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INTERFACING MOSES' AND ABU BAKR'S LEADERSHIP CHARISMA AS A MODEL FOR NIGERIAN LEADERS

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Abstract

The Nigerian state seems to be encumbered with both the quest and struggle for godly and people-oriented leadership. There is a massive urge in the air, the urge for a political sphere where the leaders are godly in themselves, educated and familiar with the geographical composition and life-setting, as well as the real condition of the people under their care. Thus the clamour of the people for a caring and effectual governance remains non-disputable phenomenon since a qualitative leadership remains an indefatigable factor for the establishment of stable and a growth-bound nation. Through historical approach, this paper evaluates the reputable character of Moses Israel's first leader whose leadership style earned him position as the "meekest man" and Abu Bakr, the first caliph of Islam whose uprightness earned him the title, "the truthful". Hence, the study argues that a peaceful, progressive, and forthright personality of a noble character is mostly needed and always preferred in the management of the affairs of the state. Therefore, while commending the unique and amiable virtues evident in the life and leadership of Abu Bakr, the paper maintains that only the leaders who are selfless, biasless, contented and poised can take Nigeria and Nigerians to their desired status.

Keywords: **Moses, Abu Bakr, Model, Leaders, Nigeria.**

Introduction

The unity, progress and development of a state are highly dependent on the disposition of the leaders running its affairs. The personality of the leader/s will go a long way to determine the pathway of the state. If the leader is positive, the nation progresses, if contrary the nation retrogresses. The followership picks from the leaders to form their philosophy about the state. In a situation where the leader is corrupt, it will be extremely difficult for the followers not to be corrupt. In a situation where the leader is righteous (positive mind) it will be difficult for the followers to swim in corruption. Abu Bakr, the first Caliph of the Islamic world, proved himself worthy of emulation. If Nigeria should be fortunate to have a leader like him, the nation will witness a better life.

Moses the Meekest Man

About the leadership quality of Moses it is, "Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth"(Numbers 12:3).Moses was the first great Israelite prophet. He is still reckoned today as one of the greatest leaders in human history. Before God hired Moses, He read his resume (Moffic, 2015). God may not have likely been impressed by the fact that Moses was born a slave, a stutter and a temper. But God called him while on duty caring for his father-in-law's sheep (Moffic, 2015). Yet, Moses surmounted the challenge of confronting the world's most powerful ruler, and delivered a people from great oppression to great freedom. He was a teacher, teaching the people God's way as seen in the Torah generally and in the Ten Commandments. He is the foundation of the story of leadership told around the world today (Moffic, 2015).

Early Life of Abu Bakr

Abu Bakr was born into one of the noble families in Mecca, the Quraish family. He was born two years and three months after Prophet Muhammad (SAW). Both of them had a common ancestor – Murra (Mazhar, 129). The Prophet's date of birth as declared was 570 C.E. (Opeloye, 94). Abu Bakr was dedicated to the gods of Kaaba, thereby named Abdul Kaaba. He had no formal education, but his observational sense was highly commendable. The birth of Abu Bakr occurred at a time in history known as the Jahiliyah Period. It was a time when there was "no dispensation, no inspired prophet and no revealed book" (Abdul, 11). Abu Bakr joined the family business, the profession of a cloth merchant, at the age of eighteen; he was counted among the richest merchants in Mecca.

Abu Bakr's Good Morals and Chaste Values

Even before his conversion to Islam, he was '' pious and chaste'', he ''never drank wine nor gambled.'' (Mazhar, 129) Drinking and gambling were among the vices notable in the Jahiliyah period; the period before Islam, the pre-Islamic Arabia. Although he was born and dedicated to the idols in Kaaba, history reveals that once when he was still a child, his father went to Kaaba with him to serve their idol. As he was asked by the father to pray before the graven images, while his father was engaging in other activities, Abu Bakr was left alone to interact with the deities (Masud-ul-Hasan, 1995). While praying to the deities, Abu Bakr said

> "O my God, I am in need of beautiful clothes; bestow them on me". The idol remained indifferent. Then he addressed another idol, saying, "O God, give me some delicious food. See that I am so hungry". The idol remained cold. That exhausted the patience of young Abu Bakr. He lifted a stone, and, addressing an idol, said, "Here I am aiming a stone; if you are a god protect yourself".

Abu Bakr hurled the stone at the idol and immediately walked away from Kaaba, never to return. Hence, he was regarded as a *hanif* (one who does not worship idols) even before being converted to Islam (Masud-ul-Hasan, 1995).

Conversion and Commitment to Islam

Abu Bakr, of the entire free adult in Mecca, was the first to become a Muslim upon the invitation of the prophet. His name was changed by the holy prophet (PBUH) to Abdullah. He became an apostle immediately by persuading his friends to join his new found faith. Those he invited became great assets to the Islamic faith. They were ''Uthman, Zubayr, Talha, AbdarRahaman bin Auf, Saad bin Abi Waqqas and Abu Ubaidah bin Jarrah'' (Mazhar,129) The Holy Prophet (PBUH) commented (confessed) on the conversion of Abu Bakr saying:''whenever I offer Islam to anyone, he always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr was the only person who accepted Islam without any reluctance or hesitation and without argument'' (Mazhar, 130).

In like manner, the importance of the conversion of Abu Bakr to Islam was commended by Murr who said: '' the faith of Abu Bakr was the greatest guarantee of the sincerity of Muhammad in the beginning of his career, and indeed, in a modified sense, throughout his life, to have such a person as a staunch adherent of his claim was for Muhammad a most important step'' (Mazhar, 130). In essence, Abu Bakr personality brought positive recognition to Islam. He was a man respected in the society. He added goodwill to the religion.

Abu Bakr submitted himself totally to the cause of Islam after his conversion. He bought and set free slaves that were maltreated by their masters because of their conversion to Islam. At the time when Prophet Muhammad migrated to medina, Abu Bakr accompanied him. The Holy Quran recorded it in ninth surah, Ayat forty (9:40)At Medina, Abu Bakr became the chief counselor to the prophet (PBUH). He was with the prophet at the battles. All his wealth was placed at the disposal of the Holy Prophet for the propagation of Islam. The building of the mosque at Medina and the Tabuk expedition were bankrolled by Abu Bakr (Mazhar,130)

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By the command of the Holy Prophet (PBUH), Abu Bakr led a delegation of three hundred Muslims to Mecca to perform the Hajj in conformity to Islamic manner (obligation). At a time when the prophet was sick, Abu Bakr led congregational prayers by appointment. It was Abu

Bakr declaration that resolved the immediate crises that emanated at the death of the prophet Muhammad. He declared: ''He who worshipped Muhammad (PBUH), let him know that Muhammad (PBUH) being a mortal is dead, he who worships the Allah of Muhammad (PBUH), let him know that He lives forever.''(Mazhar, 131)

The Election as Caliph

No man lives forever. The death of the Holy Prophet left a big vacuum to be filled. There must be someone to lead the community. Like every human community, the election did not come on a platter of gold; neither did it follow the format of today's struggle to helm of power. The two Islamic groups wanted the leader to be appointed from their group. The Ansar claimed that, based on their services to Islam, they should produce the leader, but according to Arab's custom, Muhammad (PBUH)being a Quraish made the Quraish to insist that the office must be given to them.

At a point, the Ansar postulated that there should be two leaders, one from each side. The submission was viewed as been dangerous for the solidarity of Islam, there could be but one leader. During the course of deliberation, Umar lifted up the hand of Abu Bakr and swore allegiance to him. The Ansars in batches followed suit and it became an unanimous decision. Abu Bakr became the first elected Caliph of Islam. His inaugural speech reads:

''I have been elected your Ameer, although I am not better than you. Help me, if I am in the right; set me right if I am in the wrong; obey me as long as I obey Allah and his prophet; when I disobey Him and his prophet, then obey me not''(Mazhar,131).

The speech from all intents and purposes showcased the person of Abu Bakr, an embodiment of humility. Not many a leader would admit that he/she is not the best of all. It takes the humble to make such a speech. He did not see himself as someone infallible. He pleaded for assistance so that he can be steadfast in good deeds. Obedience to him by the followers is to be a function of his own obedience to Allah and his prophet. That is quite a deviation from the expectation of most of the leaders, who expect the followers to obey the last order without reasoning (questioning); even if the leader is leading them to the ditch of destruction.

In a nutshell, the inaugural speech of Abu Bakr, "contains the principles of a democratic government. It points out that the Khalifa must govern the country according to the laws of the Shariat and has been responsible to the people for all his actions''. (Mazhar, 131)

Adherence to Continuity

Before the death of Prophet Muhammad (PBUH), there was to be an expedition to Syria under the command of Usamah, it became an issue to be settled whether it should be carried out or abandoned. The response of Abu Bakr was not disappointing based on his love and submission to the prophet (PBUH), while he was alive. Abu Bakr declared:

''Who am I to withhold the army that the Holy Prophet (PBUH) had ordered to proceed? Come what may, let Medina stand or fall; the Khalifa live or perish, the command of the Holy Prophet (PBUH) shall be carried out''Mazhar, 131). Lack of continuity constitutes a severe setback to a nation where every newly appointed or elected leader abandons the activities of his immediate predecessor. Even, if it is good to the nation's wellbeing, to satisfy his own agenda afresh.

The commitment of Abu Bakr to the progress of the Islamic community in adhering to continuity went a long way to bring quick expansion to the Islamic world. Being the new commander-in-chief of the army, he gave a charge to the departing soldiers. He declared: ''Do not kill children, women and old men. Do not cut down any trees wherein there is food for men and beasts. Do not molest the monks in the churches.'' (Mazhar, 131)

Taking a critical look at Abu Bakr's farewell speech to the soldiers, his concern for human kind is revealed. The helplessness of the women, children and old men was considered. The group would have been worst hit in the expedition. The greatest casualty would have emerged from among them. Abu Bakr had foresight to understand that after the war, the people left behind will have to feed, so he commanded that ''trees wherein there is food for men and beast should not be cut down.'' Above all these, his respect for God, for God's worship place and for God's Holy men was exhibited in the last command '' Do not molest the monks in the churches.'' It should be seen in a way as religious tolerance!

Jihad in Islam is of types: offensive and defensive. The former, functions in the promotion of the spread of Islam, enlightenment and civility to the dar al-harb (domain of war). It could have happened at the time of the prophet (PBUH) and the caliphs based on the prevailing condition then and not now. The later, defensive jihad (jihad al-dafa'a) is meant to defend the faith and the faithful. Theologically, it is said to be based on Quran 6:151, ''Do not slay the soul sanctified by Godexcept for just cause.'' ''Defending the faith-based community against a just cause per excellence.''(Wiktorowicz, 279). With the understanding that the expedition to Syria could be grouped under offensive jihad, the disposition of Abu Bakr would better be understood.

Challenges as Caliph

The expedition of Syria was not considered as a challenge but an issue that was resolved. Putting down tribal insurrections that sprang up after the death of the prophet (PBUH) in the peninsula, was considered as Abu Bakr first challenge (Turner, 72).

The Quraish people who joined Islam at the time of the prophet did so for political reason. With the death of the prophet, they thought it was all over. ''Wars of apostasy'' were fought to subdue the insurrectionists in year 633AD. The victory over Syria already made impact on others believing in the superiority of the Islamic soldiers. Also, the Christians and Jews wanted freedom from the leadership but Abu Bakr successfully returned all back to status quo.

Abu Bakr died in 13AH/634AD in Medina at Sixty three years old. He served as a Caliph for two years and four months (Nehl & Eric, 50). He left Islamic community in a position of great stability (Boer, 60).

VIRTUES OF ABU BAKR

- Went out at night to assist the needy.
- Lived on his private income at the early part of his rulership.
- By agreement, he received from the treasury six thousand dirhams yearly.
- He sold part of his properties to refund the total sum he received from the treasury as salary before he died.
- When he died, he left behind a worn out garment, a slave and a camel.

- The public treasury known as Bait-ul-maal was kept in proper shape at his time.
- He safeguarded and protected the rights of non- Muslims subjects.
- He sets slaves free by paying off their worth to their slave masters so that they can worship God without hindrance.
- He paid for the land and construction of mosque at Medina
- He served as a body guard to the prophet (PBUH) at battles
- He gave all that he had towards Tabuk expedition believing that Allah and his prophets were enough for him and his family.
- He established unity in the Islamic community, brought an end to apostasy and eradicated rebellion at all front.
- At his death, there was peace in the Islamic state

THE NATION: NIGERIA

Nigeria is recognized as the country with highest occupants in Africa (Oduwobi & Iwuagwu, 4). Nigeria is a political state, which means that, as a nation, it is "ethnically and culturally complex" (Iwara, 22-23). The amalgamation by Sir Frederick Lugard of the Northern and Southern British protectorate in 1914 gave birth to the entity called Nigeria, consisting of kingdoms and diverse ethnic groups, covering about 913,070 Kms with over 120 million populations (Faseke, 1). Nigeria is situated between latitudes 4 and 14 degree north. In the north it is bounded by the Saharan desert while the Gulf of Guinea in the south (Udo, 7) Since 1914 leaders of different designations have manned the political ship of Nigeria. In a nutshell the table below gives a list of the past and present leaders of the country Nigeria (Ajayi, 15-17).

Nigerian Leaders In History	Administration	Date of Leadership	Designation
Sir Lord Frederick Lugard	Colonial	1914 – 1919	Governor General
Sir Hugh Clifford	Colonial	1919 - 1925	Governor General
Sir Creamer Thompson	Colonial	1925 - 1935	Governor General
Sir Bernard Bourdillon	Colonial	1935 – 1943	Governor General
Sir Arthur Richards	Colonial	1943 - 1948	Governor General
Sir John Macpherson	Colonial	1948 - 1955	Governor General
Sir James Roberson	Colonial	1955 - 1960	Governor General
Benjamin Nnamdi Azikiwe	Civilian	1 Oct 1960 - 16 Jan 1963	President of the Republic
Alhaji Abubakar Tafawa Balewa	Civilian	30 Aug 1960 - 15 Jan 1966	Prime Minister
Johnson Thomas Umunakwe Aguiyi-Ironsi	Military	16 Jan 1966 - 29 Jul 1966	Heads of the Military Government
Yakubu Gowon	Military	1 Aug 1966 - 29 Jul 1975	Heads of the Military Government
Murtala Ramat Muhammed	Military	29 Jul 1975 - 13 Feb 1976	Heads of the Military Government

Olusegun Obasanjo	Military	14 Feb 1976 - 1 Oct 1979	Heads of the Military Government
AlhajiShehu Usman Aliyu Shagari	Civilian	1 Oct 1979 - 31 Dec 1983	President of the Republic
Muhammadu Buhari	Military	31 Dec 1983 - 27 Aug 1985	Head of the Federal Military Government
Ibrahim BadamasiBabangida	Military	27 Aug 1985 - 4 Jan 1993	Chairman of the Armed Forces Ruling Council and Chairman of the National Defence and Security Council
Ernest Adekunle Oladeinde Shonekan	Civilian	26 Aug 1993 - 17 Nov 1993	Head of the Interim National Government
Sani Abacha	Military	17 Nov 1993 - 8 Jun 1998	Chairman of the Provisional Ruling Council
AbdulsalamAbubakar	Military	9 Jun 1998 - 29 May 1999	Chairman of the Provisional Ruling Council
Olusegun Obasanjo	Civilian	29 May 1999 - 29 May 2007	President of the Republic
Umaru Musa Yar'Adua	Civilian	29 May 2007 - 5 May 2010	President of the Republic
Goodluck Jonathan	Civilian	9 Feb 2010 - 29 May 2015. Acting for Yar'Adua to 5 May 2010	President of the Republic
Muhammadu Buhari	Civilian	29th May 2015	President of the Republic

The leadership of Nigeria as an entity started under the colonial masters. It was transferred to the politicians but hijacked by the military at points in time till finally settled in the hands of the politician who claimed to be elected by the Nigerian masses.

NIGERIA'S PRESENT STATUS

The Nation Nigeria had different experience under different leaders from inception till now. The journey of fifty six years now earned the Nation Nigeria economic recession based on the disposition of the leadership. The Nation that have been in plenty now witness reduction in salary, even irregular payment of the reduced salary. The economic status led to increase in criminality of different shades and sizes. The problem was not brought on the Nation by the

National leaders alone but by political leaders at different levels from the ward leaders to the counselors, the local government chairperson, the governors and the other political office holders.

The issue of financial crime perpetuated against Nigeria by the leaders is something that is more shameful and painful. Corruption has been business as usual in the corridor of power. The treasury is looted at every little opportunity to the detriment of the Nation's economy. The money meant for the purchase of military equipment were diverted to personal/party use while the soldiers were been killed by 'Boko Haram'. An example out of many cases of financial impropriety is one reported in the Guardian that: "The National Assembly is set to probe two alleged fraud cases involving $29 billion. While the Senate yesterday resolved to investigate an alleged fraudulent movement of $12 billion from Nigeria by some key government officials in collaboration with a telecommunications outfit." It does not end there, "the House of Representatives is probing over $17 billion allegedly stolen from undeclared crude oil and liquidity natural gas export to global destination" (Abu, Jimoh & Olaniyi, 1).There are lots of billions of dollar stolen from the covers of Nigeria's treasury which landed the nation at 56 into economic recession.

SELLING OF NATIONAL ASSETS

In a said bid to rescue the Nation from the current economic recession, the President, through his economic management team resolved to sell national assets among others in order to generate funds to be injected into the economy (Seriwei, Akinkuotu&Ogunfunwa, 7).The resolution generated a swift reaction from Mr. Femi Falana, a human rights activist (lawyer) and Dr. Lawrence Aderotimi (lecturer at Obafemi Awolowo University, Ile-Ife). The duo requested that, rather than selling off the national assets, which on the long run will not be of benefit to the people of Nigeria, the members of the senate should cut down "their high allowance and curb government spending to address the economic recession." The genuineness of the sale was questioned by the Falana who lamented that the national assets in question will be grossly undervalued and sold to "unscrupulous politicians". He buttressed his point by retrospect: the sale of the residence of the Senate President and the residence of the Speaker of the House of Representative to Senator David Mark and Mr. Dimeji Bankole "at less than quarter of the true price", likewise the sale of Nigerian External Telecommunication Building in Marina, Lagos at "less than 10 percent of its value" to the father of a lawmaker. As a lawyer, Falana asserted that the selling of the National Assets is against the constitution of the Nigeria but, the legislators who are expected to defend the constitution constitute part of those queuing up for the purchase of the said assets (Akinkuotu, 7).

From the sale of assets saga, it is obvious that the leaders are out to defraud the Nation to accumulate wealth to them, based on the submission of Mr. Falana. It is the height of materialism and individualism. It is making them richer than the country herself if possible. It is precipitated on greed and selfishness, which leads to nothing but corruption. The end result is economic recession. It has been noted that "justice, patriotism, love, selfless service and commitment" are among the challenges of Nigeria Nation (Fatubarin, 8). There is need of a role model for Nigerian leaders, they needed to be mentored.

Odu'a Investment Company Limited

Instead of struggling to sell national asset, the Federal Government should take after Odu'a Investment. It was incorporated in July, 1976. Its function has been to look after the business interest of the states that made up old western state (Oyo, Ogun, Ondo, Osun and Ekiti). Since then, it has been a source of blessing to the states. This year, on September 21, 2016a gross revenue of N 1.691 billion was declared and a sum of N175million was paid to the owner states. If Odu'a Investment Company is able to do that, even in Nigeria; then, it is sadden to hear that the Federal Government is planning to sell national asset to some people who most probably are Nigerian of whom we do not know the source of their wealth. It should not be mentioned that the national asset should be put on sale.

MENTORING: A GOOD QUALITY OF A GOOD LEADER

Mentoring is thus defined as "a personal relationship in which a more experienced mentor (usually someone two to four levels higher in an organization) acts as a guide, role model, and sponsor of a less experienced protégé."(Hughes, Ginnett&Curphy, 75). Moses took time to mentor a successor that took over from him.

From the definition above, mentoring involves personal relationship. The mentor is expected to guide and serve as well as a role model. Since Abu Bakr died in 634AD, and the Nigerian leaders of today cannot possibly have personal relationship with the dead, it is still very possible to take after his personality as a leader to give a better Nigeria. He should be a leading example to effect the needed change expected in the land to take Nigeria to an enviable status among the countries of the world.

LESSONS FROM ABU BAKR FOR NIGERIAN LEADERS

The essence of this work is to present Abu Bakr as role model to the Nigerian leadership. Every aspect of his life is worthy of emulation. There is always a lesson to learn from his life. From childhood before he got converted to Islam, he was someone of good reputation.

Before His Conversion

It is an established fact that at birth, Abu Bakr was dedicated to the gods at Kaaba in Mecca. It can then be said that early in life, he was an idol worshipper. The Christians and Muslims would have called him a pagan. It could not be ascertained if he at any point in time joined the Jewish worship or Christianity or other religion of his day before conversion to Islam. But, he stood tall above the evil of his days before the advent of Islam. He lived a life worthy of emulation. He neither gambled nor was he a drunkard. If there ever are drunkards or gamblers amidst our leaders, they should borrow a leave from Abu Bakr stop drinking themselves out of reasoning, remain sane, think right, to give expected leadership to the people.

A Good Follower: Abu Bakr was a good follower of the Holy Prophet Muhammad (PBUH). Since the day of his conversion to Islam till the death of the Prophet, Abu Bakr never reduced his loyalty to the Prophet. He carried out his order to the letters and sought the good of the Prophet. He was not of those that give eyes service but faithful in his dealings. If there ever are among our leaders who are not faithful to those above them, they should learn from Abu Bakr. It is expedient that what they sow they will also reap. If today they are faithful to those

above them, their followers too will be faithful to them. Thus, there will peace in the land and governance will be made easy.

Humility as a Chosen Leader: Abu Bakr's inaugural speech as the Caliph portrayed his personality as a man of great humility. He openly declared that he was not better than other but some had to lead. He submitted that he should be called to order when dwelling in the wrong. It is not always the case for leaders to admit fallibility. Even when it becomes evident that they have erred, diplomacy is introduced to cover up the wrong. If there is ever among Nigerian leaders who abrogated the concept of infallibility to himself/herself, there should be a rethink, so that destruction could be averted.

Advocate of the Continuity: Abu Bakr was an agent of continuity. He believed in continuity in governance and acted it. The expedition to Syria after the death of the Prophet (PBUH) demonstrated that fact. Despite the rising opposition caused by the death of the Prophet, he refused the change the plan of the Prophet that the army should march out against Syria. He carried out the order already laid down by his predecessor. The army's victory on the expedition became a plus for him as fear fell on other. This is one virtue that should be taken seriously by Nigerian leaders as continuity helps in stability and promotes smooth running of the state. It is an indication that the new person in office is not egocentric. If there ever are any of the leaders in Nigeria suffering from egocentrism he should be delivered by looking at the good work of Abu Bakr.

Advocate of Religious Tolerance: Abu Bakr was an example of religious tolerance. While dispatching the army on the Syria expedition he warned seriously "do not molest the monks in the churches." He had regard for God and His place of worship. A leader who is intolerant to other religion cannot lead successfully especially in Nigeria that has three main religions: Christianity, Islam and African Traditional Religion. Abu Bakr is to be emulated regarding religious tolerant. If there ever is a political leader in Nigeria who is intolerant to religion of others he should learn from Abu Bakr to promote peace and tranquility in the Nation.

Financial Accountability

Abu Bakr was a man with high level of financial accountability. He was one of the rich merchant in Mecca from his early days. When he became converted to Islam, he used his money towards the propagation on the religion. As a caliph, he initially was not receiving salary from the state treasury. At a point in time, he received salary from the state treasury, but before his death, he sold some of his properties to pay back the total sum he received as salary into the state treasury.

The opposite is the case in Nigeria. The total emoluments of the leaders, especially the people in the Senate and House of Assembly, are enough to do good work on the Nigerian Nation. At this time of economic recession, when the salary of the workers has been reduced by fifty per cent, the governors of such states are not reducing what they take home at the end of the month. People struggle to leadership position in Nigeria not because of service but to take their share of the National Cake to the detriment of the Nation. The unfortunate thing is that, even at this time in the history of the Nigerian Nation, the Senators are not patriotic enough to agree for a cut in their emolument, let alone refusing to take salary like Abu Bakr. It is difficult to find such a leader like Abu Bakr in Nigeria, on the issue of money. All the same,

there should be a great reduction in the salary of the political leaders to reduce the hardship placed on the economy by their jumbo pay.

Recommendations

After considering the life of Abu Bakr and his activities as the first Islamic Caliph; and looking at the present leadership issues in Nigeria, the following are recommended for the Nigerian leaders taking Abu Bakr as a role model.

1. A leader in Nigeria should be of reputable moral standard. He should neither be a drunkard nor a womanizer. He must be of proven integrity.
2. A leader in Nigeria must have been a good follower, so that people will be ready to follow him as well.
3. A leader in Nigeria must be humble. He should not be arrogant who thinks he is an island of knowledge, who could not be advised because he is always right in his own eyes.
4. A leader in Nigeria must be ready for continuity. It should not be that since the party has changed then all the good works started by the predecessor must be abandoned.
5. A leader in Nigeria must imbibe the culture of religious tolerance. Nigeria being a multi-religious state should be thus treated without undue preference to any.
6. A leader in Nigeria must be financially accountable to the Nation Nigeria.
7. A leader in Nigeria must have the fear of God in him/her.

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