Prophetic Leadership Model for Today: An Appraisal

Dr. Khaliq Ahmad
Professor/ Former Dean
IIiBF, International Islamic University Malaysia (IIUM)
Email:khaliqahmad@iium.edu.my

ABSTRACT
The prophets of Islam in past have demonstrated Islamic attributes of a servant type leadership whereby a leader is servant first for his followers. The Islamic perspective to leadership is interesting, not because it is new, but because it worked in the past. For over 1,400 years from the time of Prophet Mohammad ﷺ, Muslim leaders have demonstrated sound leadership and developed a great civilization in the process. This paper explores why an Islamic alternative might generate better outcomes. The assumption underlining this article is that the solutions of leadership crisis today are not only valid for Muslims, they tap into universal values and universal wisdoms and they are therefore valid for non-Muslims as well. It is our understanding that good leadership seems to be in short supply nowadays. Political, social and economic challenges dominate the headlines. The divide between the haves and the have not’s seems to be widening. The problem of how to make the today’s Millennium Development Goals (MDG), sustainable is becoming increasingly urgent. This is true in the Muslim world but it is increasingly true in developed countries as well. The recent electoral results in the UK and the United States indicate that what worked yesterday will be met by rising popular discontent by followers in the West and it will necessitate a change. Thus the qualities of Islamic leadership- teamwork, partnership, shura as a means of mutual consultation, and strategic thinking can ensure success and sustainable leadership.

Keywords: Leaders, Prophetic Model, Spirited Leadership, Leadership Theories.
Introduction

Prophetic model of leadership does not necessarily evolve from the time of Prophet Muhammad ﷺ alone rather it dates back to previous civilizations too. All Abrahamic and sematic religions followed the prophetic leadership model and style of one or other prophets of the past. Today’s leadership in developing the right competencies fail in characters building. The analysis of the problems at Western institutions of repute was applauded but proposed solutions seemed vague and unsatisfactory. As previous civilization of Nail described the life story of Prophet Yūsuf (Joseph), describes how he was forced out of his homeland after a conspiracy by his brothers. The story depicts how he went to Egypt and started to work in the King’s palace earning a prestigious position in public office. He was appointed as a custodian of the “land’s treasures” which mostly included Egypt’s food ministry that Holy Qur’ān captured as:

وَقَالَ الْكَرِيُّ اِنْ أَعْلَمَ بِهِ اِسْتَخْلِصْهُ لِىَفْسَ اَمِينٌ قَالَ اَجْعَلْنِيْ عَلََيْنِ ْلَعْبُنَا ْلَعْبُنَا مَّكِينٍ اَمِينٌ قَالَ اَجْعَلْنِيْ عَلََيْنِ ْلَعْبُنَا

“And the king said, “Bring him to me so I may attach him exclusively to myself. And when he spoke to him, he said, Indeed, you are today established [in position] and trusted.  [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." 2

Despite the fact that Prophet Yūsuf was not appointed as manager cum leader position holder in so called, our modern day understanding of the word, his duties definitely involved elements of leadership, management and control. Thus his story is used among some modern-day Muslim scholars as an example of an early public official whose duties involved planning, organizing, leading, keeping record and track of the large amount of food supplies for the whole kingdom. As explained, some researchers have also linked the attributes of Prophet Yūsuf mentioned in the Qur’ānic chapter to the attributes that need to exist among modern-day Muslim leaders. Perhaps this is the first example of a form of leadership that had transformed the whole history of children of Isrā’il who are technically called Jews by modern day Muslims stemming from Muslim’s and Qur’ānic sources.

Spirited Leadership Principles

Much commendable progress over the last few years was achieved. There has been a huge effort around the world in researching the role of spirituality at work. There is a general agreement that spiritual leaders are more moral and more ethical. We hope to demonstrate that they can still be effective. Within this
broad framework, we decided to focus on the universal lessons found in the Qur’an, the scripture of the Muslims as final revelation. Islamic leadership principles have similarity with conventional leadership principles except religious matter, morality and revealed spirituality that must have human roots and human peaceful existence. As Muslims we believe that Prophet Muhammad ﷺ and his rightful four Caliphs’ had religious, moral as well as spiritual attributes. Allah Almighty elevated His last prophet as mercy to all mankind (Rahmatul-lil-‘Aālamîn). Any leadership traits of Islamic leadership generally emerges from its primary sources of Holy Qur’an and Sunnah which are guidance based on Islamic spiritual practices since the start of the Muslims’ civilization. Scholars of Islâm identified the four stages of moral and spiritual development encompassing spirituality enhancement. Accordingly these are: Imân, Islâm, Taqwâ and Ehsân. Prophet Muhammad ﷺ once declared his mission as being sent to mankind for perfecting the morality of mankind based on revelation and spirituality. These four stages of spiritually have guided spirited leadership based principles for leadership personality development.

Imân

Imân (faith in God), is one of the core values of Islamic moral characters which necessitates a full faith in God. Imân relates to monotheism as God is one and alone (Tawhîd) and Prophet Muhammad ﷺ is His last messenger. A leader with Imân is called a Mu’mîn believes that all resources endowed to him belonging to God. A Mu’mîn will not dodge responsibility for his actions, and will continually remain responsible citizen of the society who emphasizes good deeds. Imân or faith has six elements mostly believing in unseen—thus a servant type leader focuses on Allah, angles, books as Al-Qur’ân and others revealed to previous prophets (like Thaurah, Zabîr, Injîl and others), previous prophets, human fate and life after death—constitute the necessary parts of Islamic faith.

Islâm

Islâm (achievement of peace with God), is the second layer of the morality from an Islamic perspective of both-leadership and followership. Islâm literally means peace with God, within oneself and with the physical and virtual environment that are creations of God. This also a form of human’s willing submission to Him. Imân is the seed and Islâm is the fruition. A leader who has Imân and practices Islâm, therefore will never be seen an arrogant person.

“Malik, you must never forget that if you are a ruler over them, then the Caliph is a ruler over you, and God is the supreme Lord over the Caliph.”

It is stressed in the historical letter by fourth Caliph ‘Alî to Mālik al-Ashtar an-
Nukai, who was newly appointed Governor of Egypt then.

It’s unfortunate in modern time that people at large equates Muslims today with Islām. Adherents of faith are supposed to be called followers of Islām but so called ‘Muslims’ today are sometimes carry bad name for Islām. Islām is a peaceful religion and a very small fraction of bad apples among them are rots and spoils a good name of Islām as if Islām teaches tyranny and chaos to its adherents.

Taqwā

Taqwā (mindfulness or fear out of love of God) simply translated as fear your God. However, this fear of God is not because Almighty Allah frightens human but fear out of His love and affection. So Islām teaches to be mindful of Allah’s commandments and instructions as revealed to His Messenger Prophet Muhammad ﷺ. Accordingly “the essence of Taqwā lies in an attitude of heart and mind rather than in an outward form.”

A Muttaqī is a person whose frame of mind, his thoughts, emotions and inclinations will reflect Islām. Leaders’ mindfulness or fear of God will restrain him or followers from behaving unjustly to whom they interact whether to community members, to customers, to suppliers or to anybody else. All forms of ‘Ibādah such as ṣalāt, fasting, paying zakāt and performing Ḥajj or other rituals in Islām must be in essence to create a Taqwā that brings closer all His slaves to Him-the Almighty Allah.

Eḥsān

Eḥsān (excellence and optimum level of love of God) is reflected in the extreme level of relationship to God that in turn creates an excellence in every things a follower or faithful must do to obtain an utmost closest as possible seeking pleasure of his/her Lord. This love of God motivates the leadership to work towards attaining God’s pleasure. The Prophet Muhammad ﷺ himself described the virtue of Eḥsān as follows:

“To worship God as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.”

A difference between the qualities of Muttaqī and Muḥsin is concisely explained as if among the government employees, there may be someone who performs their duties and responsibilities scrupulously; however he/she does not demonstrate any additional commitment. But many employees push themselves beyond the call of duty; because this category or types are energized, who are willing to make extra sacrifices in the pursuit of organizational goal. From an Islamic perspective the first group of employees is like believers who act what is sufficient and necessary; we can say this group of employees has Taqwā, whereby
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the second group of employees has *Ehsān*. Thus Muslim leaders and followers who are tirelessly hold fast the banner of *Islām* under the most difficult circumstances; are *Muhsin* and these are rare breed of leaders today. Thus the spiritual dimension to the leadership is call of the hour for leadership development through the stages of *Imān*, *Islām*, *Taqwā* and *Ehsān*.

The principles associated with an alternative leadership style can open the door of excellence and high level of achievements. These principles are extracted from the Qurānic words and the sayings or practices of Prophet Muhammad ﷺ who possessed the transformational leadership values. Prophet Muhammad ﷺ possessed extraordinary values which made him a unique example of benevolent person as a role model of any servant leadership type for mankind as he is described (*Raḥmatul-lil-ʿĀālamīn*). His transformational leadership values are attributed to freedom, justice, equality, and collective well-being. He used to liberate people from being enslaved by materialistic and worldly sensual pleasure that run contrary to spirited leaders in this temporary world. His emphasis used to be on family values about the respect for women, affection and kindness for children in return children honoring their parents, the importance of educating the children, financial security for wife/wives after the husband’s death. As a husband he was known to treating his spouses with kindness and gentleness, respecting even foster parents, brothers, and sisters, and the importance of loving and honoring relatives He didn’t like to severe family bonds and relationship. Prophet’s speeches also focused on character building consisting of values that include gentleness, humility, kindness, moderation, modesty, politeness, and truthfulness. The Prophet ﷺ communiques during days in *Madinah* included the admonition of collectivism and lifestyle dominant by values that included charity, forgiveness, hospitality, and mercy. The Prophet’s left behind four rightly guided Caliphs (*Khulafāʾ-ṣ-Rashidūn*) who were successors of Prophet ﷺ also possessed the character and similar good deeds. Muslim leaders after the four Caliphs similarly had historical names such as ‘Umar bin Abdul Azīz of Umayyad Dynasty had great leadership style with excellent communication skills is known for adhering high moral values.

Accordingly the emphasis is on dominant traits theories from and Islamic principles and perspectives are values which are consist of faith and belief, knowledge and wisdom, courage and determination, mutual consultation and unity and Islamic brotherhood/sisterhood (*ukhwah*), morality, piety, honesty and trust, superior communication skills and oratory, justice and compassion, patience and endurance, commitment and sacrifice, lifelong endeavor and
gratitude and prayers. Therefore, these values practiced by the Prophet Muhammad ﷺ were inherited by his successors- four Caliphs- Abū Bakr, ‘Umar, Othmān, Ali to achieve their eternal goals in mundane life and made them great leaders in the human history.

Muslims believe that given the proper training on spirituality, leaders would naturally develop a strong moral character. This moral character will be tested in the rough and tumble of organizational life. Leaders will either make compromises or they will rise to the occasion. In this article, we hope to show that leaders don’t have to compromise on their principles to be successful.

Much commendable progress over the last few years was achieved in search of an alternative leadership style. There has been a huge effort around the world in researching the role of spirituality at work. There is a general agreement that spiritual leaders are more moral and more ethical. We hope to demonstrate that they can still be effective. Within this broad framework, we decided to focus on the universal lessons found in the Qur’ān, the scripture of the Muslims as final revelation and Prophetic traditions full of universal values.

To do justice to the topic, we had to first understand the current issues surrounding conventional leadership. This proved much more difficult than anticipated and it took me to dig deep into the pertinent issues. This constitutes the first part of the article. At the later part, I feel that readers should understand the limitations of conventional theories of leadership; and appreciate that the Qur’ān addresses the issue of spirituality comprehensively.

We then try to understand the Prophetic Leadership Model used by the last messenger and our Prophet Muhammad ﷺ and his Four Successors. We try to demonstrate that Islamic leadership is possible today. This has been put in later part of the article. This part therefore provides us critical context to understand how the message of the Qur’ān should be understood. We cover this in last section of the paper.

**Leadership Theories Revisited**

There are so many theories of leadership developed in Western countries and these are taught in Western business schools religiously such as the transactional leadership which is a leadership approach that stresses the exchange of rewards with subordinates for services rendered and transformational leadership approach leads the change in the organization’s vision, strategy, and culture, and it empowers people in the organization and increases the base of power and effectiveness rather than restricting it. Nevertheless, due to space constraint, many are ignored at this point of time. However the key theory that interests
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Author(s) and found as dominant in the Prophet’s life style is that prophet was used to practice the servant leadership theory as follows:

**Servant Leadership**

This approach is very close to the daily life of the Prophet and is based on rather source of any pure Islamic leadership principles. Catholics and researchers from Scandinavian region have published wonderful research on this area. This is a moral leadership approach that leans toward values, ethics, principles, virtues, morality, spirituality, authenticity and love for humanity. It advocates that leaders should serve those under them, protect them and help them to reach maximum effectiveness.\(^{13}\) Since the ‘servant leadership’ theory is much closed to Islamic principles of leadership needs some elaboration. The following paragraph would help to explain this further:

Greenleaf’s servant leadership theory, which advocates putting away the self-interest of leaders for the benefit of their followers\(^{14}\) is closest to Prophetic traditions. Nonetheless, while there has been increased research in the development of conceptual models and questionnaires, little is still known about conditions that facilitate servant leadership.\(^{15}\) The literature pertaining to servant leadership is rather indeterminate, somewhat ambiguous, and mostly anecdotal subjected to time and space.\(^{16}\)

According to Greenleaf\(^{17}\), the major purpose of business should be to generate a positive impact on its employees and the community at large. The servant leader brings together service and meaning to all stakeholders. The leader should be familiar with basic religious and spiritual values in serving those stakeholders. Hence the leader serves others including colleagues, the organization, and society at large selflessly. Service, in this sense, is thus not a special case of leadership, but rather a special kind of service guided by spirituality and entrusted by Almighty Allah.

The framework for servant leadership consists of helping others discover their inner spirit, earning and keeping the trust of others, service over self-interest, and effective listening. The core of Greenleaf’s\(^{18}\) servant leadership model is based on four tenets of moral authority: (a) sacrifices, (b) inspires commitment to a worthy cause, (c) teaches others that ends and means are inseparable, and (d) introduces the world of relationships. Spears\(^{19}\), as cited in Fry, stated that the best leadership is not provided by those who seek leadership roles but, instead, by those with a compelling vision and a desire to serve others first.

Likewise the previous prophets such as Joseph and Moses, our beloved Prophet Muhammad ﷺ demonstrated the ‘Servant Leadership’ style in most of the time
because he lived as servant to serve the mankind. He held the principle that he does not expect any favour from anyone else in this world rather his reward would come from Allah Himself for the services he rendered to mankind. The last speech of the Prophet during the Hajjatul Widdāh (Final Sermon at Pilgrimage) he asked the people in front of him whether he has performed the services to the expectation of Prophetic mission and what he was tasked fully or not? All of them responded with one voice that you have performed beyond expectation and had achieved your mission of service to mankind. To that Prophet raised his finger to the sky and asking Allah to be the witness of the acknowledgement by his followers that he has been excellent servant of them.

Islamic leadership emphasizes the general welfare of the Ummah (the society) through justice, equity and fairness. The general pattern of leadership from Islamic perspective links leaders to the concept of accountability, responsibility and sense of assessment of the Day of Judgment which according to a Muslim’s believes would be held when Allah judges everyone’s acts Himself. Thus the leadership of the Prophet and his rightly guided four Caliphs proved to provide good governance through their fair and just leadership. In this regards the leadership by example of accountability, responsibility and concern as well as social welfare of people is judged through the objectives of Maqāsid-us-Shari‘ah achievements. Furthermore the prophet through leadership succession plan transferred these attributes to the next generation to emulate if they are supposedly be triumphant in front of Allah on the day of resurrection. Leadership succession is not only an important phenomenon rather a necessary condition for sustainability in any contemporary civilization of organizations.

**Power and Authority**

It is usually said that too much power corrupts people and absolute power corrupts absolutely. This was contrary in case of the beloved prophet. More and more people came under the fold of Islām and Makkah was conquered but prophet has demonstrated humility despite absolute authority over his subjects. He kept himself busy in worshiping his Master, Allah as His humble slave out of humility. Beside Prophet Muhammad and his followers conquered the holy city of Makkah where they were not allowed to stay and chased out of their birth place as pagans of Makkah forced them to immigrate to Madinah after 13 years of launching of prophetic mission, forgiven all the people of Makkah who ever have been source of all kind of physical and mental torture to the Prophet himself and requested all his companions to forego all that they endured during the past. Therefore there is no room to accommodate any form of violence and power
abuse despite absolute control and authority over others including the enemies of Islām during a period of Jāhiliyiah (ignorance). It is unfortunate that today’s so called the followers of faith (Islām) are abusing the Islām (the religion of peace and harmony) for their ulterior political motives to garner support on the name of religion and faith who eventually are rejected by majority Muslims. As an exemplary leader, Prophet’s sīrah (lifestyle) will dwell some lights on this in following paragraphs.

**Prophet Muhammad 🕯 and Leadership Style**

It has been mentioned by writers\(^\text{20}\) that the Prophet Muhammad 🕯 was a positive thinker. He used to be engaged in activities which were always result-oriented. His style completely was to refraining from all such steps as may prove counter-productive from the *Maqāṣid-us-Shari‘ah*. The author grouped the Islamic leadership principles that were practiced by the Prophet Muhammad 🕯 into the following categories:

**Start with Simple:**

*Al-Bukhari* narrated that; “Whenever the Prophet had to choose between two options, he always opted for the easier choice.”\(^\text{21}\) This is a great idea for effectiveness and implies that leaders should be moderate and consider for the followers as simpler option compared to difficult situations has high chances of success. This helps to achieving organizational goals since success brings more successes due to the initially easier option chosen.

**Remain Positive in Disadvantaged Circumstance:**

There exist no exception to the rule that leaders are faced with challenges quite often, to considering them as temporary while leveraging on their *Yaqīn* (conviction) to be able to get out of the trap of short versus long termism. Leaders should face with such challenges with sight to achieve the best out of it in long term. “With every hardship there is ease.”\(^\text{22}\)

**Migration:**

This is a principle likened to the word ‘Hijrah’. Leaders should be innovative and creative and craft strategies accordingly to meet up with the challenge of time. They must be open to new experience; that is, an ability to unlearn and relearn new ways of doing things.

**Turn out of an Adversary:**

Leaders do face disgruntled followers within the organization. Feel good factor and remain humble at time of their needs and descent advice in return of uncalled for behaviors has a conquering effect over unyielding subordinates. Prophet Muhammad 🕯 was repeatedly subjected to practices of antagonism by
the pagans of Makkah but always in turn returned them goodness for Pagan’s evil design. “You will see your direst enemy has become your closest friend”

**Cashing on Others’ Strength:**
As we know during the Battle of Badr, there were 70 prisoners of war. However these were educated people but were caught in this war. Prophet Muhammadﷺ negotiated for their exchange terms and conditions with Makkah people that if any one of them would teach ten Muslim children to read and write he would be freed from being POWs. Thus the first ever school in the history of Islām was initiated in which all of the students were Muslims. But on the other side all teachers were from the enemy rank of unbelievers who staged a war against the Prophet and his follower from Madinah. A British orientalist who remarked about the Prophet of Islāmﷺ said: “Muhammad faced adversity with the determination to writing success out of failure.”

**Peace Making Approach Remains Always Stronger than Violence:**
It is unfortunate today that many Muslim leaders are expected to display leniency rather choosing a confrontation approach. However teaching of our Prophetﷺ is to remain steadfast in handling faults or mistakes of followers. Hiring and firing is easier than counseling, attitudinal change training, constructive criticisms, descent and humble advice, if does not work followed by warning letters, etc. are preferable over dismissal. This constructive approach mobilizes the commitment of the employees and subsequently improves organizational performance. Prophet Muhammadﷺ simply said: “Go, you are free.” his direst opponent (war criminals) at the conquest of Makkah (Fataḥ Makkah) rather than witch hunting and killing them. Many among them embraced Islām due to the good gesture by the Prophet and Muslims at large.

**Be Proactive Thinker:**
The best way is to think out of the box. To seeking an alternative option to get the opportunity of making a sound decision, that can withstand the test of time. It paves the way for leaders from running into future crisis with the followers.

**Political Solution Not Engaging in War:**
The lesson learned from the Ghazwa of Hudaibiyah. The unbelievers were determined to engage Muslīms in fighting. The strategy obviously was they were an advantageous position. The Prophetﷺ looked forward to accepting their conditions unilaterally, and signed peace agreement. It was a ten-year peace treaty. The idea was that the meeting ground between Muslims and non-Muslims until then had been on the battlefield. Due to this treaty no more options for pagans of Makkah to wage war against each other and henceforth the
usual area of conflict became that of ideological debate and intellectual discourse. Īslām eventually emerged as victorious because of the simple reason of its ideological superiority.

**Idea of Gradualism:**

Any theory of change necessitates Freezing-Unfreezing and Refreezing. Adopting gradualism for change to organizational restructuring is always good to be step-by-step basis until their followers fully integrate themselves into the new and desired organizational culture. Leadership is expected to act like facilitators following a gradual rather radical change. Due to not following this approach the theory of reengineering has failed today in the Western and industrialized nations. This gives ample opportunity to followers in adapting to new environment or organizational culture and they easily cope with the new policies or rules. With gradualism, leaders are sure of carrying along with them their followers without anyone being left out during a change process. Īslām stands for the evolutionary approach, rather than the revolutionary method.

**Pragmatism Matters:**

Beurocracy theory of leadership suggests positions and boss in an organization and holders of such positions are so occupied with titles or positions as to simply forget their vision. Leaders should emulate the principle of simplicity and humility as displayed during the writing of Hudaibiyah treaty by the Prophet ﷺ; when oppositions to his status as was objected due to written as draft of treaty said; “This is from Muhammad, the Messenger of God.” but the pagans of Makkah declined this statement. Prophet ﷺ simply changed his statement and ordered the draft should read as; Muhammad, son of Abdullah.

There is a long list of Islamic leadership principles researched and published by Muslim scholars, for instance, an authors identified six general principles of Islamic leadership; sovereignty (Al-Siyadah), mutual consultation (Al-shura), justice (Al-‘Adālah), equality (Al-Musawāt), freedom (Al-Ḥurriyyah) and enjoining the right and forbidding the evil (Amar bil Ma‘rūf wa nahī anil Munkar). The author regarded them as the modern terminology that is involved in establishing so called an Islamic organization.

**Review of Some Islamic Leadership Literatures**

A brief review of Islamic leadership literature suggested these dimensions as follows:

**Firstly,** People claim that Īslām is most misunderstood religion in modern time. However one of the fastest spreading religions is Īslām in the 21st century.

**Secondly,** Due to the above this has only increased the roles and responsibility of
Muslims in this world. However there exists a need of understanding of Islām and Islamic jurisprudence about various aspects of life encompassing political, social, economic, worship, and all other aspects. Being student of management discipline I foresee its relation to business, Islamic finance and management of organizations, as Allah says in His holy book Qur’ān:

“[....] whereas Allah permitteth trading and forbiddeth usury [.....]”\textsuperscript{29}

Finally, my interest in writing this article was due to dearth of literature especially empirical ones related to corporate leadership from an Islamic perspective. There existed a need to provide an alternative that is aimed at investigating the available materials on Islamic leadership principles based on prophetic model and provides direction to future researchers.

There are writings available on internet search to fill in the wide but they are very limited in jungle of available literature mostly on conventional leadership. After some search of the articles and their contents a short descriptions are given below:

“Attributions and requirements of Islamic leadership” by “Dahlena Sari Marbun (2013)” This study was an attempt to unveil the relationship requirements and attributions of Islamic leadership. It starts its ideas with the definition of leadership, links it with management literature and then leads it to the concept and application of attribution principles (where attribution is defined as needs, desires, motives, causes of a specific behavior). Moving a step forward, it links attribution with the requirements of leadership. It is commented that a leader from Islamic perspective should possess rational awareness (Allah’s vicegerent) and spiritual awareness (Allah’s slave).It gives a narrative of a good Islamic leader , as given, in literature, and traits it should possess: good at intentions (service to mankind), mindfulness of Allah s.w.t. (Taqwā), kindness and care (Ehsān), Justice (‘Adl), Trust (Amānah), Truthfulness (Ṣidq), Self-improvement (Itqān), Keeping promises and sincerity (Ikhlās), Consultation (Shura), and Patience (Ṣabr). It further discusses Ahmad model which highlights three main attributes namely: Taqwā, Itqān and Akhlāq.

"Clarifying Islamic perspectives on leadership" by “Darwish Almoharby & Mark Neal (2013)”

This study entails at investigating the basics of Islamic leadership as highlighted in the major sources of Islām i.e. Qur’ān and Sunnah. It further highlights the basic ideas, concepts and prototypes as highlighted in these scripts. Thus it provides the foundations of Islamic leadership. It uses content analysis approach to identify the key concept related to the leadership in the abovementioned
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scripts. These contents are further refined after seminars, conference presentations and subsequent discussions. Islamic leadership is based on a legal system which is aimed at unity of purpose, acknowledgement of oneness of Allah, and taking the life of Allah’s Apostle ﷺ as the practical guidelines of a true leader. It is therefore suggested that an Islamic leader is a person who is true believer (oneness of Allah and His Apostle ﷺ) and a really practicing Muslim (implementing the teachings on every moment of his/her life). It concludes that Prophet Muhammad ﷺ is the sole and the ultimate leader to follow and is the sole referent and charismatic leader whose life is the true parameters for a person to be a leader. Thus Prophet’s personality provides us the standard and yards stick to evaluate the leadership and define a leader to be an Islamic or not.

"An empirical assessment of Islamic leadership principles" by “Khaliq Ahmad (author of this chapter) and Ogunsola” (2011)
This study investigated the basic principles of Islamic leadership and management. It further attempts to provide the empirical evidence to support the premise by investigating the leadership styles of administrators in IIUM (International Islamic University Malaysia). It also defines an excellent leadership while looking at the Islamic teachings of leadership and management. It uses two main sources of defining and investigating leadership from Islamic perspective, where at first instance it uses the teachings of Qur’ān and Sunnah to draw the premises of Islamic leadership, and at second instance it uses a questionnaire based survey to find the existing status about Islamic leadership. The findings of the study revealed that servant leadership was the most widely used leadership style, and Islamic values were given the preferable importance.

"Islamic perspectives on leadership: a model" by “Abbas J. Ali” (2009)
This study covers the significance of culture in determining the leadership style in Muslim world. It concludes that the culture influences the adoption of leadership style which may fall under Prophetic or Caliphate leadership model’s category (using the life spans of Prophet ﷺ and four rightly guided Caliphs). It investigates political and socio-economic forces that facilitate the emergence of Islamic leadership style and moves further towards development of Islamic leadership model. This study offers a genuine reflection of leadership theories known so far from an Islamic perspective and these are briefly discussed in the forthcoming section of leadership theories. This study also highlights the significance of culture which has largely been overlooked in past. It argues that culture shapes personality which influences the contextual and relational aspects of prophetic leadership styles.
Conclusion
Organizational behavior related researches linking religion and management including corporate leadership is developed by mainly business schools in the Western countries so far has been Christian-centric. Religious ethics derive from a specific religion’s norms and values guides for human in general and leadership behavior in particular. Contemporary Muslims market size constitute more than one fifth of global market. It offers great market potentials in West Asia, Africa, South and South East Asia as many Muslim majority countries are located in these regions. But Muslims are everywhere as sizeable minorities. Thus religions and its role is being studied intensely under a topic of spirituality in business domains, arguably have the potential to emphasize certain values that conventional markets tend or used to downplay in the past, while some problems have been associated with this perspective, religion remains important for a sizable cross-section of the world-population. This is evidently a good case for Muslim societies where religion is a force that impacts daily behavior. Relating to its potential impact on modern-day commercial transactions in about 57 Muslim majority countries, thus Islamic values and ethics based on Islamic thought has been explored in prior research as a system of ethics and values that impact Muslims’ buying behavior noticed by many multinational business organizations (MNCs) such as Citi bank in Islamic banking and finance, Nestle etc; in halal brands products in Muslim contexts. Therefore Prophetic model or an alternative Islamic leadership for organizational studies by even non-Muslims comes handy that aims to gain from Islamic sources, to guide business and corporate leadership behavior since the Prophet himself was once a successful trader in Makkah.

Earlier researches have asserted that Islamic management and leadership studies could potentially have significant positive implications for sound business policies crafted by responsible leadership based on the prophetic model- both from a pragmatic and from a moral sense. Sidani et.al. add to the sources that could enrich Islamic leadership behaviour and business ethics. In addition to the Qur’an and Sunnah, the contribution of works by Islamic philosophers on top of the above could be of great help, as such works could expand the realm and understanding and reach of genuine search of literature on prophetic model of administration and leadership behavior in today’s corporate world.
References & Notes:

1 Al-Qur’ān, 12: 54-55.
6 Ibid. 115.
8 Mawdūdī, The Islamic Movement: Dynamics of Values, Power And Change, p. 118.


18 Ibid.


21 Ibid.

22 Al- Qur’ān, 94: 5-6.

23 Al- Qur’ān, 41: 34.


25 Ibid.

26 Ibid.


29 Al-Qur’ān, 2: 275.


34 Sidani,”The Current Arab Work Ethic: Antecedents, Implications…..”