LEADERS-FOLLOWERS RELATIONSHIP IN NATION BUILDING: AN ANALYTICAL STUDY OF QUR'ĀN CHAPTER 49: VERSES 1-8

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Abstract

Nation Building involves the constant lubrication of the leaders and followers' relationship for a flourished human society. The Qur'ān as the manual for human existence, consists of sets of laws for peaceful co-existence between leaders and followers to avoid acrimony and chaos and should not be handled with kid glove, especially in a heterogeneous society like Nigeria. This paper examined the concept of leadership, types, characteristics and components of leadership, the followership models, as well as the synergy between both. The exegesis of Qur'ān Chapter 48 vs. 1-8 was clinically analysed in the light of leadership-followership relationship, with deducible lessons on respect and honour for the office of constituted authority and proper investigation of information for accuracy before dissemination, especially in this social media era. The paper observed that friction in leaders-follower relation hampers nation's building. The work adopted qualitative research approach with consultation to relevant materials and the media reports. The work also interrogated leadership and followership in the contemporary Nigerian context to ascertain relativeness and compliance to the divine enshrined directive, with instances of non-compliance cited on the both the followers and leaders, especially in the religious and political circle.

Keywords: Leaders, Followers, Relationship, Nation Building.

Introduction

The history of different civilisations are full of lessons of leader-followership relationships. The human societal interactions in relation to peaceful co-existence between the leaders and followers have to be moderated to avoid derailing into acrimony and chaos. This is because the need for mobilisation of people for collective action demands some degree of organisation in a bid to have a productive society (Mckee, 1969). To achieve this, there must be a leadership-followership cordial interaction, in which the leaders are enshrined with the trust to build and manage a society with values, because consciously, subconsciously, or unconsciously, they are training future leaders. In return, the followers must uphold and exhibit the ethics of followership, which entails submissiveness to superior and constituted authorities to be able to acquire the leadership skills needed of them when they become leaders. This implies that leadership-followership relationship is a coin of two sides needed for the management and progress of an organisation or society. Decorum

in leadership-followership process is, thus, a sinequanon in the sanity and development of any society. Islam provides an example of leadership-followership relationship worthy of emulation. Numerous studies have been conducted on leadership, but works on followership have not assumed significant focus (Jahid, 2022). Since leadership and followership are two sides of a coin, and a preponderance of available literatures focus on leadership, the direction of this paper largely leaned towards examining followership as deducible from the exegesis of Qur'ān 49:1-8. The study was library based and its approach was qualitative. It used related text books, journal articles, newspaper, and website materials, in addition to the exegetical works of Sayyid Qutb and Ibn Kathir, *Fīzilal Qur'ān* and *Tafsīr al-Qur'ān al-'Adhīm*, respectively, to explain the content of Qur'ān 49:1-8. The aim of this paper was to sensitise followers in any dispensation, in particular, and the general public on the divine trust, ethics and responsibilities on the shoulders of the followers, so as to have a productive leadership-followership relationship.

Conceptualising Leadership and Followership
Huge concentration has been given to the concept of leadership. Most discussions on leadership focus on the desired characteristics and behaviours of an individual who sits at the top of an organisation or institution, and leads its articulation of a mission, the goals to be achieved to fulfil the mission, a plan for pursuing the goals, and strategies for implementing the plan. This explains why there are preponderance of psychological theories about leadership like: Great Man Theory, Trait Theory, Behavioural Theories; Contingency Theories; and Transformational Leadership Theories. From all these theories, the characteristics of leadership that are deducible are: Physical vitality and stamina; Intelligence and action-oriented judgement; Eagerness to accept responsibility; Task competence; Understanding of followers and their needs; Skill in dealing with people; Need for achievement; Capacity to motivate people; Courage and resolution; Trustworthiness; Decisiveness; Self-confidence; Assertiveness; Adaptability/flexibility (Ahmad & Hassan, 2022).

Obviously, these characteristics of the individual who provides institutional leadership are extremely important. After all, institutional leadership is important to the success of any organisation in fulfilling its mission and achieving its goals. It is for this reason that leadership has been defined as "an influence relationship among leaders, and followers who intend real changes that reflect their mutual purposes (Jerry, 2022). It is also defined as "a process by which a person influences others to accomplish an objective and directs the organisation in a way that makes it more cohesive and coherent (Sharma & Jain, 2013). This definitions depict leadership as comprising not only leaders but also followers. Unlike the discussion about leadership characteristics and behaviours, which is common, discussion about "followership" characteristics and behaviours is much less. Leadership has been defined as "partnership in reciprocal following," (Marossis, 2008) just as followership is a reciprocal partnership of ethical response-abilities (Marossis, 2008).

Followership is defined as saying and doing the right things. It is acting properly and well in a given situation. As such, followership is an ethical and moral discipline that is taught and learnt (Marrosis, 2008). It is in this connection that it has been argued that, an organisation is highly unlikely to move forward without effective leadership that inspires the followers to be led (Jerry, 2022). For the leader to inspire and lead, however, the followers must be willing and able to be inspired and be led. Thus, followership is viewed as a form of leadership.

Scholars have also, unlike the Singular Leader Models, which tend to see followers as people with lesser abilities relying on the leader's expertise, propounded the Flatter Models, which are more

likely to regard leadership as a form of social influence. The need for wider leadership skills have increasingly underlied the recent movement towards Flatter Models, where leadership is seen as the enabling rather than the domination of followers (Russell, 2022). Also, a Relational View of leadership highlights the importance of followers as well as leaders in the leadership process. Regarding leadership as a relational process can be seen as a logical extension of recent trends in the literature emphasising the role of followers, and the importance of relationships between followers and leaders (Russell, 2022).

Three components of leadership are often identified as leaders, followers and situation/context. It is expected that there should be interaction between these components. The concept is incomplete, if one is missing. There is no leader without follower(s); there is no follower(s) in the absence of leader; likewise, there is no leader and followers without the surrounding situation(s), i.e., a goal(s) that they are seeking to achieve (Ogunbado, Ahmed, Abu Bakr & Abu Bakr, 2016). As defined by "*Oxford Advanced Learner's Dictionary*," a leader is a person who leads a group of people, while a follower is a person who supports and admires a particular person or set of ideas. The situation determines the status of the leader and how he or she can adjust his or her style to meet the target of the subordinates or the followers. Communication is also argued as a fourth component of leadership. It is argued that leaders lead through two-way communication, including verbal and non-verbal (Sharma & Jain, 2013). The non-verbal has to do with setting of examples that communicate to followers the dos and don'ts. Thus, it is said that what and how a leader communicates either builds or harms the relationship between him and his followers (Sharma & Jain, 2013).

Leadership-Followership Qualities in Islam
The basis of leadership consists of religion, moral and human sources. All the three components are based on spirit of fear of God. There are some established traits and qualities of leaders in Islamic thoughts. These are: Ability to reason or act rationally; Knowledgeable; Mentally stable Wise; Abiding by promises; Patience and endurance; Courage and determination; Forgiving; Honest; Thankful; Caring; Diplomatic; Acting decisively; Humble; Relying on evidence; Following up and processing work; Receptive and willing to give advice; Attentive; Rewarding and recognizing; achievers; Mutual consultation and unity etc. (Rafiki, 2019). All these qualities could be summed up into the possession of sound knowledge and good character. These are the qualities that are needed for an effective administration and leadership position (Paramole & Sanni, 2020). The qualities of the leaders in Islamic thoughts is meant for nurturing healthy organisations and results in the followers that become united and faithful. The identified qualities seem to be crucial leadership traits, although not all leaders show these qualities simultaneously. In fact, the history of successive Muslim states had been adopted essential qualities of mercy, kindness, and justice.

Followership is also entrenched in the concept of leadership, hence the need to identify the qualities of followership in Islam. Ogunbado, Ahmed, Abu Bakr & Abu Bakr (2016: 113) provide a comprehensive analysis of the qualities of followership in Islam. Obedience, honesty and integrity, courage, knowledge and wisdom, willingness to assume responsibility, efficiency, and competence constitute the qualities of followers in Islam. The meat of the matter is that a tree cannot make a forest. Thus, a leader alone cannot stand in leadership. It has to be with other components, particularly, the followers, who are expected to possess the above qualities. Indeed, the possession of all these qualities would unite the leader and the followers together as one in order to achieve their common aims and goals.

Exegesis of Qur'ān Chapter 49; Verses 1-8

There are numerous verses in the Qur'ān that point to the concept of leadership and followership. The major Qur'ānic verses with which this paper finds its basis is Qur'ān 49 verses 1-8. The verses go thus:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ٢ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ٣ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ٤ وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ٦ وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ٧ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ٨

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, else your deeds become worthless while you perceive not. Indeed, those who lower their voices before the Messenger of Allah are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason. And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

O you who have believed, if a wicked one comes to you with information, investigate, else you harm a people out of ignorance and become, over what you have done, regretful. And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made disbelief, defiance and disobedience hateful to you. Those are the [rightly] guided [people]. [It is] as bounty from Allah and favour. And Allah is Knowing and Wise.

The verses in question mention Allah, His Messenger (Prophet Muhammad), and the believers, and the interconnection amongst them in terms of leadership. Sayyid Qutb (2005) identified three basic points in this regard. The first point defines leadership and the source from which to receive orders. The source from which to receive orders is Allah and His Messenger. Leadership is embedded in Prophet Muhammad's way of life. The second establishes the standards of manners and respect to be maintained in dealing with leadership. The third explains how to receive news and reports, and the need to verify their reliability. Like Sayyid Qutb, using various *ahādith* (sayings of Prophet Muhammad) and verses of the Qur'ān, these three points are further explained by Ibn Kathir. It should be noted that the believers mentioned in this Qur'ānic chapter extends to every Muslim faithful.

In Islam, Allah and Prophet Muhammad, as in the Qur'ān and the *ahādith*, are the basic constitution of Islam. The Prophet was the leader that exemplified the concept of leadership in Islam. Prophet

Muhammad tutored his companions the concept of leadership, which is not devoid of followership, as stated in Qur'ān 49:1-8, and explained by Qur'ānic exegetes such as Sayyid Qutb and Ibn Kathir. In their explanation of these verses, two basic points of discussion could be deduced. These are: Honouring the Office of a Constituted Authority and Investigating the Reliability of Information. Similarly, in Qur'ān 4:59, Allah says:

> "O you who believe! Obey Allah and obey the messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the messenger, if you believe in Allah and the last day; this is better and very good in the end."

As noted by Ibn Kathir, the above verse signifies the necessity of obeying the rulers in obedience to Allah (Ibn Kathir, 495). It was revealed about 'Abdullah ibn Hudhāfah ibn Qays was sent on a military expedition by Prophet Muhammad (SAW). In that expedition, he commanded his followers to enter a fire. The followers almost did except a young man among them, who questioned it. The followers eventually went back to the Prophet and narrated what had happened to him. In response, the Prophet said: "Had you entered it, you would never have departed from it. Obedience is only to righteousness" (Ibn Kathir, 496).

It should also be noted that in Qur'ān 42:38, Allah says: "And those who answer the call of their Lord, establish Salāt, conduct their affairs by mutual consultation, and spend of what We (Allah) have bestowed on them." In Qur'ān 3:159, Allah also says: "And by the mercy of Allah, you dealt with them gently. Had you been severe and harsh-hearted, they would have been broken away from you. So pass over (their faults), and ask (Allah's) forgiveness for them; and consult them in their affairs."

The import of the above verses is the importance Allah attached to the principle of *Shūrā* (mutual consultation) in leadership-followership phenomenon. It is in fact mandatory in an Islamic government (Tahhan, 2006). Prophet Muhammad used to consult his companions on his personal and state public affairs. This was evident in the various battles engaged in during his lifetime. For example, on Ta'if siege, he consulted Nawafal ibn Mu'awiyah on whether to continue the siege or not. He used to consult to the extent that his wife, 'Āishah is on record to have said: "I have not seen anyone fonder of consultation than the Messenger of Allah" (Tahhan, 2006).

Meanwhile, it has been argued that a leader could use his prerogative on any issue he considers right, even if that does not agree with the majority opinion (Tahhan, 2006). Prophet Muhammad on on different occasion disagreed with his companions. On the occasion of Hudaybiyyah Treaty, for example, the Muslims said: "By Allah, we shall not write except: "In the Name of Allah, the Most Gracious, the Most Merciful." The Prophet said: "Write: "In Your Name O Allah." Similarly, Abu Bakr, the first caliph in Islam, only implemented his opinion in waging war against the apostates, disregarding other Companions' opinion, concerning whoever discriminated between Salāt and Zakāt, wanting to change the religion of Islam and its rules.

Honouring the Office of the Constituted Authority
Ibn Kathir and Qutb contend that verses 1-3 of *sūratul-hujurāt* bring to limelight the good manners expected to be observed by Muslim faithful, with their leader. These good manners according to Ibn Kathir, include: respect, honour and esteem (Ibn Kathir, 2003). In a bid to respect and honour the Prophet, the first Islamic leader, his followers were prohibited from raising their voices above his

voice. As Qutb (2005) put it, the first address of the chapter (verses 1-5) by Allah, is aimed at refining rough manners which some companions of the Prophet were used to doing, before the revelation of these verses. These rough manners included: indiscriminate raising of voices when calling upon the Prophet, addressing him, or in his presence, and giving an opinion, injunction or judgement without his permission.

In Qur'ān 26:43, Allah re-emphasises that

> "Make not the calling of the Messenger among you as you call yourself,"
> "….else your deeds become worthless while you perceive not," which means that
> "We (Allah) ordered you from raising your voices to the Prophet, so that he will
> not get angry with you, because in doing so, you will also anger Allah" (Ibn
> Kathir, 2003: 187).

To correct this dishonouring attitudes, these verses were revealed as defining standards to be observed with the Prophet and subsequent leaders, and the process by which instructions are received and carried out (Qutb, 2005). This was how Allah educated and prepared the first generation of Muslims for the great task they undertook.

With these verses, the first generation of Muslims, particularly during the era of Prophet Muhammad to the first half of the third caliph, 'Uṯmān ibn Affan, greatly honoured their leaders. They did this by consulting, acknowledging, approving, listening, and being patient with their leaders, in matters that affected them. These leaders, on the other hand, did not assume authoritarianism in their position of leadership. During different battles, the Prophet consulted his companions, and did not assume victory was certain because he was a Prophet and a leader (Hussin, Othman, Al-Suwaidan, 2018) For instance, at the Battle of Kḥandaq, the suggestion of one of his companions, Salmān al-Fārisī, to dig a defensive trench to protect Madinah and halt the enemy's advance (Khaalid & Eliwam 2003) was accepted and followed by him. This standard of leadership-followership hugely helped to promote the course of Islam in its earliest period.

The Prophet once experienced a break in followers-leader communication (Hussin, Othman, Al-Suwaidan, 2018) and this affected the Prophet's expedition, as in case of the Battle of Ḥūd. In this battle, the Prophet told his followers at the battle field not to abandon their duty pasts, but they over-confidently left in pursuit of war booties. The failure of the followers of the Prophet to follow his instruction is often cited as a factor that accounted for the defeat of the Muslims at the battle.

Asides that, Prophet Muhammad and his followers were greatly victorious in the course of Islam as a result of good followership. This standard of followership was replicated almost unhindered for about twenty years after the demise of the Prophet. It was during the second half of the reign of 'Uṯmān ibn Affān that this standard of followership dropped, significantly, to the extent that during the reign of 'Alī ibn abī Ṭālib, the Muslims had started to fight against their leaders (Rahim, 2001).

The point here is that the office of any constituted authority should be honoured in every form, and the led should be patient with their leaders, particularly when such leader is a person of worthy character, and he/she has the inclination of responding to his/her followers. This is the model and standard laid down by Qur'ān 49:1-5, and practised the Prophet and his followers, during the pristine era of Islam.

Investigating the Reliability of Information

Verses 6-8 of Qur'ān 49 further expanded Islamic standard to the need to investigate the reliability of information and news, before conclusion and judgement are made, and action is taken (Qutb, 2005). He further asserted that suspicion should not be widely spread, especially in Muslim community, because if reports are doubted, the system of gathering intelligence and information would become paralysed (Qutb, 2005). Thus, in order not to put a community in a position of committing injustice, he posited that the community should not rush into action on the basis of a report, especially, given by someone whose character leaves much to be desired (Qutb, 2005).

Buttressing this argument, Sayyid Qutb, referencing Ibn Kathir's explanation of these verses, narrated the circumstance that brought about this revelation. It happened that the Prophet sent Khālid ibn al Wālid to reconfirm the information al-Walīd ibn 'Uqbah ibn Abū Mu'ayt, whom the Prophet had earlier sent to the tribe of al-Mustaliq to collect their zakāt. Al-Walīd reported to the Prophet that al-Mustalaq tribe refused to pay zakāt, denied their Islamic faith, and was raising a force to attack him. Khālid's report was however the opposite of that of Al-Walīd.

On hearing the first report, the followers of Prophet wanted to take immediate action, by punishing the al-Mustaliq tribe. As stated in verse seven, it was the presence of the Prophet as the leader of the Muslim community that halted them from taking action. Ibn Kathir said, verse seven implies that the Prophet was more knowledgeable about what would benefit them and was more concerned with them than themselves, and that if the Prophet had obeyed their opinions and desires, they would have earned trouble and hardship. Thus, Ibn Kathir emphasised that, it thus becomes important, henceforth that the Prophet's followers honour, respect, and obey him (Ibn Kathir, 2003).

After the second report, it was said that the Prophet, afterwards, used to say: "Verification complies with Allah's orders, while haste comes from Shaytan". This new-found knowledge, instilled in the Prophet's followers that they must not act presumptuously and hastily when any information was brought to them. Consequently, they eschew unbelief, defiance and disobedience in relation to their leader, the Prophet. The Prophet also exemplified this standard when 'Abdullah ibn Ubayy bin Salul, the leader of the hypocrites, slandered 'Āishah, the wife of the Prophet. Instead of hastening into action, he initiated a public inquiry into the matter to ascertain the truth, remained patient in anxiety, (Hussin, Othman, Al-Suwaidan, 2018) and before long, Qur'ān 24 verses 11-21 were revealed to vindicate 'Āishah.

Interrogating Leadership and Followership in the Contemporary Nigeria
1. Followership

It is unarguable that, Nigeria, over the years, has witnessed bad leadership. Chinua Achebe once said that: "In spite of conventional opinion Nigeria has been less than fortunate in its leadership (Achebe, 1983). Leadership, it has been argued, "is clearly the key to the success of the Nigeria Project (the quest for a prosperous unified state), without (which) unity economic prosperity and human security will always be in jeopardy (Paden, 2016). The field of leadership comprises not only a leader, but also the followers, situation and communication. Followership matters a lot in the success of the field of leadership. It appears that like "leadership is less than fortunate" in Nigeria, followership is not better. Recent developments, especially in the political sphere, attest to this.

Politically, in some instances, the masses, who constitute the followers and the led, dishonour constituted authority, especially where there are burning issues that such authority needs to respond and react to, and act upon. For instance, in January 2017, while protesting against the prolonged closure of their school, students of Ladoke Akintola University of Technology (LAUTECH) appeared rude to then Governor of Oyo State, Abiola Ajimobi, while he was trying to address them. The Governor said:

> "You are here to protest, am I the one who locked your school? …. Is your school the first to be locked, if this is how you will come to talk to me, go and do your worst, I dare you; … if you want to be troublesome, go ahead, I am ready for you. You are coming here to say that it will be tough this time, tough with me, if someone of my calibre has come here to address you, you should have respect for constituted authority…." (Oyedeji, 2017).

It is also on record, a case of a student of University of Lagos, Adeyeye Olorunfemi, who in 2016, wrote on his Facebook Page, in what he titled:

> "The Senate of the University of Lagos, a Conglomeration of Academic Ignoramuses," accusing the school academics for resisting the renaming of the university "because it gives them leverage to have sex with female students" (Akinloye, 2016). He added that: "Vice Chancellor sir!, you remain a first-class Chemical engineering graduate from Obafemi Awolowo University, Ife. What has happened to the Great Ife in you!. Our power generation is deteriorating and you are alive. The Nation's investment of knowledge on you to make you a scholar is a WASTE. Your first class honours degree is the true definition of a FIASCO" (Wahab, 2018).

Again, during the #EndSARS saga, while trying to give the protesting youth listening hears, and working out their demands, someone from amongst the protesting youths shouted "*Soro Soke Werey*," (speak louder, madman), (Johnson-Bashua, 2021), referring to the Governor of Lagos State, Babajide Sanwo-Olu, as a "mad man."

The ability of followers to question any information brought to them about their leaders has been much watered down by the availability and easy access to social media. In recent times, information is often sent to social media from various quarters and individuals. These information mediums have been used to achieve personality assassination, propaganda, and incitement. There is the "Jubril of Sudan," narrative, which could be called propaganda of the decade, that spread, and many Nigerians, home and abroad, believed and acted upon it. As Punch puts it: "The tragedy at the time was that the gullibility of Nigerians was assailed such that the issue was enjoying some hush-hush discussions (Ojeifo, 2019).

It was a narrative concocted to portray President Muhammadu Buhari, as dead, and one 'Jubril of Sudan" was impersonating him at the Nigerian Presidential Villa. This is particularly of the #EndSARS protest phenomenon. Adekola Clement aptly captured this as follow:

> The extent of using social media in the period of the protest was high. The nature of misinformation reported during the protest were: false information circulated erroneously with no intention to deceive others,

inadequate information which never capture the real cause of the protest, misrepresented pictures and video, reconfigured misinformation, disinformation (when a person choose to feign the truth to mislead people), and malinformation (when a person to misinform others by telling the truth in illusory ways) (Adekoya, 2021: 7).

It is this nature of social media that has tainted the personality of some leaders to the extent that they remained in the mind of many unsuspecting people as bad people, who should be brought to book or be hated. The result of this is often very bad for the progress of the country. It has led to character assassination of important personalities and leaders. It has also led to destruction of lives and properties, individual, private and government, which perhaps would have been highly minimised, if the masses are inclined to the standard set by Islam.

Leader-followership relationships deficiency are not limited to political settings and educational institutions. In private organisations, religious institutions, skill acquisition circle, business environment, and family structure, leader-followership relationships are also essential. In the family structure, different people, fathers, mothers, husbands, wives etc., have different roles to play as parents and leaders. In the same vein, their subordinate or subjects also have to reciprocate respect and dutifulness to their superior. The Prophet once said:

"It is a duty upon a Muslim to listen and obey authorities, whether he likes it or not, unless they command sinful disobedience. If they command sinful disobedience, then there is no listening or obedience to them" (An-Nawawi, 2007: 226).

The import of this Prophetic saying is that in every socio-political and economic setting, a Muslim must always regard, respect, honour and listen to the constituted authority especially in beneficial matters.

The argument that Nigeria has over the years experienced bad leadership can hardly be argued against, but to deny the fact that bad followers is a commonplace in the country's leadership and developmental process would amount to futile argument and dishonest intellectual discussion. Like the leaders, followers are also important in the concept of leadership. In fact, the followers that have courageous conscience, would not only stand-up against, bad, toxic and corrupt leaders, but also overpower them (Kelly, 2008), and be successful in changing the status quo. It is when there is absence of courageous conscience that bad leaders would not only thrive, but also breed bad followers, some of whom would later be bad leaders. Thus, making bad leadership cyclical.

2.   Leadership and Corruption
Instances of Corrupt Practices among Religious and Political Leaders
Nearly all known crimes and corrupt practices are committed in Nigeria, despite the proliferation of churches and mosques, Nigerians are into all organized crimes, cybercrimes, political and economic crimes.

According to Akintola, (2017), this is an indubitable pointer to the fact that the rise in the number of religious houses has failed to perform its structural functionalism to the society. An instance is the high rate of kidnapping in the country. The global data expert has reported that a total of 574 people

were kidnapped in Nigeria in 2013 (Akintola, 2017). The figures were much higher in the recent years up to the present.

It is worthy of note that there are crimes or corrupt practices committed by those who lay claims to leadership in religious circle, as this cannot be overlooked in this paper. A few instance will suffice us because it is unimaginable that religious and political leaders are involved in some dastardly acts just like their followers.

1. The Daily Trust of Thursday 3rd August, 2017, published the story of an Ilorin based Islamic Cleric (Alfa) who allegedly exhumed his friend's corpse for ritual purpose after seven days of burial in the Oloje area of Ilorin (Akintola, 2007: 26).

2. Another Islamic cleric was caught after an attempt to use a lady for money ritual. The incident occurred on Wednesday, 6th September, 2017 in Magbon, Obele Esepe Town, Olorunda Local Council Development Area of Badagry, the said lady survived the ritual attempt and was said to be from Ibadan, Oyo State (Akintola, 2017: 13).

3. Alfa Fatai Afobaje, another Islamic scholar joined the League of Scholars who deviated from the functionalism of religion to the society as he was arrested for killing his best friend, 40year old Rafiu Suleiman, for money ritual. This occurred in Morogbo area of Agbara, Lagos State in February 2015. Ironically, the victim, Rafiu Suleiman from Kwara State, had been helping the Alfa financially for years before he was killed by same Alfa (Akintola, 2017: 13).

4. The Gazellete News reported an acclaimed Islamic cleric, Gazali Akewushola, 60 years of age who reportedly proclaimed that human meat is delicious however, he met his waterloo on May 22, 2013 when his gangs of 5 was arrested by the Police. He confessed of selling one head at ₦3,000 and sometimes ₦8,000 depending on the market variables. The soft bones were grinded into powder, which were cheap. Also he stated that a full human went for ₦30,000 or ₦40,000 from the sellers, when sliced into pieces, so he ends up getting ₦100,000 or more in the process (Akintola, 2017: 16). It is obvious that this is inhumane and nefariously satanic.

5. Also an Islamic cleric and two others who confessed to the ritual killing of a student of the Osun State University, (UNIOSUN) in July 2017 was pathetic. The trio of Sakariyau Abdul Rafiu; Ibrahim Auba and Yusuf Aliu confessed that they killed Oluwafemi Shonibare, a student of UNIOSUN, who was hit on the head with a pestle. They later roasted her head and butchered the rest of her body (Akintola, 2017: 17).

6. Members of the Celestial Church of Christ, Abule Egba Parish, on Unity Street, Abule Egba, Lagos State, were shocked to their marrows when their pastor told them in January 2016 that God spoke to him and asked him to set one of them ablaze "to exhibit this might". Surprisingly one of the parishioners simply identified as Abosede volunteered to be used as the sacrificial lamb and suffered first degree burns and was hospitalized after the "baptism of fire" (Akintola, 2017: 21). A situation like this made sociologist like Karl Marx posits that religion is the opium of the masses. The followers are just too hero worshipping their leaders without questioning some of their leaders' decision, although most of the leaders are coercive leaders.

7. The General Overseer of Christian Praying Assembly, Rev. Chukwuemeka Ezeugo a.k.a Reverend King, was sentenced to death by hanging on January 11, 2007 for the murder of a member of his church by name Ann Uzor. Rev. King had poured petrol on six members of his church and set fire on them. Uzor died on August 26, 2006. The remaining five members survived, for this, the court sentenced Reverend King to twenty years' imprisonment for

attempted murder and death by hanging for murder, which was finally affirmed by the Supreme Court on February 26, 2016 (Akintola, 2017: 23).

8. The story of Reverend name turned Governor turned prisoner should be mentioned. On May 30, 2018, Reverend Jolly Nyame was sentenced to twelve years' imprisonment for misappropriating N1.64billion from the Taraba State treasury, being the State Governor from 1999-2007, he awarded shaddy stationery contracts towards the end of his administration in 2007. Here was a Reverend Gentlemen of United Methodist Church of Nigeria, born on Christmas day and with good Christian parental background. The Tarabans were disappointed to have elected a "man of God" as governor in 1999.

In the words of Justice Adebukola Banjoko in delivering her rulings on May 30, 2018, "I must say that I am morally outraged by the facts of this case; the people of Taraba State elected the defendant, a clergy man, on three different occasions; their expectations have been very high. How would he begin to explain to the people of Taraba his actions? How would he explain such a collapsed loss to the people?" (Haruna, 2018).

Recommendations
On the basis of the above, this paper recommended the following:
- There should be a recognition and incorporation of Islamic leaders-followership model in the curriculum of leadership courses in the country's educational and professional institutions.
- Establishment of Leadership-Followership Institutions. The example of the former Governor of Lagos State, Asiwaju Bola Ahmed Tinubu who donated, from his personal money, ₦1 billion to Lagos State University, LASU, for leadership development centre, should be emulated by wealthy and concerned Nigerians
- Organisation of followership trainings, seminars and conferences should be done periodically in tertiary institutions, whereby certificates would be awarded to the participants.
- It will not be enough to learn leaders-followership skills and ethics without putting it into practice. Thus, it is expedient that the leadership-followership skills and ethics learnt should be practised.

Conclusion
Qur'ān 49: 1-8 delineate a system of followership education and upbringing. The verses outline the principles, concepts and approaches that formed leadership-followership relationship during pristine Islam. The verses show a standard of morality in dealing with the source of leadership and leaders. Prophet Muhammad and his followers were able to achieve a prosperous and strong state on the basis of this standard. Islam, as clearly stated in Qur'ān 4:59, instructs that: "O you who believe, obey (follow) Allah, and obey His Messenger, and those charged with authority among you…." These verses show that authority, be it religious or secular, which is imbued with righteousness and stands in place of righteousness, must be respected and obeyed, otherwise there will be no order and discipline.

It is said that: "When evil leaders emerge, followers have no moral choice but to try to wrestle power from them…. Yes, leaders have enormous power, but so do those who follow them …. Without their followers, tyrants can accomplish little. For better for all, followers do the heavy lifting of any successful enterprise." No wonder the followers of Prophet Muhammad, during his

lifetime, were referred to as COMPANIONS. Followers are incapacitated once leaders are appointed.

In all, it is expedient that the followers, which are made up of every individual and the general public, and the leaders, work side by side, so that their efforts and duties complement each other in perfect harmony. Just like the first generation of the Muslims observed certain codes of behaviour with Allah's Messenger, followers should know their limits in relation to their constitution and the constituted authorities, who are also expected to convey and act upon the provisions of the constitution. This is one of the ways in which countries, institutions, organisations that are battling with not only leadership problem, but also followership challenge, can achieve significant progress and prosperity. Establishment of numerous leadership institutions that is not devoid of Islamic principle and approach of leadership-followership, would also go a long way in solving followership problem.

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