the Qur'an. In addition, famous Tafseer such as those of Ibn-Kather were read and referred to.

Subsequently, three concepts were identified that related to leadership namely, consultation, competence and Taqwa (piety). The rationale for this is as follows. First, these three concepts

are the most recurring concepts in the Qur'an associated with Prophets. For example, Taqwa is mentioned 257 times.

Second, they are frequently linked to leadership concepts such as in the story of Prophet Musa, Yusuf, and Talut and in the verses revealed after the battle of Uhud. Third, they encompass numerous leadership concepts such as integrity, patience, forgiveness and role model. A brief discussion on each of the three concepts is provided in the following pages.

In investigating the Islamic leadership during the Caliphate period, Beekun and Badawi (1999)¹¹ found that Umar Bin Al Khattaab (the second caliph in Islam) used to pay state officials high salaries to prevent bribery and to treat his appointees equitably to prevent them from misusing the reward power. Umar (R.A) also removed Khalid Bin Al Waleed (R.A), one of the most brilliant military Muslim leaders in the history of Islam because he perceived that Khalid has a faint pattern of potential abuse of power. The Messenger of Allah (PBUH) said: The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as Imam for the people. And if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age.

No man must lead another in prayer in the latter's house or where (the latter) has authority, or sit in his place of honor in his house, except that he gives you permission or with his permission. (Alim, 2000; Sahih Muslim, No. 327). Prophet Muhammad's Hadith above will help in examining if the SUPKEM leadership is grounded in Qur'an and Sunnah teachings.

In Islam, a man has a referent power when other people want to follow him because he has a personality that attracts them. All prophets (peace be upon them) had a charismatic personality that enabled them to use their referent power for the benefits of mankind. For example Prophet Mohammad (PBUH) had a referent charismatic personality that helped him to be one of the greatest leaders in the history of mankind (Rahman, 1990)¹². Urwa Bin Masud narrated, I was sent by Quraish at the time of Hudaibiyah to the prophet Mohammad (PBUH) to settle the situation with him. When Urwa returned to Quraish, he said, "I have

been to Chosroes in his kingdom, Caesar in his kingdom, and the Negus in his kingdom, but never have I seen a king among a people like Mohammad among his companions. I have seen a people who will never abandon him for any reason; so form your own opinion” (Rahman, 1990)¹³.

Islam recognizes the existence of power, but suggests some etiquette for its use because the supreme power belongs to God. God the Almighty said, “If only the unrighteous could see, behold, they would see the penalty, that to Allah belongs all power, and Allah will strongly enforce the penalty” (Qur’an 2:165). In nature, there is a hierarchy based on power, but Islam regulates power differentiation so that it does not lead to injustice in the society (Bangash, 2000)¹⁴. In addition, authority in Islam is limited within the framework of the mission of Muslims and the culture of participative *Shura* (decision-making), which induces better quality and productivity (Jabnoun, 1994). Thus, Islamic leaders would not have absolute power because Islam necessitates participative management with checks and balances.

Al-Buraey (1985, p. 47)¹⁵ stated that authoritarian and dictatorial leaders and administrators, as well as decision-makers, have no place in the administrative system of Islam. This was clear in the leadership of the second Caliph Umar who explained to all his appointees what they were expected to do; He then, checked if the appointees were doing what they were ordered to do. At-Tamawi(1976)¹⁶ contributed that authority is balanced by enjoining what is right and forbidding what is wrong. Thus, in Islam, it is the duty of the followers not to comply with orders that contradict the mission and objectives of Islam. The above statement shows the etiquette of leadership. The study examined whether SUPKEM leadership structures follow the various leadership etiquettes provided for by Islam.

Beekun and Badawi (1999)¹⁷ defines leadership from an Islamic perspective as a trust, guardianship and service oriented. The servant-leader approach has been part of Islam since its beginning, 1400 years ago (Chow bury, 2001)¹⁸. Allah says “Indeed, this brotherhood of yours is a single brotherhood and I am your Lord and Cherisher: therefore serve me!” (Qur’an 21: 92). One of the main principles, which Prophet Mohammad (PBUH) taught Muslims, is the principle of leadership through service. Narrated by Ma’qil, Prophet Mohammad (pbuh) said, a ruler who has been entrusted with the affairs of the Muslims, but

makes no endeavor for their material and moral upliftment and is not sincerely concerned for their welfare will not enter Paradise along with them (Al-Bukhari, 1997)¹⁹

The above statement shows the need for a leader to be concerned with the welfare of his subjects. The study examined the level of Islamic unity in Kenya and their support to SUPKEM. Dilnawaz Siddiqui (1993)²⁰ postulated that the concept of servant-leader came out of the Islamic system, and leaders are servants of their followers. The prophet Mohammad (pbuh) said, “The leader of the nation is their servant” (Daylami, 1987)²¹.

Atari (2000)²² states that Khalifah is another term that connotes the meanings of service, agency, stewardship, trusteeship, and vice agency. Khalifah is developing and handling resources on behalf of the real owner (Bangash, 2000). The human being (Khalifah) is what a Muslim, whether a leader or otherwise, should work hard to become. It is obligatory upon the Muslim community that someone be placed in the position of Caliph in order to continue the work of the prophet in his capacity as defender of Islam and in worldly governance (Sonn, 1996)²³. From this perspective, Islamic leadership is the application of Khalifah in an organization. Thus, it is anchored in the purposes of Shariah, which are meant to provide happiness for human beings in this life and in the hereafter (Atari, 2000)²⁴. So the Islamic organization is a micro-Ummah, a community of learners who view their work as worship, who compete for the best, and, at the same time, who extend a hand to serve and help others to catch up.

Leadership is centered on learning how to exercise leadership among one’s peers as well as in the public at large. In fact, leadership is part of the Islamic personality. Prophet Mohammad (pbuh) emphasized the idea of a guardian-leader to protect his community against tyranny and oppression, to encourage God-consciousness, and to promote justice. Bin Umar (r.a) reported,” all of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband’s house and his offspring; and so all of you are guardians and are responsible for your wards.” (Alim, 2000, Sahih Al-Bukhari, V.2, No. 18)²⁵

The above statements revealed that the Muslim leader is in the Prophet's line of work. The study investigated whether those holding leadership positions in SUPKEM were keen to appreciate the Prophet's line of work in their service. From an Islamic perspective, the transformational leadership adopts a down to earth approach for involvement and for providing opportunities to the group to work and assist each other (Ahmad, 2001). The leader's job is to bring out the best in those whom he leads and to transform society to fulfill its mission (Bangash, 2000). This is best demonstrated by how the Prophet Mohammad (PBUH) transformed the society in Arabia (Schwarz, 2002)²⁶.

The Islamic paradigm of leadership does not encourage centralization of authority and power in a charismatic personality of the leader, but it encourages sharing power through delegation and distribution of responsibilities. The Prophet Mohammad (PBUH) and the subsequent Caliphs (r.a) were aware of the importance of the delegation process as a way of empowering their followers.

They were also aware of matching the demands of the assignment to the level of development of the companions. For example, Abu Dhar Al Ghafari (the most decent honest righteous companion), once asked the Prophet Mohammad (PBUH) to be a leader in one of the Islamic province, but the Prophet refused saying, "You have a weak personality and I like for you what I like for myself. But you cannot be a leader in a group of two and you cannot be responsible of the orphan's money" (Schwarz, 2002)²⁷.

2.2 The Establishment of Islamic Leadership in the Prophet's Era

The Prophet Muhammad (PBUH) taught many aspects of leadership including transformational leadership in Islam which is a participatory approach. He did not impose a single person's view on the group or the organization, but involved the entire group and through the group's participation he developed a clear position on the issue. This is very clear in the biography of the Prophet Mohammad (pbuh) and the *Shura* (decision making) process that was used in many areas of the Muslim history. The Qur'an also refers to the process of making a proper decision: "And consult them in affairs, then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust in Him" (Qur'an 3:159).

This verse affirms that all matters are to be discussed by involving relevant people, and when proper consultation and debate have taken place and *Ijma'* (consensus) has been reached, one should not delay the implementation of the decision or the policy. On the other hand, if a leadership is authoritative, and asserts only one view without the proper and popular participation of others in the formulation of an opinion, the culture of the *Shura* (mutual consultation) is not allowed (Ahmad, 2001)²⁸. This process of *Shura* educates the leaders as well as the followers how to develop their internal satisfaction while trying to reach the position nearest to the Qur'an and the Sunnah, which also serves and benefits the community. This statement shows that Islamic leadership is through consultation.

Michael Hart (1978)²⁹ rated Prophet Mohammad (pbuh), as number one of the 100 most influential people of all time. Hart stated, "My choice of Mohammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the most influential single figure in human history who [was] supremely successful on both [the] religious and secular level[s]" (Siddiqui, 1993)³⁰. This statement indicates that Prophet Muhammad was very successful in his leadership. The study was further seeking to find out whether SUPKEM leadership structures follow Prophet Muhammad's leadership.

Safi (1995)³¹ states that Muslim leaders are expected to be knowledgeable and well informed. Knowledge of the two (Qur'an and the Hadith) are two criteria for selecting the Muslim leaders (Chow bury, 2001)³². Those who assume leadership responsibilities in political, economic, legal, educational, or military fields must acquire the necessary specialized knowledge and expertise.

Prophet Yusuf (pbuh) asked Pharaoh "Set me over the storehouses of the land: I will indeed guard them, as one that knows." (Qur'an 12: 55). This verse show that excellence in knowledge increases humbleness and convinces a person how much more one needs to explore in the new areas of knowledge and that one should not shy to volunteer for a position as long as one qualifies.

The Qur'an refers to it in a unique manner: "Those truly fear Allah, among His servants, who have knowledge, for Allah is exalted in Might, Oft-forgiving." (Qur'an 35:28). The a

foregoing statement is found quite relevant to this study for it depicts that knowledge (both religious and secular) is important for those holding key positions in Islamic institutions.

2.3 Islamic Leadership in the Sunni Perspective

In Islam there are two denominations: Sunni and Shia. The two denominations have different perspective of leadership. Sunnis believe in leadership of any individual holding any position as long as one is entitled to that and is capable. In Shia religious top leadership is preserved to the household of Prophet Muhammad (PBUH). After uniting the Aws and Khazraj tribes of Medina making Islam a single community Islam saw a single political and religious rule. However Muhammad's death in 632 was followed by disagreement over who would succeed him as leader of the Muslim community (Ahmad 2000)³³.

There was a gathering attended by a small group of Muslims at Saqifah where Abubakar (R.A) the companion of Prophet Muhammad (PBUH) was nominated for the leadership of the community hence becoming the first of the four caliphs of Islam. Others supported him and that is how he was made the first caliph. The choice of Abu Bakr was disputed by some companions, who held that Ali had been designated his successor by the prophet himself. However Sunnis allege that Ali accepted the subsequent leadership of Abu Bakr, Omar and Uthman.

The situation of the caliph was at first highly precarious, and not only because of the ridda of numerous tribes. In Medina Umar took charge of securing the pledge of allegiance of all residents. He dominated the streets with the help of first of the Aslam and then Abd al-Ashhal of Aws who, in contrast to the majority of Khazraj, quickly became vigorous champions of the new regime. The sources mention the actual use of force only with respect to the Companion al-Zubayr who had been together with some others of the Muhajirun in the house of Fatima. Umar threatened to set the house on fire unless they came out and swore allegiance to Abu Bakr. Al-Zubayr came out with his sword drawn, but stumbled and lost it, whereupon Umar's men jumped upon him and carried him off. There is some evidence that the house of Fatima was searched. Ali is reported to have later repeatedly said that had there been forty men with him he would have resisted. To what extent force was used in other cases must remain uncertain. In general the threat of it was probably sufficient to induce the

reluctant to conform. Isolated reports about the use of force against Ali and the Banu Hashim who according to al-Zhuri, unanimously refused to swear allegiance for six months are probably to be discounted. Abu Bakr no doubt was wise enough to restrain Umar from any violence against them, well realizing that this would inevitably provoke the sense of solidarity of the majority of Abu Manaf whose acquiescence he needed. His policy was rather to isolate the Banu Hashim as far as possible. Aisha's comment that the prominent people ceased to speak to Ali until he acknowledge his mistake and pledge allegiance to Abu Bakr is significant. The Banu Hashim thus found themselves in a situation strangely reminiscent of the boycott that the pagan Mecca's organized against them in order to force them to withdraw their protection from Muhammad. This time, however, it was the Muslims putting pressure on them to abandon their support of Ali who in contrast to Muhammad gave in surrendering his claim after the death of Fatima.

There is disagreement among the sources about what happened next Twelver Shiite sources narrate that Umar set fire to the door of Fatima's house and then kicked the door open, crushing Fatima who was standing behind the door trying to keep the door shut. This crushing blow caused Mushin, the son Fatima was pregnant with, to die in her womb and broke her ribs (the same blow later caused Fatima's death as well). This is disputed by Sunni Muslims who believe no such conflict ever occurred. The Twelver Shia say Ali, who was under the Prophet Muhammad's orders not to fight back had to be patient to avoid bloodshed and was captured in chains. The Twelver Shia say when Abu Bakr's selection to the caliphate was presented as a fait accompli, Ali withheld his oaths of allegiance until after the death of Fatimah. The Twelver Shia say that Ali did not actively assert his own right because he did not want to throw the nascent Muslim community into strife.

The Twelver Shia say Ali himself was firmly convinced of the legitimacy of his claim to the caliphate based on his close kinship with Muhammad, his intimate association and his knowledge of Islam and his merits in serving its cause. The Twelver Shia say that he told Abu Bakr that his delay in pledging allegiance to Abu Bakr as caliph was based on his belief in his own prior title. The Twelver Shia say that Ali did not change his mind when he finally pledged allegiance to Abu Bakr and then to Umar and to Uthman but had done so for the

sake of the unity of Islam, at a time when it was clear that the Muslims had turned away from him.

Sunni Muslims relate various Hadith, or oral traditions, in which Muhammad is said to have recommended shura, elections or consultation, as the best method for making community decisions. In this view of the succession, he did not nominate a successor because he expected that the community themselves would choose the new leader as was the custom in Arabia at the time. Some Sunnis argue that Muhammad had indicated his reliance upon Abu Bakr as second in command in many ways; he had called upon Abu Bakr to lead prayers and to make rulings in his (Muhammad's) absence. There are some Hadith asserting that Muhammad said that some would be desirous of power but he knew that God (and the Muslims) would make Abu Bakr the next leader. Sunnis point to the fact that the majority of the people accepted Abu-Bakr as their leader as proof that his selection was wise and just.

A narration by Mousa Bin 'Aoqbah in the book *Siyar a`lam al-nubalaa* by Al-Dhahabi, "...Then Ali and Al-Zobair said: we see that Abu Bakr is more worthier to be the rightful successor of the Prophet than anyone else..."

2.4 Islamic Leadership in the Shia Perspective

The Shia refer to three verses of Qur'an from sura Al-Ma'ida to make their argument on Qur'an grounds: 5:55, 5:3 and 5:67. They say that the verses refer to Ali, and the last two verses were revealed at Ghadir Khumm. In addition, they also point to a number of Hadith that, they believe, show that Muhammad had left specific instructions as to his successor. These Hadith have been given names: the pond of Khumm, Safinah, Thaqaalayn, Haqq, position, warning, and others.

There are many different versions of these hadith. Some of the main quoted ones are the following two Hadith often referred to by the Shia, when arguing for the explicit appointment of Ali by Muhammad.

The first is Hadith on Summoning the Family. Islam began when Muhammad became forty years old. Initially, the mission was kept a secret. Then three years after the advent of Islam,

he was ordered to commence the open declaration of his message. This was the occasion when God revealed the verse "*And warn your nearest relations.*"

When this verse was revealed, Muhammad organized a feast that is known in history as "*Summoning the Family — Da‘wat dhul-‘Ashīra*". He invited around forty men from the Banu Hashim and asked Ali to make arrangements for the dinner. After having served his guests with food and drinks, when he wanted to speak to them about Islam, Abu Lahab ibn ‘Abdul Muttalib forestalled him and said, "Your host has long since bewitched you." All the guests dispersed before Muhammad could present his message to them.

Muhammad then invited them the next day. After the feast, he spoke to them, saying:

O Sons of ‘Abdul-Muttalib! By Allah, I do not know of any person among the Arabs who has come to his people with better than what I have brought to you. I have brought to you the good of this world and the next, and I have been commanded by the Lord to call you unto Him. Therefore, who amongst you will support me in this matter so that he may be my brother (*akhhī*), my successor (*wasiyyī*) and my caliph (*khalifatī*) among you?

This was the first time when Muhammad openly and publicly called the relations to accept him as the Messenger and Prophet of God, as well as being the first time that he called for a person who would aid him in his mission. At the time, no one but the youngest of them - Ali, stood up and said, "I will be your helper, O Prophet of God."

Prophet Muhammad then put his hand on the back of Ali's neck and said, "Verily this is my brother, my successor, and my caliph amongst you; therefore, listen to him and obey." Another Hadith is on Ghadir Khumm. There is one Hadith in the collection known as the *Musnad* which affirms that Muhammad made a speech at Ghadir Khumm, in which he said, "Of whomsoever I am the mawla, Ali is his mawla". It is also recorded in books from both sides that Umar ibn Khattab was the first person to congratulate Ali on becoming the successor and took allegiance at his hand among all the others present.

The word 'mawla' has many meanings in Arabic. While the Shiites take the meaning 'master' or 'ruler' and believe that Muhammad did not make 120000 people wait in the desert for three days to merely tell them they should befriend Ali, some Sunni scholars say that Prophet

Muhammad was merely saying that anyone who was his friend should also befriend Ali. This was a response to some Yemeni soldiers who had complained about Ali. A similar incident is described in Bin Ishaq's *Sirah*; there Prophet Muhammad (PBUH) is reported to have said, "Do not blame Ali, for he is too scrupulous in the things of God, or the way of God, to be blamed" (Guillaume p. 650). The Sunnis argue that it is a mistake to interpret an expression of friendship and support as the appointment of a successor. The fact that there even *was* a dispute over the leadership after Muhammad's death is sufficient proof that no one had interpreted his words as a binding appointment.

Others believe that the term "mawla" indeed meant "master" when the Prophet used the word to describe Ali at Ghadir Khumm, but that this was an expression of Ali's spiritual superiority among the Muslims, not a decision by Muhammad regarding succession. These Sunni's also reject as unreasonable the interpretation of the word "mawla" in this instance simply to mean "friend."

The word *mawla* is discussed in a non-Muslim fashion in a book edited by Monique Bernard and John Nawas called "Patronate and Patronage in Early and Classical Islam". This book sheds light on the word *mawla*. On page 25 of Patronate And Patronage in Early And Classical Islam By Monique Bernard, John Nawas (Monique Bernard and John Nawas) as follows:

Mawla may refer to a client, a patron, an agnate (brother, son, father's brother, father' brothers son), an affined kinsman, (brother-in-law, son-in-law), a friend, a supporter, a follower, a drinking companion, a partner, a newly-converted Muslim attached to a Muslim and last but not least an ally. Most of these categories have legal implication. Mawla is commonly translated as "a client.

In another version, Bin - Abbas narrates that when Prophet Muhammad (PBUH) was commanded by Allah to declare Ali's Caliphate (at Ghadir Khumm), he was a bit apprehensive because the people would think that Muhammad is enforcing his family's rule over them. But Allah ordered him that if this task was not executed, divine wrath would be the consequence.

But according to the Muwatta by Malik ibn Anas, the oldest book in Islam after the Quran.

"Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two things with you. As long as you hold fast to them, you will not go astray. They are the Book of Allah and the Sunna of His Prophet".

Some years after Prophet Muhammad's demise, Imam Jafar al-Sadiq,³⁴ Imam Abu Hanifa and Malik ibn Anas³⁵ worked together in Al-Masjid an-Nabawi in Madina. Along with Qasim ibn Muhammad ibn Abu Bakr, Muhammad al-Baqir, Zayd ibn Ali and over 70 other leading jurists and scholars. These scholars were taught by Prophet Muhammad's companions, many of whom settled in Madina. Muwatta by Malik ibn Anas was written as a consensus of the opinion, of these scholars. It quotes 13 Hadiths from Imam Jafar al-Sadiq. There are also other versions of this Hadith that say, "I leave for you the Quran alone you shall uphold it. Muslim 15/19, nu 1218; ibn Majah 25/84, Abu Dawud 11/56."

For this reason Muslims regard the Quran³⁶ as the most authentic book in Islam. Many of these books were written between 100 and 300 years after Muhammad. There had been oral transmission from generation to generation until then. Muwatta by Malik ibn Anas is the earliest of these books.

In Quran [49:13] Allah states :

"O mankind, indeed I have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted"

According to Quran, no race is above another race and racial inequality is not acceptable. Everyone is a creation of God and the most noble of humankind in the sight of God is the most righteous among them. Therefore, if an off spring of Ali is sinful, someone who is not an off spring of Ali but less sinful is more noble in the sight of God.

2.5 Aspects of Islamic Leadership

Islam has different aspects of leadership. This study discusses the political aspects and cultural aspects of Islam both of which are derived from the Qur'an, the Sunna, Muslim

history, and elements of political movements outside Islam. A hybrid of the two is then critically analyzed.

Mortimer (1982)³⁷ states that traditional political concepts in Islam include leadership by successors to the Prophet known as Caliphs; the importance of following Islamic law or Shariah; the duty of rulers to seek Shura or consultation from their subjects; and the importance of rebuking unjust rulers but not encouraging rebellion against them. A critical change in the Islamic world was the abolition of the Ottoman caliphate in 1924, which some believed meant an end to the Islamic state both in *symbolic and practice terms*.

People gravitate towards teams and expect the group to take care of them in exchange for loyalty (Pearce, 2008)³⁸. After every prayer SAYYIDINA Umar (R.A) used to sit in the courtyard of mosque to listen to people's problems, he would stay there for some time even if there is none; he usually left the place after waiting for a while. SAYYIDINA Umar (R.A) often traveled at night in the streets to ask people about problems they faced in their lives.

Once he was coming from Syria and visited a house of tent on the way in the desert and found an old lady whom he asked "Do you know anything about Umar?" She replied "Yes, he left Syria, but may ALLAH destroy him, because I never received any thing from him". Caliph Umar replied "You live so far, how could Umar know about you?". She responded, "If he doesn't know about his people, then why is he caliph?" After listening this SAYYIDINA Umar started weeping. (Nomani, 2004)³⁹

The history of Islamic leadership is full of such lessons where people expect from leaders and leaders tried their utmost to deliver according to their expectations. The study filled the gap by analyzing why contemporary Islamic leadership in Kenya fails to uphold the principles of the companions of the prophet in their service.

In the 19th and 20th century, a common theme was resistance to Western imperialism, particularly the British Empire, and sometimes the perceived racist policies that discriminated against some Muslims. The defeat of Arab armies in the Six Day War, the collapse of the Soviet Union and the end of communism as a viable alternative with the end of the Soviet Union and the Cold War increased the appeal of Islamism and Islamic

fundamentalist movements, especially in the context of popular dissatisfaction with ruling regimes in the Muslim world.

Cultural Islam on the other hand refers to the cultural practices common to historically Islamic people. According to (Moreh, Shmuel 1986)⁴⁰ the religion of Islam originated in 7th century Arabia where the early forms of Muslim culture were predominantly Arab. With the rapid expansion of the Islamic empires, Muslim culture has influenced and assimilated much from the Persian, Turkic, Pakistani, Mongol, Indian, Malay, Berber, Indonesian, Greek-Roman Byzantine, Spanish, Sicilian, Balkans, Filipino and Western cultures.

However, Muslims live in many different countries and communities, and it can be difficult to isolate points of cultural unity among Muslims, besides their adherence to the religion of Islam. Anthropologists and historians nevertheless study Islam as an aspect of, and influence on, culture in the regions where the religion is predominant Islamic culture generally includes all the practices which have developed around the religion of Islam, including Qur'an ones such as prayer and non-Qur'an such as divisions of the world in Islam.

There is also a hybrid of the two aspects as seen in the caliphate leadership where the caliphates succeeded Prophet Muhammad. They led politically but maintained cultural Islam in their ruling.

The above statements on aspects of Islam indicate that leadership in Islam is shaped on one way or another by the Islamic aspect of the contemporary population. If the population is predominant traditionalist the leadership take same shape if they are modernists the same apply. The study indicated the aspect which Islamic leadership in Kenya ought to adapt to better their leadership roles.

2.6 Some of Islamic Leadership Attributes

In Islamic Shariah Islamic leadership is viewed more as a service to the organization and its members (Jabnoun, 1994)⁴¹. Prophet Muhammad (PBUH) said that the leader of the people is their servant. Servant leaders lead with logical feelings related to the follower, which cultivates understanding, gratitude, kindness, forgiveness and compassion. Servant leaders

serve; they are what they do (Spears L. (1998b)⁴². Servant leaders believe in first to serve, then to lead (Crippen, 2005)⁴³. Servant leadership is based on trust and sacrifice thus leads to ‘sacrificial love; it is the kind of action that keeps giving itself away without regard for a return (Patterson, 2003)⁴⁴.

2.6.1 Delegation

A well-known phenomenon of SUPKEM leadership is delegation. Due to the chairman’s busy schedules he has in many occasions delegated his duties to those he feel suitable for specific activities. Effective delegation is important tool provided it is clearly defined and communicated (Smith, 2008)⁴⁵. Delegation is not a new phenomenon, when Allah (SWT) asked Musa (AS) to leave his people for forty days; he put them under the supervision of Aaron (AS).

In other words, he delegated the leadership of the community and the management of its affairs to his teammate. In doing so, Musa (AS) defined the delegated task in broad terms as follows, “..... And Moses had charged his brother Aaron (before he went up): ‘Act for me amongst my people: do right, and follow not the way of those who do mischief’ (Qur’an 7:142)

Unus (2005)⁴⁶ further stated that when Musa (AS) returned to his people and found that Aaron (AS) had been unable to prevent his people from being misled by Samri, he was upset. He held Aaron (AS) accountable but assumed responsibility himself, illustrating one of the most basic rule of delegation that one cannot delegate responsibility; one can delegate only the authority. Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for thou art the Most Merciful of those who show mercy!" (Qur’an7:151)

Aforementioned discussion indicates that Islam provides a comprehensive process for grooming and developing leadership. Grooming starts from IVS, where every individual of society or every member of organization follows and practices values and ethics from the Qur’an and the Sunnah (Q&S). Over a period of time those who truly embrace values and ethics of Q&S, win respect and honor in the society/organization.. Muslims should also be sensitized that they have the authority to question any action of leaders, and to make them

accountable for their wrong doings. Prophet (PBUH) had tremendous ability to deal with all social, economic, governmental, organizational and international affairs. Therefore, there is no excuse for Islamic leadership not to follow His leadership style. Throughout the history of *caliphate leadership* excellence was found in every field of human life, whether it is social wellbeing or law enforcement, education or moral excellence, development or expansion. SUPKEM leadership at secretariat should delegate most of its duties to its grassroots branches. Any project undertaken in the secretariat is expected to be undertaken by grassroots branches in collaboration with their affiliates at the grassroots. For example Muslim Education Welfare Association (MEWA) based at Mombasa acts on SUPKEM's behalf on all educational matters in Mombasa and its environs.

Anderson (1990)⁴⁷ listed three ways in which data from an empirical study about servant leadership could make a meaningful contribution. First, the data could improve the cost-effectiveness of leadership-training programs. Second, the leader's ability to contribute to the work satisfaction of employees could be gauged. Last, the claim that the Organizational Learning Assessment (OLA) instrument measures the correlation between servant leadership and job satisfaction with accuracy might be tested.

Results of the study indicated that SUPKEM is trying its level best to be the role model Islamic leadership body in Kenya. The study also indicated that there is significant effort by SUPKEM to improve positive relationship among Kenya Muslims both at individual and organizational level. In addition SUPKEM try to maintain values and ethics which will ascertain welfare and protection of all its affiliate members and Muslim community entirely. Study findings suggested that SUPKEM leadership adopt and advocate for leadership by example which according to respondent number 39 is a better leadership paradigm to curb many ethical ailments of Islamic leadership in Kenya. The current study observed daily activities in SUPKEM on random days (period between March 2012-May 2012) to examine the role of SUPKEM in meeting leadership challenges. The result revealed that SUPKEM leadership tries to take the leadership role through ensuring satisfaction of all its staff and affiliate members.

2.6.2 Leadership by Example

Islam advocates for leadership by example. Prophet Muhammad lived his entire life teaching and leading by example honestly openly and effectively. Lady Khadija (raa) was one of the wealthiest merchants of Quraish. She used to send some men to different cities for trade; afterwards she used to get her share from the profit. When she was informed of Prophet Muhammad's (PBUH) truthfulness, trustworthiness and righteousness, she offered him (PBUH) to go to Syria for trade so as to investigate that herself. Prophet Muhammad (PBUH) accepted this offer and when he came back, he had more profit than other businessmen. Meysara a servant of Lady Khadija (raa) who accompanied Prophet Muhammad (PBUH) informed Lady Khadija that Prophet Muhammad (PBUH) exhibited honesty and truthfulness in all his leadership throughout the caravans (Hamid, 1995)⁴⁸. This proves that honesty, truthfulness and trustworthiness are founding stones for maximizing leadership value and blessings in whatever human beings engage in.

At the beginning of the new millennium SUPKEM leadership crises hit the media, followed by several conflicts throughout Kenya Muslim institutions. Scholars, politicians, businessmen, schools, Madrassa, media, were all blamed. Among the most prominent ideas which SUPKEM came up with to prevent further disasters in the future were: strict accounting leadership practices and rules aimed at improving SUPKEM governance, separation of religion from politics activities, more attention for leadership ethics and corporate social responsibility, rules for executive remuneration, protection of members' interests, attention for affiliate members' needs, interests and a long term view towards value creation. Vroom (1973)⁴⁹ spoke comprehensively about fixing the crisis of ethics in corporate management. He said,

The list of organizations which have been in trouble for ethical scandals are impressive. In response to these scandals, religious leaders have exclaimed, "We have got to be ethical in our organizations. As extensively damaging as these scandals have been, there is absolutely nothing new about any of them. Worse, absolutely nothing has been fixed. The main problem is not the current wave of scandals; it is rather the idea that what good leadership is hijacked by a view that says, "Leadership's only obligation is to maximize its powers", is a very narrow sense of that term. Corporate world has to return to the basics of what good leadership is. To do that, corporate leaders have to stop separating leadership from ethics.

2.7 The Influence and the new trends in Islamic Leadership

When the struggle for independence in Kenyan history is mentioned, very little is documented on Muslims' participation. But the reality is that there were Muslims involved in fighting for Kenya's independence. The negotiation for the inclusion of the Kadhi courts in independent Kenya's constitution was spearheaded by key Muslim figure. Events in the Muslim communities from the nineteen-nineties, the experiences of crises and failures, power and success among and within Muslim organizations served as catalysts for the reassertion of Islam in public and private life of Kenyan Muslims.

From the 1970s, SUPKEM swept across Kenya. Islam re-emerged as a potent national force, bringing the attention of the Government, through new forms of communication spread through the entire Kenya with SUPKEM establishing offices in all districts of Kenya. This was historically, presented through political, economic, education and health sectors⁵⁰.

The growing religious revivalism in personal and public Islamic life, created awareness on Islamic beliefs, culminating in increased religious observance, building of mosques, prayer and fasting, proliferation of religious programming, publications, and emphasis on Islamic dress and values. Lately, Islamic reassertion in public life, like the quest for the upgrading of the Kadhi Courts in Kenya has not gone unnoticed (Esposito: 1999:9)⁵¹. Islamic leadership in Kenya has in one way or another been influenced by Contemporary Islamic movements with ideology and organizational model of the Egyptian Muslim Brotherhoods (Ikhwan) led by Hassan al-Banna and Sayyid Qutb; and the Islamic Society Jamaat-I-Islami led by Mawlana Abu ala Mawdudi. Their ideas and methods of revivalism are observed in different parts of Kenya today.

For example many Islamic youth organizations blame the west for misleading the Muslim leaders and the Muslim leaders for blindly following the Western ways. An example of such organizations is Dallas Muslim Youth (DAMY) which was formed in January 2006. It was always in conflict with Matakari Muslim Association fighting for mosque property, leadership and waqf. The government banned it in December 2008⁵².

Whereas the Qur'an and Hadith are fundamental, in responding to the demands and challenges of modernity, revival movements are crucial in spreading and restoring true Islam. Prolonged Muslim awareness has led to attraction to Islam, giving the converted Muslim a

sense of pride. Methods used in recent trends of Islamization in Kenya, are twofold, some directed to the Muslims, and others reaching to non-Muslims. There has been an increased social action, building of schools, health facilities, and relief food distribution. Moreover, proselytization is carried out through print media, broadcasting, increased formation of *Da'wa* (Missionary) organizations, and organization of public debates (Mihadhara). (Joseph M. Mutei, St. Paul's University, Kenya. Public lecture 23rd August 2012) Citing all the mentioned development of SUPKEM and its spread as well as the nature of diversity realized during the spread of Islam one will realize that present SUPKEM problems have a link to its past development.

2.8 Conclusion

As the study suggest there is a lot of similarity between Kenyan and Tanzanian Islam. The study also found out that some of the Islamic leadership challenges realized in Tanzania are the same as those in Kenya. This is especially where one observe the power struggles among the Islamic leadership institutions

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³⁵whose views most Sunnis follow

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⁵²Another one is Pumwani Muslim Youth which is based in Nairobi and was accused of recruiting youth to 'Jihad' in Somalia (Nation Newspaper *Pumwani Youth in Somalia Jihad* p 13, 2nd January 2012)

CHAPTER THREE: NEEDS FOR KENYA MUSLIMS

3.0 Introduction

The number of Muslims in Kenya has increased significantly since the emergence of Islam in Kenya years back. This increase in number has seen more needs for the community. Meeting these needs posed some challenges to the community as it is usual in any development. This chapter presents some of these needs and challenges faced in meeting them.

3.1 Education

According to many respondents Kenya Muslims have very few education institutions. It is for this reason that majority of SUPKEM and other Islamic leadership institution leaders and also members especially those in high positions are high school leavers. Some have also not completed secondary education. This makes it very difficult for them to articulate some issues especially those which need reading and analyzing.

One responded (name withheld) stated that the national executive council itself is served by non-educated members who make SUPKEM activities and progress close to impossible. He added that this might be the reason why Islam is lagging behind in education. He urged SUPKEM to invest in creating and developing educational facilities. As mentioned earlier SUPKEM have among its eight directorates; Education directorate. Yes SUPKEM own a number of schools in Kenya like Maragwa Secondary school, Kenya Muslim Academy-Huruma which is currently managed privately by an individual who leased the school from SUPKEM after SUPKEM failed in its management resulting to poor performance, behavior deterioration among the students among other problems. However compared to Catholic, Protestants, Hindu and other faiths and denominations this is a very small percentage of educational institutions in Kenya.

In higher and tertiary education Muslims are lagging behind. There is therefore need to establish education institutions in all areas where Muslims dominate.

In Kenya Muslims are lagging behind as far as education is concerned. There is a need for training in servant leadership in Islamic organizations such as mosques and schools. Muslims want to raise their children with Islamic values and Muslim parents often see the secular ethos at public and private schools as a threat to their values. However, there are few educational institutions with a friendly, drug-free, alcohol-free, and dating-free environment. The shortage of Muslims schools has led to Muslims enrolling their children in Christian schools which sometimes lead to confrontation between the schools administration with the Muslim students hence parents. Islamic leaders accused the church schools of discriminating against their students on religious and cultural grounds SUPKEM leaders urge the government to help end the Christian schools' ban on students from observing religious practices such as Islamic code of dressing for female. Another significant challenge facing Muslim is lack of institutions handling their data. The Kenya Bureau of Statistics does not have conclusive data about the population of Kenya Muslims. Similarly, SUPKEM does not have data on Muslim population in Kenya.

3.2 Employment

Lack of employment has been a major challenge for Kenyan Muslims. The employment sector is seen as closed to many Muslims. Many young Muslims opt to work as expatriates in Saudi Arabia, United States of America and United Kingdom among other countries. However, the economic recession all over the world has rendered many Muslims jobless and brought about the need for mobilization of Muslims to find their place within their own government. This is part of the genesis for political mobilization and the building of alliances to safeguard their chance to share in the Kenyan political leadership.

3.3 Political advice

Muslim have various situations lacked political advice. This happen from grassroot to national level. One reason is because SUPKEM is apolitical organization which tries its level best to be as impartial as possible. However when need arises SUPKEM should contribute to different political issues for the interest of Muslim Ummah. Just as it did as was evident during the 2012 referendum to vote for the then draft constitution which is the currently used. During campaigns Muslims get in confusion for lack of political advice.

Kenya Muslims lack sufficient informed political advice as far as Kenyan politics is concerned. These differences among Islamic organizations leadership struggle cost Muslims political gains in the government administration where Muslims are always misrepresented. The Council of Imams and Preachers of Kenya (CIPK) has in the past been instrumental in determining the political course of the faithful, though other organization such as the Supreme Council of Muslims in Kenya SUPKEM have accused it of lacking inclusivity. There has never been serious presidential candidate in the regions densely populated by the Muslim community. Muslim leadership has not been able to prevent politicians from making false promises to Muslim communities during campaigns.

Secondly as early as June 2007 Muslims were already looking out for favorable political parties to ally themselves with so as to enhance their chances of voting out what they perceived as the anti-Muslim regime. This is because the conduct of the 2005 Referendum on Constitutional Reform, saw Muslims voting overwhelmingly against the Draft Constitution. From that time until July 13th 2006, the Respondent number 2 was sidelined in state functions. In the days leading up to the Referendum, Kenyan Muslim leaders had presented to the government a memorandum of urgent issues affecting their community. President Mwai Kibaki reassured the Muslims that the raised issues would be taken up by his government. He appointed a Commission to inquire the same but there was no positive outcome of the commission for the findings have never been shared with the public.

As the Election Day approached, the Muslims leaders intensified their vocal campaigns against the Kibaki government. Imams in various parts of the country were called in to take an active part in the political discourse by providing necessary information to the Muslims.

Esha (2000)¹ observes that democratization process has energized the development of the Media as well as the upsurge of terrorism has been transforming the participation of Muslims in Kenyan politics. She states that one cannot fail to analyze that the war on terror and the emergence of Muslim media have influenced the increasing visibility of Muslims in the political scene. From the previous peripheral status, they are now entering national political alliances that can protect their interests and in doing so, Muslims are edging towards

influencing national politics in Kenya. They still feel that more can be done in trying to de-link Muslims and actions of terrorism in Kenya

3.4 Healthcare

There is dire need of health care for Kenyan Muslims. Muslims own very few healthcare facilities. Infact even those owned are private. For example the Aga Khan hospital belong to Aga Khan foundation, Iran Medical is owned by Iran Embassy. There is need for a serious health secretariat which should be functional. Muslims in North Eastern Province has in many occasions featured in television and other media opposing posting of male doctors in maternity and other women related health facilities and vice versa due to Islamic restrictions. This show that Muslims are not represented effectively in key health sector.

In few health facilities owned by Muslims like Biafra(Nairobi) clinic there is lack of enough personnel competent in health matters as well as policy formulation. The clinic is still in its formative stage and faces challenging times ahead particularly as a result of insufficient funding and other resources. It is for this and other reasons that Kenya Muslims just like other Kenyans are faced by a challenge of HIV and AIDS epidemic. During the study (2011-2012), the HIV prevalence in Coast Province was 7.9 percent, marginally higher than the national average of 7.4 percent. The study established that some Muslims believe being tested is a sign of infidelity. Suspicion and stigma have always been rife among married couples whenever one of them suggests that they should know their HIV status. People who are diagnosed with the virus have always been regarded as worthless, often victimized by their partners who later quietly apply for divorce.

3.5 Financial needs

Muslims need financial assistance and empowerment. Many Muslims do not have titles for their lands especially in majengos. The national treasurer reported that this has caused lack of funds among Muslim. Lack of title deeds mean that they cannot access bank loans. Many respondents reported that they suspect that the government do not issue them the title deeds intentionally to make sure that they do not gain economic power. They stated that SUPKEM leaders were supposed to intervene and engage the government in fighting for their rights but

they don't. This trend was seen to be upcoming and SUPKEM is grappling with it today. In essence, factors both within and outside SUPKEM are continually impacting negatively on the success of Kenya Muslims hence there is need for more efforts to be applied by SUPKEM as Kenyan Muslims need financial liberty.

3.6 Innovation and growth

Muslims has a challenge in aligning themselves to focus on innovation and growth. Only few muslims have a clear strategy for their growth. What needs to happen in order to move forward is a unified vision of all team members to the strategies moving forward performing at the levels expected but there is not a unified team that focuses on how move forward.

3.7 Women representation

Some women respondents feel that they are not represented in Islamic leadership. When people or authorities discuss the same, Muslims perceive it as disrespect to their faith. During our study on October 5 2012 there were differences among Muslim clerics on the move taken by the Kenyan Chief Justice (CJ) Willy Mutunga. Mutunga who wanted to introduce post of female magistrate in the Kadhi court which majority of the Muslim leader's term as disrespect to their faith. "This is a religious institution not a secular one and therefore it must be treated with respect." said Sheikh Abdullah Abdi the chairman of National Muslim Leaders Forum (NAMLEF). The Chief Justice (CJ) argued that some other countries have women representatives in their Kadhi courts and Kenya should not be left behind. He also argued the move is one of the actions in the judicial reforms. "I am happy about the ongoing debate over women in the Kadhi court and there is no reason as to why they should not be represented" Mutunga said.

But the idea was flouted by the Secretary General of Council of Imams and Preachers of Kenya (CIPK) who is also nominated MP, Sheikh Mohammed Dor. Dor said the constitution recognizes different faith groups in the country and Islam is one of these groups that have its norms which must be respected. "Kadhi court is not a secular court. They are religious Muslim courts that are guided by the teachings of the Holy Qur'an .Holy Qur'an contains the commandments of Allah it should not be altered by anyone" Said Dor.

Respondent number 2 concurred with the CJ despite many Muslim scholars opposing the move. He said the work of a Kadhi is to follow Islamic laws in discharging his duties although he added there are some trifle ‘technicalities’ which can be dealt with. He added that the work of a Kadhi pertain matters of personal status like marriage divorce and inheritance which a woman can handle. “Kenya is not the first country to establish such position in its Islamic courts, there are countries like Egypt, Tunisia, Sudan, Turkey among others that recognizes the post of a female magistrate in their Kadhi court.” The respondent number 2 said.

The idea was vehemently opposed by the Supreme Council of Kenya Muslim (SUPKEM) Director General Abdulatif Shaban. “The CJ has to be cautious on such matters. There are some Islamic rituals that are conducted in the mosque by men only, so I am urging the CJ Mutunga to desist the move, said Shaban. As SUPKEM acted with immediate effect to issues like this on women being Kadhis the same way it should to even more prioritized issues.

3.8 challenges due to unmet needs

Due to the above needs and many others being not met the study established that there are a number of challenges facing Muslims in Kenya. Wrangles in Islamic leadership organizations emerged as one of the challenges encountered in the Kenyan Muslim community. There are contradictory views on the role of SUPKEM among Muslims in Kenya. Some Muslims feel that SUPKEM is and should remain the leading body of Muslims in Kenya while others feel that SUPKEM should relinquish the position to other mushrooming organizations which they felt are more organised. Some of the challenges among Kenya Muslims include;

3.8.1 Power Struggle

The study findings revealed that power struggle among the Muslim organizations is a great challenge in the body of Kenyan Muslims. The struggle arise due to some individuals feeling that SUPKEM is not doing enough therefore they form their own organizations. Divergent views emerged in regard to recognition of all Muslims by SUPKEM. Some Muslim feel that they are not recognized in the organizations. Some respondents cited lack of consultation among Muslim organizations on matters of national importance. Due to insufficient

consultations, some Muslim feel that there is an idea to impose SUPKEM as the sole organization entitled to speak on behalf of the Muslim community. The power struggle among Muslim organizations in Kenya further manifested in terms of different stances taken on sensitive public issues such as the project to reform the constitution.

Islamic community in Kenya lacks structured levels of authority for the clergy. Islam does not have an ordained clergy with authority over rites and rituals that has the ultimate authoritative word. There are no established criteria or institutions for electing clergy who preside over specific religious functions. As a result there is no proper division of labor and specialization among Muslim clergy in Kenya. This is one of the factors that lead to weakness in Islamic leadership.

3.8.2 Extremism

In trying to address some of its needs and also expressing their dissatisfaction of their leadership as well as Kenya government some criminals have acted contrary to Kenyan laws hence find themselves of the extreme end hence Extremism and terrorist activities. This emerged as one of the major challenges that Islamic leadership and the entire Kenyan Muslim communities have to contend with. Since December 1980 when Norfolk Hotel in Nairobi was bombed, there have been a number of terrorist attacks in Kenya. Other terrorist attacks in Kenya include the bombing of US Embassy buildings in Kenya and Tanzania in August 1998, attack on Israeli-owned hotel in Mombasa, Kenya in November 2002 suicide, attack on Arkia Airline taking off from Mombasa International Airport for Israel. The recent terrorist activities in Kenya have targeted public service vehicles, bars and restaurants and Christian churches. Muslim leaders have been in the forefront in calling for apprehension of the culprits behind terrorist attacks. However, Muslim leadership faces difficulty in diffusing the notion that extremism and terrorism are related to Islamic religious teachings. Fundamentalist Muslims have been using religious teachings as a foundation to extremist activities. Consequently, larger Christian population has a misguided notion that Islam condones terrorism.

The challenge of terrorism is further compounded by government reaction to terrorist attacks. The upsurge in the war on terror has resulted into the suspicion of Muslims as the main perpetrators of terrorism. There have been complaints of police brutality towards Muslims in the efforts to arrest suspected terrorists. These issues are instances of arbitrary arrests, torture, holding suspects incommunicado and holding suspects incommunicado and even handing over Kenyan Muslim suspects to other nations for interrogation. The arrested Muslims are sometime subjected to what some Human Rights activists consider inhuman conditions. Another challenge, which Muslims face, is disrespect to their faith by some state or state agents. Specifically Muslims have expressed their concerns regarding the Kadhi courts. The proposed introduction of post of female magistrate in the Kadhi court has received strong objection from Muslim leader who perceive the move as disrespect to their faith.

3.8.3 Lack of Cooperation

The study established that Muslim intellectuals and professionals are not ready to assist SUPKEM or involve in SUPKEM activities because they are expected to do so voluntarily. He stated that it is uncertain for SUPKEM to know which employee will stay until the next month because it has been a tradition that its employees move to other organizations for better pay. According to respondent number 9, it is well known that dedicated employees and clients are the key to any organization's success and many times as leaders we focus on empowering SUPKEM employees but many times as soon as they get experience they leave the organization hence make it go to the drawing board

3.8.4 Lack of Unity

Islamic leadership in Kenya lack unity of purpose and objectives. SUPKEM is the umbrella body of all Muslim organizations in Kenya which was formed to unite Muslims in the country. The Head religious Affairs-SUPKEM stated that SUPKEM has always strived to see unity of all Muslims in Kenya. Once a companion of Prophet Muhammad (PBUH) brought a precious wearing for him, but he (PBUH) tore that wearing and said "who will wear such clothing will not find anything in the life Hereafter". Whenever SAYYIDINA Muhammad (PBUH) used to sit among his companions those who would come from outside had to ask about him (PBUH). Companions wanted to make a prominent place for him (PBUH), but he (PBUH) did not allow (Al-Bukharin 1997). The above hadith illustrate that the Prophet

(PBUH) did not allow the offer to maintain unity and equality. This is because Islam advocates for unity and equality of all human beings.

3.8.5 Accountability

Majority of respondents stated that there was very little accountability of leadership in SUPKEM. Most of the SUPKEM's scandals provide evidence that lack of accountability system of its leaders is one of the main reasons for decline in SUPKEM reputation. This study guide leaders on how to ensure right use of authority. This study also identified primary and secondary attributes for Islamic leadership which can help them to lead organizations towards efficient leadership. The Researcher provides Islamic leadership model which depicts how Islamic values bind leaders to maintain balance between authority and responsibility. Respondents stated that there is a need for holistic approach, which could help leaders to cope with diverse situations in managing organizations. Holistic leadership model can help leaders to handle variety of issues in today's culturally diverse and globally operated large business economies.

3.8.6 Power struggle among the Muslim organizations

The Supreme Council of Kenya Muslims (SUPKEM) is viewed as the main and official voice of the Muslim community by the Kenyan government and international organizations. This is not taken positively by some Muslim organizations which feel that they must also be recognized.

The researcher throughout the study observed that there has been steady discord between Muslim organizations in Kenya. This is evident in the varied stand they take on sensitive public issues, such as the project to reform the constitution. At the height of the constitutional review process in Kenya, the then Kenya defense minister Yusuf Haji, then Deputy Speaker of the national Assembly, Farah Maalim and a Muslim lawyer Ibrahim Lithome organized four successive meetings with the representatives of many Islamic organizations at the Jamia Mosque in Nairobi, during the first half of April 2007, to ask them to reach an agreement. This was never achieved because Muslim organizations did not need that call.

Many respondents feel that there is an idea to impose the Supreme Council of Kenya Muslims (SUPKEM) as the sole organization entitled to speak on behalf of the Muslim community. During our study, SUPKEM's general secretary, Respondent no 21 and SUPKEM chairman Respondent no 20 accused some Muslim organizations like Council for Imams and Preachers of Kenya (CIPK) and the Kenya Muslim National Advisory Council (KMNAC) of publishing communiqués on delicate matters on behalf of Kenya Muslims without consulting with Muslims as well as SUPKEM.

On the other hand CIPK and KMNAC officials opposed SUPKEM officials sentiments. They stated categorically that they will continue to defend their members as well as the interests of Kenyan Muslims on political as well as religious matters without consulting any individual or organization. Respondent no.21 also reacted in precisely the same way. In spite of government mediation, the representatives of the three Muslim organizations left these meetings just as disunited as they were before.

Another challenge facing Islamic leadership in Kenya is that Islam does not have an ordained clergy with authority over rites and rituals that have the ultimate authoritative word. Any Muslim with some sufficient knowledge may title himself Sheikh (elder/Scholar), Ustadh (teacher/Islamic professor), lead prayers or perform rituals such as weddings or funerals among other sensitive religious issues. In the early years of Islam, learned members of the mosque were ordained by the living great Sheikhs like al Habib Swaleh bin Alawi Jamal Layl, Sayyid Ali Badawi of Lamu, Sheikh Abdallah Saleh Farsi among other renowned great scholars. Those ordained led the prayers and gave the Friday sermon. They were called *imams*, literally, those who stand in front. They also taught the basics of Quran and family law, and led the prayers at weddings and funerals. In some places, this job is still done without stipend and shared by several members of the mosque congregation, but in the larger mosques, a full-time imam performs all these duties, and in addition administers schools and Islamic centers, visits the sick, and helps engaged couples prepare for their weddings. Currently the office of the Respondent number 2 in Collaboration with the Attorney General appoints deputy registrars who conduct marriages and issue marriage certificates on behalf of the Kadhi while SUPKEM recommends Islamic scholars and related professions for

government and other institutions appointments like Kadhis, Police, army, prison and universities' chaplains.

Learnedmen were engaged in Qur'an interpretation and legal discussions from the earliest days. By the year 1980, a professional class of religious scholars emerged, known as the *ulamaa* (singular, *alim*), or "people of knowledge." (*Imam* is used synonymously with *alim*.) As a distinct social class, the *ulamaa* were defined by their roles as scholars and teachers of the Quran, Hadith, *Shariah*, jurisprudence, family law, and theology (*kalaam*).

The *ulamaa* controlled the schools (*madrasahs*) and courts, which allowed them to exercise profound influence over society both in their own times and in future generations. The *ulamaa* formed a council by the name Majlis Ulamaa which is tasked to lead the religious life of the Islamic community (Ummah). They have variety of different duties and specializations, but together they share the responsibility of maintaining continuity in the spiritual and intellectual life of the ummah. Currently there are two Majlis *ulamaa* in Kenya one affiliated to Jamia Mosque and the other to SUPKEM.

Another challenge facing Muslims in Kenya is possibility of extreme elements among Kenyan Muslim community. In 1st July 2012 SUPKEM officials led by SUPKEM secretary general joined government officials and other international organizations when they visited Garissa twin attacks scenes (the Church and shop) where a couple of people were killed by suspected Al shabaab members. In 2010 "Garissa was voted the most peaceful town in East and central Africa by Interpol but it seems that this changed by a few criminals who are in our midst," Sheikh Salat SUPKEM chairman Garissa branch-KTN News 1st July 2012.

On his part Sheikh Adan Wachu stated, "Criminals should be completely flashed out, by the security machinery with the help of Kenyan citizens, so as not to destabilize the region. He questioned why the government has failed to apprehend those behind the ghastly attacks, which have undermined security in the region. Garissa has been the most targeted town of the other districts in North Eastern region.

There were attacks on a member of a peace committee by an armed gang in the Hagardera within the larger Dadaab refugee camp. He was shot several times at close range while

leading peace and security efforts in the camp. SUPKEM joined the UN refugee agency, UNHCR in expressing regret at the killing describing it as outrageous. That peace and security team is run by the refugees who escaped the turmoil in their motherland Somalia and are now seeking solace in the world's largest refugee camp which is home to more than 460,000 Somali refugees. Sharif Hussein (SUPKEM organizing secretary) condemned that act stating that the peace and security teams are instrumental in helping maintain security in the camps and should not be undermined.

In addition Kenya Muslims lack sufficient informed political advice as far as Kenyan politics is concerned. SUPKEM joined by other Muslims organizations called for unity among Muslims as they forged a plan to chart their political course ahead of the 2007 General Election and the expected 2013 general elections but any time they do that other Islamic organizations do it their own way. These differences among SUPKEM, NAMLEF, and CIPK leadership struggle cost Muslims political gains in the government administration where Muslims are always misrepresented.

During the course of this study The Kenya Muslim National Advisory Commission (KEMNAC) was planning to bring together Muslim leaders from all tribes to a national convention on a yet-to-be determined date to discuss political, economic and social issues affecting Muslims before making what they termed a "major announcement" on their political course²

"There are over 300 Muslim organizations in the country, there are so many Muslims in Nyanza and Western Kenya as there is in Coast and North Eastern regions. We are organizing a national convention that would bring together Muslim elders from all the 43 tribes in the country and Muslim organizations' leaders to chart the political course for the community," said KEMNAC national chairman, Sheikh Juma Ngao. Sheikh added that KEMNAC would also reach out to Christian organizations in a bid to foster unity ahead of the elections.

The Council of Imams and Preachers of Kenya (CIPK) has in the past been instrumental in determining the political course of the faithful, though other organization such as the Supreme Council of Muslims in Kenya (SUPKEM) have accused it of lacking inclusivity.

"The Council of Imams and Preachers of Kenya (CIPK) have been claiming to be speaking on behalf of the entire Muslim community, cutting deals with political parties, which led to the nomination of Sheikh Mohamed Dor by ODM. But, this time round, we want all groups to be consulted,"³.

Nonetheless, Muslims have always strived to form a monolithic voting bloc which leads to a swing vote for any candidate's ascendancy to the presidency given that there has never been serious presidential candidate in the regions densely populated by the (Muslim) community. Prof Hamad Mboga stated that any candidate whoever come up with an agenda directly targeting Muslim positively always got support given that Western, Coast and North Eastern regions have remained vote-hunting areas for presidential candidates in multiparty elections with Coast and north Eastern being Muslim dominated. Every time Kenyan general elections approach politicians make forays into the Muslim regions complete with religious dress and mien to fool the Muslims. In all these, Muslim leadership is quiet knowing very well that the politicians are only deceiving their congregation.

Citing all the above, one will wonder where SUPKEM is. The role which SUPKEM should take is initiate a system where all sheikhs are registered by SUPKEM. This should happen nationally to enable Muslims recognize their leaders. They should also initiate meetings and forums to address each challenge whenever it emerge not waiting till it is too late.

3.9 Conclusion

It is evident from the preceding pages that the Muslim population in Kenya has tremendously increased since the inception of Islam in Kenya to date. With this increase in number, various challenges have emerged and different solutions needed in different occasions. Various global changes have also in one way or another impacted either positively or negatively on the challenges facing Islamic leadership in the world and also Islamic leadership in Kenya. Islamic leadership in Kenya should be aware of the trends shaping the world to adapt to the best leadership style suitable to the Muslim welfare in Kenya. Failure to do this the situation will worsen day after the other.

ENDNOTES

¹Esha F. M., Fredrick, O. W. (2000). The media, terrorism and political mobilization of Muslims in Kenya (pp103-112)

²reported by Respondent number 22KEMNAC's Organizing Secretary statement 7th August 2012.

³Respondent number 24 said in an interview with him at Kilifi Mosque on 21st January 2012.

CHAPTER FOUR
ESTABLISHMENT AND DEVELOPMENT OF SUPKEM AS THE LEADING
ORGANIZATION FOR KENYA MUSLIMS

4.0 Introduction

In this chapter the study will examine the establishment and development of supkem as the leading organization for Kenya Muslims .As observed in the previous chapter, the increase in the number of Muslim population in Kenya led to establishment of Islamic leadership institutions in Kenya. This development saw SUPKEM taking a lead and become the leading Islamic leadership institution for Kenyan Muslims. In this chapter the study discussed the establishment and development of SUPKEM as the leading organization for Kenya Muslims.

4.1 The Profile of the Supreme Council of Kenya Muslims (SUPKEM)

According to respondent no.9 SUPKEM was formed in May 1973 after a General Conference at Qur'an house, Mfangano Street, Nairobi Kenya, during the visit of the delegation led by the late Sheikh Muhammad Mahmud Asswawaaf who was sent from Saudi Arabia by the late King Faisal bin Abdul-Aziz Al-Saudy. That visit led to the formation of different supreme bodies in quite a number of African countries which included SUPKEM. The Council was formed with a clear vision of a united, strong Muslim community in the country.

The goal of the council¹ since its inception is to carry out and discharge in every way possible the obligations, duties and responsibilities that Muslims owe as a Community to Islam and bring about the spirit of brotherhood, and unity among Muslims in Kenya. The Supreme Council of Kenya Muslims (SUPKEM) is the umbrella body of all the Muslim organizations, societies, mosques committees and groups in Kenya. The members of the council are its affiliate member organizations, societies, committees and groups and not individual Muslims.

The Council was formed with a clear vision of establishing a united and therefore, strong Muslim community in the country. A community whose contributions in national development would be approached and recognized through unity of purpose .A community

with clear, strong and recognized links with the Kenya government and with other local and international Development partners.

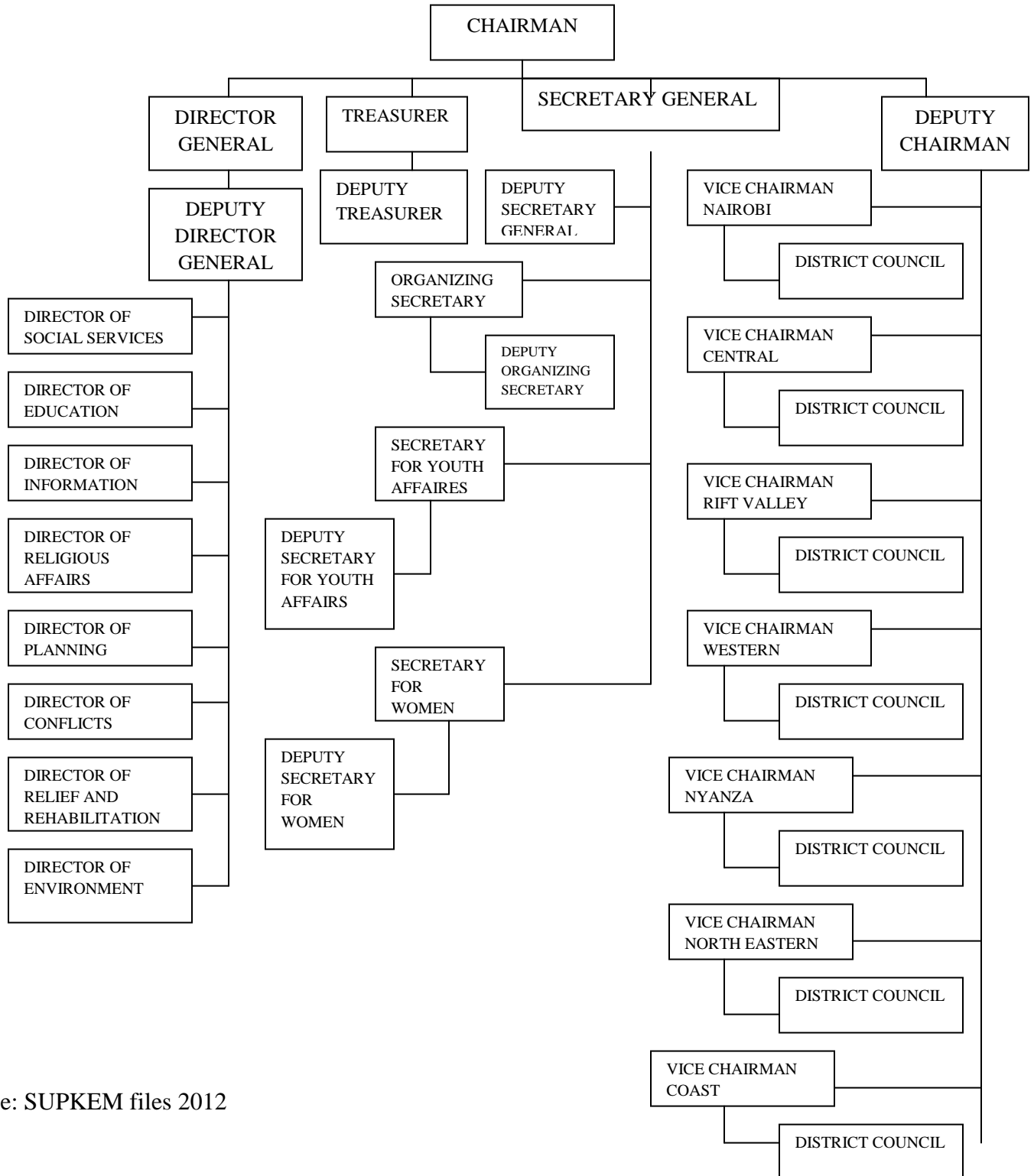
The main objectives of SUPKEM² are: To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah; To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agent for conciliations in the event of disputes or misunderstandings arising between any of the organizations whenever called upon; To provide a single channel of communication with outside world and with the government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims; To refrain from being partisan, that is taking sides in political wrangles but to stand firm on political issues which have direct or indirect effect on the Muslim Ummah; To act as a coordinator, advisor and spokesman for all Muslim organizations in Kenya so as to provide a united stand and ; To set up and establish Islamic projects such as education institutions which could offer both secular and Islamic studies to the Muslim youth.

The Council's activities are run from its secretariat in Nairobi with staff who implements the decisions of the National Executive Committee that is elected at the Annual General Meeting. The Executive Committees exercise its mandate and nominates some deserving Muslims to run several directorates and sit on the Executive Committee. SUPKEM has voluntary members in its Executive Committee. These members do most of the work during their spare time and serve on voluntary basis. The fulltime employed Secretariat is very small due to the financial constraints in SUPKEM. However most of the key decisions and activities are overseen by members of the Executive Committee. Through collaboration and cooperation with its member Organizations and with the assistance from international donors and well-wishers especially the Islamic Development Bank (IDB), the Council has initiated development projects on behalf of the Muslim Community³.

4.2 SUPKEM governance

SUPKEM has a well-structured organizational structure with current chairman of the Council being Prof. Abdulghafur H.S.El-Busaidy and the Secretary General Al Hajj Adan Wachu.

The following, is SUPKEM’s organogram which explains diagrammatically SUPKEM’s governance:



Source: SUPKEM files 2012

In the SUPKEM leadership structure, the national chairman has the overall responsibility of the organization and its employees; he directs and commands both, although he works for the betterment of both. He does so because his survival depends upon the survival of the employees and affiliate members. According to Weber (1947)⁴ leaders impose strict discipline (bureaucratic style); leaders have power because of their position (traditional style). In all these approaches leaders are empowered through their position, thus they control and command.

OFFICE BEARERS AT SUPKEM

As presented in the organogram, the Council have the following elected officials who constitute its Executive Committee:-

- (a) Chairman
- (b) Deputy Chairman
- (c) Vice Chairmen, one from each Province⁵
- (d) Secretary General
- (e) Deputy Secretary General
- (f) Treasurer
- (g) Deputy Treasurer
- (h) Organizing Secretary
- (i) Deputy Organizing Secretary

DUTIES OF OFFICE BEARERS

- (a) **CHAIRMAN:** He presides over all meetings of the Executive Committee and at all general or special meetings. The Chairman, when it is not possible to consult the Executive Committee, for reasons like time limit, urgency and sensitivity among others act in consultation with the Secretary General provided that he seek ratification from the Executive Committee for his actions without delay and unless such ratification is sought the Council is not bound by the action of the Chairman.

- (b) **DEPUTY CHAIRMAN:** He deputise for the Chairman whenever necessary and in addition he is also responsible for such matters as are entrusted to him by the Executive Committee or the Chairman
- (c) **VICE CHAIRMEN:** They are responsible for publicizing the affairs of the Council in their respective provinces and for maintaining two-way communication between the Provinces and the Executive Committee.
- (d) **SECRETARY GENERAL:** He deals with all the correspondence of the Council in accordance with general policies laid down by the Executive Committee and in the process consults the Chairman. He ensures that meetings of the Council and Executive Committee take place as prescribed by the Constitution and at such times as may be decided by the Chairman. He ensures that such special Committee and subcommittee as may be established perform their functions effectively. He keep or cause to be kept a proper record of minutes or all meetings of the Executive Committee and ensure the distribution of such minutes to all members.
- (e) **DEPUTY SECRETARY GENERAL:** He is available for such duties as may be prescribed for him by the Secretary General in the latter's absence and generally assist him in his duties.
- (f) **TREASURER:** He is in charge of the Council's finances and he supervises all financial transactions authorized by the Executive Council. He also prepare and submit to the Executive Committee a financial statement at regular intervals and ensure that the Annual Statement of Accounts, duly audited is circulated to all members at the same time as the notice convening the Annual General Meeting is sent out.
- (g) **DEPUTY TREASURER:** He undertakes the duty of the Treasurer in the latter's absence and generally assist in such matters as are prescribed by the Treasurer.

- (h) **ORGANISING SECRETARY:** He is responsible for maintaining relations with all other organizations over implementation of their own programme of activities prompting them where necessary to remain active. He in the process use his best endeavours to promote collaboration among affiliated organizations thus fostering unity in a practical manner.
- (i) **DEPUTY ORGANISING SECRETARY:** He deputise for the organizing Secretary in his absence. He carries out such responsibilities as are entrusted to him by the organizing Secretary.
- (j) **DIRECTOR GENERAL:** He is responsible to the Executive Committee for the proper functioning and control of the directors and directorates established by the Executive Committee.
- (k) **DEPUTY DIRECTOR GENERAL:** He assist the Director General in the general execution of his duties and deputise for him in his absence.

DIRECTORATES

One of the powers of the Executive Committee is to establish directorates on the advice of the Director General, the following directorates are established under the SUPKEM constitution:-

1. **DIRECTORATE OF RELIGIOUS AFFAIRS**

The functions of the Directorate are:-

- (a) To promote the spread of Islam through Tabligh (Propagation).
- (b) To supervise the work of Tabligh workers including the payment of salaries to such workers.
- (c) To seek the views of Ulamaa (scholars) on matters affecting Muslims when such Muslims may not be conversant with Islamic teachings in regard to such matters.
- (d) To uphold and protect the sanctity or integrity encroached upon by any individual(s) or organization(s) .

2. **DIRECTORATE OF EDUCATION**

The functions of this directorate are:

- (a) To promote the learning of Islamic education in Madrassa and secular schools.
- (b) To develop and/or improve the Islamic education syllabus in use at any given time and to promote and facilitate the adoption of such syllabus in all Madrassas and secular schools.
- (c) To liaise with provincial vice chairmen on their requirements of Madrassa teachers in their respective provinces.
- (d) To standardize the payment of salaries to Madrassa teachers and to assist needy Madrassa in the payment of such salaries.

3. **DIRECTORATE OF SOCIAL SERVICES**

The function of this directorate are:-

- (a) To assist provincial member organizations in setting up orphanages when need for such orphanages arises.
- (b) To help in setting up homes for the elderly and crippled individuals in the Muslim Community.
- (c) To do all things necessary for the upliftment of members of the Muslim Community.

4. **DIRECTORATE OF INFORMATION**

The functions of this directorate are:

- (a) To give publicity to activities and projects undertaken by member organizations
- (b) To give publicity to the activities of the directorates established under the constitution.
- (c) To establish a newsletter or a newspaper which shall serve as the voice of Muslims in Kenya in matters pertaining to their welfare.

- (d) To use such newspaper or newsletter for the propagation of Islam in particular and advancement of Muslims in general.

5. **DIRECTORATE OF PLANNING**

The functions of this directorate are:-

- (a) To receive, study and evaluate projects submitted by the member organization.
- (b) To co-ordinate the activities and projects of member organizations.

By the time the study was being conducted, all eight directorates were non-existence. When the researcher inquired to know the reason why they did not exist, some respondents who were SUPKEM insiders (identities withheld) explained that the directorates are not elective positions but are reserved for Muslim professionals in the relevant fields who should head the directorates and assist SUPKEM in its endeavor to empower the Muslim community. However every time the NEC meet to deliberate on how and who to appoint to the position majority of the NEC members (majority of who are not highly educated) opposed the move leaving the few learned powerless due to lack of votes. When the researcher enquired to know the reason the respondents explained that those NEC members who opposed it were threatened that when the professionals come in they will overshadow them. This is very unfortunate situation and this is why Muslims lag behind in almost all sectors of the Kenyan society.

The only directorate which is operational (forcefully without back up of majority of NEC) is religious directorate. The main reason why the directorate is operational is due to the chairman and Head of Religious Affairs argument, “How can we claim to be a religious organization while we do not have a Directorate of Religious affair?” This and other problems manifest the need for electing learned and educated people at SUPKEM national leadership.

According to many respondents it seems that SUPKEM lacked effective governance. They advised that beside other initiatives, awareness and development of the concept of organization governance is also an important step forward towards dealing with misuse of

authority and protection of members' interest. Organization governance means to increase the role of members in controlling the organization to secure the interest of all members. Organization governance deals with the problems that result from the separation of ownership (members) and control (Fernando, 2006)⁶. Origination governance is basically how organizations deal fairly with problems that arise from separation of ownership and effective control (Fernando, 2006)⁷. According to Solomon & Solomon (2004) organization governance tends to focus on accountability of organizations to those they serve and the ability of country's legal system to protect its citizens. In our case the stakeholders are the affiliate members' Corporate governance is giving overall direction to the enterprise, with overseeing and controlling executive actions of management and with satisfying legitimate expectations of accountability and regulation by interests beyond the organization boundaries (Tricker, 1984). Organization governance is the sum of those activities that makeup the internal regulations of the organization in compliance with the obligations placed on the firm by legislation, ownership and control. It incorporates the trusteeship of assets, their management and their deployment.

There are three basic assumptions in organization governance;

- i. Primacy of the members
- ii. Diversity of the members' group
- iii. Maximization of members' wealth

In Kenya there are some important initiatives to enforce the concepts of governance in organizational management. Organizations Board of Kenya developed a code of corporate governance to establish a framework of good corporate governance for listed organizations. Code of corporate governance laid by the board provides comprehensive guidelines for the formulation of board of directors, qualification and eligibility to act as a director, tenure, responsibilities, powers and functions of board of directors. It also provides guidelines for the appointment of chief financial officer and the secretary of the company. This code also deals with the details of financial reporting and audit patterns.

During study interviews regarding needs of Kenyan Muslims and SUPKEM Leadership addressing those needs were conducted, the study identified some weaknesses in current

SUPKEM leadership. Contemporary SUPKEM leadership gives little attention to universally accepted values and ethic.

This study attempted to extend the scope of leadership beyond stakeholders' interest and give new dimensions to the vision of leadership through welfare and protection of all stakeholders of organization including affiliate members, employees, customers, environment and society as a whole. To large extent findings are generalize-able because SUPKEM contributes 68% to the total leadership roles of Kenya Muslims and it is the most potential influential Muslim leadership organization (Bwana, 2003)⁸.

It is therefore the responsibility of SUPKEM to take care of Kenya Muslims and ensure that they have access to security, food, shelter, education, health etc. If SUPKEM leadership will be sincere, Muslims will unite and be loyal to it.

4.3 Community Development

Muslims in Kenya have always lagged behind in many sectors. Islam itself has a social justice message that could be a corrective to corporate greed (Kuhn, 2007)⁹. Muslims believe in a system of social justice, equality for all, and “a shared concern for the moral and social well-being of all its citizens” (Feldman, 2008)¹⁰. *Imams* of mosques and Muslim leaders should emphasize the social justice message by reaching out to the poor and wounded. “Scholars have observed that mosques and the imam, the leader or spiritual guide of a mosque, are today taking the characteristics of a congregation...Imams in Kenya are more likely to take on a pastoral role” (Omari 2007)¹¹.

Another leadership challenge among Kenya Muslims is indiscipline. Discipline is one of characteristic of Islamic leadership. But 80% of Kenyan Islamic leadership organization values discipline¹².

The respondents described respondent number 9 as much disciplined man hence many appointments by the government and other institutions. Among these appointments is chairmanship of Kenya Polytechnic University College in Mombasa, Chairmanship Eldoret Referral hospital among other government appointments. In private sector Prof Chairs

SUPKEM, SUPKEM Shariah board, Dubai bank Board of Directors, Mama Fatuma Goodwill Children's home-Nairobi, Iqra F.M Board of Directors among many other leadership positions. Nonetheless respondent had problem with discipline of other SUPKEM officials. The Executive secretary, secretary to the NEC, Secretary general's secretary and the Chairman's secretary were rated among the best disciplined Muslim staff in the country. But SUPKEM officials who hold elective posts were highly criticized for their inefficiency, indiscipline and to a point mediocrity. The spirit of Islam of team work explained by Allah, "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (Qur'an 61:4).

4.3.1 Education

SUPKEM face a lot of challenges in playing its role in education sector in Kenya. As mentioned earlier SUPKEM have among its eight directorates; Education directorate. SUPKEM own a number of schools in Kenya like Maragwa Secondary school, Kenya Muslim Academy-Huruma which is currently managed privately by an individual who leased the school from SUPKEM after SUPKEM failed in its management resulting to poor performance, behavior deterioration among the students among other problems. However compared to Catholic, Protestants, Hindu and other faiths and denominations SUPKEM own a very small percentage of educational institutions in Kenya.

In higher education SUPKEM is lagging behind. Other Muslim organizations have moved a notch higher in contributing to the expansion of Higher education in Kenya among Muslims after realizing the gap. For example there was a foundation stone laid on Sunday 4th October 2011 for the proposed Ummah University in Kajiado district, a short distance from the capital Nairobi. The ceremony was graced by Kenya's Minister for North Eastern Development Mohamed Elmi who lauded the efforts of the directors and in particular the Kuwait embassy which was represented by the ambassador, for tirelessly pushing and financing the project. The former Kuwait Minister for Health Mr. Abdurrahman also attended the function. The proposed Ummah University is the zenith of the metamorphosis of the Thika College of Shariah and Islamic Studies to a fully-fledged university that will be open to Kenyans of all faiths.

Speaking to Alshahid, Dr. Mohammed Khadar a lecturer at the Thika College of Shariah and Islamic Studies, said, "The University will admit students from all corners of the country and world not just Muslims." However, he added that the foundation tenets will obviously be based on Islamic faith.

Others who attended the function at the Kajiado site included the Director of the African Muslim Agency (AMA) Dr. Mohammed Hassan, Kajiado District Commissioner, administrators and lecturers of Thika college of Shariah Law and Islamic Studies.

4.3.2 Political advice

SUPKEM is apolitical organization which tries its level best to be as impartial as possible. However when need arises SUPKEM contribute to different political issues for the interest of Muslim Ummah. This was evident especially during the referendum to vote for the then draft constitution which is the currently used constitution. SUPKEM led other Muslim organizations and institutions as well as Kenya Muslims to vote for the draft constitution in the then referendum. On pursuing the campaigns SUPKEM told Kenya Muslims that the draft kept the Islamic courts for Muslim litigants that a strong Christian opposition had wished to abolish.

The Supreme Council of Kenya Muslims (SUPKEM) Secretary General Adan Wachu said on 10th February 2010 that while it was not perfect, the draft constitution reflected the views of a majority of Kenyans. He called upon both religious and political leaders to come together and vote YES in the referendum which was scheduled for June 2012. "We Muslim leaders are prepared to support and will vote YES to ensure that the proposed constitution of Kenya succeeds," Mr. Wachu said.

The Chairman of the Kenya Muslim National Advisory Council, Sheikh Juma Ngao, also defended the draft constitution. He said the constitution has many good attributes and should not be left to go to waste.

The Church in Kenya opposed to the Kadhi' courts which provided for in the proposed Constitution under Article 169 and 170¹³. Some non-Muslims were misled that the courts could cause some Christians suffer by subjecting them to Islamic rulings. What was not

clearly told is that the courts are limited in authority to disputes over personal status, marriage, divorce or inheritance, where all the parties are Muslims and agree to take the case to a Kadhi. The church had hoped the new constitution would abolish Muslim courts altogether.

The Muslim leaders indicated that they bore no hard feelings against their Christian counterparts who were opposed to the issue of the Kadhi's courts. Christians had repeatedly threatened to scuttle the constitutional process unless Islamic courts were removed from the draft.

National Muslim Leaders Forum (NAMLEF) chairman Sheikh Abdullah Abdi pointed out that it is within their democratic right to have their own opinion. He however urged them to widen their scope of vision since the advantages of the Constitution far outweigh its shortcomings. "We do not have any hatred or bitterness towards the section of the clergy that stood very strongly against the Kadhi's courts.

He added that is their right as Kenyans to express their views," he stated. "Probably, they would have done so in a polite manner befitting religious leaders but we just have to forgive them and live with them as citizens of this country," he added.

4.3.3 Halal Certification

SUPKEM has Shariah board which caters for social and spiritual needs for the Kenyan Muslims. It certifies processing as well as manufacturing companies dealing in halal goods. One of these companies is Quality Meat Packers which places the highest emphasis on full Halal compliance at all times. "We are amongst the few meat processors in East Africa who do not deal with any non-Halal products, such as pork. We have created a structure within our units to ensure full Halal compliance at all times." Quality meat packer director Ahmed Afzal 12th June 2012¹⁴

He added that the slaughter area is designed so that at slaughter the animal's breast is facing Mecca. The slaughter is conducted by a trained Islamic staff member accompanied by supervisors who are practicing Muslims. They use a sharp knife and utter the Arabic phrase "In the name of Allah" while performing the slaughter. The Manager explained that in one movement of a half-moon they cut the animals throat without separating the head, cutting the

jugulars, esophagus and trachea together so that the animal does not release prejudicial enzymes into the meat at the time of death. After the drainage of all blood the process continues to the removal of skin, brains and other procedures.

The Manager added that at the end of the process the product receives a Halal Certificate from the Supreme Council of Kenya Muslims (SUPKEM), which is the leading Islamic certification body in Kenya. This certifies that the procedures of production respected Islamic laws and is suitable for consumption by Muslims. “Quality Meat Packers has been certified as Halal compliant for more than 20 years and we are firmly dedicated to the principles of Halal in all our product offerings.” The Manager said.

Quality Meat Packers is just one among hundreds of companies certified by SUPKEM Shariah Board to offer Shariah compliant services and products. This certification is one of the revenue sources of SUPKEM with approximately Ksh.3,000,000/= per anum.¹⁵ Islamic teachings modulate leadership performance in a manner that it brings positive and significant impact on stakeholder’s satisfaction. Islamic leadership is compatible with man’s need for prosperity and happiness in all affairs of life. Islamic values have established their strength in the history; these do not depend on norms and practices of societies which tend to be situational specific and changing overtime, depending on societal standards and acceptance. Islamic values are indeed universal and hence applicable in all spheres of life. These attune every aspect of leadership in Islam to ensure welfare and protection of all stakeholders of organization including affiliate members, employees, customers and society.

Sincere hard efforts lead to efficiency and efficiency leads to better performance of an individual. Sincerity and hard efforts are important components of Islamic leadership. According to the study there seem to be some management challenges facing SUPKEM. There is significant and positive relationship of sincere hard efforts with leadership efficiency. From the point of view of Islamic leadership efficiency means doing good job or doing some job in an efficient manner. If every member of organization exhibits efficiency in his performance, it will increase not only stakeholders’ value but the value of entire organization, Allah (SWT) says in Qur’an, “but do thou good, as Allah has been good to thee” (Qur’an 28:77)

4.3.4 Welfare

One of the main objectives of SUPKEM is improving the welfare of Muslims in Kenya. Welfare is one of the important components of the vision of an Islamic leadership which is viewed in four dimensions: welfare of employees, welfare of organization, welfare of affiliate organizations and welfare of society and environment.

4.3.4.1 Welfare of SUPKEM employees

Speaking with the Secretary general SUPKEM on Thursday 5th July 2012¹⁶ he explained to the researcher that sometimes when the council have no money him, the chairman and the organizing secretary contribute money from their pockets to pay the wages of the secretariat staff. This is following Prophet Muhammad's teachings that adequate and appropriate welfare of employees is mandatory. Employee welfare covers both human rights and general wellbeing. Islam emphasizes welfare of employees as it has been narrated on the authority of Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him: I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace be upon him) say: A ruler who, having obtained control over the affairs of the Muslims does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them (Haykal, 1976)¹⁷.

Islam stipulates that leader has to work hard for the betterment and wellbeing of people. If he will not work for the improvement of their quality of life; there is the Authority to ask him. This is a tremendous binding for leader in Islam to work hard for the welfare of the employees. It has been reported on the authority of Abd al-Rahman b. Shumasa who said: I came to Aisha (raa) to inquire something from her. She said: From which people are thou? I said: I am from the people of Egypt. She said: What was the behavior of your governor towards you in this war of yours? I said: We did not experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide them with provisions. She said: Behold! The treatment that was meted out to my brother, Muhammad b. Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah (may peace be upon him). He said in this house of mine: O God, who (happens to) acquire some kind of control over the affairs of my people and is hard

upon them-be Thou hard upon him, and who (happens to) acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him (Haykal, 1976)¹⁸.

Islamic Shariah states that a leader cannot escape from the welfare of those he/she lead. He cannot think that he is beyond any accountability and no one is there to ask him. If there is none in this world, there is The One who will ask him in the Hereafter. This ensures that leaders keep 'welfare of employees' among top priorities of organization. Such leadership will obviously try that every member of organization is satisfied and working for organizational objectives with devotion and commitment not only to increase shareholders' value through increased market share, but also for image building of organization in the society through practicing standard ethics and values.

In Islam values and ethics govern all aspects of life especially leadership. The conditions for everlasting success in Islam are the same (Beekun, 1997) whether in leadership or carrying out daily activities. To get best out of human potential, it is necessary that everyone gets an environment characterized by moral and professional responsibilities. Ethics are organization's backbone. Ethics must become an entrenched part of the culture within organizations. Majority of respondents pointed out that a strong reputation for ethical behavior pays off positively to any organization; something they wished SUPKEM officials would realize.

Respondent no. 18 former SUPKEM secretary general expressed that during sixties and early seventies SUPKEM's staff strong commitment to their ethic code placed SUPKEM way above other organizations on measures such as followership, influence and membership. He advised that ideally ethics and values should be integrated into performance appraisals and compensation plans in SUPKEM and all other Islamic leadership organizations. The respondent added that Islamic organizations and institutions should reward employees who abide by their standards and punish offenders. It's very disconcerting when employees see their colleagues breaking laws and no action taken against them. If that happens then it becomes a custom and everyone in the organization stops caring. SUPKEM was initially founded on positive values and Islamic ethics. It was also supposed to advocate for the same

in the society. Islamic teachings inculcates the culture of Inviting to Good and Forbidding from Wrong.

In Islam the welfare of the entire human life as well as in an organization is guided by Qur'an. Allah says in the Holy Qur'an, "O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (Qur'an 4:29). According to this verse which means that all are illicit which are unjust and unfair from both religious and moral point of view. He further ascertained that purpose of saying 'nor kill (or destroy) yourself is that usurping property of others through unfair means is in fact to destroy yourself because this results in retarding the civilization, which ultimately affects the person himself.

There is direct link between organizational growth and leadership excellence. Islamic leadership works hard to establish positive leadership so as to meet members' expectations. Role of Islamic leadership is to strengthen the integrity of organization by promoting and establishing just and honest culture.

In above verse Muslims are warned against eating their properties among themselves illegally, thereby closing the door of all types of corruption. Respondent number 28 reported that SUPKEM is facing accounting abuse, illegitimate use of authority, bribes, fraud, and overall abuse of power. Islam prohibits all such immoral practice for leaders and employees. According to Islamic leadership principles if leader is illegally exploiting the resources of organization, he is eating the property of the stakeholders and vice versa and this result to common loss.

4.3.4.2 Welfare of affiliate organizations

Enjoying influential leadership depends on keeping all stakeholders happy. It is important to keep welfare of all members among important priorities of organization strategy in Islamic leadership. Regarding this Allah says, "give measure and weight with (full) justice." (Qur'an 6:152). This verse means being well balanced and considerate in whatever we are doing. SUPKEM leaders should try and see that leadership decisions are well thought where no

party will be deprived of its rights. Apparently in this little instruction there are almost all dimensions of leadership ethics beside excellence in personal ethics. Allah adds, “So establish weight with justice and fall not short in the balance.” (Qur’an 55:9)

The nature of this Universe doesn’t accept injustice, brutality and savagery. Therefore anytime a leader wants to do injustice it is natural that there will be some resistance which is negative in smooth running of the organization. Islamic leadership ethics gives a lot of emphasis to the welfare of the led. As mentioned in above verses the basic right of those led is to get their expectations of the leadership. In an interview with respondent No. 29, the study revealed that World Vision is satisfied by the cooperation they have had with SUPKEM for years especially in joint community development and projects like HIV/AIDS which they undertook together. This is an indication that SUPKEM has commendable efforts in interfaith affairs.

4.3.4.3 Welfare of Society and Environment

Islamic teachings are quite explicit on environment protection. Among the signs of faith in Islam is cleanliness. Cleanliness is one of the important requirements of a Muslim. In Islamic Shariah any leader should make sure that every member of the organization adopts and practices cleanliness and purity.”For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (Qur’an 2:222).

According to Hadith, The prophet (PBUH) not only emphasized on bodily cleanliness but also the environment we live in. He once said, “If the last hour strikes and finds you carrying a nursling tree to the grove for planting go ahead and plant it”. It is therefore upon all leadership and followers to practice and promote cleanliness in everyday life to make the surrounding environment free from all kinds of pollutions. One can address today’s popular issue of environmental pollution through practicing Islamic values in the life. It is one of the important responsibilities of Islamic leadership to protect the environment within and outside the organization from all hazards, and to improve it even further for healthy and clean life of the entire humanity.

Particular emphasis on plantation is an indication of deep concern for protection of environment and keenness for the healthy living of people, because plants contribute to the

world's environmental stability 'earthwatch.unep.net'. Therefore role of Islamic leadership is not only confined to promote and establish healthy co-existence of human beings only but also of the entire universe and all what is entailed in it.

Welfare of society is an obligation beyond statutory requirements where organizations voluntarily undertake to uplift the living standards of the community. Welfare of society has many dimensions in Islam. Society is made up of human beings and Islam ensures welfare of every segment of society. There are different modes of contribution for the welfare of society, some are obligatory and some are voluntary. Islam prioritizes the welfare of different segments of society, as explained in following verses.

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom.” (Qur’an9:60). In another verse Allah says, “They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, Allah Knoweth it well (Qur’an2:215). So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy” (Qur’an 24:56). Islam is totally against injustice in the society, “deal not unjustly, and ye shall not be dealt with unjustly” (Qur’an 2:279).

Islam orders for total mutual justice where no party is allowed to be unjust to the other. Leaders are also supposed to be careful of how they spend. The expenditure should be for the welfare of society. It is through the expenditure where the leadership will be seen if it has sympathy and care for members of the organization. Habit of spending from personal account for the welfare of people of society may fight against common and most challenging ailments of today's world leadership i.e. selfishness and executive greed, which are the root causes of corruption in many organizations. During the study the researcher was told that The Chairman, Secretary General, Organizing Secretary and Head of Religious Affairs are known for their generosity towards SUPKEM when there are no funds for a specific task.

4.4 Islamic leadership System embraced by SUPKEM

SUPKEM strive in seeing that all those elected in different positions adapt to the leadership system. But as understood human beings are uncontrollable they do what they feel. One of the major problems at SUPKEM is that they do not have stipulated code of conduct guiding its members on a daily basis. The organizing secretary stated that SUPKEM has also failed Muslims by lacking proper mechanisms to collect Zakat from the rich and distribute it to the poor who is one of its mandates, establishing effective Zakat program and strongly monitor the procedures of collection which will result in minimizing the gap between the rich and the poor. When the researcher asked why SUPKEM has failed to establish such a body, which is entailed in its constitutional mandate, Sharif explained that there is a lot of mistrust between Kenyan Muslims especially where monetary relationship is concerned hence SUPKEM failing to establish the body. However the respondent said that SUPKEM Shariah board headed by the head of religious affairs is researching on the possibility of the same and if they (Shariah board) advice to establish the board, SUPKEM will have no choice but to do so soon.

One respondent¹⁹ noted with concern that in 2001²⁰ Turkish embassy donated ksh 1 million for slaughtering meat for the poor on the Eid ul Hajj and distribute them in informal settlements. Many times majority of key SUPKEM official are away that time for Hajj rituals and meeting with Saudi government and organizations. When the Turkish representatives called the office they spoke to one official (name withheld) who promised to act on the Chairman and Secretary General's behalf. When the Turkish embassy representatives visited SUPKEM they met the officer who received the cash but unfortunately he did not use the money for the intended purpose but use it for his own benefit. When SUPKEM leadership was back from Hajj when they received a letter from the Turkish embassy requesting for the report on the task undertaken. Turkish Embassy's call raised an alarm because the officer did not even report to the leadership of such a donation. When SUPKEM investigated they realized that the officer pocketed the money.

SUPKEM reported the matter to the Central police station in Nairobi; the officer was arrested and faced the court. The case ended after the officer was acquitted for 'lack' of evidence. From that time, Turkish embassy never entrust SUPKEM with any funds. Sharif explained

that this is only one among many other such incidents. The study analysis is that there is lack of proper administration at SUPKEM. Otherwise this and other such kind of cases would never be heard at SUPKEM.

When SUPKEM and Turkish embassy lost the case on technical basis the SUPKEM National Executive Council which is the disciplinary body of the council suspended the officer. However, some of the NEC members pleaded that the officer be suspended for only 3 months then be reinstated. The head of Islamic affairs and also the Chairman of Shariah Board of SUPKEM stated that if SUPKEM system is based on moral principles, every member of SUPKEM should adhere to commandments of Allah and be equally punishable or rewarded following religious ruling. He emphasized that the officer be expelled for good for he showed disrespect and injustice which SUPKEM has always fought. Through voting those of the opinion that the member be suspended for only 3 months won! SUPKEM organizing secretary added that SUPKEM Leadership model is based on principles and morality of Islamic value system which inculcates value based ethical organizational culture enabling every member of organization to follow the rules and regulations religiously to ensure higher value for all stakeholders of organization.

4.5 SUPKEM and the concept of Leading by Example

Islam gives a comprehensive model embracing all dimensions of human life. It deals with all aspects of life and its activities. It is concerned with the mind, heart, conscience and attitude. Islamic values are the combination of economic, material, moral and spiritual aspects. Therefore Islam does not separate human spiritual and bodily desires. In Islamic view life consists of established and well-defined values of mutual love, respect, cooperation and responsibility between Muslims in particular and among all human beings in general. Islam is perpetual dream of humanity, embodied in a reality which exists on earth. Islam presents practicable values for every field of life. When it comes to leadership, Islamic teachings elucidates that leaders must be role models, they must let their actions speak louder than their words (Jabnoun 1994). Qur'an states, "O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not." (Qur'an 61:2-3)

It means every member of organization including leaders have to fulfill what they proclaim. If everyone will follow his/her publicly declared words it will help the organizations to ensure higher value for all its members. Leadership is the ability to show the way, to guide, to direct or to influence the actions of others (Kadar, 1973)²¹. According to the report of Ethics Resource Centre (2003)²², internalization of values and ethics will not occur without the active support in word and deed of leadership, of whichever organization ranging from the CEO to immediate supervisor.

Leaders in the organization must respect the ethics process. In fact it is leadership (Hamilton and Bean, 2005)²³ which is responsible for transforming organizational values and ethics. Organizational cultures are influenced by the leadership of an organization. Islamic Leaders should realize that they are considered as role models and that their behavior is reflected on the culture and procedures of the organization. The degree of success of organizations depends largely on their leadership. Anas (raa), a companion of the Prophet (PBUH) said that he worked for the Prophet (PBUH) for twenty years and that the Prophet (PBUH) never asked him why he did what he did nor did he ask him to do things that he did not do (Hadith Sahih Bukhari). This Hadith show that one has to show excellence and then demand excellence. If the leader wants others to come on time, he has to come on time and others will follow. One cannot change others without changing oneself. People will never trust unless one does the same what he wants others to do.

Islamic leaders should not expect others to follow their advice and ignore the example. This leads to the credibility of leader and organization. If the organization is credible, all its stakeholders and customers will have confidence on organizational plans and policies. Leadership by example is the number one value when it comes to leadership. It paves the way for others to ensure success through hard work and devotion. In the business world leaders do not ask anyone to do anything that they wouldn't do themselves. Highly successful leaders are not only ethical but also set the standard of excellence for others to follow. Role models, whether they are military, government, or private industry leaders, demonstrate through their actions a clear and distinct message to those who follow them. The point is, when all eyes are on the leader - and all eyes will always be on the leader - his example will be the measure of his leadership (House, 2004)²⁴. Leaders have to represent this

commitment to diversity through their behavior ... and it has to be genuine. An organization needs to synthesize a model of the leadership management combination if it wants to be truly successful.

During the study it was revealed that there are some SUPKEM leaders who are totally committed to lead Muslims and had their welfare at heart while others were there for their own benefit. SUPKEM Chairman, Organizing secretary, Treasurer and Head Religious Affairs were mentioned by almost 85% of the respondents to have shown the interest to serve, the rest were felt to be there for their personal interests.

It is important at this juncture to highlight on some Prophetic lessons on how leaders should treat their subjects. Once a lady from honorable family committed theft; Prophet Muhammad (PBUH) ordered to cut her hand. Companions of the Prophet (PBUH) wanted to excuse her, because she was from honorable family. The Prophet Muhammad (PBUH) said “Nations before you were punished only because if influential person committed sin, he did not get punishment – but if ordinary person committed sin, he would get punishment”. Then he PBUH said “If the daughter of Muhammad (PBUH) Fatima did that, surely she would get the same punishment”. (Sahih Bukhari)

Therefore the rule of law cutting across the organization brings satisfaction among all. Leaders can inculcate merit and equality through their personal example. When it is established that from top to bottom no one is above the law, then every member will have strong loyalty towards organization, and will work with enthusiasm to achieve organizational objectives. Another incident is where the Prophet Muhammad (PBUH) was distributing booty among Companions. One person went too close to him (PBUH); He (PBUH) hit the person with a stick and the person got an injury. After seeing that, Prophet Muhammad (PBUH) immediately told the person to take the revenge, but the person said “I forgive you”. (Abu Dawud vol.2 p. 158) This is an example of leader’s credibility. Even the top most leaders should surrender to the rights of others. This helps an organization to build a strong dedicated team.

There is another story where one day Fatima (raa) the Prophet’s daughter requested her father to give her one of the maids because she had wounds on her hands due to excessive work.

The Prophet responded to her saying that orphans of *Badr* are more deserving than her. (Nomani, et al, 2002) The Battle of *Badr* was a turning point towards Muslim rise. This is the exemplary that the children of those who have been martyred are being looked after even when their parents are not alive. If the Contemporary Muslim leaders can set such a tremendous example of rewarding achievers, nothing can stop the organization from flourishing. Every member will be sure that his/her leadership body will look after his/her interest whether he is alive or not.

The main aim of SUPKEM is to provide leadership to all Muslims in Kenya irrespective of their school of thought, race or colour. The top leadership strive to do so in practice because in Islam, leadership by example is the norm. However as understood internalization of values and ethics will not occur without the active support in word and deed of organization's entire leadership team, ranging from the Chairman to immediate supervisor. When it comes to leadership Islamic value system elucidates that leaders must be role models, they must let their actions speak louder than their words (Jabnoun 1994). Allah challenges in the Holy Qur'an, "O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not." (Qur'an61:2-3)

There are many internal factors which play a vital role in motivating the performance of employee (Garg & Rastogi, 2006)²⁵ e.g. workplace spirituality and leadership style. Islamic value system provides workplace spirituality through internalization of value and ethics for enhanced performance along with a unique leadership style based on leadership by example. Islamic Shariah teachings have multi-dimensional effect in ensuring total value based management. On one hand Shariah grooms a kind of leadership which follows the Islamic principle and on the other it ensures internalization of sincerity, proficiency, continuous self-evaluation and patience.

These two elements lead the organization towards welfare and protection of all stakeholders of organization including, employees, customers and society through enhanced leadership performance.

4.6 Some of Islamic Leadership Attributes applied by SUPKEM

In Islamic Shariah, Islamic leadership is viewed more as a service to the organization and its members (Jabnoun, 1994). Prophet Muhammad (PBUH) said that the leader of the people is their servant. Servant leaders lead with logical feelings related to the follower, which cultivates understanding, gratitude, kindness, forgiveness and compassion. Servant leaders serve; they are what they do (Avolio, 2003)²⁶. Servant leaders believe in first to serve, then to lead (Crippen, 2005)²⁷. Servant leadership is based on trust and sacrifice thus leads to ‘sacrificial love; it is the kind of action that keeps giving itself away without regard for a return.

4.6.1 Delegation

One of SUPKEM’s leadership good virtue as reported by many respondents is delegation. Due to the chairman’s busy schedules he has in many occasions delegated his duties to those he feels suitable for specific activities. Effective delegation is an important tool provided it is clearly defined and communicated (Smith, 2008). Delegation is not a new phenomenon, when Allah (SWT) asked Musa (AS) to leave his people for forty days; he put them under the supervision of Aaron (AS).

In other words, he delegated the leadership of the community and the management of its affairs to his teammate. In doing so, Musa (AS) defined the delegated task in broad terms as follows:

“And Moses had charged his brother Aaron (before he went up): “Act for me amongst my people: do right, and follow not the way of those who do mischief” (Qur’an 7:142).

Prophet (PBUH) had tremendous ability to deal with all social, economic, governmental, organizational and international affairs. Therefore, there is no excuse for Islamic leadership not to follow His leadership style. Throughout the history of *caliphate leadership* excellence was found in every field of human life, whether it is social wellbeing or law enforcement, education or moral excellence, development or expansion. SUPKEM leadership at secretariat has also delegated almost all of its duties to its grassroots branches. Any project undertaken in the grassroots branches is expected to be undertaken by grassroots branches in collaboration with their affiliates at the grassroots. For example Muslim Education Welfare

Association (MEWA) based at Mombasa acts on SUPKEM's behalf on all educational matters in Mombasa and its environs

Anderson (1990)²⁸ listed three ways in which data from an empirical study about servant leadership could make a meaningful contribution. First, the data could improve the cost-effectiveness of leadership-training programs. Second, the leader's ability to contribute to the work satisfaction of employees could be gauged. Last, the claim that the Organizational Learning Assessment (OLA) instrument measures the correlation between servant leadership and job satisfaction with accuracy might be tested.

Results of the study indicated that SUPKEM is trying its level best to be the role model Islamic leadership body in Kenya. The study also indicated that there is significant effort by SUPKEM to improve positive relationship among Kenya Muslims both at individual and organizational level. In addition SUPKEM try to maintain values and ethics which will ascertain welfare and protection of all its affiliate members and Muslim community entirely. Study findings suggested that SUPKEM leadership adopt and advocate for leadership by example which according to Ustadh Shee Bwana is a better leadership paradigm to curb many ethical ailments of Islamic leadership in Kenya. The current study observed daily activities in SUPKEM on random days (period between March 2012-May 2012)²⁹ to examine the role of SUPKEM in meeting leadership challenges. The result revealed that SUPKEM leadership tries to take the leadership role through ensuring satisfaction of all its staff and affiliate members.

To make its work easier in meeting leadership challenges SUPKEM opt for servant leadership. Greenleaf (1986)³⁰, in a germinal study about servant leadership, predicted several outcomes for servant leaders who had the political will to serve others. The outcomes included, among others, increasing health, wisdom, freedom, autonomy, and a desire to serve followers (Ming, 2005). Servant leaders provide direction, empower others through a powerful vision, and foster a feeling of partnership through clear goals.

Greenleaf (1977)³¹ authored five seminal books and 28 articles on servant leadership, and influenced seminal thinkers, such as Senge, Wheatley, Covey, Zohar, Peck, and De Pree, as well as many corporate leaders of Fortune 500 companies. One of those companies, TD

Industries, is a plumbing company. Greenleaf's tombstone bears the inscription, "Potentially a good plumber, ruined by sophisticated education" (p. 281).

Servant leadership grew exponentially in theory and practice in the 1990s Greenleaf (1986)³² noted the long-term goal of servant leadership, which is to affect positive change and to transform both life and work. The *Working Woman* magazine of March 1992 praised Greenleaf's theory of leadership (as cited in Spears). Alcoholics Anonymous also embraced Greenleaf's theory, according to Spears. Muslim professors, such as Kasule, Beekun, and Badawi, considered servant leadership an Islamic ideal (Beekun & Badawi, 2004). "Leaders are servants of their followers (Sayyid *al qawm khadimu hum*). They seek their welfare and guide them toward what is good" (p. 15). Beekun and Badawi cited a saying of the Prophet of Islam that linked a leader's sincere concern with, and service to, followers to salvation

4.6.2 Islamic Unity

SUPKEM's main objective since its inception has been to advance the unity of Muslims all over Kenya, this would translate in the unity of Muslim in east Africa, then Africa and finally the entire world. SUPKEM's logo has always been a verse of Allah which says, "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves." (Qur'an 3:103).

This is an important instruction enforcing the need for unity. It clearly mentions that the help of ALLAH ALMIGHTY will be with united people. It means if one wants the support of ALLAH one has to be united in a group. That's why SUPKEM promotes unity among people as a basic need. The support of ALLAH ALMIGHTY is greatly desired by Islamic organizations, therefore SUPKEM try their utmost to establish and maintain togetherness and unity among Muslims, because where there is unity there is always victory (Syrus 85-43 BC).

In many occasions SUPKEM has tried to maintain and restore unity among its members. Respondent number 27 narrated how SUPKEM leadership in collaboration with the Respondent number 2 visited Embu severally in the year 2000 to mediate between Matakari Muslim Association members who were fighting for the control of the mosque and its waqf.

The respondent stated that SUPKEM together with respondent number 2 then solved the matter amicably.

Unfortunately SUPKEM has not realized their dream in uniting Muslims in Kenya. This is because every time they arrest a situation another one in another point occur. The speed to which these disuniting issues emerge overwhelm SUPKEM.

4.7 Consultation

One of the major contributions of SUPKEM leadership is wide consultation before engaging in any activity. Allah ordered Prophet Muhammad to consult his followers after the battle of Uhud in which Prophet Muhammad and the Muslims were defeated and seventy of the companions were killed. Although it was the followers' idea to leave Madinah whereas Prophet Muhammad wanted to stay on, he followed their suggestion and left Madinah for Uhud. At Uhud he commanded a group of 20 youth combatants to stick to Jabal Rumaat and never descend from it in the event that they defeat or get defeated. The combatants did not heed the Prophet (PBUH) advice such that, when they saw that their colleagues had defeated their enemies they descended when Khalid bin Walid (by then he was not a Muslim but later on he converted) saw that, he surrounded them with his team and defeated Muslims. The Prophet was so bitter with their action but Allah advised Him, *“So pass over (Their fault), and ask For (Allah’s) forgiveness for them; and consult them in affairs (of moment).”* (Qur’an 3:159).

In this verse Allah gave Prophet Muhammad three orders. These orders were supposed to be executed in sequence. The first order was to forgive his followers for whatever matters related to the Prophet Muhammad himself. After they reached this stage they were eligible for the second stage, which was asking Allah’s forgiveness for them. After reaching this stage they were eligible to be consulted. This verse shows that consultation is one of the principles of Islam. Some Muslim scholars have declared that if a leader does not practice consultation he shall not continue to lead and that consultation is an essential part of leadership. This may be supported by other verses from the Qur’an where Allah praises Muslims who consult with others, *“Who (conduct) their affairs by mutual consultation”* (Qur’an 42:38). To emphasize leadership through consultation Qur’an describes how the

Yemeni Queen of Sheba used to consult her staff, *she said: "Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence."*(Qur'an 27:32).

Consultation is called *Shura* in the Qur'an. Muslim writers stress that the consultation process should be applied in all affairs. For example Al- Buraey, as cited in Beekun and Badawi (1999), points out, that a critical role is played by consultation in administration and management, particularly with regard to decision-making a leader's administrative power and authority is restrained by consultation. As it was mentioned in the translation of these verses, consultation brings a number of benefits to the whole organization: it makes the followers feel good, important, and increases their self-esteem and commitment. Prophet Muhammad practiced consultation all his life. For example, he consulted his followers before going to the battles of Badr, Uhud, and Al-khandaq.

Abdel (1995) Qur'an teachings indicate that consultation is essential for Muslim leaders to resume their duties. Prophet Muhammad used to ask his companions for their suggestions in most of the issues even including personal matters as long as he did not receive revelation (wahy). Consultation is very similar to the style of participative leadership which has been adequately researched.

Many respondents, especially those from the three counties out of Nairobi complained that SUPKEM secretariat do not consult them as they should. Many times they just hear of programs which they were not consulted or even contribute in their planning. Some are imposed on them. SUPKEM should start embracing consultation among members of the grassroot branches. They should ensure that the Regional Chairmen based in Nairobi do not assume all the mandate and act as if they are individual members but in fact are supposed to act on behalf of their constituents who should be consulted.

4.8 Competence

Competence comprises all sorts of requirements, depending upon the situation. It could mean knowledge, experience, technical or physical strength. The main parameter in choosing leaders or hiring an employee is his or her competence. The Qur'an states this fact in three different verses. The first verse concerns state matters, in which Nabi Yusuf asked Egypt's

king to allow him to handle the resources of the Egyptian kingdom. “Joseph said: *“Set me over the storehouses of the land: I will indeed guard them, as one that knows (Their importance).”* (Qur’an 12:55)

The Qur’an also mentions that Prophet Yusuf claimed having two characteristics, knowledge and experience which qualified him for the position. Ibn-kather (1997)³³ explained that “knows” in this verse stands for having full knowledge and understanding regarding the responsibility he is about to take, in requesting the king to appoint him in charge of the country resources. The second characteristic is expertise which leads to honesty in guarding public funds and property. The second verse on competence is in Surat Al-Baqarah. Knowledge and bodily strength are mentioned as superior qualities of Talut, who was to be appointed as king.

“Their prophet said to them:” Allah hath appointed Talut as King over you.” They said:” How can he Exercise authority over us when we are better, fitter than he to exercise authority, and he is not gifted, with wealth in abundance?” He said:” Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess.”(Al-Baqarah, 2:247)

In the above verse the Qur’an declares two characteristics which qualified Talut, who was an ordinary man and was not an offspring of the kings: he had knowledge, and physical strength. As Ibn-kather (2002) explained, Talut was more knowledgeable and stronger during combat. At that time Talut’s nation was about to start a war, and therefore the required characteristics of the leader should accommodate the situation. This verse also illustrates that leadership in Islam is not inherited, and not limited to a specific class or family. In other words, it is not true that leaders are always born leaders. In the third instance, Qur’an narrates the story of Prophet Moses after he left Egypt for the city of Madian, *“Said one the (damsels):”O my (dear) father! Engage Him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty.”(Qur’an 28:26).*

In this verse, the Qur’an describes Prophet Moses as strong and trustworthy. These two characteristics were the reasons the woman recommended Prophet Moses to be hired by her

father. Moses' duty was to take care of the old man's flocks that required physical strength as well as trustworthiness since the man was old and unable to exercise any sort of monitoring over Moses.

Competence is referred to by Beekun and Badawi (1999)³⁴ as the capabilities of the leader in a situation or event. Abu-Alainain (1984)³⁵ and Al-Madee (1989) considered competence as an important factor influencing leadership in Islamic thinking. The importance of competency is apparently a prime characteristic of leadership in Islam. For example, the first characteristic in choosing the Imam (leader) who leads the salat (prayers), which is the second pillar of Islam, is knowledge. The imam should be the most knowledgeable person among those present. In Islamic teachings this refers specifically to knowledge of Qur'an because to perform the prayers Qur'an should be recited. In real life too, people are willing to follow a leader whom they consider competent and knows what to do. Thus they will follow him based on his capabilities. Therefore, competency in Islamic thinking is an essential element in leadership effectiveness. However, it is not a fixed set of specific requirements, but rather a situational matter depending on the task needed to be accomplished.

During the study 75% of our respondents felt that SUPKEM leadership is not competent and that they need to see some changes. When we sought SUPKEM's Executive Secretary's response he stated that the problem is not SUPKEM by Muslims themselves. He stated that it is in grassroots branches where leaders are selected after which three representatives of each region are sent to the Annual General meeting of the third year for election of the National Executive Council. Therefore the incompetence is a reflection of the Muslims themselves.

4.9 Transparency

According to many respondents there is lack of transparency at the SUPKEM secretariat aimed at helping and supporting affiliate organization members. When transparency is practiced the doors of illegal practices and establish culture of mutual trust, thus leading to help and support organizational members. SUPKEM is among the few organizations where one can go straight to the secretary general or executive secretary without undergoing scrutiny and interrogation by the secretaries and security personnel as it is seen in other

Islamic organizations like Jamia Mosque Committee, NAMLEF, CIPK, KEMYA offices where one must book an appointment, fill forms and when one visit the offices has to wait in the reception before being called to meet the intended officer(s). According to SUPKEM constitution each and every member individually and as group has the responsibility of adhering to the rule of law, a culture which aims at implanting enthusiasm across the board thus every member works with dedication to achieve organizational objectives. To ensure successful running of the organization SUPKEM focuses on improvement of its staff skills so that they can enhance their performance to ensure better organizational outcomes. They sometimes seek funds from USAID, GTZ, and Kenyan government to build capacity of their members.

Respondent number 20, stated that the chairman SUPKEM is known to lead by example. When we visited his offices on 12th June 2012 and asked him what role he plays in trying to change the image of SUPKEM he responded, “One should not try to change others without changing oneself. People will never believe unless leaders do what they want others to do. Don’t expect others to listen to the advice and ignore the example. This is what leadership is all about.” the responded added that Credibility is an important element in leading an organization like SUPKEM. If leadership is credible it will strengthen organizational credibility. People are proud to be associated with credible organizations.

Professor also stated that credible leaders attract loyalty of the led thus increase trust and Organizational value. Therefore leaders should always be careful in their actions, attitude and behavior, because people always observe them and make their opinion about the organization According to him,if a leader deceives someone, no one will believe in his organization. Rule of law is the spirit of Islamic leadership. In Islamic Shariah no one is above the law, and everyone is accountable for his/her deeds. There is complete equality in Islamic Shariah as Allah says “O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames (Qur’an 49:11).

When the researcher queried about the perceived racial discrimination in SUPKEM the respondent responded that there is no room of discrimination on the basis of race, color and region in SUPKEM and that all branches are treated same way only that some district grassroots branches are dormant and that cannot be blamed on SUPKEM secretariat because each branch operates autonomously. He quoted the verse of Allah, “The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers” (Qur’an49:10) also Prophet Mohammad (PBUH) in his last address absolutely abandoned every type of discrimination, and gave a standard rule that every Muslim is a brother of other Muslim, and no one is superior to other, except in righteousness. The respondent stated that these two verses form the core basis of SUPKEM activities.

The Problem is, as the chairman try to lead by example, others do not follow suit make it very difficult for that to be appreciated by all other members. In addition due to bureaucracy at SUPKEM that leadership by example is not felt in the Branch offices. SUPKEM should make it a policy and also make sure that punitive measures are put in place when violate the policy.

4.10 Organization Measurement:

Organizational Performance measurement is the process of collecting, analyzing and/or reporting information regarding the performance of an organization. It can involve studying processes/strategies within organizations to see whether output are in line with what was intended or should have been achieved (Baldon, J. (2002).³⁶.

For any organization to succeed organizational measurement must be given priority. In this area SUPKEM lags behind. The importance of tying this measurement to organization financials continues to elude SUPKEM functions. Leaders ignore the value of talent leadership, and then want to see the impact to their efforts which of course is negative.

During the interview the researcher spoke with several SUPKEM affiliate organizations that have made the internal investment required to connect organizational metrics to financial and talent metrics a top priority. One of those affiliate organizations-which is doing very well is KEMYA. On 23rd March 2012 respondent no.3 had this to say,

With over 20 employees at the secretariat our organization (KEMYA) has given priority to research, analysis, and planning outlining how we have spent the last three years hence plan how to grow our internal analytics function. We first began to manually develop leadership level dashboards for specific sub departments. These dashboards combine the secretariat and grassroots branches comparing performance data, hiring data, and even talent mobility data. Finally as the success of our effort grew we were given more resources to expand our successful dashboards and annual analytic efforts. In the last 2 years we have focused on partnering with our affiliate organizations to build a strong relationship which will improve their talent, and organization systems. This is a critical milestone in our journey to better prepare their leaders with the data needed to make important resource, production, and even organizational decisions.

4.11 Self learning culture in SUPKEM

It emerged during the study that SUPKEM is not doing enough in enabling a strong self-learning culture. There are SUPKEM leaders who held their respective positions ten years back with substandard education and to date they are still in the same level of education. The same applies to majority of SUPKEM staffs some of whom have held their positions for too long and have not advanced their capacity. The researcher enquired to know the reason and both the leaders and staff stated that SUPKEM as an organization do not give it a priority to advance its members as well as its staff education capacity.

In fact Respondent number 3 reported that that is one of the reasons why he opted to form his own organization –KEMYA. He stated that he struggled too much to see that SUPKEM implement many programs to no vain. At the time of the study his organization was (soon) launching its organizational report on developing a Learning Culture within its organization, in the interview with its CEO (Respondent number 3). He stated the fact that they were struggling with many organization and Talent processes; but they promoted internal innovation and development consistently. He felt that their organization’s culture allowed all employees, including its affiliate members to offer ideas and challenge the current approaches to carry their activities. This allows them to engage their employees fully resulting in a greater opportunity for growth and a deeper connection to the organization. A big component of developing a learning culture is allowing employees the freedom to make mistakes, to take chances, and try new roles within an organization. In this organization they

support this culture with formal collaboration and ideal programs, as well as implementing incentives that encouraged this behavior.

Nonetheless Yusuf Murabwa stated that SUPKEM is seeking ways to deliver even greater levels of service and support. In today's business climate – with its rapidly changing workforce, economic challenges, regulatory requirements, and evolving technologies.

4.12 Current SUPKEM's influence

Respondent number 26 Chairman Al Wahda Muslim teachers Association³⁷ stated that in the last one decade, the influence of SUPKEM has declined in most parts of Kenya primarily because the majority Muslims feel that SUPKEM does not execute its mandate professionally and also due to competition from other organizations. Other Muslim organizations in Kenya conduct seminars create seminaries for training male and female imams. As such their local and national religious leaders most often tend to be the most popular male and female preachers who have distinguished themselves by their culturally contextualized knowledge of Islam and their public display of piety hence rendering SUPKEM irrelevant. For SUPKEM to reverse this they have to engage themselves in doing the same and empower their affiliate organizations and Muslims at large.

The different clerical functions within Islam are filled by a special religious class called the *ulamaa*, religious scholars with authority in law and doctrine. The *ulamaa* grew powerful during the eighties. Initially SUPKEM supported the scholars while relying on them to legitimize their rule. As a result, the early versions of Islamic political thought in Kenya tended to work very closely with the Kenyatta government and the subsequent regimes and discouraged rebellion against the state. Yet the *ulamaa* sometimes served as advocates for popular grievances, and held that their status and piety as scholars derived from maintaining their independence from the state. This established a pattern for relationships between *ulamaa* and the various regimes that governed Kenya.

In Kenya there also exist the Sufis, Islamic mystics who seek inner knowledge of God; sometimes these mystics face rejection by the salafis (Wahhabis). These *ulamaa* are also known as the *ulamaa al-zahir*, or "scholars of the exoteric," specializing in formal

knowledge acquired through intellectual effort. The Sufis are known as the *ulamaa al-batin*, or "scholars of the esoteric," specializing in inner knowledge acquired through the efforts of the heart. Theoretical Sufism is taught in the madrasas especially in the Coast of Kenya, and Sufis acknowledged the legal authority of the *ulamaa*. Many *ulamaa* even chose to affiliate with a Sufi order in addition to an affiliation with a legal school. This group has highly contributed to the Islamic rituals and academics in Kenya. Majority of Sufi scholars are pleased with SUPKEM especially because of SUPKEM's moderation in dealing with some sensitive issues but Salafis feel that SUPKEM is sometimes compromised by the government.

4.13 Conclusion

SUPKEM constitution details how its leaders should behave, what is expected of them and how they should approach their positions of influence. The constitution also expound on some areas which SUPKEM should give priority. But it seems that majority of SUPKEM officials do not read the constitution hence implement it as expected. The different clerical functions within Islam are filled by a special religious class called the *ulamaa*, religious scholars with authority in law and doctrine. The *ulamaa* grew powerful during the eighties. Initially SUPKEM supported the scholars while relying on them to legitimize their rule. As a result, the early versions of Islamic political thought in Kenya tended to work very closely with the Kenyatta government and the subsequent regimes and discouraged rebellion against the state. Yet the *ulamaa* sometimes served as advocates for popular grievances, and held that their status and piety as scholars derived from maintaining their independence from the state. This established a pattern for relationships between *ulamaa* and the various regimes that governed Kenya.

ENDNOTES

¹ SUPKEM Constitution 1973

² ibid

³ SUPKEM files 2010

⁴ Weber, M. (1947). *The Theory of Social and Economic Organizations*. Henderson, A. M., and Parsons, T. (trans.) New York: Oxford University Press.

⁵ This will change due to introduction of devolved government hence 47 counties replacing provinces.

⁶ Rosenberg, Fernando J. "Cultural Theory and the Avant-Gardes." The Blackwell Companion to Latin American Culture and Literature. Ed. Sara Castro-Klaren., 2006

⁷ ibid

⁸ Bwana, (2003)

⁹ Kuhn, D. (2007). child. *Phi Delta Kappan*. 88, 757-763.

¹⁰ Feldman, N. (2008). *Fall and Rise of the Islamic State*, Princeton University Press

¹¹ Omari, H K. (2007). Inter-religious dialogue: a case study of the role of our lady queen of peace catholic church and south B Jamia mosque in conflict resolution in South B area of Nairobi district, Kenya.

¹² Youth group interview at Imtiaz Ali Mosque Nairobi Friday 8th June 2012

¹³ Kenya Constitution

¹⁴ Quality meat packer director Ahmed Afzal 12th June 2012

¹⁵ Interview with the national treasurer at SUPKEM secretariat 17th July 2012

¹⁶ The Secretary general SUPKEM Adan Wachu on Thursday 5th July 2012

¹⁷ Haykal, M. H. (1976). *The Life of Muhammad*. Indianapolis: North American Trust Publications.

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¹⁹ Name with held for security purposes

²⁰ (SUPKEM Constitution 1973)

²¹ Kader, A. A. (1973). *Islamic leadership and personality from man to mankind*. Al-Ittihad.

²² Ethics Resource Centre (2003)

²³ Hamilton, F. and C. Bean (2005). "The Importance of Context, Beliefs and Values in Leadership Development," *Business Ethics: A European Review*, 14 (3),: University of South Florida St. Petersburg

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²⁸ Anderson, N. (1990). *Islam in the Modern World: A Christian Perspective* (Leicester: Apollo's).

²⁹ Daily activities in SUPKEM on random days (period between March 2012-May 2012)

³⁰ Greenleaf, R. (1986). *On becoming a servant-leader*. Indianapolis: Robert K. Greenleaf Center, 343, 347.

³¹ Greenleaf, R. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press, 5.

³² Greenleaf, R. (1986). *On becoming a servant-leader*. Indianapolis: Robert K. Greenleaf Center, 343, 347.

³³ Ibn Kathir Ismail (2000) *Stories Of The Prophets* Published by Darul Ishaat Karachi (first published

³⁴ Beekun, R. I., & Badawi, J. (1999). *Leadership: An Islamic perspective*. Beltsville, Maryland: Amana Publications.

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³⁷ (Interview on 4th August 2012)

CHAPTER FIVE

SUPKEM LEADERSHIP IN ADDRESSING NEEDS OF KENYA MUSLIMS

5.0 Introduction

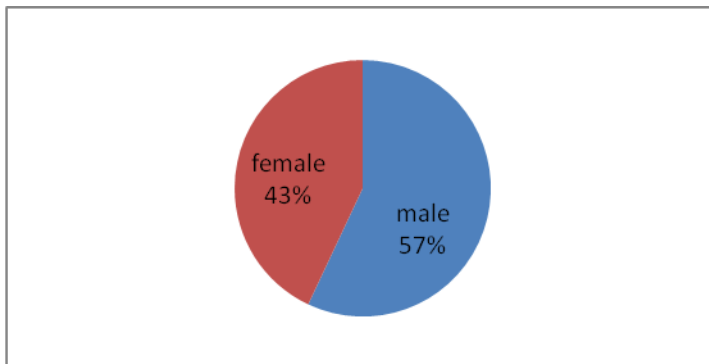
This chapter presents an analysis and interpretation of data that was collected throughout this study on Islamic leadership in Kenya. Kenyan Muslims as well as Islamic leadership as stated in Chapter Four are faced with many challenges. In this chapter the study examine SUPKEM'S leadership implementation of its constitution in meeting the Islamic leadership challenges in Kenya objectively.

The research was conducted on a sample of 110 respondents from different SUPKEM affiliate organizations to which questionnaires were administered. Out of the issued questionnaires, only 100 were returned duly filled in making a response rate of 64.1% which is an adequate response rate for statistical reporting. Mugenda & Mugenda (1999) stated that a response rate of 50% and above is a good response rate.

5.1 Demographic Characteristics

The study sought to establish the information on the respondents employed in the study with regards to gender, age, duration of service, and the level of education. These bio data points at the respondents' appropriateness in answering the questions. The one hundred (100) respondents were selected by making sure that at least a large section of Muslim population is represented

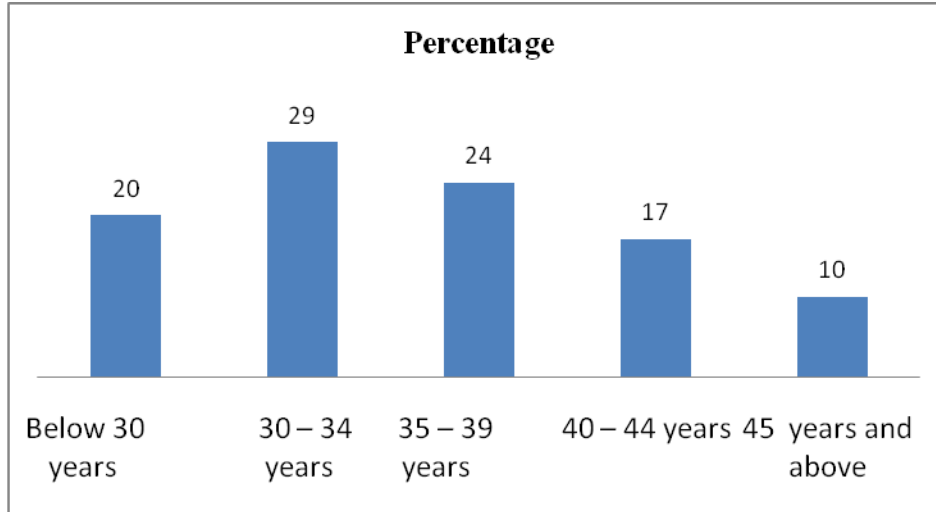
Figure 5.1: Gender



Source: Researcher (2011)

From the figure, 57% were males while 43% were females. The findings therefore indicate that majority of the staff in Islamic leadership in Kenya are men.

Figure 5.2: Respondents' age category



Source: Researcher (2011)

On age category, the research found that 29% of respondents were aged between 30-34 years, 24% were 35-39 years, 20% were below 30 years, and 17% were either 40-44 years while only 10% were 45 years of age and above years. From these findings, most of the staffs in Islamic leadership in Kenya focusing on SUPKEM belong to an age category of 30-34 years. This is the most active age group in the society and hence they are actively involved in the operations.

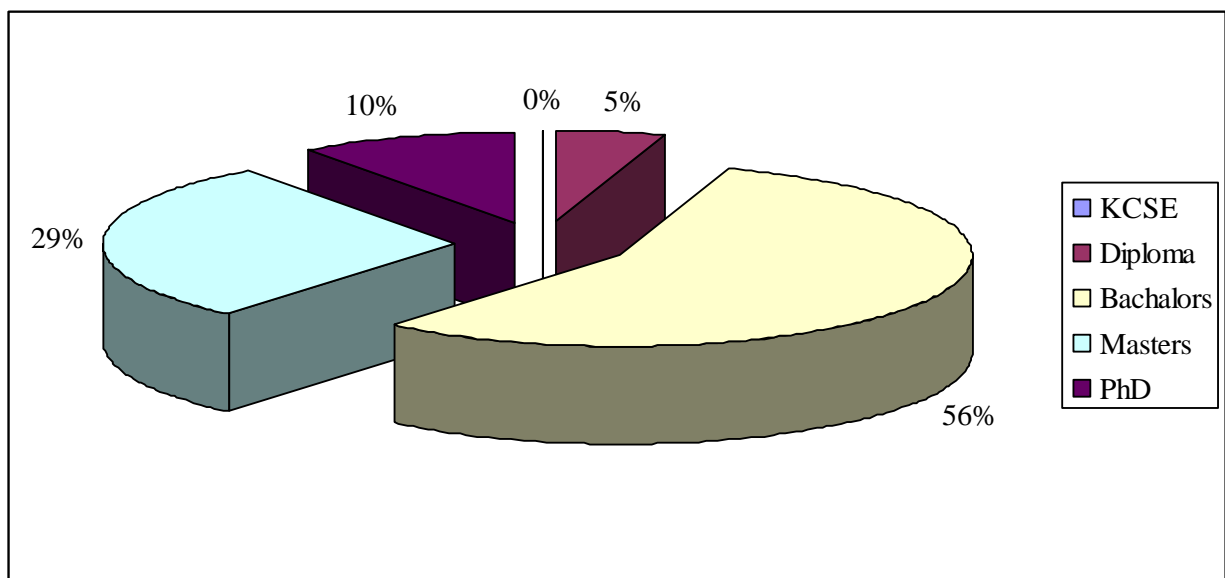
Table 5.1 Working Experience in Islamic leadership

Working experience	Frequency	Percentage
5 yrs and below	36	36
6- 10 years	37	37
11-15 years	15	15
16- 20 years	7	7
21 years and over	5	5
Total	100	100

Source: Researcher (2011)

From the table 5.3, majority of the respondents (37%) had worked in the Islamic leadership for 6-10 years, while 36% had worked for 5 years and below. 15% had worked for a period of 11-15 years while 7 and 5% had worked for a period of 16-20 and 21years and over respectively. The findings therefore indicated that majority of the respondents in Islamic leadership in Kenya focusing on SUPKEM had worked for a considerable period of time and thus were familiar with Islamic leadership in Kenya focusing on SUPKEM and its service to Kenyan Muslims

Figure 5.3: Respondent’s highest level of education



Source: Researcher (2011)

The study sought to establish the respondent’s education level. Majority of the respondents (56%) had undergraduate degree, 29% had master’s degree, and 10% had PhD education, while 5% had diploma. Majority of the respondents of Islamic leadership in Kenya have under graduate degree and therefore, provided information based on the skills and experience they possess.

5.2 Interventions to establish effective Islamic leadership in Kenya

Table 5.2 Interventions to establish effective Islamic leadership in Kenya

	Mean	Std dev
To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah.	4.7222	1.45426
To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,	4.2321	1.23314
To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,	4.4167	0.76997
To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,	3.7522	0.81455
To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,	3.6056	0.52478
To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.	3.7611	0.79831

The respondents were asked to indicate their level of agreement with the following statements that relate to Interventions to establish effective Islamic leadership in Kenya. The response show that most of the mean were above 2.5. The growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah had a mean of 4.7% and standard deviation of 1.45%. To facilitate cooperation and

collaboration between member Organizations in their programs of activities and to serve as agents for conciliation in the event of disputes or misunderstandings arising between any of the Organizations, whenever called had mean of 4.2321 and standard deviation of 1.23314. To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims had mean of 4.4167 and standard deviation of 0.76997. To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan had mean of 3.7522 and standard deviation of 0.81455. To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand had mean of 3.6056 and standard deviation of 0.52478. To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua had mean of 3.7611 and standard deviation devotion of 0.79831.

On its part, SUPKEM established Iqra Broadcasting Network; an Islamic radio station, in the year 2000. The station was first established in rented premises in Westlands but currently, it broadcasts from Adams Arcade, Kilimani road off Elgeyo Marakwet road (its own premises) in Nairobi on Radio Frequency 95.1 Fm. The station mainly targets the Muslim community but is also listened to by people of other faiths within the Transmission Area of Service (TAS) with its transmitters being situated at Limuru. The station covers Nairobi, Thika, Kirinyaga, Karatina, Nyeri, Kerugoya, Mwingi, Kitui, Machakos, Voi, Magadi, Oloitoktok, Naivasha, Narok, Murang'a, Embu, parts of Mount Kilimanjaro, Makindu, Namanga, Gilgil, Kajiado and Arusha in neighboring Tanzania. The station opens at 4.00am in the morning and closes down at mid night. Languages used for transmission are English, Kiswahili, Somali, Kikuyu, Hindu and Arabic.

This media station was established with the aim of providing the best programmes, to both Muslims and non-Muslim listeners, it is the first Islamic religious station in Kenya. IQRA employs experienced, youthful and trained professionals in accounts, marketing, mass communication and other relevant fields who are full of vitality and energy.

Being a faith based station, IQRA FM advertises brands and products in line with the Islamic faith. IQRA's policy does allow advertisement of harmful and haram products such as alcohol, pork products, cigarettes etc. Most of its programs are sponsored and well-wishers. All the programs are aimed at empowering the Muslims in their social, economic, spiritual and cultural aspects of their lives.

There is also need for SUPKEM to come up with a magazine or journal as this will help more Muslims get their information. It should also expand Iqra broadband to reach the entire country so as to catch up with Radio salaam a private owned Muslim radio.

5.3 Islamic Leadership and Political Mobilization of Muslims in Kenya

Muslims constitute about 10% of Kenya's population¹ and their perceived marginalization in the country's politics since the colonial period has often led them to retreat from the political scene. However, the democratization process that has energized the development of the media as well as the upsurge of terrorism seems to be transforming the participation of Muslims in Kenyan politics. In this section, the researcher illustrates how the war on terror and the emergence of Muslim media have influenced the increasing visibility of Muslims in the political scene. From the previous peripheral status, they are now entering national political alliances that can protect their interests and in so doing they are edging towards influencing national politics in Kenya. This study revealed that the war on terror and the liberalization of the media have been a boom for the mobilization of Muslims to participate in national politics in Kenya.

August (1980)² observes that Muslims are a minority in Kenya and have subsequently occupied a peripheral status in the country's political space. According to him, at independence in 1963, the influence of Muslims in politics and administration was minimal or almost negligible. They were not visible in the hierarchy of power. Due to their perceived marginalization by the state, Coastal communities generally, and the Swahili in particular, started the *Mamba* (coastal strip) movement. This was a movement by a small group of individuals to maintain the autonomy of the coastal strip, then the domain of the Sultan of Zanzibar, as a separate independent entity with Mombasa as a free port (Jewel, 1976: 14). It was hoped that such autonomy would empower the Muslims to determine their political

course. After a while, this so-called “Coastal Strippers” faded from the political scene, but their ideas resurfaced in the constitutional review debate from the mid-1990s in the form of *Majimboism* (a call for federalism).

He further argues that in the meantime, the Islamic leadership remained absent from the national political scene. This has graduated to the Mombasa Republican Council (MRC) who are fighting for recession claiming “Mombasa is not Kenya.”

By the 1980s, the only Muslim voice at the national level was the Supreme Council of Kenyan Muslims (SUPKEM), while at the local level, the traditional religious leaders commonly known as *Kadhi* (religious judges) and *Imams* (Mosque leaders) spoke on behalf of the communities. However, since the dawn of the new millennium, there has been an improvement in the participation of Muslims in national politics. Today we have a number of national Muslim bodies which include, among others, National Muslim Leaders Forum (NAMLEF), Majlis Ulamaa Kenya (MUK), Kenya Council of Imams and Ulamaa (KCIU), Council of Imams and Preachers of Kenya (CIPK), Kenya Muslim Youth Alliance (KEMYA), Kenya Network of Muslim Youth (KENMY) and Al Wahda Muslim Teachers Association (WAMTA).

Respondent no.1 had this to say when the researcher met him at Limuru in an interfaith meeting on 26th June 2012,

NAMLEF is a national umbrella platform of all leaders of Muslim organizations that desire to see Kenya as a just, harmonious, peaceful and a prosperous country based on good governance, constitutionalism and the rule of law, pro-poor policies and enhanced democratic space. The aim of NAMLEF is to see all Kenyans participate effectively in shaping their destiny and the positive uplift of the status and welfare of Muslims in Kenya. It also envisions the correction of historical and structural injustices and marginalization meted on the Muslim through perceived deliberate policies and programmes by the state.

We can see that there is sudden change in the mobilization of Muslims to participate in national politics. This is due to the emergence of Muslim media, thanks to the democratization process that has given way to the liberalization of the media; and the

upsurge in the war on terror that has resulted into the suspicion of Muslims as the main perpetrators of terrorism.

On Feb 23 2011 – A Jamaican-born Muslim cleric was deported from Kenya soon after he landed at the Jomo Kenyatta International Airport on Thursday morning from Qatar. Sheikh Bilal Philips, a renowned Muslim scholar who is banned from preaching in most European countries was arrested due to security concerns after he arrived in Nairobi. Anti-terrorism police officers said they had received reports he was scheduled to preach and give lectures in various mosques in Nairobi and Mombasa.³

“We did not want to wait until he starts preaching for us to arrest him. That is why we acted fast,” one police officer attached to the unit said. Police Spokesman Eric Kiraithe confirmed the deportation and revealed it was done for security reasons. He stated, “The Muslim cleric was deported due to security concerns. We always put security of our nation first.”

Muslim leaders were due to address a news conference later on Thursday following the deportation. A statement said the cleric was due in Kenya on a lecture tour and had planned meetings with Muslim leaders. “However, he was unceremoniously deported out of the country hours after his arrival and this went contrary to pledges by the director of immigration that he will not be deported,” the Muslim leaders said.

In January 2010, another Muslim cleric Abdullah El-Faisal was deported to Jamaica after days of violent protests in the capital Nairobi by fellow Muslims. This happened after his arrest and detention ahead of the expulsion. His passport showed he entered East Africa through the little known Tanzanian town of Kasumulu in 2009⁴ before he crossed over to Kenya from Horohoro through to Lunga in the South Coast. According to government Spokesman Eric Kiraithe, El-Faisal who was jailed for four years in Britain for inciting racial hatred, was arrested in the port city of Mombasa in December by Kenyan police, who had initially tried and failed to deport him twice. The 45-year-old cleric’s arrest without charge sparked an outcry among Kenya’s Muslim community and protests which left five people dead. The Muslim community in Kenya had vowed to fight to the last man standing following what they termed as discrimination by the government.

In all the deportations SUPKEM was quiet until when they learnt of an organized demonstration by some youths⁵. It is then that SUPKEM raised their voice and argued that preachers from other faiths were usually granted similar visas and never restrained from preaching or conducting other religious activities. The irritated Muslims held protest demos in major streets of Kenya capital Nairobi after Jumaa prayers at Jamia Mosque. In a statement to media houses, The Muslim Human Rights Forum (MHRF) chairman Al-Amin Kimathi said: “the government has failed to honor promises made by immigration minister to release documented evidence of Faisal’s deportation.”

According to Al-Amin, the documents included; signed consent, flight manifest and the deportation order self-acknowledged as a proof he had been informed of his fate after his lawyers were denied access to him. The demonstration also included a protest of what Muslim clerics in Kenya called increased harassment, deportation and promotion of anti-Muslim sentiments in the society. Al-Amin added: “we are left with no recourse but to call for the protest rally at which among other things, will be announcing our next course of action in regard to the issue.”

In his part, the then Immigration Minister Otieno Kajwang’ said that Faisal chose Banjul Gambia and was outside Kenya’s jurisdiction. He said: “We therefore had no option but take him to Banjul on his request. The Gambian government has accepted to take him, so we had to send him there.” Several international airlines operating in Nairobi refused to allow the preacher (who they termed as radical) to board their aircraft. Al-Faisal had been on a watch-list of persons not allowed to visit the East African nation since 2007⁶, Kajwang said. Al-Faisal was deported to Jamaica in 2007 after serving four years in a British prison for inciting murder and stirring hatred by calling for the slaughtering of Americans, Hindus and Jews.

The study observes that almost all these problems were due to SUPKEM’s failure to implement its constitution. As SUPKEM claim to be the representative and spokes body of Muslims in Kenya, they were supposed to be tackling urgent issues urgently otherwise Muslims will not wait till it’s too late to handle some issues.

5.4 Islamic leadership and education in Kenya

Islam guides on who should be elected in the leadership positions. In one verse Allah shows how people before Islam used to elect their leaders or admire their leaders. For example it gives example of people of David when Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to which He pleaseth. Allah is All-Embracing, and He knoweth all things." (Qur'an 2:247). According to Islamic teachings beside other characteristics leader should possess (but not limited) two main qualities; knowledge and strength.

There is no substitution for the ability to perform. Knowledge brings competence and competent leaders have the ability to see the full view of any situation to deliver just the right outcome at just the right time Whitely, P. (2010)⁷. In modern time, 'learning organizations' are valued only because of the consensus that knowledge is the power to create difference and to provide competitive edge. That is the reason why everyone praises and supports the knowledge based economies and societies. It has been proven that those societies and organizations which take education and knowledge seriously do better than those which ignore that. Physical strength is also universally accepted quality of leadership. Qur'an guides Muslims to choose leaders with intellectual and physical strength.

As for SUPKEM NEC, apart from the current Chairman, Secretary General, Eastern Province Chairman and the Head Religious of Affairs who hold University degrees the rest are either Diploma holders, certificate holders and some did not even attend formal education.. This is one among other factors that make some SUPKEM activities very difficult to accomplish especially due to lack of understanding of some issues which need intellectual interpretation.

In Kenya Muslims are lagging behind as far as education is concerned. It was anticipated that this study could contribute substantially and significantly to the topic of leadership by providing evidence of a need for training in servant leadership in Islamic organizations, such

as mosques and schools. Muslims want to raise their children with Islamic values, and Muslim parents often see the secular ethos at public and private schools as a threat to their values (Akhtar, 2000). Emerick (1998) had much praise for Islamic schools that pay less to its staff but compensated by providing a friendly, drug-free, alcohol-free, and dating-free environment. Out of about 15,000 Kenya's public primary schools, the Catholic Church sponsors 5,301 and owns 325. Of 3,560 secondary schools, the church sponsors 1,731 secondary schools and owns 163. The schools admit children of all faiths. Muslims own around 70 primary schools and 17 secondary schools. Sometimes shortage of Muslim schools has led to Muslims enrolling their children in Christian schools which sometimes lead to confrontation between the schools administration with the Muslim students hence parents.

For example there was a court case by a Muslim parent demanding that the hijab be allowed in all schools which was defeated in July 2010⁸; Muslim leaders said they were quietly watching the developments. "Muslims will never accept this position. It sets us to fight against each other. The [Kenyan] bill of rights also warns against denial of rights and freedoms," said Respondent number 23, a director of Muslims for Human Rights (Muhuri) in an interview on 5th January 2011.

However, Christian religious leaders cite matters of faith. "We cannot be forced to accept traditions which do not agree with our faith. The Muslims are free to start their own schools, but for now they have to go by the rules in our schools," Anglican Bishop Julius Kalu of Mombasa in an interview on 22 August 2011. "All children are the same. You may say to me; why would they (students) then wear the rosary. If a school wants to ban the rosary, they can ban it," said Crowley, who chairs the Kenya Episcopal Conference's Commission for Education and Religious Education

Nzwili (2011)⁹ pointed out that the bishops cited long-existing church tradition, discipline and philosophies when announcing the rule. "We do not wish to discriminate against anybody. Anybody is welcome to come to the Catholic schools, but there are rules and regulations that are to be followed. If you want to send your child to a Catholic school, then follow the rules," Bishop Maurice Crowley of the Kitale diocese told a news conference in Nairobi on 19 August 2011.

SUPKEM leaders urged the government to help end the Christian schools' ban. The leaders warned of serious repercussions if rights and freedoms are denied Muslim girls and women. The leaders accused the church schools of discriminating against their students on religious and cultural grounds, but church leaders said they had provided spaces and water for the students to practice Muslim worship rituals. With more than 80 per cent of 42 million Kenyans professing to Christianity, Anglican bishops are backing the Catholic Church's position. Muslims are about 10 per cent of the population. The only solution to the problem is Muslims introducing their own schools.

Many respondents from SUPKEM grassroots offices stated that leaders and managers at Muslim centers have a policy of exclusion that often invites the ire of marginalized groups. Sometimes the discrimination is overt, at other times, subtler. Upcountry Muslims have "a perception of a subtle racism which keeps them away from any meaningful leadership role in the existing Masjid" (Hassan, 2008, p. 6). Managers at Islamic centers in cosmopolitan areas may need to embrace and celebrate diversity, rather than resist it.

Sometimes Participatory decision-making often leads to disorder and unpredictable situations. Therefore improvement of leadership skills may require the assistance of outside consultants or educators to supplement competence within the community. Handling divorce cases skillfully is a pressing problem that mosque leaders are not trained to handle.

Individualism and self-interest is another common ailment among contemporary Muslim leaders in Kenya. Current crisis in confidence among Kenya Muslims today is due to selfishness. If Muslims want to succeed then every Muslim and especially those with senior positions have to address their own moral responsibilities first. Prophet Muhammad's tradition furnishes fabulous examples of restraining individualism and self-interest. When usury was forbidden, Prophet Muhammad (PBUH) first forgave all matters of interest of his uncle Abbas. (Nomani, et al, 2002) In Islam every individual must be the first to set the example, and then others will follow. This gives a new paradigm and motivates people to follow values and regulations of organization. If a father steps forward to follow the rule of law, his entire household will follow rules and regulations without any objection and entire Muslim community will move forward. Islam goes beyond the contemporary concept of

stringent legal and accounting measures to enforce people to follow the rule of law. Shariah is the source of motivation for every member of the society to follow and implement rules and regulations set by the society for better developed society. Many respondents stated that the reason for these challenges is due to little or no knowledge of Muslim leaders in Kenya.

In meeting the HIV and AIDS challenge facing Muslims in Kenya SUPKEM participated in organizing the youth outreach and sporting events aimed at creating HIV and AIDS Awareness among the Muslim Community in Njiru, Embakasi.

Njiru is a vast area covering Matopeni, Obama and Omega with a 70% Muslim community. Before SUPKEM Global Programme came to the our area with the aim of creating HIV and AIDS awareness, the youths in our area were engaging in a care-free life style. Young boys were interacting sexually with old ladies, drug abuse was at its highest like chewing Miraa and taking alcohol, it went even as far as spending nights outside their family homes. The living standards of Muslims in this area were appalling often making one query whether these people were real Muslims? Most youths spend their day sleeping and waking up at night due to drugs; this was contrary to Islamic teachings.

Since SUPKEM's Global Fund programme was held in our area, a good number of youths had a lot to learn and take home with them. Sincerely there is a great change which is visible. Youths have started meetings on every Sunday after Asir prayers at 4.00.pm to discuss, share experiences and advice each other about the behavior.

From such meetings it was seen as a great help from SUPKEM Global fund project and the youths were requesting to have even more outreaches in their area to enhance further change.

Respondent number 25-Youth Representative Njiru - Embakasi

In their meetings the youths decided to form a CBO with an objective to empower the Muslim society with the knowledge on HIV and AIDS awareness.

Some of the best practices emanated from the Njiru youths are;

- a) Sunday's youth meetings after Asir (after noon prayers) to discuss more about behavior change among the Muslim communities.
- b) Formation of a Community Based Organization with an objective of empowering the Muslim Communities with the knowledge acquired from the trainings.
- c) Having a positive attitude towards the challenges being faced by the youths in the communities such as unemployment.
- d) Change of living styles among the Muslim communities thus from Idling and chewing Miraa to engaging in productive activities.
- e) Demand for Counseling and testing sessions for them to know their status.

“...Having said a lot I would like to thank SUPKEM Global fund project for bringing us programmes that have enhanced good behavior among the Muslim youths. Once again I thank you all and may ALLAH reward you because you have brought Njiru youths to a light which they will live to recall”¹⁰

5.5 Islamic leadership and its effort in addressing Terrorism problem in Kenya

Otieno (2004)¹¹ stated that currently Kenya is under threats from Al Shabaab .Even with this situation the war on terror has always risen reactions among Kenyan Muslims as well as some non-Muslims. The 1998 bombings of the U.S. embassies in Kenya and Tanzania frayed relations between Christians and Muslims. Those links have further eroded in the decade since the Sept. 11 terrorist attacks, as concerns about Islamic radicalization and terrorism grew in East Africa. He added that The political mobilization of Kenyan Muslims has been shaped by a number of happenings in the Kenyan political scene. The major issue is the war on terror that was seen to be targeting only Muslims. As a result, it shaped the voting patterns in the 2002.Kenyan general elections, the 2005 Referendum on the Constitution, the 2007 general elections, and even the December 2011 terror attack in Uganda by the *Al-Shabaab* Militia in addition to 2012 grenade attacks in Kenya has had a lot of impact in Kenyan society.

Moyser (2007)¹² states that Kenyan Muslims have always conceived themselves as marginalized and alienated from the national politics and in particular the political

leadership. The employment sector is seen as closed to many Muslims. As a result of the oil boom in the 1970s and 1980s, many young Muslims went to work as expatriates in Saudi Arabia where the remuneration was good with the minimal education that they had for almost two decades Saudi Arabia and the Persian Gulf served as a safe haven for some Kenyan Muslims to work and progress economically.

The war that broke out in Somalia in 1991 during the time of Siad Barre brought another opportunity for mass exodus of another batch of young Kenyan Muslims to migrate to the West posing as refugees.

Hence, many found their way to United States of America as well as United Kingdom. The Gulf War of 1991¹³ brought a draw-back to some Kenyan Muslims as the lucrative jobs in the Arabian Peninsula were threatened. The pay went down and it was as well as what some youth could make in the local informal industry per month. This brought about disillusionment to the Muslim populace. The place they had hitherto turned to for solace was shattered. There was need for mobilization to find their place within their own government. This is part of the genesis for political mobilization and the building of alliances to safeguard their chance to share in the political leadership. However, this ardent desire to be part of Kenyan leadership is being marred by the war on terror.

Otieno (2004)¹⁴ observes that the first sign that Kenya had entered the terrorist circuit was in December 1980 when suspected terrorists sympathetic to the Palestine Liberation Organization (PLO) bombed part of the world-famous five-star Norfolk Hotel in Nairobi. At least 16 lives were lost and hundreds of people were injured. A Jewish family owned the Norfolk Hotel. In August 1998 US Embassy buildings in Kenya and Tanzania were bombed, resulting in at least 250 deaths. The attack was directly linked to Osama bin Laden. In November 2002 suicide bomber terrorists calling themselves 'Army of Palestine' attacked, wounded, and killed patrons at another Israeli-owned hotel in Mombasa, Kenya. Almost simultaneously, the attackers shot at an Arkia Airline taking off from Mombasa International Airport for Israel. None of the 271 passengers in the plane was injured. Al Qaeda was blamed for the attacks.

Friday Bulletin of the last Friday of July 2007¹⁵ had a headline which served as a mobilizing note for Muslims. In issue number 1947¹⁶, it began with a title “Fight for Your Rights or Be Enslaved”. The choice of words in this article rouses the interest of the reader to want to know exactly what are these rights envisaged in it.

The article, authored by Farouq Machanje, a coordinator of NAMLEF and a MUHURI (Muslim Human Rights) activist, commenced by pointing out that the Kenyan economy had achieved a 5.8% growth. However, that growth has not improved the lives of the Muslims. Several issues were raised that affect the Kenyan Muslims and serve as basis of arguments that can make the Muslims “enslaved”. These issues are instances of arbitrary arrests, torture, holding suspects incommunicado, censure of Muslim based Non-Governmental Organizations, and allowing the United States of America to have bases in Kenya especially in areas considered strategic such as Wajir and Isiolo. The arrested Muslims were subjected to what some Human Rights activists consider inhuman conditions. They are denied medical attention as a result of the torture meted out as well as legal representation. The article appealed to Muslims that 2007 was an electioneering year and hence should exercise their rights to be free.

Otieno (2004)¹⁷ reported that issue number 1958¹⁸ carried yet another title: “Muslims protest over State harassment”. It criticized the agenda of arbitrary arrests, torture, holding suspects incommunicado and even handing over Kenyan Muslims suspects to other nations for interrogation. These major vices were cited as a result of the 7th August 1998¹⁹ bombing of the USA embassy in Nairobi as well as a failed attack on an Israel plane and a bombing of Paradise Hotel in Kikambala, Mombasa in November 2002²⁰. These two events denote the initial attacks and rounding up of a section of Kenyan Muslims on the charges of colluding with international Muslim terrorists. These two events saw the capture of over 200 Kenyans some of whom were shipped to Guantanamo Bay (Benjamin & Otayek, 2007, 157-176)²¹.

Reference was made that for all these injustices to be surmounted, Kenyan Muslims need to consider a change of leadership in the government. Issue number 196 carried a headline: “Voting Power to avenge state harassment, Muslims resolve”. These were sentiments echoed by Muslim protesters on the 12th of January 2007²², after Friday prayers. The protesters

vowed to avenge “the years of persecution at the hands of Kibaki regime” by mobilizing Muslims to vote out the government. The chairman of NAMLEF, Abdullah Abdi told the protesters, “We are not ready to accept the injustice done to us particularly by this government we helped to put to power. As we voted for it, we will also ensure that it is voted out. We are no longer prepared to be bribed by famine relief to vote for a government which does not have the interests of Muslims”. These sentiments were being expressed at the dawn of election year to alert the government that the Muslim vote might be lost if they do not give a hearing to their grievances.

In the same article, it was expressed that no intimidation from the government would bar the Muslims to be mobilized to vote against the government. The time at which this article went to print was after many Kenyan Muslims had been rounded up in towns bordering Somalia on the charges of being sympathizers of Union of Islamic Courts. The arrested Kenyans were handed over to Ethiopian and American governments.

The government was called to take care of other pressing needs of Kenyans like the epidemic of Rift Valley fever which had then infested the North Eastern Province of Kenya instead of chasing “terror mirage”. The same agenda appeared in the following issue number 197, whereby the anti-Kibaki campaigns were done in Mombasa. In particular Sheikh Khalifah, the chairman of unregistered Islamic Party of Kenya said, “We cannot support a government that is fighting Muslims. If the government has decided to please the Americans by oppressing Muslims, then it is ready to lose our support²³. Hence the voting trend was seen as the only way to oust Kibaki out of government and usher in an era of emancipation for the Kenyan Muslims.

This was seen as retaliation against the “oppressive regime of Kibaki”. Muslims went further in their campaigns to seek attention and air their grievances by threatening to disrupt World cross country Championships that were held in Mombasa on 24th March 2007²⁴ (Issue No. 200).

They wanted to curtail the event in order to gain audience with the government over the issue of releasing purported terror suspects that were held in jail. These suspects had not had

access to legal representation. However, the rally was called off because such an event would have been used by hooligans to disrupt peace and have the blame pinned down on Muslims. The world cross country championships took place amidst tight security. Suspicion of terrorism being associated with Muslims has been seen as volatile act to deepen hatred against Kenyan Muslims and Islam.

These sentiments make Kenyan Muslims' grievances to be at times associated with what is happening to the Global Muslim Ummah. Conflicts involving Muslims in the Middle East, the Soviet Union, Somalia, and Sudan are viewed by Kenyan Muslims as a world-wide propaganda against the Muslims. These concerns of the Muslim Ummah elsewhere in the world attract sympathy of Kenyan Muslims and hence the notion of worldwide persecution of Muslims. Kenyan Muslims are not left out in their show of solidarity with other Muslims.

In particular; issue number 206 explained that Kenya's role in Somali renditions was 'shameful'. This was as expressed in the report of New York-based Human Rights Watch that accused Kenya of playing an active role in the arbitrary detention, expulsion and enforced disappearance of individuals fleeing in the Somali conflicts. These were some of the issues Kenyan Muslims would see resolved if the then government was voted out.

By the end of June 2007, the then Respondent number 2 Sheikh Hammad Muhammad Kassim encouraged Muslims to participate in the 2007 elections (Friday Bulletin, Issue No. 219) in big numbers. He urged Kenyan Muslims to register as voters saying, "choose leaders who would champion the interests of the community...Let us vote in leaders who have our interests at heart. This is our inalienable right that no one can take away from us". The Respondent number 2 was then launching voter education campaign in Mombasa. The aim of this campaign was to clear misconceptions that Muslims are prohibited from participating in the electoral process as emphasized by some extremist Muslims scholars who give *fatwa* that voting for any government which is not Shariah compliant is haram in Islam.

These actions by Muslims groups like Muslim Human Rights (MUHURI), NAMLEF, Majlis Ulamaa and KCIU encouraged Muslims first to register as voters in large numbers. By that

time SUPKEM was accused by some Muslims of being quiet. Respondent number 9 called upon Muslims to vote for their preferred party of choice and reminded Kenyans that SUPKEM is apolitical organization; therefore in its capacity it cannot endorse any President or party²⁵.

5.6 Challenges Facing SUPKEM

According to the study findings, it was noted that the following challenges were encountered by SUPKEM leadership.

5.6.1 Lack of Cooperation

The study established that Muslim intellectuals and professionals are usually unwilling to assist SUPKEM or involve themselves in SUPKEM activities because they are expected to do so voluntarily. It is uncertain for SUPKEM to know which employee will stay until the next month because it has been a tradition that its employees move to other organizations for better pay. According to respondent number 9, it is well known that dedicated employees and clients are the key to any organization's success and many times as leaders we focus on empowering SUPKEM employees but many times as soon as they get experience they leave the organization hence make it go to the drawing board.

5.6.2 Adjustment to changing information communication technologies

Another challenge that SUPKEM is facing is equalizing technological knowledge among its staff and affiliate organizations. Many times SUPKEM integrate new technology into their organization and put up strategy, a timeline, and a project implementation plan to get everyone on board with the technology but our study indicated that what they do not approach or tackle was the psychological resistance of some of the team members to adapting to the next technology.

5.6.3 Difficulty in aligning its team to focus on innovation and growth

SUPKEM has had a challenge in aligning its team to focus on innovation and growth. Often a few people are very excited and clear on the strategy and the growth. What needs to happen in order to move forward is a unified vision of all team members to the strategies moving

forward performing at the levels expected but there is not a unified or gathered aligned team focusing on moving forward.

5.6.4 Healthcare challenges

There are many healthcare challenges facing Kenyan Muslims which SUPKEM try to address. One of these challenges is diseases. To meet this challenge SUPKEM set up a health secretariat which according to our respondents is functionally inexistent and SUPKEM has become almost invisible in the sector. They are not represented in key health sector dialogue and technical platforms of the sector for example; the Healthcare Financing TWG, PPP Council, etc.

The secretariat lacks personnel competent in health policy formulation. The secretariat is still in its formative stage and faces challenging times ahead particularly as a result of insufficient funding and other resources. SUPKEM, however is committed to improving the performance and productivity of the secretariat and has recently allocated office space in its own premises, appointed salaried personnel for the secretariat and is providing other facilities for the secretariat. In addition SUPKEM employees do not have medical insurance cover. Therefore whoever get sick among them seek medication individually.

5.6.4.1 HIV AND AIDS

Kenya Muslims as any other Kenyans are faced by a challenge of HIV and AIDS epidemic. When in Kilifi on 2nd July 2011 we interviewed Binti Omar who waited anxiously for her HIV test in a tent erected as part of a testing drive that was being conducted by the Council of Imams and Preachers of Kenya (CIPK) in the coastal town of Kilifi; Binti Omar was accompanied by her fiancé, Abubakar Ismail, and his two wives. "I'm about to be part of Abu's larger family, so we found it necessary to come here and get ourselves tested so that we can plan our future much better," Omar said. "Life nowadays is so risky... It would be good for us all to know each other's HIV status."

Ismail and his family, as well as hundreds of other locals, were getting tested at the CIPK camps in response to calls by imams - Muslim scholars - in mosques in Kilifi County.

CIPK mobilized the former Respondent number 2 Sheikh Hammad Kassim and the current Respondent number 2 Sayyid Muhdhar and other Muslims leaders, imams and locals in getting tested for HIV. He noted that the camps, held with the joint US-Kenya government programme, AIDS Population and Health Integrated Assistance in Kenya's Coast Province, APHIA II, were meant to enlighten and encourage Muslim youths, couples and Kenyans in general on the importance of getting tested.

During our study (2011-2012) The HIV prevalence in Coast Province was 7.9 percent, marginally higher than the national average of 7.4 percent. The 2007 Kenya AIDS Indicator Survey revealed that an estimated 44 percent of new HIV infections in Kenya occur among married or cohabiting couples.

Isa Mailu(Kilifi Muslim scholar) noted with concern, "Many young couples have made it a habit of entering into sexual relations without knowing their partners' status, thus placing themselves at a very high risk of getting infected with HIV...We decided to come out openly as members of the clergy and lead by example in getting tested." (Interview with Respondent number 15 at Kilifi Jamia Mosque 3rd March 2012). According to Sheikh Muhdhar, the then Coast Province SUPKEM Chairman, some Muslims believe getting tested is a sign of infidelity. "Suspicion and stigma have always been rife among married couples whenever one of them suggests that they should know their HIV status," he said. The hope is that the backing for the programme by influential Imams will change such misconceptions.

According to Abshir Masoud, the project co-coordinator, counseling is central to the exercise, and reducing stigma is one of their key messages. "People who [are] diagnosed with the virus have always been regarded as worthless, often victimized by their partners who later quietly apply for divorce," he said. "We wanted those who might have been infected or affected to know that testing HIV positive wasn't the end of the world. "Government officials are advising couples to be honest with each other about test results, but are also being cautious to encourage them to continue to treat HIV-positive spouses with love and respect. "In order to reduce the possible spread of the infection, we encourage cohesion between the married couples," said Esther Getambo, provincial medical officer in charge of medical services.

5.6.5 Lack of Uniformity

Islamic leadership in Kenya lack uniformity of purpose, objectives, identity and other features of uniformity. The Head religious Affairs-SUPKEM stated that SUPKEM has always strived to see uniformity of all Muslims in Kenya. Once a companion of Prophet Muhammad (PBUH) brought a precious wearing for him, but he (PBUH) tore that wearing and said “who will wear such clothing will not find anything in the life Hereafter”. Whenever Prophet Muhammad (PBUH) used to sit among his companions those who would come from outside had to ask about him (PBUH). Companions wanted to make a prominent place of sitting for him (PBUH), but he (PBUH) did not allow (Al-Bukhari 1997)²⁶ The Prophet (PBUH) used to do so to encourage uniformity. SUPKEM leaders should embrace the same so that their members follow suit.

5.6.6 Lack of funds

Lack of funds is another factor causing constant instability in the running of SUPKEM activities as planned. Though this has of late been caused by other external factors such as exchange rates, political factors among others, there has been a relatively high incidence of economic instability in SUPKEM. Frauds and cases of fraudulent or questionable SUPKEM operations and agreements have been on the increase in the recent past. The custodians of SUPKEM policy are increasingly bending the organization’s guidelines creating loopholes in various systems. This has led to heavier investments in more secure operational systems, to avoid loses created by those who are meant to safeguard it. It is worthy to note that this has led to more stringent recruitment procedures, which attempt to assess the risk an organization invites once it employs an individual. This trend was seen to be upcoming and SUPKEM is grappling with it today.

5.6.7 Ethical Crisis

Ethical crisis leads to corruption which comprises the misuse of entrusted power for private or individual benefit(s). One of the main causes of corruption in organizations in Kenya, as it is mentioned in the annual anti-corruption report (2005)²⁷ of Kenya National Anti-Corruption Commission (KACC), is perpetual failure to develop proper ethical and business standards for the public and private sector. Same report describes that graft (an act of public office

holder personally benefiting from public funds in a way other than prescribed by law) and bribe have become a mandatory element in relationship among people. In an evaluation report on SUPKEM 25 complaints²⁸ were received in the last SUPKEM elections in 2005 where bribing was reported. This shows the intensity of value crisis in SUPKEM. It is surprising that people are being offered financial incentive to inform illegal practices of Islam.

If someone has committed an offence should be punished according to Shariah and to some extent Kenyan law and he/she should return everything acquired through illegal means. This emphasizes the need of Islamic leadership being vested in righteous people. Impact of ethical dilemma is evident in SUPKEM governance; specific example is in its earnings. According former Central Province Chairman respondent no.35 earning of SUPKEM is based on the affiliate members contribution, grants, donations and fundraising, which have not been exempted in regard to corruption and greed. He further states that there are innumerable times which after taking large sums of money from innocent contributors and donors funds have been evaporated. This clearly proves that administrative department of SUPKEM needs a strong commitment towards value and ethics, to ensure high value for all stakeholders of SUPKEM.

Lack of effective leadership system leads to ethical dilemma. Alsop (2004)²⁹ mentioned that before the accounting trickery and other abuses surfaced, a few of the worst offenders had ironically fooled some people into believing they were quite reputable. In hindsight, such reputations were bogus.

SUPKEM has severally come under government investigation for massive accounting irregularities. There was one time when an Imam was sued by SUPKEM by squandering money which was meant for HIV and AIDS program. The case ended after the court ordered him to refund the funds or deliver the services. The reason why SUPKEM sued Kamwana was because the donors had threatened to sue SUPKEM for lack of accountability.

According to the respondents, due to the continuous wave of ethical scandals on SUPKEM 70% affiliate organization members started to distrust SUPKEM. Unethical behavior is

considered to be the one of the main threats to organization reputation. Results of the current study proved that SUPKEM is a significant leadership body among Muslims in Kenya and contributes significantly to the Islamic leadership in Kenya. It also proves that there are leadership challenges facing SUPKEM and Kenyan Muslims. The study results also showed that Kenyan Muslims have certain expectations from their leaders which must be considered and that there is significant relationship between values (independent variable) and leadership performance (dependent variable).

It is truthfulness, trustworthiness and virtues character which helped Prophet Muhammad (PBUH) to earn more trust from the Medina tribes hence invitation for migration and powerful leadership as head of the powerful state of Medina. Recent studies also proved that those organizations that show strong commitment towards values and ethics perform better in terms of Members' trust. On the other hand if organizations do not behave ethically usually there are a lot of prices to pay. Islamic value system binds leaders of organizations to discharge the duty faithfully which members repose on them, as it is in Qur'an that:

And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust, and let him fear his Lord. (Qur'an 2:283)

Results of the study suggested that if SUPKEM emphasizes values and ethics in organizational operations it looks after its stakeholders' interests much efficiently and will ensure efficiency from within the organizational operation. SUPKEM's challenge today is largely to create culture, system, and processes which will help regular people do the right thing. The degree of success of organization both in terms of stakeholders' value and welfare of all members greatly depends on leadership by example. Leaders are role models and their behavior is reflected on the culture and outcome of the organization. Leaders can take entire organization towards welfare and protection for all stakeholders through their personal example, because, people value practices more than words and follow what their leaders do. Good organizational performance stems from leadership role.

Affiliate members should be the focal point when deciding which leadership style to use. Linkage between leadership by example and members' interest further proves that leadership by example can bring significant value for SUPKEM, because affiliate members satisfaction

is the obligation of the organization. One should not try to change others without changing oneself because Islamic leadership is based on the concept of trusteeship and stewardship.” And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust, and let him fear his Lord.” (Qur’an 2:283).

Prophet Muhammad (May peace be upon him) said, “Beware every one of you is a shepherd and everyone is answerable with regard to his flock.” It is the responsibility of leadership to look after affiliate members’ interests. Leaders have to show this to the entire organization through their own example that affiliate members’ interest is one of their top priorities. Overall performance of an organization stems from leadership role. Prophet Muhammad (PBUH) led from the front to establish example of excellence in personal character and professional performance.

Dishonesty has also been mentioned by many respondents as one of the challenges facing Islamic leadership in Kenya. Honesty is the cornerstone for the success of a team, without which ability to perform shall cease to exist. Allah says, “O ye who believe! Fear Allah and be with those who are true (in word and deed). (Qur’an 9:119)

Muslims are supposed to be true in their intentions, words and actions this is a standard, which is beyond the popular concept of truth, where generally truth means truth in speech and practice. What would be the greater dishonesty than this that when you are talking with your brother he may be thinking that you are telling the truth whereas you are deceiving him by telling lies (Sahih Bukhari). This Hadith of Prophet Mohammad (PBUH) deals with the psychology of human being that while talking with others it is not that simple to tell a lie. It is in fact what the other person thinks. Dishonesty is not only related to tangible goods; it also affects abstract feelings. If someone is deceiving thoughts of other person, it is even more dishonest attitude. If everyone keeps himself at the place of others, then he/she will understand the intensity of such dishonest behavior.

Once Sayyidina Umar (raa) received booty, and Hafsa (raa), his daughter came and asked “Amir-ul-Momineen please give me my right because I am *Zul Qurba*”. SAYYIDINA Umar (raa) replied “You have right in my personal wealth, but this is booty” She went back after hearing her father’s response (Al-Bukhari, 1997)³⁰.

Once Umar (raa) was sick and needed honey for treatment; honey was available in *Bait-ul-Maal* (government treasury) but he didn’t take without the permission of people, he went to Masjid-e-Nabawi and asked people that would you allow me to take little honey from *Bait-ul-Maal*? Such a high standard of honesty! Purpose of taking permission was to show that ruler do not have even little right on *Bait-ul-Maal* (Nomani, 2004)³¹. This is the standard of personal character in IVS. Such kind of leadership is a dream for today’s organizations. If it is achieved there will be no value crisis in corporate management, and every stakeholder will be satisfied.

Islamic Leadership System as taught by Prophet Muhammad (PBUH) and his caliphates develops strong commitment towards honest leadership and management of resources. If an organization can have honest system of leadership and utilization of resources, it will result in stakeholders’ pleasure, and depletion of resources would be controlled effectively. This will result in increased loyalty, satisfaction and trust for both the leadership and its followers. Umar (raa)’s example is the apex of honesty in managing and utilization of organizational resources.

Many respondents stated that Prophet Muhammad’s leadership was a symbol of Kindness. His caliphates followed suit some like Umar (raa) used to go round listening and investigating people’s problems and assisting them. For example there is a time when Umar (raa) was patrolling during the night without even a body guard. He heard a cry from a house. He went and knocked and enquired from the lady what was ailing her. She blamed the Caliphate for not providing for the poor and also the families of Mujahideen and that her husband had gone for jihad and she had no food for some days. Umar (raa) himself went to baytul maal. Woke up the officials and asked for foodstuffs to take to the lady. The officials wanted to assist him but he insisted to carry it himself. He took the foodstuffs to the lady, waited till she finished cooking and ate with the children. While molding leaders’ behavior

the Prophet Muhammad (PBUH) used to say, “Be gentle, kindhearted and mild tempered.” (Tirmidhi) Islam addresses every aspect of human personality and presents guideline to modulate all those issues which can create friction and disharmony. In this Hadith Prophet Muhammad (PBUH) emphasized three very important qualities for people operating in a group. Opposite sides of traits which are mentioned in above Hadith are harshness, ruthlessness and aggressiveness; these are poison for teams. Tenderness, kindness and moderation lead to peaceful and focused operations of teams. He who is devoid of kindness is devoid of (all) good. (Sahih Muslim)

Islam developed comprehensive charter for leadership to ensure justice in leadership. Just and kind leadership brings in balance between authority and responsibility, between harshness and softness, between strength and weakness. It will result in strong dedication among team members. Islam inculcates kindness, instead of fear and compulsion where leaders have tonsure that every team member should feel protected under kind control. This will help to build strong, dedicated and highly motivated team.

5.6.8 Lack of accountability in SUPKEM

Islam talks of accountability in all deeds. When one dies Muslims start empathizing with him/her for they believe that accountability begins as soon as one is buried through questions from two feared angels Munkar and Nakir. Majority of respondents mentioned excessive greed as one of the major factors of reputation crisis and ethical dilemma in Islamic leadership all over Kenya.

Islamic Leadership should realize that they are accountable to fellow beings. The first Caliph Abu Bakr Siddiqui said “If I do right, help me, if I do the wrong, correct me. As long as I obey ALLAH (SWT) and Prophet (PBUH) do obey me; and if I disobey ALLAH (SWT) and the Prophet (PBUH) you have no obligation to obey me”³²

In Islam, everyone is guardian and supervisor in his/her own domain. It has been narrated on the authority of Bin 'Umar that the Holy Prophet (May peace be upon him) said: Beware every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he

conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust. (Sahih Bukhari). Islamic Shariah does not only focus on accountability; but it puts high standard parameters for leadership, both primary and secondary. No one can qualify to be a leader without primary attributes, and no one can perform better without secondary attributes. Combination of both primary and secondary attributes makes a perfect mix for quality leadership. The Islamic leadership model presents a theoretical framework for electing or appointing a leader of an organization.

The Qur'an and Sunnah are the righteous guide to Accountable Islamic Leadership Which gives instruction on accountability; Worldly accountability, accountability on the day of judgment, fellow beings and they are both clear on warning from Allah for punishment in the world and hereafter for those who mistreat others. Any leader who understands the teachings of these two heavy documents will always strive to be trustworthy, righteous, acquire knowledge, and be moderate, consistent, and cooperative to fellow leaders and entire humanity. These leaders will realize the above by practicing eloquence (*al-fasāhah*), enterprise (*al-iqdām*), delegation (*al-intidab*), humility (*ajiz*), conviction (*al-yaqeen*), forbearance (*al-hilm*), resolve (*al-azm*), primary attributes, and secondary accountability attributed. "*When you are struggling with a deadline or dealing with delicate decisions, the last thing you want to deal with is "people"* (Blair, 2005)³³. SUPKEM should spend a significant amount on training and development of its staff and members for proper execution, because gap between planning and execution is the main cause of depletion of resources.

Many respondents felt that SUPKEM should practice effective and efficient leadership paradigm to execute well and to ensure optimum results. It is true that man has developed many procedures of leadership on the basis of experience, observation and knowledge of

human psychology; but, still there is a gap in desired and actual outcome. Keeping people focused to the mission of organization has always been the challenge. Dedicated and cohesive team has always been the desire of SUPKEM.

According to the study it was realized that many respondents looked and compared cohesiveness which referred to how attractive SUPKEM is to its team members, how motivated members are to remain in the team, and the degree to which team members influence one another. The study found out that there is a continuous search for new paradigms, new approaches, and new techniques of leadership among Kenyan Muslims that could create the much needed competitive edge or niche in order to excel in this rapidly changing environment. Human resource constitutes the focal point of these new paradigms. Ironically, however, the greater the significance of this constituent; the less is its recognition. Susan Gross (1998)³⁴ has observed that managing people is hard because “*there's no operating manual to tell you how to deal with human beings effectively.*” It is notions such as these that mystify the actualization of human resource. The study ascertains that contemporary Islamic leadership is suffering from ethical dilemma. The researcher upholds that the prevalent value crisis accounts for such an acute want of ethics, and the Islamic leadership system is the panacea of this crisis. Islamic leadership system comprises sincerity, proficiency, truthfulness, patience, continuous self-evaluation, promise keeping and moderation. In this research the researcher tried to see the impact of Islamic leadership on the Kenyan Muslims.

Majority of respondents stated that SUPKEM ought to enhance its organizational and its leaders improve their professional characteristics by providing them with working environment which develops an atmosphere of self-respect, confidence, and cohesiveness; thereby inculcating values and ethics that will ensure a strong determination to achieve SUPKEM organizational objectives through enhanced leadership.

The researcher probed the impact of an important element of Islamic leadership, which is accountability process for leadership, on efficiency and efficacy of leadership. Study delineates Islamic parameters to elect or select leaders. Islamic civilization created continental super-state, within its dominion lived hundreds of millions of people, of different

creeds, races, ethnicity, status and also religions. Islam created an enlightened leadership that nurtured culture, sustainability, diversity and courage that led to 800 years of invention and prosperity. The Islamic empire stretched from the Middle East to Europe to the West and North Africa to the South. It was very powerful. In today's ethical crisis SUPKEM must affirm its commitment to building its organizations image.

In one interview one senior SUPKEM official said, "Our system has a lot of greed, greed on leadership power, greed on investment side, greed on accounting side and greed on corporate side". He reiterated the need for an effort to call Muslim leaders to account for their deeds regularly to enhance trust and accountability in the Muslim ummah. Shariff added that control measures should be put in place especially when dealing with organizations funds which is the flooded area with problems. To manage the greed on all sides and adhere fully to Islamic law needs a pattern where even the smallest good deed is valued and every bad deed is counted. Islamic value system has the answer, where there is a just system of valuing good deeds and controlling bad deeds. ALLAH (SWT) says; Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. (Qur'an99:7-8)

This verse informs the human being about an important fact that every single good deed, no matter how small it is, has value and the same is for bad deed and that human beings will account for every deed before Allah in the day of judgment. Therefore, one should not undermine any deed for our perception of deeds is totally different from Allah's perception. Human beings should not commit whichever sin be it little or big for Allah has accompanied him with two angels which watch over him continuously Munkar and Nakir and they never miss to record anything. If every Muslim make sure they are righteous by doing good and avoid evil then anyone elected or appointed for any post will be righteous hence lead to truth, trust, honesty, and protection of rights of every stakeholder of the organization. Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though he be nearly related. (Qur'an35:18)

Ustadh Muhammad Shee Bwana stated that burden in this verse means ones deeds. It means in front of ALLAH ALMIGHTY everyone is responsible for his/her own deeds, and everyone is responsible for his deeds only. There is no chance that ALLAH ALMIGHTY transfers the burden of responsibility of one to other. This is also not possible that anybody takes the responsibility of another and presents himself instead of other for the punishment.

Majority of the respondents suggested that SUPKEM leaders should be held accountable for their decisions and actions because they accepted the prerogative to lead the organization. Leaders have to deliver all the elements of their responsibilities. Only those emerging as best leaders according to their past history should be elected to leadership positions otherwise there will always be chaos. Islamic Shariah provides effective mechanism for the accountability of leadership. This has three dimensions first accountability to ALLAH (SWT) in this world, second accountability to ALLAH (SWT) in the life hereafter and third accountability to fellow beings.

Respondent no.18 reported that SUPKEM receives a lot of funds from both local and international donors as well as governments. Many a times SUPKEM has been accused of not been accountable for the funds they are given. For example there is a GTZ report in which the donor wanted to sue SUPKEM for not accounting for the funds received to conduct an HIV and AIDS program.

According to SUPKEM policy any program to be undertaken by SUPKEM from whichever source must be evaluated, assessed and approved by the office of the Director General. Unfortunately some members write their own proposals in the name of SUPKEM, submit them to donors on SUPKEM's behalf, but when the funds are released by whichever body they squander the funds then leave SUPKEM in trouble when donors request for monitoring and evaluation reports. In Islam leadership in a trust from Allah and leaders will be accountable for their deeds before Allah. As Allah says, "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Qur'an 99:7-8).

Allah warns human being that every single good deed, no matter how small it is, has value and the same applies for bad deeds and all will be accounted for on the Day of Judgment. Whatever human being perceived to be little might appear to be great in the eyes of Allah; the same applies to what they perceive to be great.

In Islamic leadership the leader should try his/her level best to avoid wrong doing but this is after ascertaining that he /she is accountable before Allah and also those he/she serve. Thus Muslim leaders must practice truthfulness, trustworthiness, honesty, and protection of rights of every member of organization in their service. Allah says in the Holy Qur'an "Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though he be nearly related." (Qur'an 5:18).

This is absolutely clear in the Holy Qur'an that everyone will face the consequences of his/her deeds. In case of leadership, it endows even more responsibility because Islamic Shariah vests the responsibility of leadership to ensure comfort, prosperity and happiness of people under their authority. Credibility of leader depends on how the stakeholders of the organization are satisfied by the leadership which is under the top leadership. If leader is not capable of ensuring protection of rights of all stakeholders', then he/she should be held accountable. Therefore in this verse there is clear instruction for Islamic leadership that no one will share their burden, if they will not perform their duties accurately. Allah says in another verse, "It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that ye give! (Qur'an 7:10).

Many respondents stated that many are times when SUPKEM leadership is absent at the Secretariat. When the researchers enquired about the same the Executive Secretary Mr. Yusuf Murabwa explained that unlike in other organizations where the top leadership is on the pay role SUPKEM leadership works on voluntary basis. Therefore most of the time they work from their personal offices and only visit SUPKEM when called upon to tackle some matters

5.6.9 Transition in SUPKEM

SUPKEM has very long history since its inception to date. Unfortunately, 70% of SUPKEM officials interviewed did not have background of SUPKEM since its inception. They all know of either their current term in office or that before them. This is a very big number which is worrying.

In addition, the researchers also realized that there is no official handing over mechanism when one is elected to the office taking over the incumbent. It is only in the secretariat where professional handling over is done. In the grassroots offices no official handing over. According to the holy Qur'an it is important to learn from past to improve the future. Respondent number 19 explained that Muslims must build on what has been done before, without being limited by the shortcomings of the past. The Qur'an urges us to learn from the experiences of others". Do they not travel through the earth, and see what the end of those before them was? (Qur'an12:109)

It is advisable that SUPKEM officials understand SUPKEM the same way any staff of any organization orient him/herself about the organization so as to fully understand and appreciate the organization so as to be able to serve it effectively.

If Allah teach us that the remains of nations who were non-believers are open lessons to us what about learning our past history that of our leaders and emulate what was best and correct what went wrong? Therefore it is mandatory for SUPKEM leaders to study about the past leaderships for leadership insights. This will strengthen their current leadership. Encouraging learning from past experiences means allowing people to analyze their performance and to develop better plans for the future. This ensures more stability and depth in developing strategies. Learning from past also suggests how to avoid losses and to minimize depletion of resources, which ultimately add value in organizational procedures. It also gives an opportunity to everyone to make up weaknesses and to build on strengths.

Respondent no.19 stated that Islamic way of life revolves around preparation of the life in the hereafter. He added that The Qur'an tells us that those who ask for what is good in this world as well as in the hereafter will receive what is due to them in both worlds. It affirms that what

is due to them is based on what they earn by their action. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account (Qur'an 2:202).

He added that welfare and protection of all Muslims is the hallmark of Islamic leadership system. Prophet Muhammad (PBUH) explains the importance of welfare and protection of employees in a Hadith narrated by Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him: I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace be upon him) say: A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them ("A ruler", 2007).

In Islam, leader has to work hard for the betterment of people. If he does not work for their betterment, there is an authority to ask him. There is a twofold binding for leaders in Islam to work for the betterment and welfare of employees; first accountability from ALLAH (SWT) and second accountability from fellow beings.

When respondent no.19 was asked about how SUPKEM perceive the affiliate organizations he responded that welfare and protection of affiliate members is the primary responsibility of SUPKEM. It acts as a guardian and trustee for Muslims in Kenya as Allah commands, "And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust, and let him fear his Lord" (Qur'an 2:283). He added that SUPKEM safeguards property of Muslims in Kenya entrusted to them as Allah commands, "O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (Qur'an 4:29).

There is strong emphasis on welfare and protection of the Ummah in Islamic leadership. Each one has to be just as Allah says, "...give measure and weight with (full) justice." (Qur'an 6:152)

This verse means being away from fraud and deceiving, so that no one could deprive others of their rights. This short instruction has almost all dimensions of leadership ethics because leadership is all about balance and justice. Beside excellence in personal ethics, other leadership traits must be evident in the one assuming leadership. Hence the verse of Allah, “So establish weight with justice and fall not short in the balance” (Qur’an55:9)

5.6.10 Contributions of SUPKEM to the strengths and/or weaknesses in leadership among Kenyan Muslims

The Supreme Council of Kenya Muslims tries its level best to make sure that it treats all its members, staff and clients well. However it sometimes faced a lot of challenges. For example one time they organized a youth forum in Nairobi which was hijacked and turned into a campaign for Vice President Kalonzo Musyoka's Wiper Democratic Party Congress. Participants had been invited to the forum by the Supkem youth leader Respondent number 4 who had also sent invitations to the media to provide coverage for what he said was a SUPKEM Youth Congress whose objective was to empower the youth on religious matters.

Participants were surprised when they arrived at the forum and were offered party membership cards after they registered to enter the hall. Those in charge of registration were specifically being asked to not only give their full names, identity cards numbers and cell phone numbers but also where they live. Respond no. 36 reported,;

The invitation we got from Supkem said the forum was to discuss issues affecting the youths and Islam. I never knew it was an endorsement for the VP and his party. I realized we had been duped when I saw some people with ODM-K membership cards. Those who didn't have them were forced to register all our details including Identity card numbers at the door,” said Suleiman Omar one of the participants. At the end of the forum, Kalonzo handed over KShs. 200,000 cash donation to Hashim which he said was to help SUPKEM organize other similar forums in the future. Hashim shared out some of the cash with some of the participants.

SUPKEM's secretary general and director general immediately distanced SUPKEM from the event which they said had not been sanctioned by the council's executive board. “SUPKEM doesn't organize campaign rallies, support political parties or endorse presidential candidates. They added that any official who purports to organize or engage in such actions is doing so on his own behalf and interest. Officials should not use their position

to dupe politicians that he is acting on our behalf. We have the mechanism for dealing with such officials," The director general said.

The Secretary General explained that if it was a SUPKEM sanctioned function, it would not have been held at City Hall as it would have been hosted at Jamia Mosque Multi-Purpose Hall. He added, "It is campaign time and even though Muslim youth are free to choose whoever they want to be their political leaders, we want to caution them to be careful so that they are not duped." The two leaders said they would recommend disciplinary measures to be taken against Hashim including suspension.

Asked to comment on the development, Hashim insisted that the function had been organized by the VP's associates and with the consent of SUPKEM's executive committee. "I am Supkem," he said when told that the other SUPKEM officials disowned the meeting. During the forum, Kalonzo cautioned religious leaders against falling prey to signing agreements with political parties for protection as every Kenyan's rights were protected by the constitution.

Kalonzo assured the youth that he would write to the Immigration and Registration of Persons ministry to fast track the issuance of national identity cards to Muslim youth and reduce the vetting duration to not more than seven days. He also assured the youth that the Linda Nchi operation by the Kenya Defence forces was not a war against Somalis or Muslims but was a war against a criminal group, the Al Shabaab.

Kalonzo's statement is an indication of SUPKEM laxity in its duties because it is the responsibility of SUPKEM to ensure Muslim rights are taken care of not politicians. There is also a disconnection between Muslim politicians and SUPKEM hence Muslims close relations with non-Muslim politicians than Muslims. Others who spoke at the forum were nominated MP Mohamed Affey who said Muslim youth should be issued with identity cards where they lived without forcing the requirement that they return to their rural homes to get the document. Also present were nominated MP Shakila Abdallah and the Home Affairs permanent secretary Dr. Ludeki Chweya

In the run up to the 2013 General Elections various political parties started galvanizing Muslims, publicly and privately striking deals with many institutions including Muslims. During 2007 general elections the bond between ODM and Muslim leadership, especially in the Coast, was very strong but currently it seems to be waning due to mistrust and wrangles among the party's pointing Mr. Najib Balala. On 1st August 2012 Raila Odinga, Musalia Mudavadi and William Ruto all of them organized iftar for Muslims at Intercontinental Hotel, Musalia Mudavadi's home at Karen and Ruto's home at Karen respectively. All these were attempts to win Muslim votes.

5.7 Conclusion

It is evident from the preceding pages that the Muslim population in Kenya has tremendously increased since the inception of Islam in Kenya to date. With this increase in number, various challenges have emerged and different solutions needed in different occasions. Various global changes have also in one way or another impacted either positively or negatively on the challenges facing Islamic leadership in the world and also Islamic leadership in Kenya. Islamic leadership in Kenya should be aware of the trends shaping the world to adapt to the best leadership style suitable to the Muslim welfare in Kenya. Failure to do this the situation will worsen day after the other.

The findings suggest that SUPKEM is faced with a myriad of issues, which may cripple its functionality, or in some extreme cases render the organization obsolete if the case is not arrested. These challenges are dependent on the nature of operations of the organization but broadly, there are common challenges, which SUPKEM faces. Technological advancements today are on the increase more than in the previous century. For SUPKEM to offer effective services, which are relevant, cost effective and compatible with the society needs, modern technology has to be employed. The initial cost of acquiring it, maintaining and running operations using the acquired technology is inhibitive. If SUPKEM like any other organization want to continue existing they have to reinvest in current technology frequently so as to sustain their relevance.

ENDNOTES

¹The exact percentage of Kenyan Muslims is a polemic issue, depending on who is being asked. The Muslims perceive themselves to be about 30%. Some Christians estimated Muslims to be less than 10%. Recent census place them to be about 10% (Central Intelligence Agency (2009). "Kenya". The World Facebook. Retrieved 23 January 2010.

² August H. N. (1980). *Islam and Politics in East Africa, The Sufi Order in Tanzania*. University of Minnesota Press

³*The Friday Bulletin* 25th February 2011

⁴ Tanzanian town of Kasumulu in 2009

⁵ The demonstration was to begin from Jamia mosque after the Friday prayers pass by the Minister of internal affairs, then Minister of Foreign Affairs

⁶ East African nation since 2007,

⁷Whitely, P. (2010). Positive Perceptions of Followers as Ingredients for the Pygmalion Effect in Managerial Settings. Symposium presented at the *Annual Academy of Management Conference*, Montreal, Canada.

⁸ a court case by a Muslim parent demanding that the hijab be allowed in all schools which was defeated in July 2010

⁹Nzwili (2011). Concepts of Leadership and Power in Innovating Organizations: Machines, Families, Jungles and Theaters." In *Innovations and Management in the 1990's*. Prague: Czechoslovak Scientific and Technical Society, 1986.

¹⁰Respondent number 25-Youth Representative Njiru – Embakasi.

¹¹Otieno, E. E, (2004). New Terrorism Toward an explanation of cases in Kenya. *African Security Review* Vol 13 No 3,2004

¹²Moyser,G. (2011)*Politics and Religion in the Modern World*° 1/2011 VOL. V

¹³The Gulf War of 1991

¹⁴Otieno, E. E, (2004). New Terrorism Toward an explanation of cases in Kenya. *African Security Review* Vol 13 No 3,2004

¹⁵Friday Bulletin of the last Friday of July 2007

¹⁶issue number 1947,

¹⁷Otieno, E. E, (2004). New Terrorism Toward an explanation of cases in Kenya. *African Security Review* Vol 13 No 3,2004

¹⁸issue number 1958

¹⁹7th August 1998 bombing of the USA embassy in Nairobi

²⁰bombing of Paradise Hotel in Kikambala, Mombasa in November 2002

²¹Benjamin F. S and René Otayek, S. (2007). *Islam and Muslim Politics in Africa*. Palgrave Macmillan, 2007

²²Muslim protesters on the 12th of January 2007

²³”(The Friday Bulletin, The Weekly Muslim News Update, January 19, 2007)

²⁴24th March 2007 (1 Issue No. 200)

²⁵(SUPKEM press statement 10th June 2007)

²⁶Al-Bukhari, M. I. I. (1997). The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English (M.M. Khan, Trans.).*Riyadh, Saudi Arabia, Dar-us-Salam Publications*. (Original work published in the 9th century).

²⁷ annual anti-corruption report (2005)

²⁸ SUPKEM election report of 2005

²⁹Alsop (2004). The 18 Immutable Laws of Corporate Reputation: Creating, Protecting, and Repairing Your Most Valuable assets. *The Wall Street Journal on Marketing*.

³⁰Al-Bukhari, M. I. I. (1997). The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English (M.M. Khan, Trans.).*Riyadh, Saudi Arabia, Dar-us-Salam Publications*. (Original work published in the 9th century).

³¹ Nomani, (2004) *Women and Gender in Islam: Historical Roots of a Modern Debate* (New Haven, Connecticut: Yale University Press,).

³²Lives of the Prophets Volume 2 pg 34, 1983).

³³ Blair, 2005. *Charisma and leadership in organizations*. London: Sage. Campbell,

³⁴ Susan V. Beresford, “American Philanthropic Values and the Future of Philanthropy”, New York Regional Association of Grant makers Annual Meeting, May 11, 1999, New York Public Library).

CHAPTER SIX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

6.0 Introduction

This chapter summarizes the study findings, conclusions, and give recommendations. The chapter is guided by the main objective of the study which was to examine the Islamic leadership in Kenya focusing on SUPKEM and its service to Kenyan Muslims. To fulfill the main objective the study specifically sought to; Outline the historical development of the Muslim community in Kenya; Articulate the fundamentals of Islamic leadership; Examine the establishment and development of SUPKEM as the leading organization for Kenya Muslims; Identify needs of Kenya Muslims; Evaluate SUPKEM leadership in addressing needs of Kenya Muslims and finally make conclusions and recommendation

6.1 Summary of Findings

This section presents the summary of the findings of the study.

6.1.1 The historical development of the Muslim community in Kenya

Muslims are a minority in Kenya and have subsequently occupied a peripheral status in the country's political space. Kenyan Muslims have always conceived themselves as marginalized and alienated from the national politics and in particular the political leadership. The perceived marginalization of Muslims in the country's politics since the colonial period has often led them to retreat from the political scene. However, the democratization process that has energized the development of the media as well as the upsurge of terrorism seems to be transforming the participation of Muslims in Kenyan politics.

The Kenyan Muslim community has grown in the recent years hence the expansion of Islamic leadership institutions. Kenya has a number of national Islamic bodies which include, among others, National Muslim Leaders Forum (NAMLEF), Majlis Ulamaa Kenya (MUK), Kenya Council of Imams and Ulamaa (KCIU), Council of Imams and Preachers of Kenya (CIPK), Kenya Muslim Youth Alliance (KEMYA), Kenya Network of Muslim Youth (KENMY) and Al Wahda Muslim Teachers Association (WAMTA).

The main factor that has contributed to the mobilization of Muslims to participate in national politics is the increase in their needs which need both spiritual and political approach. The emergence of Muslim media has also contributed to the same. The democratization process has in Kenya gave rise to liberalization of the media. Freedom of the media in Kenya came with the President Kibaki from 2003. The *laissez faire* style of leadership by President Kibaki opened up the political space to facilitate freedom of association, assembly and expression. This resulted also in the freeing of both print and electronic media from excessive State control. The Muslim communities have adopted Information and Communication Technologies (ICTs) to further their interests. ICTs used by Muslim communities include cyber-cafes, domestic satellite dishes, radio stations and print media.

6.1.2 Historical Success Factors that Aided the Spread of Islam in Kenya

The study established that the development of leadership institution in Kenyan Muslims community was driven by a number of historical factors which also led to the spread of Islam. One of the factors that facilitated the spread of Islam was the establishment of trade links between the Persian Gulf and the East African region. The increment in trade relationship between Muslim merchants and residents along the Indian Ocean coast in Kenya led to the integration of Islamic religious beliefs and lifestyle among the coastal communities. The emergence of Swahili people as a result of intermarriage between Arabic Muslim merchants and local Bantu people further propelled the spread of Islam in Kenya. The spread of Islam in Kenya is also attributed to absorption of individuals into Swahili lifestyles which was greatly associated with Islam. Furthermore, the spread of Islam was aided by local Muslim leaders and Madrassa teachers who taught religion and the Qur'an at the Qur'an Schools (also called Madrassa) that were attached to Mosques. The agents deployed by Europeans as subordinate laborers also brought the Islamic influence to the interior. Further spread was facilitated by the pacification and consolidation of local communities by European powers. Islam introduced new religious values through external ceremonial and ritualistic expressions which were easy to follow. Individuals from local communities joined Islam in order to gain respect because Muslims presented themselves with a sense of pride and a feeling of superiority. Local communities also embraced Islam because, in their new Islamic practices such as legitimate polygamy and divorce, and failure

to excommunicate members who have sinned drew a lot of similarities with local cultural practices.

6.1.3 Challenges Encountered During the Spread of Islam

The spread of Islam in Kenya has registered a number of challenges. Initially, the assimilation of individuals in which Arab Muslims maintained their culture and religious practices led to lack of indigenization of Islam in the lifestyle of local Bantu communities. Majority of local communities simply perceived Swahili as the main language that facilitated the trade between Muslims and other communities. As a result Swahili spread more than the spread of Islam. Another major challenge to the spread of Islam into the interior regions of Kenya was the strong resistance against Islam by the majority of communities living in the interior. Communities viewed conversion to Islam as an act that contradicted the existing socially and culturally acceptable communal life.

Islam was also perceived as a foreign concept in East Africa because the East African Arab-Muslims lived the Middle Eastern lifestyle. There was resistance among local communities to the adoption of Islamic practices such as circumcision and burial of deceased in the towns where they passed on and the Islamic practice of consummating marriage before having sex. Islam was therefore perceived as an agent of detribalization.

The spread of Islam into the interior was hindered by lack of interest among Muslims to propagate Islam as majority preferred to live in towns and mainly concentrated on trade. Other setbacks to the spread of Islam into the interior were interstate quarrels, adoption of a few Islamic institutions, the existence of varied beliefs and scattered settlements in the Bantu society, harsh climatic conditions and the fierce tribes like the Maasai, tribal laws restricting passage through the land belonging to other communities, atrocities committed during slave trade, health factors as well as the lack of easy modes of transportation.

6.2 The fundamentals of Islamic leadership

Islam has some fundamentals of leadership based on Qur'an and Sunnah. These fundamentals entail some values that enhance delivery of service to the Islamic community. The values include transparency, credibility, individual and collective responsibility, career

advancement, fairness, unity, leadership established on Qur'an teachings, consultation, righteousness, moderation, consistency, contentment and humbleness, justice, certitude, kindness and intelligence.

Qur'an list four main characteristics of Islamic leadership: godliness, ethics, humaneness and balance. It is godly because it derives its authority from Allah and its end is Allah. It is based on the Islamic creed. It is ethical because it places ethics at the core of its system and never gives priority of economic gains over values. Its main focus is conducting good deeds to gain Allah's acceptance. It is humane because it recognizes the reality of human nature and deals with it as it is. It is constructed to appreciate the strengths and weaknesses of human qualities. It is balanced because it acknowledges the body and soul, the mind and the heart, this life and the hereafter. According to Islam Leadership is a trust, a responsibility which is shared by all adults in a Muslim society and a position of authority.

Transparency and Credibility: Transparency is observed as a fundamental in Islamic leadership. Transparency prevents illegal practices and establishes a culture of mutual trust support among organizational members. Credibility in leadership strengthens organizational credibility. Credible leaders attract loyalty of the led thus increase trust and organizational value. Therefore leaders should always be careful in their actions, attitude and

Individual and collective responsibility: Islamic Shariah states that each and every member individually and as group has the responsibility of adhering to the rule of law, a culture which aims at implanting enthusiasm across the board thus every member works with dedication to achieve his/her responsibilities. In Islam leadership operates on the idea that change in the community starts at the individual level. Therefore, every person should change if the society is to achieve the desired changes.

Fairness: Islam does not condone any form of discrimination be it on the basis of ethnicity, race, color, region or religion. The organizational values are founded in the teachings of Prophet Mohammad (PBUH) who, in his last address, absolutely abandoned every type of discrimination, and gave a standard rule that every Muslim is a brother of other Muslim, and no one is superior to other, except in righteousness.

Unity: The main objective of leadership as stipulated in the teachings of Prophet Mohammad (PBUH) is to unite the Muslim Ummah . This is an important instruction enforcing the need of unity.

Consultation: Qur'an teachings indicate that consultation is essential for Muslim leaders to resume their duties. Consultations play a critical role in administration and management, particularly with regard to decision-making a leader's administrative power and authority is restrained by consultation. **Righteousness:** In Islam leaders are required to be very righteous in their deeds.

The Prophet(PBUH) taught "Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about." (An-Nawawi's "Forty Hadith," Hadith 27)

Islam advises any community which need to succeed and transform their status not to give positions of leadership to people who are only influential but to those who prove through their character that they are the best among people around them. If the leader has the best character, most people in the organization will follow him as he/she lead them in the right path and people with bad character should be thrown out of organization.

Moderation: Islam advises that all leadership actions and decisions should be taken within the confines of moderation. Islam advocate for justly balanced society which should ensure that Muslim Ummah is a superior group of people who follow justice, fairness and moderation.

Consistency: The tradition of the Prophet (PBUH) has taught Muslims to be consistent in their work. Allah loves one who is diligent in his work. A good leader is hence one who is diligent and consistent in his work. Consistency demonstrate leadership confidence and control, it means to stay firm on track during rough times and to maintain a solid vision forward.

Contentment and Humbleness: The Prophet (PBUH) practiced contentment and humbleness to a point that while with His companions one would surpass him not knowing that He is their head. This is because He had no security checks, no locked up gate. He was accessible to everyone.

Justice: Islam obliges justice upon all Muslims especially the leaders. Once justice is ensured, every member of the community feel comfortable and confidence, because he/she is aware that the leadership looks after his/her interest without any bias. This eventually brings motivation among the members of the community and they will work with more dedication and commitment towards their planned objectives following Prophet Muhammad's advice, "Avoid cruelty and injustice for, on the Day of Judgment, the same will turn into several darkness; and guard yourselves against miserliness; for this has ruined nations who lived before you." (Riyadh-us-Saliheen, Hadith 203)

Kindness and Intelligence: The Prophet(PBUH) taught that *Kindness* is a mark of faith, and whoever has not *kindness* has not faith(*Hadith*).when any companion demonstrated a sign of intelligence the Prophet(PBUH) used to congratulate him/her especially in leadership roles. This was to encourage kindness and intelligence.

Career advancement: The Prophet (PBUH) used to encourage his companions to get relevant training for relevant tasks. To follow the Prophet's practice SUPKEM try to ensure successful running by focusing on improvement of its staff skills so that they can enhance their performance to ensure better organizational outcomes. They sometimes seek funds from USAID, GTZ, and Kenyan government to build capacity of their members.

6.3 The establishment and development of SUPKEM as the leading organization for Kenya Muslims

The spread of Islam and increase in population of Muslims in Kenya created the need for a formally structured organization to oversee the running of Islamic matters. The first Muslims organization was established by Baladiyya Muslims it was known as the National Union of Kenya Muslims (NUKEM) whose mandate was to deal with the welfare of Kenyan Muslims. Later on, SUPKEM was formed with the same ideas as NUKEM. The obligations of

SUPKEM are categorized into political, expressive and moral obligation. The political obligation seek to interrogate power of the state so as to ensure that the state regulate the conduct of its citizens through law. SUPKEM tries its level best to see that the government caters for Muslim as well as non-Muslim interests. The expressive obligation urges Muslims individuals to commend good conduct and condemn evil conduct. The moral obligation urges each Muslim to love good deeds and reject evil in their hearts.

The constitution that governs SUPKEM activities was inspired by the activities of Prophet Muhammad (PBUH) who acted as a lawgiver for the early Muslim community. The SUPKEM constitution was drafted in a way that it observes fundamental norms and secondary norms because Kenya is a secular state. The Fundamental norms are set forth explicitly in revelation, religious doctrine and practical obligations. On the other hand, secondary norms are based on scholarly interpretation, doctrines other than religious ones and ethical obligations.

The leadership of SUPKEM has been shaped by the organizational dynamics witnessed since its inception. The drafting of SUPKEM's constitution was faced with disagreement in terms of interpretation which played a major role in the articulation of the positive norms of the constitution. There was disagreement on the requirements of the constitution. Disagreements were also experienced due to diverse tribes and intra-religious differences in Muslim societies which comprise of Sunnis and Shias.

The leadership of SUPKEM had to contend with the challenge of establishing and sustaining pluralism because the organization was weak relative to Christian organizations which had established themselves through missionary activities. SUPKEM lacked the resources to engage in campaigns intended to propagate itself and had no power to monitor the affiliate organizations' activities. The affiliate organizations were largely immune from SUPKEM interference. The leadership of SUPKEM has to continuously regulate its activities in conformity with Islamic norms. In addition, the Islamic conceptions of public justice generally had to respect the notion that Kenya is a secular state hence it had to pursue the rights of individuals, particularly their right to some sort of judicial hearing. Though

SUPKEM has been in operation for several years, the study established that it lacks proper coordination. The Lack of proper coordination in the organization has been a hindrance to delivery of its mandate as a link between Muslims and other faith based organizations, the government, Muslims and other international as well as local communities.

Despite the setbacks in the development of SUPKEM, the study established the important roles played by Islamic leadership in the advancement of Islam. From the historic perspective, Muslims participated in the struggle for Kenyan independence. Muslims fighters were involved in the battle for independence and Muslims leaders participated in negotiation for the inclusion of the Kadhi courts in the independent Kenya's constitution. Islamic leaders have been in the forefront in tackling crises as well as issues related to power within Islamic organizations. Their efforts have served as catalysts for the reassertion of Islam in public and private life of Kenyan Muslims.

Over the years, the leadership of SUPKEM has strived to voice Islamic concerns in political, economic, education and health sectors. SUPKEM established offices in all districts of Kenya in a bid to improve coordination of Islamic activities. The growing religious revivalism in personal and public Islamic life, created awareness on Islamic beliefs, culminating in increased religious observance, construction of mosques, prayer and fasting, proliferation of religious programs, publications, and emphasis on Islamic dress and values.

The study established that Islamic leadership in Kenya has adopted a twofold approach to spread Islam in the country. These are; strengthening the observation of Islamic values among as well as Muslims reaching out to non-Muslims. The contemporary means through which Islam spread include, building of schools, health facilities, distribution of relief food, proselytization via print media, broadcasting, formation of missionary organizations and organization of public debates.

6.4 Needs of Kenya Muslims

The study established that Muslims have various needs which are not met by SUPKEM. Sometimes they (Muslims) try to meet those needs themselves which lead to conflict in one way or another. Some of these needs as reported by respondents are marginalization by the

state, discrimination by the state, lack of enough facilities; educational, health among others. Muslims also lack job opportunities. In addition they find it difficult to get Kenya identity cards on the right time which hinders their progress politically, economically and in some instances spiritually.

Islamic community in Kenya lacks structured levels of authority for the clergy. Islam does not have an ordained clergy with authority over rites and rituals that has the ultimate authoritative word. There are no established criteria or institutions for electing clergy who preside over specific religious functions. As a result there is no proper division of labor and specialization among Muslim clergy in Kenya.

Lack of structured clergy has led Muslims in Kenya lack direction on spiritual matters. This has led to some extremism and terrorist activities. Since December 1980 when the Palestine Liberation Organization (PLO) bombed the Norfolk Hotel in Nairobi, there have been a number of terrorist attacks in Kenya. Other terrorist attacks in Kenya include the bombing of US Embassy buildings in Kenya 1998 by terrorists, suspected to have links with Al-Qaeda network. Another attack targeted an Israeli-owned hotel in Mombasa, Kenya in November 2002 followed by an attack on Arkia Airline plane taking off from Mombasa International Airport for Israel. Other recent terrorist activities in Kenya have targeted public service vehicles, bars and restaurants and churches.

Muslim leaders have been in the forefront in calling for apprehension of the culprits behind terrorist attacks. However, Muslim leadership faces difficulty in diffusing the notion that extremism and terrorism are related to Islamic religious teachings. Fundamentalist Muslims have been using religious teachings as a foundation for extremist activities. Consequently, larger Christian population has a misguided notion that Islam condones terrorism.

The challenge of terrorism is further compounded by government reaction to terrorist attacks. The upsurge in the war on terror has resulted into the suspicion of Muslims as the main perpetrators of terrorism. There have been complaints of police brutality towards Muslims in the efforts to arrest suspected terrorists. These issues are instances of arbitrary arrests, torture,

holding suspects incommunicado and holding suspects incommunicado and even handing over Kenyan Muslims suspects to other nations for interrogation. The arrested Muslims are sometime subjected to what some Human Rights activists consider inhuman conditions. Another challenge, which Muslims face, is disrespect to their faith by some state or state agents. Specifically Muslims have expressed their concerns regarding the Kadhi courts. The proposed introduction of post of female magistrate in the Kadhi court has received strong objection from Muslim leader who perceive the move as disrespect to their faith.

Kenya Muslims lack sufficient informed political advice as far as Kenyan politics is concerned. These differences among Islamic organizations leadership struggle cost Muslims political gains in the government administration where Muslims are always misrepresented. The Council of Imams and Preachers of Kenya (CIPK) has in the past been instrumental in determining the political course of the faithful, though other organization such as the Supreme Council of Muslims in Kenya SUPKEM have accused it of lacking inclusivity. There has never been serious presidential candidate in the regions densely populated by the Muslim community. Muslim leadership has not been able to prevent politicians from making false promises to Muslim communities during campaigns.

Lack of employment has been a major challenge for Kenyan Muslims. The employment sector is seen as closed to many Muslims. Many young Muslims seek to work as expatriates in Saudi Arabia, United States of America and United Kingdom. However, the economic recession all over the world has rendered many Muslims jobless and brought about the need for mobilization of Muslims to find their place within their own government. This is part of the genesis for political mobilization and the building of alliances to safeguard their chance to share in the Kenyan political leadership.

In Kenya Muslims are lagging behind as far as education is concerned. There is a need for training in servant leadership in Islamic organizations such as mosques and schools. Muslims want to raise their children with Islamic values and Muslim parents often see the secular ethos at public and private schools as a threat to their values. However, there are few educational institutions with a friendly, drug-free, alcohol-free, and dating-free environment.

The shortage of Muslims schools has led to Muslims enrolling their children in Christian schools which sometimes lead to confrontation between the schools administration with the Muslim students hence parents. Islamic leaders accused the church schools of discriminating against their students on religious and cultural grounds SUPKEM leaders urge the government to help end the Christian schools' ban on students from observing religious practices such as Islamic code of dressing for female. Another significant challenge facing Muslim is lack of institutions handling their data. The Kenya Bureau of Statistics does not have conclusive data about the population of Kenya Muslims. Similarly, SUPKEM does not have data on Muslim population in Kenya.

The study findings revealed that many upcountry Muslims have a perception of a subtle racism which keeps them away from any meaningful leadership role in the existing Masjid. Muslims from SUPKEM grassroots offices suggested that leaders and managers at Muslim centers have a policy of exclusion that often invites the ire of marginalized groups. Managers at Islamic centers in cosmopolitan areas may need to embrace and celebrate diversity, rather than resist it.

Inclusion of Kadhi courts in the new Kenyan Constitution has also been a challenge facing Kenya Muslims nearly leading to inter-religious conflict. Leaders of churches and Christian organizations opposed the inclusion of such religious courts in Kenyan Constitution. Christian leaders viewed the introduction of Kadhi courts as a move by Muslim community to form an Islamic state in Kenya

The existence of Islam phobia among non-Muslims has been a problem in Kenya. Kenya is predominantly Christian nation. Christians are worried about a Muslim community that is growing in numbers and influence. Some respondents stated that the U.S.-based Christian groups to fight and contain Islam sponsor some evangelical churches. Sometimes Participatory decision-making often leads to disorder and unpredictable situations. Therefore, improvement of leadership skills may require the assistance of outside consultants or educators to supplement competence within the community. Handling divorce cases skillfully is a pressing problem that mosque leaders are not trained to handle. Another

problem in Muslim community is individualism and self-interest. Respondents said that there is a crisis in confidence among Kenya Muslims due to selfishness of some Muslim leaders.

The study further established SUPKEM is remarkably understaffed. Some respondents stated that Islamic organizations lack funds and human capital hence having limitations to serve them. However some suggested that Islamic centers do have the money to develop human capital but they lack the willpower to do so; they have different development priorities. Besides, Muslim board members simply did not have the political will to develop human resources; they invested most of the financial resources in buildings.

Finally, Kenya Muslims as any other Kenyans are faced by a challenge of HIV and AIDS epidemic. During the study (2011-2012), the HIV prevalence in Coast Province was 7.9 percent, marginally higher than the national average of 7.4 percent. The study established that some Muslims believe being tested is a sign of infidelity. Suspicion and stigma have always been rife among married couples whenever one of them suggests that they should know their HIV status. People who are diagnosed with the virus have always been regarded as worthless, often victimized by their partners who later quietly apply for divorce.

6.5 SUPKEM leadership in addressing needs of Kenya Muslims

The fifth objective of the study was to evaluate the role of SUPKEM leadership in addressing needs of Kenya Muslims. The study established various actions taken by SUPKEM in order to meet these needs. In meeting the HIV and AIDS need among Muslims in Kenya SUPKEM participated in organizing the youth outreach and sporting events aimed at creating HIV and AIDS Awareness among the Muslim Community in Njiru, Embakasi. Since SUPKEM's Global Fund programme was held in our area, a good number of youths had a lot to learn and take home with them. There is a great change which is visible.

To meet this need SUPKEM set up a health secretariat which is functionally inexistent. SUPKEM has become almost invisible in the sector. They are not represented in key health sector dialogue and technical platforms. The secretariat lacks personnel competent in health policy formulation. The secretariat is still in its formative stage and faces challenging times ahead particularly as a result of insufficient funding and other resources. SUPKEM, however

is committed to improving the performance and productivity of the secretariat and has recently allocated office space in its own premises, appointed salaried personnel for the secretariat and is providing other facilities for the secretariat. Another challenge facing Islamic leadership is lack of cooperation. Since its establishment SUPKEM has tried its level best to see powerful cooperation among all Muslim organizations and also among Muslims.

Another need for Muslims in Kenya is ethical values among its communities. To meet this need SUPKEM leaders encourage the culture of inviting for good and forbidding from wrong. This is the duty of every Muslim to invite others to do good and to forbid from wrong. But for convenience of entire group of people, it is said that at least one group of people must perform this duty and leaders would participate actively in performing this duty. Inculcating the culture of Good and Forbidding from Wrong is the peculiarity of Islamic leadership system, which ensures that every member in the organization contributes for the endorsement of values and ethics in the organization. When everyone acts responsibly no one deceive the other therefore there will be just upright society. This will ensure efficient Islamic leadership at all levels as well as ensuring healthy society, because everyone is motivating, controlling and monitoring the other as the

Islamic leadership in Kenya lack unity of purpose, objectives, identity and other features of uniformity. SUPKEM being the umbrella body of all Muslim organizations in Kenya, has always strived to see uniformity of all Muslims in Kenya. In addition, dishonesty has also been mentioned by many respondents as one of the challenges facing Islamic leadership in Kenya.

Lack of funds is another factor causing constant instability in the running of SUPKEM activities as planned. Though this has of late been caused by other external factors such as exchange rates, political factors among others, there has been a relatively high incidence of economic instability in SUPKEM. Frauds and cases of fraudulent or questionable SUPKEM operations and agreements have been on the increase in the recent past. The custodians of SUPKEM policy are increasingly bending the organization's guidelines creating loopholes in various systems. This has led to heavier investments in more secure operational systems, to avoid loses created by those who are meant to safeguard it. It is worthy to note that this has

led to more stringent recruitment procedures, which attempt to assess the risk an organization invites once it employs an individual. This trend is upcoming and SUPKEM is grappling with it today.

SUPKEM receives a lot of funds from both local and international donors as well as local and other governments. Many a times SUPKEM had been accused of not been accountable for the funds they are given. For example there is a GTZ report where they wanted to sue SUPKEM for not accounting to the funds they had received to conduct HIV and AIDS program. SUPKEM has a Director General who is in charge of all programs. Any program undertaken by SUPKEM from whichever source must be evaluated, assessed and approved by the office of the Director General. Unfortunately some members write their individual proposals in the name of SUPKEM name, submit them to donors on SUPKEM's behalf, but when the funds are released by the donors they squander the funds. This puts SUPKEM in trouble when donors request for monitoring and evaluation reports. In Islam, leadership is a trust from Allah and leaders will account for their deeds before Allah. As Allah says, "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Qur'an 99:7-8)

6.5.1 Achievements of SUPKEM in addressing needs of Kenya Muslims

The findings reveal that SUPKEM has come up with various initiatives aimed at improving the welfare of Muslims. The SUPKEM has been instrumental in curbing the spread of HIV/AIDS. It launched programs to curb the HIV and AIDS pandemic among Kenyan Muslims. The program was conducted by SUPKEM through Global Fund programme and it targeted Muslims youth. The main areas targeted by the programme are behavior change among the Muslim communities, empowering the Muslim Communities with the knowledge acquired from training sessions, cultivating a positive attitude towards the challenges being faced by the youths in the communities such as unemployment, change of life styles among the Muslim communities and counseling and testing for HIV. The program left a positive impact in the area, where a good number of youths had a lot to learn and take home with them.

SUPKEM has continually condemned extremism among Muslims both in Kenya and neighboring countries. Its leadership has continuously guided Muslims and stand against immorality. The SUPKEM chairperson has always challenged the government to make sure it maintains security in the region. SUPKEM leader advocates for peaceful coexistence between Muslims and Christians in the face of potential interreligious conflicts that follows terrorist attacks. The leadership of SUPKEM discourages the activities of some fundamentalist who uses religious approaches to advance their extremism within Muslim community.

SUPKEM leaders impart Islamic values by urging all Muslims in Kenya to live according to virtuous religious teachings. Islamic value system establishes standard which is beyond the popular concept of truth, where generally truth means truth in both speech and practice. Islamic value system builds such a character of its followers that truth is rooted into their conscious and they act and behave truthfully from the core of their heart.

The study established that SUPKEM uses creativity for happiness and accomplishment of its mission. Creativity leads to improvement of leadership skills. It means creative work is not only source of happiness and accomplishment but also adds to overall performance of the organization. There has been improvement in SUPKEM leadership for the past 2 years 2010-2012 as a result of creativity employed in its leadership style.

SUPKEM realizes that the accomplishment of its objects greatly depends on the efficiency of its staff. In this respect, the organization calls for continuous self-evaluation to all its staff, members and affiliate organizations. The evaluation helps leaders to ensure that they deliver SUPKEM agenda to the people they serve. Self-evaluation helps leaders to keep their words and perform according to organizational needs. SUPKEM leadership teachings ensure that leaders believe in action not words. Significant relationship between self-evaluation and leadership proves that if leaders continuously evaluate themselves they will be able to deliver according to the organizational requirement.

SUPKEM cares about the welfare of its employees. SUPKEM provides a balanced and comprehensive basis for its staff welfare as it synchronizes the crucial components that are

ignored in many organizations. SUPKEM crave not only for the welfare, but also for the protection of its staff, members, affiliate organizations and the entire Muslim society as well as the environment.

SUPKEM has invested in communication technology as an aid to fulfill its obligations. SUPKEM established Iqra Broadcasting Network; an Islamic radio station, in the year 2000. The Station targets the Muslim community and other substantial listeners. The media was established with an aim to provide the best programmes, advertisement and information to Islamic listeners and be first Islamic religious station in Kenya. Iqra target all Kenyans Muslims as well as non-Muslims, youth, peri-urban and urban peasants, the business community with particular emphasis on the Muslim community.

The study registered success terms of internal mobility and career development at SUPKEM. Although, every organization representative the researcher spoke with tracked internal mobility and career opportunities in a slightly different way, it seems to rise to the top in almost every conversation with leaders of those organizations.

This metric seemed to consider a critical leading indicator of the health and wellness of an overall talent leadership function for many organizations. One organization leader the researcher spoke with from a large SUPKEM affiliate organization with over 125 employees stated that they created a new Mobility function focused on increasing internal mobility opportunities through formal and informal programs. The program creates 2-year mobility positions within all key leadership functions and supporting staff units for newly recruited high potential candidates as well as a program for seasoned high potential leadership roles

6.5.2 Challenges faced by SUPKEM in addressing needs of Kenya Muslims

The study established areas in which SUPKEM has failed to deliver on its mandate. SUPKEM has failed in the area of organizational measurement. Leaders ignore the value of talent leadership, and then want to see the impact to their efforts which of course is negative. The study findings revealed that SUPKEM affiliate organizations that have made the internal investment required connecting organizational metrics to financial and talent metrics as a top priority.

Almost every affiliate organization interviewed commented that SUPKEM should work on to improve delivery of workforce metrics and analytics. The National Executive Council should be sensitized on understanding the overall organization needs at their level. This goes beyond the traditional annual head count exercise. They have to understand the critical roles, how difficult those roles will be to fill, what skills are needed, and where the organization expects to fill this need from.

It emerged during the study that SUPKEM is not doing enough to enable the development of strong self-learning culture. There are leaders of SUPKEM who have held their positions for over ten years now despite them being unqualified for the same. The same applies to majority of SUPKEM staff some of whom have held their positions for too long and have not advanced their capacity. The researcher enquired to establish the reason and both the leaders and staff stated that SUPKEM as an organization does not give it a priority to advance its members as well as its staff education capacity.

The study revealed that SUPKEM leadership has failed in enforcing some Islamic values such as Taqwa (Avoidance of wrongdoing or right conduct towards Allah) and Competence. In the leadership context Taqwa is conceptualized as state or feeling of the leader based on belief in Allah which results in right conducts toward Allah and subordinates of the leader. The study established that majority of Muslims perceive the SUPKEM leadership as one lacking in piety. Respondents stated that piety is an inner thing which can't be measured but that some actions by some SUPKEM officials indicate lack of piety.

The importance of competence is a prime characteristic of leadership in Islam. Competence in Islamic thinking is an essential element in leadership effectiveness. However, it is not a fixed set of specific requirements, but rather a situational matter depending on the task needed to be accomplished. The study findings revealed that majority (75%) of our respondents felt that the SUPKEM leadership is not competent and that they need to see some changes. However, SUPKEM leaders said that the problem is not SUPKEM but Muslims themselves. SUPKEM leadership attributed the lack of competence to grassroots election of unqualified leaders. Therefore, the incompetence is a reflection of the Muslims

themselves. One of the major problems at SUPKEM is that they do not have a stipulated code of conduct guiding its members on a daily basis.

The concept of leading by example is lacking in some SUPKEM leaders. The study findings revealed that there are some SUPKEM leaders who are totally committed to lead Muslims and has their welfare at heart while others were there for their own benefit. Leaders who do not have the interest of others at heart violate Islamic teachings which require leaders to inculcate merit and equality through their personal example. When it is established that from top to bottom no one is above the law, then every member will have strong loyalty towards organization, and will work with enthusiasm to achieve the organization's objectives.

Some SUPKEM leaders are not trustworthy. SUPKEM leadership operates on foundation of trust which is sometimes misused by some members. It is regarded in Islam that everyone holding a post of leadership is holding a public trust. Therefore he/she is accountable for his/her duty. Trustworthiness is an Islamic value which should be realized in Islamic Leadership. To implement this value in Islamic leadership means to make every staff a trustworthy person. Low academic qualifications have rendered some leaders in SUPKEM lacking in Knowledge.

Very few SUPKEM leaders hold University degrees while the majority are either Diploma or certificate holders and others are school drop outs. The lack of understanding of some issues which need intellectual interpretation sometimes makes it difficult to implement some of SUPKEM's projects and programs.

SUPKEM has also failed Muslims by lacking proper mechanisms to collect Zakat from the rich and distribute it to the poor who is one of its mandates, establishing effective Zakat program and strongly monitor the procedures of collection which will result in minimizing the gap between the rich and the poor. SUPKEM has failed in to establish such a body, because there is a lot of mistrust between Kenyan Muslims especially where monitory relationship is concerned.

The study findings revealed that some Muslims find it wise to establish other organizations to try and meet some needs which they feel are overdue. In doing this power struggle among the Muslim organizations emerge. This then become a challenge in the body of Kenyan Muslims. Divergent views emerged in regard to recognition of all Muslims by SUPKEM. Some Muslim feel that they are not recognized in the organizations. Some respondents cited lack of consultation among Muslim organizations on matters of national importance. Due to insufficient consultations, some Muslim feels that there is an idea to impose the SUPKEM as the sole organization entitled to speak on behalf of the Muslim community. The power struggle among Muslim organizations in Kenya further manifested in terms of different stances taken on sensitive public issues such as the project to reform the constitution.

The wrangles in Islamic leadership organizations emerged as one of the challenges encountered in the Kenyan Muslim community. There are contradictory views on the role of SUPKEM among Muslims in Kenya. Some Muslims feel that SUPKEM is and should remain the leading body of Muslims in Kenya while others feel that SUPKEM should relinquish the position to other mushrooming organizations.

SUPKEM's influence is currently on the decline. In the last one decade, the influence of SUPKEM has declined in most parts of Kenya primarily because majority of the Muslims feel that SUPKEM does not implement its role professionally and also due to competition with other organizations. Other Muslim organizations in Kenya create seminaries for training male and female imams. As such their local and national religious leaders most often tend to be the most popular male and female preachers who have distinguished themselves by their culturally contextualized knowledge of Islam and their public display of piety hence rendering SUPKEM irrelevant. For SUPKEM to reverse this they have to engage themselves in doing the same and empower their affiliate organizations and Muslims at large.

6 6. Conclusions

The study concludes that the historical development of the Muslim community in Kenya spread of Islam in Kenya and also the establishment and development of SUPKEM as the leading organization for Kenya Muslims was characterized by success factors and challenges.

The historical success factors that aided the spread of Islam included the establishment of trade links between the Persian Gulf and the East African regions which led to integration of Islamic religious beliefs and lifestyle among the coastal communities. The spread of Islam was aided by local Muslim leaders and Madrassa teachers who taught religion and the Qur'an at the Qur'an Schools and Madrassa attached to the Mosques. Further spread was facilitated by the pacification and consolidation of local communities by European powers. Individuals from local communities joined Islam in order to gain respect because Muslims presented themselves with a sense of pride and a feeling of superiority. Local communities also embraced Islam because Islamic practices such as legitimate polygamy and divorce, and failure to excommunicate members who have sinned draw a lot of similarities with local cultural practices.

However the spread of Islam was greatly hindered by a number of challenges. The assimilation of individuals in which Arab Muslims maintained their culture and religious practices which led lack of indigenization of Islam in the lifestyle of local Bantu communities. Another major challenge to the spread of Islam in to the interior regions of Kenya was the strong resistance against Islam by the majority of communities living in the interior. Communities viewed conversion to Islam as an act that contradicted the existing socially and culturally acceptable communal life. There was resistance among local communities in regards to adoption of Islamic practices such as circumcision and burial of deceased in town where they passed on and the Islamic practice of consummating marriage before having sex. Islam was therefore perceived as an agent of detribalization.

The study also concludes that the spread of Islam into the interior was hindered by lack of interest among Muslims to propagate Islam as majority preferred to live in towns and mainly concentrated on trade. Other setbacks were interstate quarrels, slow adoption of a few Islamic institutions, the existence of varied beliefs and scattered settlements in the Bantu society, harsh climatic conditions and reception by some local fierce tribes, tribal laws restricting passage through the land belonging to other communities, atrocities committed during slave trading, health factors and the lack of easy mode of transportation.

The second objective of the study was to articulate the fundamentals of Islamic Concept of leadership. The study concluded that Qur'an list four main characteristics of Islamic leadership: godliness, ethics, humaneness and balance. This therefore lead to a conclusion that according to Islam Leadership is a trust, a responsibility which is shared by all adults in a Muslim society and a position of authority. Other fundamentals of leadership included Transparency and Credibility, Individual and collective responsibility, Fairness, Unity: Consultation, Righteousness as the Prophet (PBUH) taught "Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about." (An-Nawawi's "Forty Hadith," Hadith 27) .This lead to a conclusion that the degree of success of organization both in terms of stakeholders' value and welfare of all members greatly depends on leadership. Leaders are role models and their behavior is reflected in the culture and outcome of the organization. Leaders can take entire organization towards welfare and protection for all stakeholders through their personal example, because, people value practices more than words and follow what their leaders do. Good organizational performance stems from leadership roles.

The study draws a conclusion that the increasing population of Muslims in Kenya led to more needs for the Muslim community. To meet the needs communally they formed SUPKEM. However the study comes to a conclusion that leadership of SUPKEM has been shaped by the organizational dynamics witnessed since its inception. The development of SUPKEM was faced with challenges such as disagreement among leaders during the drafting of its constitution, the challenge of establishing and sustaining pluralism, lack of resources to engage in campaigns intended to popularize it and the Islamic conceptions of public justice generally had to respect the notion that Kenya is a secular state hence it had to pursue the rights of individuals, particularly their right to some sort of judicial hearing. Despite the setbacks in the development of SUPKEM, over the years, the leadership of SUPKEM has strived to voice Islamic concerns in political, economic, education and health sectors. SUPKEM established offices in all districts of Kenya in a bit to improve coordination of Islamic activities. Their efforts have served as catalysts for the reassertion of Islam in public and private life of Kenyan Muslims.

The fourth objective of the study was to identify needs for Kenya Muslims. The study draws a conclusion that Muslims in Kenya have for a long time occupied a peripheral status in the country's political space. Kenyan Muslims have always conceived themselves as marginalized and alienated from the national politics and in particular the political leadership. The perceived marginalization of Muslims in the country's politics since the colonial period has often led them to retreat from the political scene.

In conclusion, Muslims in Kenya are faced by a number of challenges which include: the wrangles in Islamic leadership organizations, power struggle among the Muslim organizations, lack of structured levels of authority for the clergy, extremism and terrorist activities, harassment of Muslims by government functionaries in reaction to terrorist attacks, lack of sufficient informed political advice as far as Kenyan politics is concerned, and lack of employment for Kenyan Muslims, low levels of education among Muslims. Other factors include perception of a subtle racism which keeps Muslims in upcountry away from any meaningful leadership roles, resistance to inclusion of Kadhi courts in the new Kenyan Constitution, the existence of Islam phobia among non-Muslims, understaffing of SUPKEM and the challenge of HIV and AIDS epidemic.

The study concludes that SUPKEM try its level best to address needs of Kenya Muslims but they sometimes face many challenges in doing so. There is a significant effort by SUPKEM to improve positive relationship among Kenya Muslims both at individual and organizational level. In addition SUPKEM tries to maintain values and ethics which will ascertain welfare and protection of all its affiliate members and Muslim community entirely. SUPKEM leadership has in some instances adopted for situational leadership which is a better leadership paradigm to fit the Islamic leadership in Kenya. SUPKEM leadership tries to take the leadership role through ensuring satisfaction of all its staff and affiliate members.

6.7 Recommendations

It is anticipated that the results of this study will have significant contributions for Islamic leadership to guarantee the welfare of Kenyan Muslims based on good leadership. The following are the recommendations of the study;

The researcher's opinion is that SUPKEM should begin by addressing basic issues like the beginning and ending of Ramadhan which is one of the major factor that leads to disunity among Muslims in Kenya.

The study recommended that SUPKEM come up with standardized organizational values and ethics by formulating a code of values and ethics. This would then serve as a yardstick to evaluate the behavior of Islamic leadership organizational members towards standard norms.

After establishing standardized code of values and ethics it is recommended that those values and ethics be internalized by every member of SUPKEM through training and development program. This will promote security and confidence and strengthen resistance against temptation. It should be an ongoing process to give continuous job education on organizational code of values and ethics. Compliance for values and ethics should be the part of reward and punishment policy of the organization. People who do not comply with code of values and ethics should not be tolerated because they are the main threat in the long run to organizational growth and reputation.

Reengineering of the electoral process in SUPKEM is necessary to elect those who are most likely to have values and virtues, this needs stringent screening. Nonetheless election should be on qualification basis. It is therefore advisable that every election time, SUPKEM members should elect righteous, knowledgeable, trustworthy, disciplined, humble, eloquent and resolute leaders.

SUPKEM leaders should strive to follow Qur'an and Sunnah. The study recommend that all elected SUPKEM leaders follow Prophet Muhammad's leadership pattern which is the suitable pattern of Islamic leadership to ensure maximum value for members' interest i.e. leaders have to set their example for others to follow in abiding with code of organizational values and ethics. If that is done it could help SUPKEM come out of ethical dilemma.

There should be strong accountability structures at SUPKEM to ensure that everything is accounted for. SUPKEM leadership should start embracing accountability in all their activities. They should be ready for audit to all their activities annually and any other time

necessary. The audit reports should be public to allow all its members scrutinize the same when necessary. It was noted that majority of SUPKEM leaders do not account to their deeds. Many times each member strive and get donations from whichever angle, they treat it as personal entity.

The study recommends that SUPKEM should adopt a participatory approach which brings togetherness and satisfaction among organizational members thus adding value to the organizational operation. It inhibits arrogance and selfishness from those who are leaders. It would also help them to involve the entire organization in the responsibility of welfare and growth for all stakeholders.

SUPKEM leadership should practice both personal excellence and professional excellence; leadership performance cannot be enhanced if a code of values and ethics cannot be implemented effectively. If these two links miss Islamic leadership will fail and inculcated ethical scandals will spread. SUPKEM should also incorporate in their leadership two leadership perspectives namely leadership by example and servant leadership.

The SUPKEM leadership should strive to establish high moral standards which could eventually lead to total transformation of the Ummah. SUPKEM leadership should also be motivated and motivate others. The study recommends that SUPKEM leaders should study about the past leaderships for leadership insights. This would strengthen its current leadership. Encouraging learning from past experiences means allowing people to analyze their performance and to develop better plans for the future. This ensures more stability and depth in developing strategies. Learning from past also suggests how to avoid past failures and losses hence minimize depletion of resources, which ultimately add value in organizational procedures. It also gives an opportunity to everyone to make up weaknesses and to build on strengths.

The study recommended that SUPKEM's affiliate members should be the focal point when deciding which leadership style to use. Linkage between leadership by example and members' interest will bring significant value for SUPKEM, because affiliate members satisfaction is the obligation of the organization. In addition, SUPKEM should not try to

change others without changing itself because Islamic leadership is based on the concept of trusteeship and stewardship.

For SUPKEM to offer effective services, which are relevant, cost effective and compatible with the society needs, the study recommends that modern technology should be employed. If SUPKEM like any other organization wants remain relevant they have to invest in current technology frequently so as to sustain their relevance. It would also be of importance if SUPKEM had software database program for all its activities. SUPKEM leaders should also train themselves on the use of computers to avoid inaccuracy, misinformation by the fact that they cannot utilize technology so someone else does it for them.

The study recommends that SUPKEM should enhance the professional capacity of its leaders by providing them with a working environment that promotes self-respect, confidence, and cohesiveness; thereby inculcating values and ethics that in the long run would ensure a strong determination to achieve SUPKEM organizational objectives through enhanced leadership.

For SUPKEM leadership to reach a win-win situation without violating anyone's norms, the study recommends that the ideal goal should be to serve the community sincerely. Moreover, incorporating ethics in leadership decision making can improve strategy development and implementation and ultimately maximize SUPKEM's influence.

SUPKEM leadership should provide ideal working environment and pave the way for quality leadership through protection of integrity, life and property of all stakeholders.

SUPKEM should also be pro active not reactive. When any need arise they should tackle it in good time before it gets complex hence pose challenge.

SUPKEM should also establish national Shariah board, zakat collecting unit, more Islamic learning institutions from lower primary to University, hospitals, waqf institutions, hospitality facilities etc.

SUPKEM should also make sure that the eight directorates are always functional and that they are held by qualified professionals.

SUPKEM should have a clear strategy shared among all its members so that they can assist in implementing the strategy.

SUPKEM should source for funds and acquire modern facilities to serve all its members including those physically challenged effectively as well as efficiently.

Women issues should be addressed by a women body which must be established at SUPKEM.

To restore its past influence SUPKEM should implement all the above, in addition amend its constitution to suit 21st century ideas and implement it. It should also be in continuous touch with its members. It should also engage the government fully on all matters pertaining its members without fear. Lastly SUPKEM should make sure that all Kenya Muslims feel represented; Sunnis and well as non-Sunnis.

6.8 Areas for further research

This study identified some areas which need further research for their significance in the area of Islamic leadership. Below are some of the areas:

The future of Islamic community in Kenya

A case study of other Islamic leadership bodies eg NAMLEF, CIPK, KCIU, Young Muslim Association, Kenya Muslim Youth Alliance, Alwahda etc;

Pre-Independence Islamic leadership in Kenya;

Kenya Hajj Mission: its service to Kenya Pilgrims;

Halal certification in Kenya;

Islam and education in Kenya;

Islam and health care in Kenya;

Mosque administration in Kenya;

Madrassa administration in Kenya;

Elections in Islamic institutions/bodies in Kenya;

Muslims and land ownership in Kenya;

Islamic propagation in Kenya;

Women in Islamic leadership in Kenya;

Comparative study of Islamic leadership vs Christian leadership in Kenya

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APPENDICES

APPENDIX A: QUESTIONNAIRE TO SUPKEM EMPLOYEES AND OFFICIALS

PART I: GENERAL INFORMATION

1. Indicate your gender (Tick one) Male () Female ()
2. By use of a tick (), please indicate the age category that applies for you.
 - a) Below 30 years ()
 - b) 30 – 34 years ()
 - c) 35 – 39 years ()
 - d) 40 – 44 years ()
 - e) 45 years and above ()
3. Working experience
 - 5 yrs and below
 - 6- 10 years
 - 11-15 years
 - 16- 20 years
 - 21 years and over
4. Respondents category
 - Top Management staffs
 - Middle level management staffs
 - Subordinates staffs
5. Highest level of education
 - KCSE []
 - Diploma []
 - Undergraduate []
 - Masters []
 - PHD []

6. What are some of the interventions which might be used to establish effective Islamic leadership in Kenya rate in the 1-5 from very low extent to highest?

	5	4	3	2	1
To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah.					
To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,					
To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,					
To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,					
To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,					
To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.					

7. What are the needs of Kenya Muslims?

8. How are these needs met?

9. Which challenges does SUPKEM face in serving Kenya Muslims?

10. Which assistance does SUPKEM need in achieving its goals?

11. Is SUPKEM interested in serving Kenya Muslims? Yes/No

If the answer is yes explain how

- If the answer is No why do you think is the reason?
12. What are the training needs for the Islamic leaders to equip them with necessary skills in tackling leadership issues?
 13. Have you ever witnessed, experienced or engaged yourself in any Islamic leadership related problem? Where and what was the reason beyond that problem?
 14. How was it addressed and resolved?
 15. What were the facts and arguments from both sides?
 16. Please list down some of the challenges Islamic leadership in Kenya encounter.
 17. For each challenge please suggest a solution
 18. What can be done to ensure that there are no problems in Islamic leadership in Kenya?
 19. What role can the Kenyan government as well as local and international organizations play in assisting SUPKEM achieve its aims and objectives?
 20. What do you understand when we mention Muslim umbrella body?
 21. What are the leadership approaches used by SUPKEM?
 22. Could you please explain about a time or experience that you experienced demonstrated leadership behaviors in SUPKEM?
 23. What are some of leadership styles in SUPKEM?
 24. What are the leadership traits of SUPKEM officials?
 25. What are the leadership roles and practices at SUPKEM?
 26. What are the general leadership principles in SUPKEM?
 27. To what sources do SUPKEM leaders attribute their use of the leadership principles?
 28. What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors).
 29. To what extent do SUPKEM leadership implement its constitution?
 30. As a SUPKEM leader, who are your leadership models or persons in your life and in your area?
 31. What do you like in him/her?
 32. How do you feel he/she is different or similar?
 33. What leadership characteristics or skills do SUPKEM lack?
 34. How do you perceive the leadership styles of other Islamic organizations in Kenya?

35. To what degree do these leadership beliefs and practices follow the Islamic principles developed in the review of literature?
36. To what extent do Islamic leadership principles (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two.
37. What are the differences and similarities between the leadership beliefs and practices of SUPKEM leaders and the Islamic leadership principles derived from the review of literature?
38. How can you become a better leader? What leadership needs do you lack to be a better leader?
39. In brief statement describe SUPKEM structures
40. Are the structures perfect or they need some transformation?
41. If they need transformation what type of transformation?
42. What is the solution for each factor which you have mentioned?
43. Please explain any activities which SUPKEM have undertaken establishing its leadership in Kenya.

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NOTE: if you have more information please use separate answer sheet(s).

Please send back the questionnaire to: The Researcher, P.O Box 1776 00100 G.P.O Nairobi

**APPENDIX B: QUESTIONNAIRE FOR OFFICIALS OF SUPKEM AFFILIATE
ORGANISATIONS**

PART I: GENERAL INFORMATION

1. Indicate your gender (Tick one) Male () Female ()

2. By use of a tick (), please indicate the age category that applies to you.
 - a) Below 30 years ()
 - b) 30 – 34 years ()
 - c) 35 – 39 years ()
 - d) 40 – 44 years ()
 - e) 45 years and above ()

3. Working experience
 - 5 yrs and below
 - 6- 10 years
 - 11-15 years
 - 16- 20 years
 - 21 years and over

4. Respondents category
 - Top Management staff
 - Middle level management staff
 - Subordinates staff

5. Highest level of education
 - KCSE
 - Diploma
 - Bachelors
 - Masters
 - PhD

6. What are some of the interventions which might be used to establish effective Islamic leadership in Kenya? Rate in the 1-5 from very low extent to highest?

	5	4	3	2	1
To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah.					
To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,					
To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,					
To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,					
To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,					
To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.					

7. Identify needs for Kenya Muslims.

8. Which challenges does your organization and SUPKEM face in addressing these needs?

9. According to you is SUPKEM interested in serving Kenya Muslims? Yes/No

10. If the answer is yes explain how

11. If the answer is No, provide reason (s)

12. What are the training needs for the Islamic leaders to equip them with necessary skills in tackling leadership issues?
13. Have you ever witnessed, experienced or engaged yourself in any Islamic leadership related problem? Where and what was the reason beyond that problem?
14. How was it addressed and resolved?
15. What were the facts and arguments from both sides?
16. Please list down some of the challenges Islamic leadership in Kenya encounter.
17. For each challenge please suggest a solution
18. What can be done to ensure that there are no problems in Islamic leadership in Kenya?
19. What role can the Kenyan government and Kenya organizations play in assisting SUPKEM achieve their aims and objectives?
20. What do you understand when we mention Muslim umbrella body?
21. What are the leadership approaches used by SUPKEM?
22. Could you please explain about a time or experience that you experienced demonstrated leadership behaviors in SUPKEM?
23. What are some of leadership styles in SUPKEM?
24. What are the leadership traits of SUPKEM officials?
25. What are the leadership roles and practices at SUPKEM?
26. What are the general leadership principles in SUPKEM?
27. To what sources do SUPKEM leaders attribute their use of the leadership principles?
28. What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors). (Applicable to SUPKEM officials)
29. Have you ever read the SUPKEM constitution?
30. To what extent does the SUPKEM leadership implement its constitution?
31. To what sources do SUPKEM attribute leadership principles?
32. As a SUPKEM leader, who are your leadership models or persons in your life and in your area?
33. What do you like in him/her?
34. How do you feel he/she is different or similar?
35. what leadership characteristics or skills do SUPKEM officials lack?

36. How do you perceive the leadership styles of other Islamic organizations in Kenya?
37. To what degree do these leadership beliefs and practices follow the Islamic principles developed in the review of literature?
38. To what extent do Islamic leadership principles (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two?
39. What are the differences and similarities between the leadership beliefs and practices of SUPKEM leaders and the Islamic leadership principles derived from the review of literature?
40. How can you become a better leader? What leadership needs do you lack to be a better leader?
41. In brief statement describe SUPKEM structures
42. Are the structures perfect or they need some transformation?
43. If they need transformation what type of transformation?
44. Please explain any activities which SUPKEM have undertaken establishing its leadership in Kenya

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NOTE: if you have more information please use separate answer sheet(s).

Please send back the questionnaire to: The researcher, P.O Box 1776 00100 G.P.O Nairobi.

APPENDIX C: QUESTIONNAIRE FOR INDIVIDUAL MUSLIMS

1) PART I: GENERAL INFORMATION

1. Indicate your gender (Tick one) Male () Female ()

2. By use of a tick (), please indicate the age category that applies for you.

- a) Below 30 years ()
- b) 30 – 34 years ()
- c) 35 – 39 years ()
- d) 40 – 44 years ()
- e) 45 years and above ()

3. Working experience

- 5 yrs and below ()
- 6- 10 years ()
- 11-15 years ()
- 16- 20 years ()
- 21 years and over ()

4. Respondents category

- Top Management staffs ()
- Middle level management staffs ()
- Subordinates staffs ()

5. Highest level of education

- KCSE []
- Diploma []
- Undergraduate []
- Masters []
- PHD []

6. What are some of the interventions which might be used to establish effective Islamic leadership in Kenya rate in the 1-5 from very low extent to highest?

	5	4	3	2	1
To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah.					
To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,					
To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,					
To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,					
To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,					
To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.					

1. Identify specific needs for Kenya Muslims.
2. How can we assist SUPKEM in addressing these needs as well as achieving its goals?
3. Which challenges does your organization and SUPKEM face in running its affairs?
4. According to you is SUPKEM interested in serving Kenya Muslims? Yes/No
5. If the answer is yes explain how

6. If the answer is No why do you think is the reason?
7. What are the training needs for the Islamic leaders to equip them with necessary skills in tackling leadership issues?
8. Have you ever witnessed, experienced or engaged yourself in any Islamic leadership related problem? Where and what was the reason beyond that problem?
9. How was it addressed and resolved?
10. What were the facts and arguments from both sides?
11. Please list down some of the challenges Islamic leadership in Kenya encounter.
12. For each challenge please suggest a solution
13. What can be done to ensure that there are no problems in Islamic leadership in Kenya?
14. What role can the Kenyan government and Kenya organizations play in assisting SUPKEM achieve their aims and objectives?
15. What do you understand when we mention Muslim umbrella body?
16. What are the leadership approaches used by SUPKEM?
17. Could you please explain about a time or experience that you experienced demonstrated leadership behaviors in SUPKEM?
18. What are some of leadership styles in SUPKEM?
19. What are the leadership traits of SUPKEM officials?
20. What are the leadership roles and practices at SUPKEM?
21. What are the general leadership principles in SUPKEM?
22. What sources do SUPKEM leaders attribute their use of the leadership principles?
23. What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors). (Applicable to SUPKEM officials)
24. To what sources do SUPKEM attribute leadership principles?
25. As a SUPKEM leader, who are your leadership models or persons in your life and
26. In your area?
27. What do you like in him/her?
28. What leadership characteristics or skills do SUPKEM lack?

29. How do you perceive the leadership styles of other Islamic organizations in Kenya?
30. To what degree do these leadership beliefs and practices follow the Islamic principles developed in the review of literature?
31. To what extent do Islamic leadership principles (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two?
32. What are the differences and similarities between the leadership beliefs and practices of SUPKEM leaders and the Islamic leadership principles derived from the review of literature?
33. How can you become a better leader? What leadership needs do you lack to be a better leader?
34. Have you ever read SUPKEM constitution?
35. To what extent do you think SUPKEM leadership implement its constitution?
36. Are the structures perfect or they need some transformation?
37. If they need transformation what type of transformation?
38. Please explain any activities which SUPKEM have undertaken establishing its leadership in Kenya

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NOTE: If you have more information please use separate answer sheet(s).

Please send back the questionnaire to: The Researcher, P.O Box 1776-00100 G.P.O Nairobi

APPENDIX D:QUESTIONNAIRE FOR NON MUSLIMS

PART I: GENERAL INFORMATION

1. Indicate your gender (Tick one) Male () Female ()

2. By use of a tick (), please indicate the age category that applies for you.
 - a) Below 30 years ()
 - b) 30 – 34 years ()
 - c) 35 – 39 years ()
 - d) 40 – 44 years ()
 - e) 45 years and above ()

3. Working experience (in your organization)
 - 5 yrs and below ()
 - 6- 10 years ()
 - 11-15 years ()
 - 16- 20 years ()
 - 21 years and over ()

4. Respondents category
 - Top Management staffs ()
 - Middle level management staff ()
 - Subordinates staff ()

5. Highest level of education
 - KCSE []
 - Diploma []
 - Undergraduate []
 - Masters []
 - PHD []

6. What are some of the interventions which might be used to establish effective Islamic leadership in Kenya rate in the 1-5 from very low extent to highest?

	5	4	3	2	1
To promote the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah.					
To facilitate corporation and collaboration between member Organizations in their programs of activities and to serve as agents for conciliations in the event of disputes or misunderstandings arising between any of the Organizations, whenever called upon,					
To provide a single channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims,					
To stand firm on political issues which have direct or indirect effect on the Muslim Ummah but being non-partisan,					
To act as a coordinator, advisor and spokes body for all Muslim Organizations in Kenya so as to provide a united stand,					
To set up and establish Islamic projects such as education Institutions which could offer both secular and Islamic studies to the Muslim Youth .e.g. Muslim Academy at Huruma and Muslim girls in Maragua.					

7. Please list down some of the challenges Islamic leadership in Kenya encounter.

8. For each challenge please suggest a solution

9. What can be done to ensure that there are no problems in Islamic leadership in Kenya?

10. What role can the Kenyan government and Kenya organizations play in assisting SUPKEM achieve their aims and objectives?

11. What do you understand when we mention Muslim umbrella body?

12. What are the leadership approaches used by SUPKEM?

13. Could you please explain about a time or experience that you experienced demonstrated leadership behaviors in SUPKEM?
14. What are some of leadership styles in SUPKEM?
15. What are the leadership traits of SUPKEM officials?
16. What are the leadership roles and practices at SUPKEM?
17. What are the general leadership principles in SUPKEM?
18. What sources do SUPKEM leaders attribute their use of the leadership principles?
19. What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors). (Applicable to SUPKEM officials)
20. To what sources do SUPKEM attribute leadership principles?
21. As a SUPKEM leader, who are your leadership models or persons in your life and In your area?
22. What do you like in him/her?
23. What leadership characteristics or skills do SUPKEM lack?
24. How do you perceive the leadership styles of other Islamic organizations in Kenya?
25. To what degree do these leadership beliefs and practices follow the
26. Islamic principles developed in the review of literature?
27. To what extent do Islamic leadership principles (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two?
28. What are the differences and similarities between the leadership beliefs and practices of SUPKEM leaders and the Islamic leadership principles derived from the review of literature?
29. How can you become a better leader? What leadership needs do you lack to be a better leader?
30. In brief statement describe SUPKEM structures
31. Are the structures perfect or they need some transformation?
32. If they need transformation what type of transformation?
33. Please explain any activities which SUPKEM have undertaken establishing its leadership in Kenya

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NOTE: If you have more information please use separate answer sheet(s).
Please send back the questionnaire to: The Researcher, P.O Box 1776-00100
G.P.O Nairobi

APPENDIX E: TIME PLAN

ACTIVITY	DURATION
Refinement of Instruments	1 week
Piloting of tools to be used, development of research techniques	1 week
Piloting proposal preparation, literature review, refining research questions	4 weeks
Typing of Instruments and distribution	3 weeks
Continue making contacts with SUPKEM employees, stakeholders, Muslim leaders and individual Muslims as well as non-Muslims	4 weeks
Data Collection	4 weeks
Main empirical phase, Analysis, and supplementary literature review	14 weeks
Report writing and corrections	1 week
Photocopying report	2 days
Complete writing up and Submission	1 week
Binding and presenting the thesis to the university for defense and await PhD graduation	1 week
Corrections after first defense	12 weeks
Total time duration	48 weeks

APPENDIX F: LETTER FROM NJIRU YOUTH GROUP TO SUPKEM

Assalamu Alaikum Warahmatullahi Wabarakatuh. We the Muslim youths from Njiru Embakasi have the pleasure to express our utmost gratitude to ALLAH and all those who participated in organizing the youth outreach and sporting events aimed at creating HIV and AIDS Awareness among the Muslim Community in our area.

Njiru is a vast area covering Matopeni, Obama and Omega with a 70% Muslim community. Before SUPKEM Global Programme came to our area with the aim of creating HIV and AIDS awareness, the youths in our area were engaging in a care-free life style. Young boys were interacting sexually with old ladies, drug abuse was at its highest like chewing Miraa and taking alcohol, it went even as far as spending nights outside their family homes. The living styles of Muslims in this area was very horrifying until you ask yourself are these people real Muslims? Most youths spend their day sleeping and waking up at night due to drugs; this was contrary to Islamic teachings.

Since SUPKEM's Global Fund programme was held in our area, a good number of youths had a lot to learn and take home with them. Sincerely there is a great change which is visible. Youths have started meetings on every Sunday after Asir prayers at 4.00.pm to discuss, share experiences and advice each other about the behavior. From such meetings it was seen as a great help from SUPKEM Global fund project and the youths were requesting to have even more outreaches in their area to enhance further change.

In their meetings the youths decided to form a CBO with an objective to empower the Muslim society with the knowledge on HIV and AIDS awareness.

Some of the best practices emanated from the Njiru youths are;

- a) Sunday's youth meetings after Asir (after noon prayers) to discuss more about behavior change among the Muslim communities.
- b) Formation of a Community Based Organization with an objective of empowering the Muslim Communities with the knowledge acquired from the trainings.

- c) Having a positive attitude towards the challenges being faced by the youths in the communities such as unemployment.
- d) Change of living styles among the Muslim communities thus from Idling and chewing Miraa to engaging in productive activities.
- e) Demand for Counseling and testing sessions for them to know their status.

Having said a lot I would like to thank SUPKEM Global fund project for bringing us programmes that have enhanced good behavior among the Muslim youths.

Once again I thank you all and may ALLAH reward you because you have brought Njiru youths to a light which they will live to recall.

Report compiled by: Respondent number 25

Youth Representative Njiru - Embakasi

APPENDIX G: LIST OF INTERVIEWEES

Respondent No.	Name of interviewee	Date of interview	Venue of interview/Institution	Place
1	Abdullah Abdi	26 th June 2012	Limuru Interfaith Offices	Limuru
2	Chief Kadhi Muhdhar Ahmed	28 th February 2011	Kadhis Office	Nairobi
3	Hassan ole Naado	23 rd March 2011	KEMYA Offices	Nairobi
4	Hashim Kamau	13 th May 2011	Youth Office-SUPKEM secretariat	Nairobi
5	Hitchens	20 th June 2012	SUPKEM secretariat	Nairobi
6	Mrs. Sabina Gabriel	1 st August 2012	Residence	Embu
7	Mr. Abdallah Ateka	18 th July 2012	SUPKEM offices	Mumias
8	Sheikh Ibrahim Saadalla	18 th July 2012	Mumias mosque/ SUPKEM offices	Mumias
9	Prof Albusaidy	23 rd march 2012	SUPKEM secretariat	Nairobi
10	Sharif Hussein Omar	23 rd March 2012	SUPKEM secretariat	Nairobi
11	Sheikh Abdallah Kamwana	13 th February 2012	SUPKEM Eastern Province Branch	Embu
12	Sheikh Abdurrahman Kithinji	12 th February 2012	Provincial branch offices at Embu	Embu
13	Sheikh Ali Kimeri	13 th February 2012	Masjid Hidayah	Karumand e,Kianyaga
14	Sheikh Iddi Mwangi	13 th February 2012	Masjid Nuur	Embu
15	Sheikh Isa Mailu	3 rd March 2012	Kilifi Jamia Mosque	Kilifi
16	Mr. Ezekiel Mwangi	4 th April 2012	Chumani Jamia Mosque	Kilifi
17	Mr. Abdallah Ateka	1 st June 2012	Adams Arcade Nairobi	Nairobi
18	Mzee Shaban Gakere	18 th July 2012	Mumias mosque	Mumias
19	Prof Abdulghafur Al Busaidy	12 th May 2011	Embu Masjid Nur Mosque	Embu
20	Rajab Gakuria	12 th June 2012	SUPKEM Secretariat	Nairobi
21	Abdullah Abdi	12 th June 2012	SUPKEM secretariat	Nairobi

22	Mr. Adan Wachu	7 th August 2012	KEMNAC Offices	Nairobi
23	Sheikh Khelef Khalifah	5 th January 2011	Muslims for Human Rights (Muhuri) Offices	Kilifi
24	Sheikh Ngao	21 st January 2012	Kilifi Mosque	Kilifi
25	Sintayo Abdi	22 nd May 2012	Njiru Youth Group offices, Embakasi	Nairobi
26	Ustadh Abdullah Mbwana	4 th August 2012	Al Wahda Muslim teachers Association	Nairobi
27	Ustadh Muhammad Said al Khattat	12 th February 2011	Madrassa Nur	Embu
28	Ustadh Professor Yusuf Bashir	8 th June 2012	Imtiaz Ali Mosque	Youth group
29	Pastor Alex Njukia	27 th January 2012	World Vision Offices	Nairobi
30	Sheikh Isa Mailu	13 th February 2012	Masjid Nuur	Embu
31	Sharif Salim Chumani	18 th July 2012	Muslim Jamia Mosque	Chumani-Kilifi
32	Sheikh Salim Juma Many	18th July 2012	Mumias Mosque	Mumias
33	Mr. Ahmad Afzal	12th June 2012	Quality meat packers	Nairobi
34	Sheikh Bakari Chemaswet SUPKEM treasurer	15 th June 2012	SUPKEM secretariat	Nairobi
35	Mr. Mohammad Maluki	21st January 2012	Jamia Mosque	Nairobi
36	Mr. Mohammad Masuzo	22nd January 2012	SUPKEM secretariat	Nairobi
37	Mr. Yusuf Murabwa	22nd January 2012	SUPKEM secretariat	Nairobi
38	madam Aisha	23 rd January 2012	SUPKEM secretariat	Nairobi
39	Ustadh Mohammed Shee Bwana	8th June 2012	Imtiaz Ali Mosque	Nairobi
40	Ustadh Sofia Nyokabi	14 th February 2012	Masjid Stadium	Embu