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ETHICAL LEADERSHIP AND TAZKIYAH AL-NAFS IN THE ATHĀR OF ‘UMAR IBN AL-KHAṬṬĀB: A THEMATIC ANALYSIS

Amara Amin

Department of Islamic Studies, University of Lahore, Lahore, Pakistan

Dr. Aqeel Ahmad

Associate Professor, Department of Islamic Studies, the University of Lahore, Lahore

Abstract

This study examines the concept of Tazkiyah al-Nafs (self-purification) in the athār of ‘Umar ibn al-Khaṭṭāb, with particular focus on self-accountability (muḥāsabah), taqwā, zuhd, moral discipline, and ethical leadership. Drawing upon selected narrations preserved in Musannaf Ibn Abī Shaybah and Musannaf ‘Abd al-Razzāq, the article employs a qualitative thematic analysis to identify the spiritual and ethical principles underlying ‘Umar’s guidance and practice. The study analyzes relevant Arabic athār, provides English translations, and examines their implications within broader discussions of Islamic ethics and leadership. The findings reveal that ‘Umar’s model of leadership was deeply rooted in continuous self-evaluation, God-consciousness, moral restraint, and personal integrity. Furthermore, the study demonstrates the contemporary relevance of these principles for ethical governance, character development, educational reform, and organizational leadership. By highlighting the relationship between self-purification and responsible leadership, this research contributes to contemporary scholarship on Islamic ethical thought and leadership studies.

Keywords: Tazkiyah al-Nafs, ‘Umar ibn al-Khaṭṭāb, Muḥāsabah, Taqwā, Zuhd, Ethical Leadership, Islamic Ethics, Spiritual Development.

Introduction

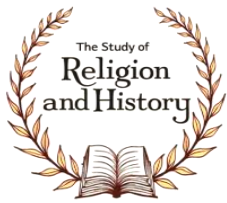
Tazkiyah al-Nafs (self-purification) occupies a central position in Islamic moral and spiritual thought. It refers to the continuous process of refining the self through self-accountability, God-consciousness, moral discipline, and ethical conduct. Islamic teachings emphasize that inner moral reform forms the foundation of just governance, social responsibility, and effective leadership.

‘Umar ibn al-Khaṭṭāb, the second Caliph of Islam (13–23 AH), represents one of the most significant models of ethical governance in Islamic history. His leadership combined administrative strength with deep spiritual discipline, reflecting an integrated approach to personal piety and public responsibility. The athār attributed to him demonstrate recurring ethical themes such as muḥāsabah (self-accountability), taqwā (God-consciousness), and zuhd (moral restraint).

Although considerable scholarly attention has been given to ‘Umar’s administrative and political achievements, less focus has been placed on the thematic relationship between Tazkiyah al-Nafs and ethical leadership within his transmitted athār, particularly those preserved in early compilations such as Musannaf Ibn Abī Shaybah and Musannaf ‘Abd al-Razzāq.

Research Gap

Despite the significant body of scholarly work on ‘Umar ibn al-Khaṭṭāb (RA), most studies have primarily focused on his political governance, administrative reforms, judicial decisions, and his role in the expansion of the early Islamic state. In addition, existing literature



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on Islamic leadership often treats ethical leadership either in abstract theoretical terms or through broad historical narratives, without a systematic textual analysis of primary ḥadīth and athār sources.

Similarly, studies on Tazkiyah al-Nafs have largely concentrated on Qur'ānic exegesis, Sufi ethical frameworks, or general spiritual development, with limited attention to its operationalization within early Islamic leadership practices. In particular, the athār literature preserved in early compilations such as Musannaf Ibn Abī Shaybah and Musannaf 'Abd al-Razzāq remains underutilized in contemporary thematic studies on ethics and leadership.

Furthermore, there is a noticeable gap in scholarship that integrates three dimensions simultaneously: (i) Tazkiyah al-Nafs as a moral-spiritual concept, (ii) Ethical Leadership as a modern theoretical framework, and (iii) Athār of 'Umar ibn al-Khaṭṭāb as primary empirical evidence. The absence of such an integrated analytical approach limits a deeper understanding of how early Islamic moral psychology informed practical leadership behavior. Therefore, this study addresses this gap by providing a thematic analysis of selected athār of 'Umar ibn al-Khaṭṭāb, focusing on the intersection of self-purification and ethical leadership, and demonstrating their relevance for contemporary ethical and organizational discourse.

Objectives of the Study

The primary objective of this study is to examine the concept of Tazkiyah al-Nafs as reflected in the athār of 'Umar ibn al-Khaṭṭāb (RA) and to analyze its relationship with ethical leadership.

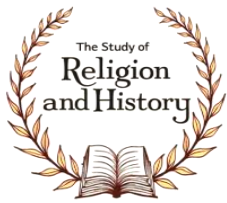
Specifically, this study aims to:

1. **Identify and collect** selected athār of 'Umar ibn al-Khaṭṭāb (RA) from Musannaf Ibn Abī Shaybah and Musannaf 'Abd al-Razzāq that are relevant to themes of self-purification and ethical conduct.
2. **Classify and categorize** these athār thematically into key dimensions of Tazkiyah al-Nafs, including muḥāsabah (self-accountability), taqwā (God-consciousness), zuhd (ascetic moderation), and moral discipline.
3. **Analyze the conceptual relationship** between Tazkiyah al-Nafs and ethical leadership as reflected in the selected athār of 'Umar ibn al-Khaṭṭāb (RA).
4. **Examine the ethical leadership framework** derived from 'Umar ibn al-Khaṭṭāb's (RA) sayings and practices in the context of Islamic moral thought.
5. **Explore the contemporary relevance** of these ethical and spiritual principles for modern leadership, education, and organizational behavior.

3. Literature Review

3.1 Tazkiyah al-Nafs in Islamic Thought

Tazkiyah al-Nafs (self-purification) occupies a foundational position in Islamic moral and spiritual discourse. Classical Islamic scholarship has consistently emphasized the purification of the soul as a prerequisite for ethical conduct and closeness to Allah. Qur'anic exegesis and early ethical writings highlight key dimensions of Tazkiyah such as muḥāsabah (self-accountability), taqwā (God-consciousness), and zuhd (detachment from worldly excess). Scholars such as al-Ghazālī have elaborated Tazkiyah as a systematic process of inner moral



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reform, linking spiritual purification with outward ethical behavior. However, much of the existing literature remains primarily theoretical or Sufi-oriented, with limited engagement with early historical texts of ḥadīth and athār literature as applied ethical sources.

3.2 Ethical Leadership in Islamic and Contemporary Discourse

Ethical leadership has gained significant attention in contemporary organizational and leadership studies. In modern scholarship, ethical leadership is generally defined as leadership grounded in integrity, accountability, fairness, and moral behavior. Within Islamic thought, leadership is not merely administrative authority but a moral trust (*amānah*) requiring spiritual and ethical accountability before God and society. Studies on Islamic leadership have highlighted Prophetic leadership models; however, the application of Companions' practices, particularly those of 'Umar ibn al-Khaṭṭāb, remains comparatively underexplored in systematic academic frameworks.

3.3 'Umar ibn al-Khaṭṭāb (RA) in Classical and Modern Scholarship

'Umar ibn al-Khaṭṭāb (RA) has been extensively studied in Islamic historiography, especially in relation to his administrative reforms, judicial system, and expansion of the Islamic state. Classical works and modern historical studies often present him as a model of justice and political authority. Nevertheless, these studies predominantly focus on macro-level governance rather than micro-level ethical and spiritual dimensions embedded in his transmitted athār. As a result, his contributions to moral psychology and self-purification remain underemphasized in academic discourse.

3.4 Athār Literature and Its Analytical Potential

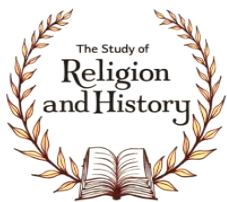
The athār literature, particularly preserved in early compilations such as *Musannaf Ibn Abī Shaybah* and *Musannaf 'Abd al-Razzāq*, represents a rich yet underutilized source for understanding early Islamic ethical thought. These compilations contain reports from Companions that reflect lived ethical experiences, practical moral reasoning, and spiritual discipline. Despite their importance, modern academic research has not sufficiently employed thematic analytical methods to extract ethical leadership models from these primary sources, especially in relation to *Tazkiyah al-Nafs*.

3.5 Research Gap Synthesis

In light of the reviewed literature, three key gaps emerge. First, studies on *Tazkiyah al-Nafs* remain largely theoretical and insufficiently connected to early historical applications. Second, ethical leadership research in Islamic contexts often emphasizes Prophetic models while neglecting systematic analysis of Companions' athār. Third, the integration of *Tazkiyah al-Nafs*, ethical leadership theory, and athār-based evidence—particularly from *Musannaf Ibn Abī Shaybah* and *Musannaf 'Abd al-Razzāq*—remains underdeveloped in contemporary scholarship. This study addresses these gaps through a thematic analysis of selected athār of 'Umar ibn al-Khaṭṭāb.

Methodology

This study adopts a qualitative research design using thematic analysis to examine the concept of *Tazkiyah al-Nafs* and ethical leadership in the athār of 'Umar ibn al-Khaṭṭāb. The primary sources of data are *Musannaf Ibn Abī Shaybah* and *Musannaf 'Abd al-Razzāq*, consulted in their standard published editions. These works were selected due to their early compilation



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status and their extensive inclusion of Companions' narrations relevant to ethical and spiritual themes.

Relevant athār attributed to 'Umar ibn al-Khaṭṭāb were selected using purposive sampling. Inclusion criteria were based on narrations explicitly or contextually related to self-accountability (muḥāsabah), God-consciousness (taqwā), ascetic moderation (zuhd), moral discipline, and ethical leadership. Narrations not related to these thematic categories were excluded from analysis. The selected data were systematically compiled, translated into English by the researcher, and analyzed using inductive thematic coding. The analysis involved identifying, categorizing, and interpreting recurring ethical and spiritual patterns within the selected narrations. The study focuses on examining the relationship between internal spiritual purification and external ethical conduct as reflected in 'Umar ibn al-Khaṭṭāb's transmitted athār. To ensure scholarly rigor, the analysis emphasizes consistency in thematic interpretation and fidelity to the original Arabic texts. All translations are provided by the author unless otherwise stated. The study follows APA 7th edition guidelines for citation and referencing.

4. Thematic Analysis of Athār of 'Umar ibn al-Khaṭṭāb (RA)

4.1 Muḥāsabah (Self-Accountability)

يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «لَوْ نَادَى مُنَادٍ مِنَ السَّمَاءِ: إِنَّ النَّاسَ كُلَّهُمْ فِي الْجَنَّةِ إِلَّا رَجُلًا وَاحِدًا، لَجِئْتُ أَنْ أَكُونَ أَنَا هُوَ»

(Musannaf 'Abd al-Razzāq, n.d., Vol. 4, p. 262)

“If a caller announced from the heavens that all people would enter Paradise except one, I would fear that I might be that one.”

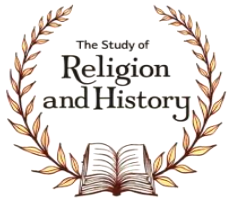
This athar reflects a profound level of self-accountability (muḥāsabah) and continuous moral vigilance in the character of 'Umar ibn al-Khaṭṭāb. It demonstrates that despite his high spiritual and political status, he maintained an ongoing process of self-examination rather than self-assurance. The statement illustrates that muḥāsabah in Islamic ethics is not merely reflective thinking but an active moral discipline that prevents complacency and self-righteousness. His expression of fear regarding his own spiritual outcome establishes humility as a core ethical principle in leadership. Within this framework, self-accountability becomes a governing ethic that shapes both personal conduct and public responsibility, as a leader who constantly evaluates himself before God is more likely to exercise justice, restraint, and fairness in societal affairs.

يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «أَخَافُ أَنْ أَكُونَ قَدْ تَرَكْتُ شَيْئًا لِلَّهِ أُحِبُّ أَنْ أَفْعَلَهُ»

(Musannaf 'Abd al-Razzāq, n.d., Vol. 7, p. 142)

“I fear that I may have neglected something for the sake of God that I ought to have done.”

This athar reflects a deep form of internal moral vigilance grounded in continuous self-accountability (muḥāsabah). 'Umar ibn al-Khaṭṭāb (RA) embodies a proactive ethical consciousness in which moral responsibility extends beyond the avoidance of wrongdoing to include concern over the neglect of righteous action. The expression of fear (khashyah) functions as a constructive ethical force that sustains continuous self-assessment and moral refinement, transforming inner awareness into an ongoing process of ethical improvement rather than a static sense of righteousness. From a moral development perspective, this internal



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vigilance operates as a catalyst for self-correction and ethical consistency, ensuring that accountability remains active in both personal conduct and leadership behavior. Accordingly, muḥāsabah becomes a foundational principle for ethical leadership grounded in humility, responsibility, and sustained moral attentiveness.

«يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «أَخْشَى أَنْ يَسْبِقَنِي عَمَلِي إِلَى رَبِّي قَبْلَ أَنْ أُصْلِحَ قَلْبِي»

(Musannaf ‘Abd al-Razzāq, n.d., Vol. 6, p. 89)

“I fear that my deeds may reach my Lord before I have purified my heart.”

This athar reflects a profound dimension of self-accountability in which outward actions are inseparably linked to inner spiritual states. ‘Umar ibn al-Khaṭṭāb (RA) emphasizes that moral value is not determined solely by external performance but by the sincerity and purity of the heart. The statement highlights that muḥāsabah in Islamic ethics extends beyond external conduct to continuous internal self-examination, requiring alignment between intention and action so that ethical behavior is rooted in genuine spiritual awareness. The interplay of fear (khawf) and hope (rajā’) functions as a balanced moral mechanism: fear operates as a corrective force that sustains accountability, while hope maintains motivation for self-improvement and prevents despair. From a leadership perspective, this ethical model implies that effective governance is grounded not merely in administrative competence but in inner integrity and self-regulation, where leaders who prioritize internal reform over outward display are more likely to exercise justice, humility, and consistency in public responsibility.

يُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَعْنَى أَنَّهُ كَانَ شَدِيدَ الْخَوْفِ مِنَ اللَّهِ وَكَثِيرَ الْإِسْتِغْفَارِ

(Musannaf ‘Abd al-Razzāq, n.d., Vol. 4, p. 263)

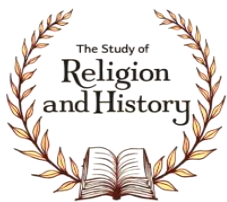
“It is reported from ‘Umar ibn al-Khaṭṭāb (RA) in meaning that he was deeply conscious of God and frequently sought His forgiveness.”

This athar reflects the principle of continuous spiritual vigilance (murāqabah), in which a believer maintains constant awareness of divine presence regardless of perceived spiritual achievement. In Islamic ethical thought, ‘Umar ibn al-Khaṭṭāb (RA) is portrayed as embodying profound humility, where even acts of worship do not lead to self-assurance or spiritual complacency. The statement emphasizes that taqwā (God-consciousness) is not a fixed state of spiritual confidence but an ongoing process of self-examination, humility, and fear of divine accountability. Even in a perceived state of divine acceptance, the ethical response remains humility, repentance, and continuous seeking of forgiveness. Within this framework, khawf (fear of God) is not emotional anxiety but a disciplined moral awareness that regulates behavior and prevents moral negligence. Murāqabah thus functions as an internal mechanism of self-governance, ensuring that ethical conduct remains consistent even in the absence of external supervision. From a leadership perspective, this principle establishes that moral integrity is sustained primarily through internal accountability rather than external control, promoting a governance ethic based on self-restraint, sincerity, and constant ethical reflection grounded in awareness of divine observation.

4.2 Zuhd (Ascetic Moderation)

يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «مَنْ أَفْضَلَ الْأُمُورِ أَوْسَطُهَا»

(Musannaf ‘Abd al-Razzāq, n.d., Vol. 4, p. 263)



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This athar reflects the principle of moderation (wasatiyyah) in Islamic ethical thought, emphasizing that virtue lies in avoiding both excess and negligence. In this framework, ethical conduct is not defined by extremes but by balance in personal, social, and economic affairs. From a broader Islamic ethical perspective, moderation serves as a foundation for zuhd, where worldly possessions are not rejected but regulated through moral discipline and accountability. This understanding positions material wealth as a trust (amānah) rather than a means of self-sufficiency, requiring responsible and ethical use. From a leadership perspective, this principle promotes simplicity, accountability, and restraint, discouraging extravagance and self-indulgence in governance while reinforcing justice, public trust, and moral responsibility as essential qualities of effective leadership.

«يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ بِمَعْنَى: «مَنْ لَمْ يُحْسِنْ إِدَارَةَ نَفْسِهِ فِي الصَّغَائِرِ لَمْ يُحْسِنْهَا فِي الْكِبَائِرِ»

(Musannaf 'Abd al-Razzāq, n.d., Vol. 4, p. 270)

“Whoever does not restrain himself in minor matters will not restrain himself in major matters.”

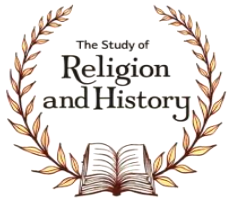
This athar highlights the principle of incremental ethical discipline, in which moral integrity is developed through continuous self-regulation in small and seemingly insignificant matters. 'Umar ibn al-Khaṭṭāb (RA) emphasizes that ethical character is not formed suddenly in moments of major responsibility but is cultivated through consistent attention to minor actions and decisions. The statement indicates that self-restraint in minor affairs serves as a foundational mechanism for strengthening moral character, whereas neglect of small ethical responsibilities gradually weakens internal discipline, ultimately leading to potential failure in larger moral and administrative obligations. From a leadership perspective, this principle establishes that governance and authority require continuous ethical vigilance at every level of decision-making, as minor lapses—if ignored—may accumulate into significant ethical failures. Therefore, effective leadership depends on constant self-monitoring, precision, and accountability in both minor and major responsibilities, reinforcing the broader Islamic ethical framework in which personal discipline is essential for maintaining justice, reliability, and moral integrity in governance.

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «لَيْسَ الْعَبْدُ بِالْآخِرَى أَنْ يَرْكَنَ إِلَى الدُّنْيَا، فَإِنَّهَا مَرْزَعَةُ الْآخِرَةِ»

('Abd al-Razzāq, n.d., Vol. 4, p. 263)

“A servant should not rely upon the world, for it is the cultivation ground of the Hereafter.”

This athar reflects the principle of zuhd (ascetic moderation), which in Islamic ethical thought does not imply the rejection of the world but rather a disciplined and purposeful engagement with it, where worldly life is understood as a means rather than an end. 'Umar ibn al-Khaṭṭāb (RA) emphasizes that the dunya is a preparatory stage for the Hereafter in which human actions and intentions determine moral value. It further highlights that attachment to material comfort can distract from ethical responsibility and accountability, while the world is to be treated as a field of moral cultivation based on self-discipline and conscious intention. From a leadership perspective, this principle establishes a governance ethic grounded in detachment from personal gain, where authority is exercised through service, justice, and accountability before



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God rather than pursuit of wealth or status, thereby reinforcing moderation, self-restraint, and awareness of divine oversight as essential values of ethical conduct.

يُسَبِّحُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَعْنَى: «كُنْتُ أَرَى الزُّهْدَ فِي الْقَلِيلِ مِنَ الطَّعَامِ وَالْكِسَاءِ، وَالزُّهْدَ الْأَكْبَرَ فِي تَرْكِ الْمَعَاصِي»

(Musannaf 'Abd al-Razzāq, n.d., Vol. 4, p. 272)

“Asceticism was seen in consuming little in food and clothing, while the greater asceticism lies in refraining from sins.”

This athar provides a nuanced conceptualization of zuhd (asceticism), distinguishing between its external and internal dimensions. While outward simplicity is reflected in moderation in food and clothing, 'Umar ibn al-Khattāb (RA) elevates the concept by emphasizing that true asceticism lies in moral restraint and avoidance of sin. The statement shifts the focus of zuhd from material appearance to ethical substance, indicating that spiritual discipline is fundamentally rooted in internal moral control rather than external austerity. This reflects a mature ethical framework in which behavioral simplicity is meaningful only when accompanied by integrity and obedience to divine guidance. From an ethical leadership perspective, this distinction discourages performative simplicity and instead promotes genuine moral accountability, where leaders are required to prioritize internal discipline, self-regulation, and adherence to ethical principles over outward displays of austerity, ensuring that spiritual development is embedded in continuous moral vigilance and character refinement.

4.3 Ethical Leadership as Tazkiyah (Self-Purification-Based Leadership)

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «خَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُخَاسِبُوا، وَأَخْكِمُوا بَيْنَ النَّاسِ بِمَا تُخَاسِبُونَ أَنْفُسَكُمْ»

(Ibn Abī Shaybah, n.d., Vol. 7, p. 155)

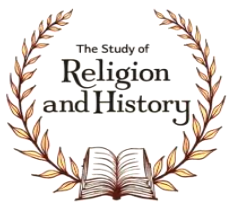
'Umar ibn al-Khattāb (RA) said: “Hold yourselves accountable before you are held accountable, and judge among people by the same standard with which you hold yourselves accountable.”

This athar attributed to 'Umar ibn al-Khattāb (RA) foregrounds the principle of self-accountability (muḥāsabah) as a foundational pillar of ethical leadership in Islamic thought. It establishes a direct link between personal moral discipline and public decision-making, indicating that governance cannot be ethically sound unless it is rooted in prior self-scrutiny. The statement articulates a dual ethical requirement for leaders: continuous self-evaluation before exercising authority over others, and consistency in applying moral standards to both personal conduct and public judgment. This alignment ensures that leadership is not governed by subjective or situational bias, but by an internally regulated moral framework. Within the broader paradigm of Islamic governance ethics, the concept transforms leadership into a form of amānah (trust), where authority is exercised as a moral responsibility rather than mere administrative power. Consequently, ethical leadership is understood as an ongoing process of self-purification and accountability, ensuring that justice and transparency are sustained through the leader's internal moral consciousness.

4.4 Justice and Equity in Governance

وَكَانَ يَقُولُ رَضِيَ اللَّهُ عَنْهُ: «لَوْ أَنَّ فِي الْأَرْضِ جَمِيعَهَا مِنِّي إِلَّا عَبْدًا وَاحِدًا، لَمْ أَظْلِمُهُ بِحِسَابٍ أَوْ بِالْمَالِ، لِأَنِّي أَخَافُ اللَّهَ فِي نَفْسِي قَبْلَ أَنْ أَخَافَهُ فِي خَلْقِهِ»

(‘Abd al-Razzāq, n.d., Vol. 4, p. 275)



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‘Umar ibn al-Khaṭṭāb (RA) said: “Even if the whole earth belonged to me except for one servant, I would not wrong him in accounting or wealth, because I fear God within myself before fearing Him among His creation.”

This aṥar highlights the foundational principle that justice in governance is rooted in internal moral accountability rather than external pressure. ‘Umar ibn al-Khaṭṭāb (RA) emphasizes that even absolute authority does not justify injustice, as true ethical restraint originates from taqwā (God-consciousness). The statement demonstrates that fear of God functions as an internal regulatory mechanism that governs both financial and administrative conduct. Justice, in this framework, is not merely a legal obligation but a moral and spiritual responsibility grounded in personal accountability before God. From a leadership perspective, this principle establishes that fairness, empathy, and impartiality are essential qualities of ethical governance. Authority is understood as an amānah (trust), and its exercise is bound by moral discipline that precedes any external accountability. In this way, Islamic governance integrates spirituality with public responsibility, ensuring that justice is maintained through continuous self-regulation and consciousness of divine accountability.

4.5 Servant Leadership and Public Welfare

يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «أَنَا خَادِمُ النَّاسِ لَا سَيِّدَهُمْ، وَلَسْتُ أُرِيدُ لِنَفْسِي إِلَّا رِضْوَانَ اللَّهِ»

(Attributed report, Ibn Abī Shaybah, n.d., Vol. 6, p. 98)

It is attributed to ‘Umar ibn al-Khaṭṭāb (RA): “I am the servant of the people, not their master, and I seek for myself only the pleasure of God.”

This reported statement, attributed to ‘Umar ibn al-Khaṭṭāb (RA) in early ethical and ascetic literature, reflects the ideal of leadership as service (khidmah) rather than domination or hierarchical superiority. It presents governance as a moral responsibility grounded in humility and accountability before God. The emphasis on seeking only divine pleasure (riḍwān Allāh) reorients leadership motivation away from worldly authority and social recognition toward spiritual accountability. Within the ethical framework of Islamic governance, this notion aligns with the concept of amānah (trust), where authority is understood as a responsibility toward people rather than a privilege over them. Consequently, leadership is framed as a form of service-oriented moral conduct that integrates humility, self-restraint, and continuous ethical consciousness.

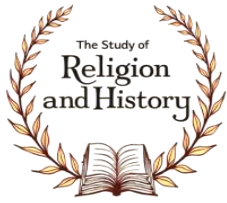
4.6 Integrity and Ethical Consistency

وَكَانَ يُنْسَبُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «مَنْ أَرَادَ أَنْ يُصْلِحَ النَّاسَ فَلْيُصْلِحْ نَفْسَهُ أَوَّلًا»

(‘Abd al-Razzāq, n.d., Vol. 4, p. 278)

It is attributed to ‘Umar ibn al-Khaṭṭāb (RA): “Whoever wishes to reform people must first reform himself.”

This attributed statement emphasizes the foundational principle that self-reformation is a prerequisite for meaningful social and moral reform. It highlights that ethical influence over others becomes credible only when it is preceded by personal discipline, moral accountability, and self-purification. The statement underscores the close relationship between individual integrity and public responsibility, suggesting that sustainable leadership and reform require consistency between values, conduct, and intention. Without such internal coherence, efforts to guide or transform society may lack authenticity and effectiveness. From an ethical



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leadership perspective, the statement reinforces the idea that leaders must continuously evaluate and improve themselves before seeking to influence others. In this way, self-reform serves as the basis of broader social transformation, ensuring that leadership remains grounded in sincerity, accountability, and moral integrity.

4.7 Pursuit of Knowledge as a Moral Imperative

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: «تَفَقَّهُوا قَبْلَ أَنْ تُسَوِّدُوا»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Acquire religious understanding before you are placed in positions of leadership and authority.”

This athar underscores the indispensable role of knowledge (tafaqquh) as a prerequisite for ethical leadership and responsible governance. The statement emphasizes that intellectual and moral preparation should precede the assumption of authority, ensuring that leaders possess the understanding necessary to make sound judgments and guide others effectively. The expression “before you are placed in positions of authority” conveys the urgency of seeking knowledge prior to acquiring influence or responsibility, as leadership without adequate understanding may result in misjudgment, injustice, and ineffective decision-making. From an ethical perspective, the athar highlights that knowledge is not merely an intellectual asset but a moral obligation that shapes character, enhances accountability, and promotes wisdom in public affairs. This principle aligns with the broader Islamic conception of leadership, in which authority is entrusted to individuals who combine competence with ethical consciousness. Consequently, the pursuit of knowledge serves as a foundation for just governance, enabling leaders to exercise authority with insight, responsibility, and integrity.

4.8 Understanding History as a Pillar of Islamic Integrity

وَقَالَ رَضِيَ اللَّهُ عَنْهُ: «إِنَّمَا تُنْقَضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً إِذَا نَسَأَ فِي الْإِسْلَامِ مَنْ لَا يَعْرِفُ الْجَاهِلِيَّةَ»

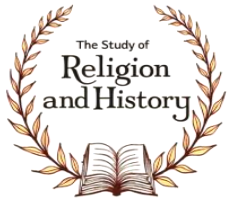
(Ibn Abī Shaybah, n.d., Vol. 7, p. 180)

It is reported that ‘Umar ibn al-Khaṭṭāb (RA) said: “The bonds of Islam are undone link by link when people emerge within Islam who do not understand the period of Jāhiliyyah.”

This athar highlights the significance of historical consciousness in preserving the moral, intellectual, and institutional foundations of Islamic society. The statement suggests that a proper understanding of Jāhiliyyah serves not merely as knowledge of a historical era but as an awareness of the beliefs, values, and practices that Islam sought to reform. The metaphor of the gradual unraveling of Islam’s bonds indicates that the erosion of religious and ethical commitments often occurs incrementally through the loss of historical perspective and critical understanding. From an ethical leadership perspective, the athar emphasizes that effective guidance requires an appreciation of both present realities and past societal deviations. Such awareness enables leaders to safeguard core values, recognize emerging challenges, and prevent the recurrence of destructive patterns. Consequently, historical awareness becomes an essential element of ethical leadership and tazkiyah al-nafs, fostering informed judgment, moral vigilance, and continuity in the transmission of Islamic principles across generations.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «إِنَّمَا تُنْقَضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً إِذَا نَسَأَ فِي الْإِسْلَامِ مَنْ لَا يَعْرِفُ الْجَاهِلِيَّةَ»

(Ibn Abī Shaybah, n.d., Vol. 7, p. 180)



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‘Umar ibn al-Khaṭṭāb (RA) said: “The bonds of Islam are undone one by one when a generation emerges within Islam that does not understand Jāhiliyyah.”

This athar emphasizes the importance of historical consciousness in safeguarding the moral and intellectual foundations of Islamic society. By warning against ignorance of Jāhiliyyah, ‘Umar ibn al-Khaṭṭāb (RA) underscores the necessity of understanding the social, ethical, and ideological conditions that Islam sought to transform. The metaphor of Islam’s bonds being undone “one by one” illustrates that moral and religious decline often occurs gradually through the loss of historical awareness and critical reflection. From the perspective of tazkiyah al-naḥs, the statement encourages continuous vigilance against the re-emergence of attitudes and practices that contradict Islamic values. In the context of ethical leadership, it highlights the need for leaders to possess historical insight alongside moral integrity, enabling them to recognize emerging challenges, preserve core principles, and guide communities with informed judgment. Consequently, the athar presents historical awareness as an essential component of ethical responsibility, strengthening both personal moral development and the long-term stability of Islamic social institutions.

4.9 Justice above Personal Bias

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «لَا يَحْمِلَنَّكُمْ حُبُّ أَحَدٍ عَلَى أَنْ تَظْلِمُوا، وَلَا بُغْضُ أَحَدٍ عَلَى أَنْ تَعْدِلُوا»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Do not let your love for anyone lead you to injustice, nor your hatred for anyone lead you to abandon justice.”

This athar emphasizes impartiality as a fundamental requirement of ethical leadership and moral conduct. ‘Umar ibn al-Khaṭṭāb (RA) warns that personal emotions, whether affection or hostility, should never influence judgment or decision-making. The statement identifies two common threats to justice: favoritism arising from personal attachment and unfairness resulting from animosity. By cautioning against both extremes, the athar establishes objectivity, balance, and consistency as essential components of ethical behavior. From the perspective of tazkiyah al-naḥs, it highlights the necessity of disciplining personal desires and emotions so that moral decisions remain guided by principles rather than inclinations. In the context of ethical leadership, the statement underscores that justice requires leaders to rise above personal relationships, social pressures, and emotional biases in order to uphold fairness and integrity. Consequently, the athar presents justice as a moral trust (amānah) that can only be fulfilled through self-restraint, accountability, and unwavering commitment to ethical principles.

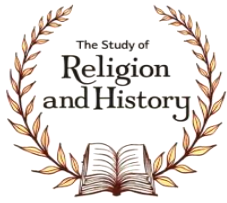
4.10 Contentment and Ethical Use of Wealth

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «أَفْضَلُ الْعَيْشِ الْقَنَاعَةُ، وَأَفْضَلُ الْمَالِ مَا أُدِّيَ زَكَاتُهُ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “The best way of living is contentment, and the best wealth is that whose zakat has been paid.”

This athar highlights the ethical foundations of wealth management within the framework of tazkiyah al-naḥs and Islamic social responsibility. ‘Umar ibn al-Khaṭṭāb (RA) identifies contentment (qanā‘ah) as the key to a balanced and virtuous life, emphasizing that genuine prosperity is determined not by the quantity of wealth possessed but by satisfaction with what Allah has provided. The statement further links financial well-being to the



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fulfillment of zakat, demonstrating that wealth attains its highest ethical value when it contributes to the welfare of society and fulfills divine obligations. These two dimensions—contentment and charitable responsibility—work together to restrain greed, reduce excessive attachment to material possessions, and cultivate moral discipline. From the perspective of ethical leadership, the athar reinforces the principle that wealth should be managed as an amānah (trust) rather than a means of personal privilege or accumulation. Leaders are therefore expected to model financial integrity, social responsibility, and concern for public welfare. In this way, the statement integrates spiritual purification with economic ethics, presenting responsible stewardship of wealth as an essential component of moral leadership and social justice.

4.11 True Source of Honor and Power

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «نَحْنُ قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ، فَمَهْمَا نَبْتَعِ الْعُرَّةَ يَغْيِرُهُ أَدَلْنَا اللَّهَ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “We are a people whom Allah has honored through Islam, and whenever we seek honor through anything other than it, Allah will humiliate us.”

This athar highlights the relationship between spiritual identity, moral integrity, and collective dignity within the Islamic worldview. ‘Umar ibn al-Khaṭṭāb (RA) affirms that true honor (‘izzah) originates from adherence to Islamic values and obedience to divine guidance rather than from material power, social status, or political influence. The statement underscores that dignity is not an independent human achievement but a consequence of maintaining a principled relationship with God and His commands. From the perspective of tazkiyah al-nafs, the athar cautions against seeking validation through worldly means that may foster pride, dependency, or moral compromise. Instead, it encourages spiritual self-sufficiency rooted in faith, humility, and ethical commitment. In the context of ethical leadership, the statement establishes that legitimacy and respect are derived from justice, integrity, and adherence to moral principles rather than coercive authority or personal ambition. Consequently, the athar presents a theological-ethical model of leadership in which sustainable honor and social stability are achieved through fidelity to divine guidance, moral accountability, and service to the common good.

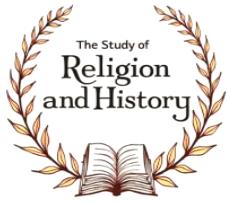
4.12 Integrity as the Measure of True Piety

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «لَا تَنْظُرُوا إِلَى صَلَاةِ الرَّجُلِ وَلَا إِلَى صِيَامِهِ، وَلَكِنْ انظُرُوا إِلَى صِدْقِهِ إِذَا حَدَّثَ، وَأَمَانَتِهِ إِذَا أَوْثُمِنَ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Do not look at a person’s prayer or fasting; rather, look at his truthfulness when he speaks and his trustworthiness when he is entrusted.”

This athar emphasizes that the true measure of religiosity lies in ethical character rather than in the outward performance of devotional acts alone. ‘Umar ibn al-Khaṭṭāb (RA) directs attention to truthfulness (ṣiḍq) and trustworthiness (amānah) as the primary indicators of moral integrity, suggesting that acts of worship attain their full value only when reflected in ethical conduct. The statement establishes two essential dimensions of character evaluation: honesty in speech, which demonstrates authenticity and moral consistency, and reliability in fulfilling entrusted responsibilities, which reflects accountability and social responsibility. From the perspective



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of tazkiyah al-nafs, the athar underscores that spiritual purification must manifest in observable ethical behavior rather than remain confined to ritual practice. In the context of ethical leadership, it highlights that credibility, public trust, and effective governance depend upon integrity and dependability rather than outward displays of piety. Consequently, the statement presents moral character as the foundation of both personal excellence and responsible leadership, reinforcing the inseparable relationship between faith, ethical conduct, and social trust.

4.13 Guarding the Tongue as a Path to Moral Integrity

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ، وَمَنْ كَثُرَ سَقَطُهُ كَثُرَتْ ذُنُوبُهُ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Whoever speaks excessively will make many mistakes, and whoever makes many mistakes will accumulate many sins.”

This athar highlights the ethical discipline of speech as an essential component of tazkiyah al-nafs and moral self-regulation. ‘Umar ibn al-Khaṭṭāb (RA) identifies a progressive relationship between excessive speech, increased error, and the accumulation of sin, emphasizing that careless communication often becomes a source of ethical and spiritual harm. The statement suggests that verbal restraint is not merely a social virtue but a means of safeguarding moral integrity and cultivating self-discipline. From the perspective of self-purification, controlling one’s speech reflects conscious awareness of accountability before God and helps prevent behaviors that may damage personal character or social relationships. In the context of ethical leadership, the athar underscores the importance of responsible communication, prudent judgment, and thoughtful expression. Leaders exert significant influence through their words, and therefore careless or excessive speech may undermine credibility, public trust, and social cohesion. Consequently, the statement presents disciplined communication as a fundamental ethical practice that supports both personal spiritual development and effective leadership grounded in wisdom, accountability, and integrity.

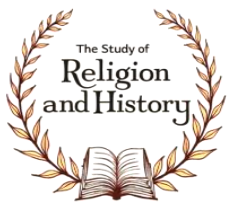
4.14 True Knowledge as Fear of God

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «الْعِلْمُ لَيْسَ بِكَثْرَةِ الرِّوَايَةِ، وَلَكِنَّهُ الْخَشْيَةُ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Knowledge is not by the abundance of narration, but it is (true) fear of God.”

This athar redefines the concept of knowledge (‘ilm) by shifting its emphasis from the quantitative accumulation of information to its qualitative transformative impact on the self. ‘Umar ibn al-Khaṭṭāb (RA) indicates that authentic knowledge is not measured by the extent of transmitted reports or intellectual output, but by the degree of God-consciousness (khashyah) it produces in the individual. The statement draws a clear distinction between informational learning and transformative understanding, suggesting that knowledge remains incomplete unless it leads to ethical awareness, moral discipline, and accountability before God. From the perspective of tazkiyah al-nafs, this conception of knowledge highlights that intellectual development must be accompanied by inner purification and spiritual refinement. In the context of ethical leadership, the athar underscores that effective guidance requires not only intellectual competence but also moral insight and a deep sense of responsibility before God.



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Consequently, leadership grounded in true knowledge is characterized by humility, ethical sensitivity, and accountability, ensuring that authority is exercised with wisdom and integrity rather than mere informational expertise.

4.15 Sincerity as a Source of Wisdom

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ يَوْمًا ظَهَرَتْ يَتَابِعُ الْحِكْمَةَ مِنْ قَلْبِهِ عَلَى لِسَانِهِ»

(Ibn Abī Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “Whoever sincerely dedicates himself to God for forty days, the springs of wisdom will emerge from his heart onto his tongue.”

This athar highlights the transformative role of sincerity (ikhlās) in the cultivation of wisdom (ḥikmah) within the framework of tazkiyah al-nafs. ‘Umar ibn al-Khaṭṭāb (RA) emphasizes that sustained sincerity and devoted spiritual practice lead to the purification of the heart, enabling inner ethical refinement to manifest outwardly in speech and conduct. The reference to a period of forty days signifies the importance of consistency, discipline, and gradual moral development in shaping character, suggesting that spiritual transformation is a cumulative process rather than an instantaneous state. Furthermore, the statement establishes a profound integration between inner purification and outward expression, where wisdom emerges as a direct reflection of internal sincerity and ethical alignment. From the perspective of ethical leadership, this principle indicates that genuine influence and effective guidance are rooted not merely in intellectual competence, but in inner purity and steadfast devotion to moral truth. Leaders who embody ikhlās develop clarity of judgment, integrity in communication, and authenticity in action. Consequently, the athar presents wisdom as a holistic outcome of sustained sincerity, spiritual discipline, and continuous self-purification, forming the ethical foundation for both personal excellence and responsible leadership.

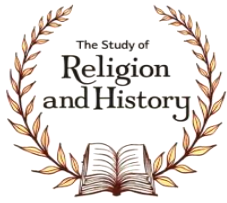
4.16 Worldly Life as a Test of Character

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَخَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ سَلَبَتْهُ مَخَاسِنَ نَفْسِهِ»

»(Ibn Abi Shaybah, n.d., Vol. 6, p. 120)

‘Umar ibn al-Khaṭṭāb (RA) said: “When worldly life turns toward someone, it lends him the virtues of others; and when it turns away, it takes away the virtues of his own self.”

This athar underscores the transient and evaluative nature of worldly life as a moral test within the framework of tazkiyah al-nafs. ‘Umar ibn al-Khaṭṭāb (RA) indicates that material conditions can significantly influence self-perception, moral awareness, and ethical stability, thereby shaping how individuals understand virtue and personal worth. The statement suggests that prosperity may create a false sense of self-virtue, where external advantages are mistakenly attributed to intrinsic moral excellence, while adversity may expose the fragility of character when ethical strength is dependent on external validation rather than inner integrity. Consequently, true moral and spiritual consistency is achieved only when character remains stable regardless of fluctuating worldly conditions. From the perspective of ethical leadership, this principle emphasizes humility, self-awareness, and consistency as essential qualities of governance. Leadership and authority must not be shaped by changing material circumstances, as ethical responsibility requires internal stability rather than dependence on external success or social recognition. In this way, the statement reinforces the Islamic ethical worldview that



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enduring moral integrity is rooted in inner discipline and detachment from the deceptive influence of worldly change.

4.17 Contemporary Applications

This thematic analysis of ‘Umar ibn al-Khaṭṭāb’s (RA) athār on Tazkiyah al-Nafs and ethical leadership provides several contemporary applications:

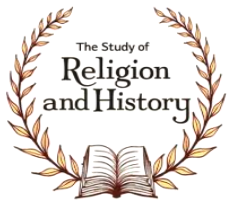
1. **Leadership and Governance:** Ethical self-accountability strengthens institutional trust, transparency, and integrity in public administration and organizational leadership.
2. **Education and Mentorship:** Incorporating principles of Tazkiyah fosters reflective thinking, moral awareness, and character development among students and professionals.
3. **Personal Development:** The values of taqwā, moderation, and moral vigilance enhance self-regulation, resilience, and ethical decision-making in everyday life.
4. **Organizational Ethics:** Applying these principles contributes to the development of ethical corporate cultures characterized by accountability, justice, and responsible use of authority.

5. Discussion

The thematic analysis of the athār of ‘Umar ibn al-Khaṭṭāb (RA) presents a comprehensive ethical framework in which personal development, spiritual discipline, and public leadership are deeply interconnected. The findings demonstrate that Islamic ethical thought, as reflected in these athār, does not separate personal morality from governance; rather, it situates leadership within a continuous process of self-purification (tazkiyah al-nafs).

A central insight emerging from the analysis is that **self-accountability (muḥāsabah)** functions as the foundational principle of ethical behavior. The repeated emphasis on self-scrutiny in the athār indicates that moral authority is not externally imposed but internally cultivated. This aligns closely with contemporary **authentic leadership theory**, which emphasizes self-awareness, internal moral perspective, and consistency between values and actions. Similarly, the concept of **taqwā (God-consciousness)** operates as a dynamic regulatory mechanism that sustains ethical behavior beyond formal rules. Unlike modern compliance-based governance systems, taqwā functions as an internal moral compass that ensures accountability even in the absence of external monitoring. This reflects parallels with modern concepts of **self-regulated ethical behavior** and **moral identity theory**, where internal belief systems shape consistent ethical conduct.

The analysis further reveals that **zuhd (ethical detachment from materialism)** does not imply rejection of worldly life but rather establishes a balanced relationship with material resources. This finding challenges simplistic interpretations of asceticism and aligns with contemporary discussions in **ethical leadership and sustainable governance**, where moderation, anti-corruption values, and responsible resource utilization are emphasized. In addition, the athār highlight a strong model of **servant leadership**, particularly in ‘Umar’s (RA) conception of leadership as service rather than authority. This directly corresponds with modern **servant leadership theory (Greenleaf model)**, which prioritizes humility, service orientation, and community welfare over hierarchical dominance. However, the Islamic model



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differs in that it anchors leadership accountability not only to society but also to divine accountability, thereby adding a transcendent ethical dimension absent in secular frameworks.

The principle of **justice above personal bias** further strengthens the ethical framework by establishing impartiality as a non-negotiable condition of governance. This resonates with contemporary **procedural justice theory**, which emphasizes fairness, neutrality, and consistency in decision-making. However, the athār extend this principle by rooting justice in spiritual accountability (taqwā), making it both a legal and moral obligation. Moreover, the emphasis on **integrity, truthfulness, and trustworthiness** indicates that ethical leadership in Islam is fundamentally character-based rather than role-based. This aligns with **virtue ethics**, particularly Aristotelian tradition, but differs in its integration of accountability before God, which ensures that ethical behavior is not dependent on social recognition alone.

The findings also highlight the epistemological dimension of leadership, where **knowledge (ilm)** is defined not by information accumulation but by moral transformation. This challenges modern information-centric educational models and aligns more closely with **transformative learning theory**, which emphasizes critical reflection and value-based learning outcomes. Furthermore, the themes of **sincerity (ikhlas)** and **wisdom (hikmah)** indicate that ethical maturity is achieved through inner purification and sustained spiritual discipline. This introduces a psychological-spiritual model of leadership development that complements contemporary leadership development theories by incorporating emotional, moral, and spiritual intelligence. Collectively, these findings suggest that the athār of ‘Umar ibn al-Khaṭṭāb (RA) present a **holistic ethical leadership framework** in which personal morality, spiritual discipline, and governance are inseparable. Unlike many modern leadership models that separate personal ethics from organizational behavior, the Islamic model integrates both within a unified moral structure grounded in divine accountability.

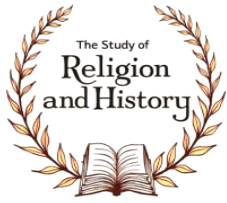
This integration offers a significant contribution to contemporary leadership studies by providing an alternative ethical paradigm that combines **internal moral regulation, servant leadership, virtue ethics, and spiritual accountability** into a single coherent framework.

6. Conclusion

This study has examined the concept of Tazkiyah al-Nafs and ethical leadership through the athār of ‘Umar ibn al-Khaṭṭāb (RA), drawing primarily on *Musannaf Ibn Abī Shaybah* and *Musannaf ‘Abd al-Razzāq*. The thematic analysis demonstrates that ‘Umar ibn al-Khaṭṭāb (RA) articulates a comprehensive moral framework in which spiritual purification, personal accountability, and public leadership are deeply interconnected and mutually reinforcing.

The findings indicate that core ethical principles such as muḥāsabah (self-accountability), taqwā (God-consciousness), zuhd (ethical simplicity), integrity, and justice collectively constitute an integrated model of moral development. Within this framework, leadership is not conceptualized as a position of authority or dominance but as a continuous ethical responsibility grounded in self-discipline and accountability before God.

A key insight of this study is that ethical leadership in the athār of ‘Umar ibn al-Khaṭṭāb (RA) originates from inner moral reform. Personal purification is presented as a necessary prerequisite for meaningful social reform, thereby establishing a direct and inseparable relationship between individual character formation and collective governance. This



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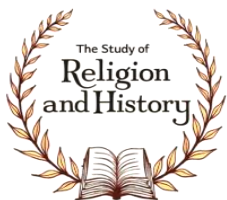
perspective challenges contemporary leadership paradigms that often separate personal morality from institutional effectiveness.

The study contributes to existing scholarship by presenting an Islamic ethical leadership model that integrates spiritual consciousness with practical governance principles. Unlike conventional secular leadership frameworks, this model embeds accountability to God as the ultimate moral reference point, thereby strengthening both internal ethical regulation and external justice mechanisms. From a practical perspective, the findings suggest that the ethical principles derived from these athār are highly applicable in contemporary contexts, including education, governance, organizational leadership, and personal development. They emphasize the cultivation of humility, accountability, justice, and sincerity as foundational values for sustainable ethical systems and responsible leadership practices.

Future research may extend this inquiry through comparative studies between Islamic ethical leadership frameworks and modern leadership theories, particularly within multicultural and institutional settings. Additionally, broader analyses of Sahabah athār may further enrich the understanding of Islamic moral psychology and governance ethics. In conclusion, the athār of ‘Umar ibn al-Khaṭṭāb (RA) present a timeless and holistic ethical framework in which self-purification and leadership are inseparably linked. This framework offers a coherent vision of moral development that remains highly relevant for addressing contemporary challenges in ethics, education, and governance

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