

## ***Muhammad ﷺ: An Ideal and Perfect Leader***

A Psychological Based Rational Discourse

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### **ABSTRACT**

It is a fact that nothing great was ever achieved without enthusiasm. A leader is a person who motivates people and brings enthusiasm in them. A leader plays a guiding role. He develops confidence and boosts the morale of the nation. A leader is mainly involved in shaping and moulding the behaviour of the people towards the betterment of the society. Almighty Allah blessed the Holy Prophet Muhammad ﷺ with excellent qualities and all those attributes which are expected from a quality and effective transformational leader. There is no one in human history comparable to him as a leader. He possessed a tremendous capacity for love, compassion, sensitivity and understanding. He exhibited mental toughness and resilience under adversity. He sincerely respected human dignity and had a genuine concern for others. His inspiring words, actions, and emotions motivated people to go beyond their preconceived limits. In short, he was a leader who shined the light so others can come out of the darkness and ignorance. The article deals with the typical traits of the finest leadership that the Beloved Prophet ﷺ possessed with the psychological discourse on their significance. In addition, the character of the Last Prophet ﷺ is the guiding light for all the contemporary leaders for the accomplishment of their mission.

**Keywords:** *Enthusiasm, Leader, Psychological, Discourse, Sensitivity.*

## Introduction

A leader is indispensable for Da'wah as it helps to accomplish goals. It is a natural fact that if one person gets up to lead a group of people, they can be better coordinated and inspired to do what needs to be executed. Specifically, for behavioural change and crystallization of attitude, an ideal and perfect leadership is an absolute necessity because leadership is the potential to influence the behaviour of others. It is the ability to persuade others to seek the defined objectives enthusiastically.

Leadership is the human factor that binds a group of people together and motivates it towards goals. Psychologist Chemers M. describes leadership as, "*A process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task.*"<sup>1</sup> A good leadership provides an inspirational figure to people. It offers a foundation for ideas and excellence, showing others that anything is possible. An inspiring leader organizes thoughts of people in a particular direction. Great ideas are always born from leadership because it inspires others to follow that same path, spreading out as it goes making the desired things happen.

## The Required Characteristics of a Leader

Psychologists identify some of the requisite characteristics of a leader as,

*"A good leader can help a group to pursue its goals. Colin Silverthorne (2001) examined the characteristics of leaders in the United States, Thailand, and China. He found that effective leaders in all three countries tended to score high on agreeableness, emotional stability, extraversion, and conscientiousness. Other researchers have found that, in general, effective leaders are intelligent, success oriented, flexible, and confident in their ability to lead."*<sup>2</sup>

In connection with the characteristics of an effective leader, it is essential to comprehend transformational leadership thoroughly as it is unanimously considered the best and most influential form of leadership. Therefore, below is the discussion about the nature and qualities of the transformational leaders.

### **Transformational Leadership**

The science of psychology defines different categories of leadership. Among them, the -most influential one is the Transformational leadership. James Mac Gregor Burns (1978) first introduced the concept of transforming leadership in his descriptive research on political leaders. According to Burns, transforming leadership is a process in which *"Leaders and followers help each other to advance to a higher level of morale and motivation."* According to Burns, the transforming approach creates significant change in the life of people. It redesigns perceptions and values. It bases on the leader's personality, traits and ability to make a change through example, articulation of an energizing vision and challenging goals. Transforming leaders are idealized in the sense that they are a moral exemplar of working towards the welfare of the community.<sup>3</sup> Burns insisted,

*"Great leadership had moral dimensions. 'Moral' to Burns did not entail the everyday virtues or daily ethical dimensions, but adherence to the significant public values such as liberty, justice, and equality. Moral leadership was the purview of great leadership."*<sup>4</sup>

Burns explains that Moral Value Leadership requires a relationship not only of power but mutual needs, aspirations, and higher values between leaders and followers. If leaders commit for economic, social, and political change, people consider that leadership would bring a change.<sup>5</sup> According to Burns,

*"At the top of the leadership pyramid is the transformational leader who converts followers into leaders and may convert leaders into moral agents."*<sup>6</sup>

Transformational leaders are those who stimulate and inspire followers to both to achieve extraordinary outcomes, and in the process, develop their leadership capacity. Transformational leaders help followers grow and develop into leaders by responding to individual followers' needs by empowering them. Early research showed that transformational leadership was an exceptionally powerful source in military contexts alone. However, the recently accumulated research demonstrates that transformational leadership is essential in every sector and every setting.<sup>7</sup>

Transformational leadership is universally applicable. A transformational leader motivates his followers to put more endeavour than would usually be believed. Bass concludes,

*“The leadership of the great men of history has usually been transformational, not transactional.”<sup>8</sup>*

The ‘transformation’ here means to make followers into self-empowered leaders, and into change agents. The leader's job is to articulate vision and values clearly, so the new self-empowered leaders know where to go. Transformational leaders always set examples and precepts for using rhetorical proficiency.<sup>9</sup>Also, proficiency in communication is very significant in transformational leadership. J. Kevin Barge states,

*“Effective transformational leaders must possess rhetorical and persuasive skills to compose clear, visionary and inspiring messages. Transformational leaders need to be creative in their communication messages for particular individuals, at a particular place and at given times. One of the key aspects of transformational leadership theory is its ability to create new definitions for situations and to define various contexts.”<sup>10</sup>*

J. Kevin further writes,

*“The transformational theory emphasizes the power of communication in creating new ways of thinking and organizing collective behavior.”<sup>11</sup>*

Usually, leaders with high communication skills are considered as efficient and transformational by the people. Such leaders are proficient communicators and articulate. Hackman and Johnson proclaim “Extraordinary leadership is a product of extraordinary communication” and that “communicating a vision to followers may well be the most important act of the transformational leader.”<sup>12</sup>

Hence, from the above discussion, it is clear that Transformational leaders empower others. They are highly committed people. They are motivating and encouraging. They are affectionate for all. They articulate the vision in a clear and appealing way and explain how to attain the insights after that act confidently and optimistically expressing confidence in the followers and emphasizing values with symbolic actions. They lead by

example and empower followers to accomplish the vision. Therefore, through charisma, individualized consideration, intellectual stimulation and inspirational motivation, transformational leaders have great potential to promote performance beyond expectations and to effect enormous changes within individuals.

### **The Holy Prophet Muhammad ﷺ: The Best Transformational Leader**

In order to teach the true faith comprehensively and lead the nation towards high motives, the Holy Qur'an presents an ideal and the most inspiring transformational leader in the form of the Last Prophet Muhammad ﷺ. Allah blessed him with excellent qualities and superlative personality. It was imperative because without an ideal and perfect leader; it is impossible to implement the teachings of any sort and only a role model can bring change in behaviours that are never changed through any textual piece of instructions.

The beauty of Allah's wisdom is that He endowed all those attributes to the Holy Prophet Muhammad ﷺ which are expected from a quality and effective transformational leader. He led the humanity in all aspects of life. There is no one in human history comparable to him as a leader. He had humbleness that was inspiring along with integrity, honesty, and a strong moral compass. He possessed a tremendous capacity for love, compassion, sensitivity and understanding. He exhibited mental toughness and resilience under adversity. He sincerely respected human dignity and had a genuine concern for others. His inspiring words, actions, and emotions motivated people to go beyond their preconceived limits. In short, he was a leader who shined the light so others can come out of the darkness and ignorance.

The Holy Qur'an categorically mentions the personality of the Holy Prophet ﷺ as a model to follow. Naturally, it was indispensable that the Holy Prophet Muhammad ﷺ must possess an inspiring personality that is perfect for leadership. In Surah Al-Ahzab Allah Almighty says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ<sup>13</sup>

“Indeed following the Noble Messenger of Allah is better for you.”<sup>14</sup>

In the description of the above verse, Sayyid Qutb explains the personality of the Holy Prophet ﷺ as the one who shed light in the darkness. The one who remained stable despite the hardship and difficulties, the one who believed in Allah was confident of Almighty's help. Sayyid Qutb beautifully describes the excellence of the Holy Prophet's personality as,

*"In the midst of all the worry, stress, and fear, the Holy Prophet ﷺ provided shelter for the Muslims: he was the source of their hope, confidence, and reassurance. He was aware of all those who were with him, young and old, and that he cared for them all. We see him ready to joke with everyone in a pleasant manner. He went out to work with the Muslims in digging the moat, using the axe and removing the earth and carrying the dust in a basket."<sup>15</sup>*

Such participation and characteristics of the Holy Prophet ﷺ give a clear picture of the aura of reassurance and enthusiasm he gave to his followers even during the most difficult of circumstances. Thus, it is essential for the Muslim leaders today to study the life of the Holy Prophet ﷺ. This will certainly help them revive the Muslim community.

Ali Zohri, in his research paper 'Prophet Muhammad ﷺ, Ethics, leaders and communication' writes,

*"The primary values of a transformational leaders as described by Burns (1978) such as liberty, justice, equality and collective well-being can be possessed by any given leader but the extraordinary values, identified through this textual analysis, such as forgiveness, gentleness, kindness, politeness and truthfulness may not be seen in all leaders. Prophet Muhammad ﷺ possessed both the primary as well as the extraordinary values that made him a unique leader in the history of humanity."<sup>16</sup>*

All these qualities made the Holy Prophet ﷺ the best transformational leader ever known in the history of humanity.

In 1985, industrial psychologist Bernard Bass identified and wrote about the four basic elements that underlie transformational leadership.<sup>17</sup> Below is a brief analysis of these four necessary traits of a transformational leader and the noble and glorious personality of the Holy Prophet ﷺ.

### Idealized Influence

Bernard Bass identifies idealized influence as the first cardinal characteristic of Transformational leaders. He explained that these leaders display idealized influence, something closely related to charisma. They express confidence in the vision; they accept personal responsibility for actions; they exhibit a sense of purpose, determination, tenacity and trust in other people; and they emphasize accomplishments rather than failures.<sup>18</sup> They act as role models and display a charismatic personality that influences others to want to become more like the leader. It is the willingness of these leaders to conform to ethical and moral principles in the actions they take. It is through this concept of idealized influence that the leader builds trust with his followers and the followers, in turn, develop confidence in their leader. Concerning the quality of idealized influence, the Holy Prophet ﷺ had charming manners that won him the affection of his followers and secured their devotion. He was very gentle, kind-hearted and pious. Politeness and courtesy, compassion and tenderness, simplicity and humility, sympathy and sincerity were some of the keynotes of his character. In a parallel way, he was resolute and austere in the cause of right and justice. However, his severity was tempered with generosity. The Holy Qur'an describes the nature and significance of his gentleness and kindness as,

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّيْتَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأْتَقَصُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ؕ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ<sup>19</sup>

*“So what a great mercy it is from Allah that you (O dear Prophet Mohammed – peace and blessings be upon him), are lenient towards them; and if you had been stern and hard-hearted (unsympathetic) they would have certainly been uneasy in your company; so forgive them and intercede for them and consult with them in the conduct of affairs; and when you decide upon something, rely upon Allah; indeed Allah loves those who trust (Him).”<sup>20</sup>*

Sayyid Qutb explains the idealized influence of the Holy Prophet ﷺ in the commentary of the above verse. He writes that The Holy Prophet ﷺ had a natural, gentle, lenient and compassionate nature, which attracted people

and established real bonds among them.<sup>21</sup> Relating this quality of leadership, Sayyid Qutb says,

*“People always need compassion, care, a cheerful face and patient forbearance which is not exhausted by other people’s ignorance and weakness. People need somebody with a big heart who gives them all he can but asks nothing of them, who shares with them their worries without burdening them with his own. They need someone who will always be caring, sympathetic, loving, content and forbearing. God’s Messenger ﷺ had all these characteristics, and these were the distinctive aspects of his life among his Companions. He was never angry with anyone; nor was he ever impatient because of their weaknesses. Never did he take for himself anything of the enjoyments of this world; on the contrary, he gave them all that he possessed with a smile and a cheerful heart. His forbearance, compassion, care and sympathy were extended to all. Everyone who came into contact with the Prophet ﷺ as full of love for him because of what he generously gave of his love.”<sup>22</sup>*

### **Inspirational Motivation**

Another required characteristic of Transformational leaders is to display inspirational motivation. According to Bass, successful transformational leaders communicate a clear vision of the potential future. They align organizational goals and personal goals so that people can accomplish their goals by achieving organizational goals, and they treat threats and problems as opportunities to learn. They provide meaning and challenge to the work of their followers. Moreover, they speak (and write) appealingly and excitingly. The quality of inspirational motivation refers to the leader's ability to inspire confidence and motivation in his followers. The transformational leader is needed to formulate a clear vision for the future and communicate exceptionally. This aspect of transformational leadership requires superb communication skills as the leader must communicate his messages with precision, power and a sense of authority. The analysis of the Holy Prophet’s life reveals that Allah blessed His beloved Prophet ﷺ with the quality of inspirational motivation magnificently. He was immensely loved by his companions so much so that they were ready to sacrifice their very lives at his command.

About his eloquence in speech, the Holy Qur'an revealed that Almighty Allah Himself taught him the manners and excellence of expression,

الرَّحْمَنُ ۙ (١) عَلَّمَ الْقُرْآنَ ۙ (٢) خَلَقَ الْإِنْسَانَ ۙ (٣) عَلَّمَهُ الْبَيَانَ ۙ (٤) <sup>23</sup>

*"Allah, the Most Gracious. Has taught the Qur'an to His beloved Prophet (Mohammed – peace and blessings be upon him). Has created Prophet Mohammed (peace and blessings be upon him) as the soul of humanity. Has taught him the knowledge of the past and the future."*<sup>24</sup>

Mufti Ahmad Yaar Khan, commenting the above verse refers Tafseer Khazain and says that by human being is meant the Holy Prophet ﷺ.<sup>25</sup> Moreover, Mawlana Mawdudi describes that meaning of the word being here is the expressing of one own mind, i.e. Speaking and expressing one's thoughts and intentions.<sup>26</sup> He further says that it is not merely the power of speech, but there are working behind it. The faculties of reasoning and intellect, understanding and discernment, will and Judgement, and other mental powers without which man's power of speech could not operate at all. Thus, the speech is, in fact, an express symbol of man's being an intelligent being who has been endowed with freedom and authority. Hence, the Holy Prophet ﷺ had exceptional communication skills. He was the perfect example of how to communicate with people. He spoke to a variety of people. He was able to understand the social psychology, as well as the individual characteristics of the people; therefore he used different methods of communication. Such as, when speaking or delivering a speech, he consistently observed the abilities of those who listened to him. In Addition, the examples he used were chosen from the world in which the addressees lived and which they understood well. From animals, the most common examples he would use was camels, and from plants, he would use the date. Some of the people around him were from the city while others were from the village. Hence, very nicely, he adopted methods of communication that were in accordance with their concepts and thoughts, their perceptions and abilities. Also, he owned and practised all relevant calibres of good communication. He maintained perfect eye contact with the addresses. The companions would say that the Holy Prophet ﷺ used to talk to us as if he was speaking to each one of us individually. They thought so as the

Holy Prophet ﷺ distributed his eye contact to give everyone a feeling of importance and intimacy. He had a smiling face and never frowned anyone except when someone committed a sin or violated the rules of religion. Moreover, he had complete self-control and excellent Linguistic competence. The Holy Qur'an speaks of the perfection of his speech as,

﴿٢﴾ ۞ وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ﴿٣﴾ ۞ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ ۞

*"And he does not say anything by his own desire. It is but a divine revelation, which is revealed to him."*<sup>28</sup>

Mufti Shafi Usmani comments on the above verses and says,

*"The verses tell us that it is utterly impossible for the Messenger to forge lies and impute them to Allah. Nothing he utters is his wish or desire. He only conveys to the people what he was commanded to convey, in its entirety, without additions or deletions."*<sup>29</sup>

The Holy Prophet Muhammad ﷺ established good communication with all persons, regardless of religion, language, race, social rank or role. He conveyed the divine message into a form that people could perceive, and they could read, discuss and write. He used the various means of communication that belonged to his period. Also, he took into account the psychological peculiarities of the individual and society to present the message in the best and most efficient manner.

### **Intellectual Stimulation**

Bass explains that transformational leaders use intellectual stimulation. They introduce new ideas to followers and challenge them to consider. They do not publicly criticize errors, faults, failure or ideas or approaches that differ from their own. Such leaders will use and encourage intuition as well as logic. With the increased emphasis today on knowledge work, intellectual stimulation is especially important. Such leaders are always required who can create and sustain an environment where innovation flourishes. Intellectual stimulation, together with individualized consideration, is the basis for an effective coaching and mentoring role.<sup>30</sup> Transformational leadership values creativity. The transformational leader supports his followers by involving them in the decision-making

process and stimulating their efforts to be as creative and innovative as possible to identify solutions.

It is a known fact that the Holy Prophet ﷺ was the supremely successful leader in the entire human history. He solved all problems so skillfully and efficiently that no one disagreed with his decisions. Although Allah sent him to people who were quarrelsome, ignorant, violent and rebellious by nature, he formed them into a harmonious community of peace, happiness, knowledge and good morals. Humanity has not witnessed an ideal society equal to the society of Madina in the time of the Holy Prophet Muhammad ﷺ. With his wisdom and skill, he has shown us the path of achieving supreme success in this world. By studying the life of the Holy Prophet ﷺ, we can quickly assess his intellectual competence. Indeed, he was a positive thinker in the broad sense of the word. With his thorough intellect, he completely refrained from all such steps as may prove counter-productive. Such as, After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated and knew reading and writing. The Holy Prophet ﷺ announced that if any one of them taught ten Muslims how to read and write, he would be freed. It was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were unbelievers and from the enemy rank. In this manner, the Holy Prophet ﷺ, with his intellectual capability and determination, brought out success and benefits even from the state of adversity. Similarly, in the sixth year of Hijra, the unbelievers were determined to enlist Muslims in fighting at Hudaibiya, because they were in a good situation. However, the Holy Prophet ﷺ, by accepting their one-sided conditions, entered into a treaty. It was a ten-year peace treaty. Until then, the meeting ground between Muslims and non-Muslims had been on the battlefield. Immediately, after the treaty, the area of conflict became that of ideological debate. Within two years, Islam emerged as victorious because of the simple reason of its ideological superiority of Islam and intellectual stimulation of the Holy Prophet ﷺ. Moreover, Allah told His beloved Prophet ﷺ to consult with his comrades,

وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ<sup>٣١</sup>

*“And consult with them in the conduct of affairs; and when you decide upon something, rely upon Allah; indeed Allah loves those who trust (Him).”<sup>32</sup>*

Sayyid Qutb, in a commentary on the above verse, says that consultation is central to the Islamic regime. Without it, no system is truly Islamic.<sup>33</sup> Mufti Shafi Usmani, in his Tafseer Ma’ariful Quran comments on the above verse as,

*“The Arabic words, Shura (council), mashwarah (consultation) and Mushaurarat (mutual consultation) mean the soliciting of advice and guidance on something that requires deliberation. Therefore, the expression وَشَاوِرْهُمْ فِي الْأَمْرِ in the present verse means that the Holy Prophet ﷺ has been commanded here to consult with or seek the advice of his noble Companions in matters that need deliberation, which include those of authority and government. Similarly, the verse of Surah al-Shura وَ أَمْرُكُمْ شُورَىٰ بَيْنَهُمْ (42:38) means that in every important matter (which) needs deliberation, whether it belongs to the field of authority and government or something important other than these, the customary practice of true Muslims is that they work through mutual consultation.”<sup>34</sup>*

Some Ahadith of the Holy Prophet ﷺ also exhibit the personality of the noble Prophet ﷺ as a transformational leader with intellectual stimulation. Holy Prophet ﷺ is reported to have said,

*“A person who intends to do something, then goes in consultation and comes up with a decision to do or not to do that, he gets from Allah Almighty guidance towards an option that is correct and beneficial.”<sup>35</sup>*

Another Hadith states,

*“When your rulers are from the best among you and your rich people are generous, and your affairs are decided after mutual consultation, then, to live on the surface of the earth is better for you. Moreover, should your rulers be the worst among you and your rich people be close-fisted and your affairs are entrusted to women, then, to be buried under the earth shall be better than your continuing to live.”<sup>36</sup>*

The Holy Prophet ﷺ is also reported to have said,

*“The person whose counsel is sought is a trustee. When he counsels, then, he must counsel with what he would propose to his self (to do otherwise is a breach of trust)”.*<sup>37</sup>

These Ahadith highlight two necessary qualities of the one who gives consultation. He should be wise, perceptive and advice-worthy first, and secondly, he should be pious and God-fearing.

There are a number of examples from the life of the Holy Prophet ﷺ which exhibit his intrinsic quality of the consultation. Before the first-ever battle against the Quraish - the battle of Badr, he consulted with the companions, and they encouraged him with their sincere and motivating statements. They assured him of fighting the enemy in front of him and the rear and the right and the left. In the same battle, the Muslim army encamped on the farther bank of the valley. The Holy Prophet Muhammad ﷺ stopped at the nearest spring of Badr. Hazrat Hubab asked him, "Has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Holy Prophet ﷺ replied, "It is a stratagem of war and consultation." Al-Hubab said, "This place is no good; let us go and camp out on the nearest water well and establish a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Holy Prophet ﷺ approved of his plan and agreed to carry it out. He also consulted his companions about the battle of Uhad asking them if they should defend Madina by staying within the city limits or should they get out of the city limits and confront the enemy in the open. The general impression of the Companions was that they should get out of the city limits and face the enemy in the open. So, contrary to his personal opinion, he accepted the companion's suggestion. Similarly, in the fifth year of Hijra, the Holy Prophet ﷺ consulted with his companions about what to do to defeat the allied army of Quraish consisting ten thousand soldiers. Hazrat Salman al-Farsi gave him the idea that they should dig a defensive trench around Madina, a strategy unknown among the Arabs. The Holy Prophet ﷺ adopted the idea and ordered the digging of the trench.<sup>38</sup> This war was therefore called the Battle of the Trench. Furthermore, in the sixth year of Hijra, the Muslims found the terms of the Treaty of Hudaibiya unpleasant. They showed some disinclination to perform the Holy Prophet's ﷺ order to sacrifice the

animals they had brought to sacrifice in Makkah for Umrah. The Holy Prophet ﷺ consulted with his wife Hazrat Umm-e-Salama about how to respond. She advised that he himself take the initiative, slaughter his animal and have his head shaved. The Holy Prophet ﷺ acted according to the counsel of his wife. Seeing that, the Muslims also started to slaughter their animals and shave their heads.<sup>39</sup>

Thus, counselling or consultation that is defined as a cardinal characteristic of an effective leader is so important in Islam that the Holy Prophet ﷺ did not take a decision, specifically in public affairs, without consultation. He never neglected to consult those companions who could give good advice on a particular matter. So, before the discoveries of the science of psychology, the Holy Prophet ﷺ had already taught the seeking of consultation through his practice. He explicitly showed that when he has not been left free of the need for consultation who else can claim to be free of such need? It was the reason that the practice of mutual consultation continued to be operational during the life of the Holy Prophet ﷺ and his noble Companions. They always had a mutual consultation, particularly in matters where there was no clear injunction given in the Holy Qur'an and Sunnah. Hence, after a thorough analysis, it can justly be said that the Holy Prophet ﷺ was an emblem of pure intellectual stimulation as a leader.

### **Individual Consideration**

Bass explains that transformational leaders display individualized attention. They listen actively. They identify individuals' concerns, needs, and abilities. They provide matching challenges and opportunities to learn in a supportive environment. They delegate to them as a way of preparing them; they give developmental feedback, and they catch them. Of course, each has specific needs and desires. Some are motivated by wealth while others by change and excitement. The individualized consideration component of transformational leadership recognizes these needs. Therefore, the leader must be able to identify or determine what motivates each. Through mentoring, the transformational leader provides opportunities for customized training sessions for each. So, the individual element consideration demands that the leader must attend to every person's desire and act as a mentor and give respect to each. It

enhance every person's self-esteem and in so doing invokes them to further achievement and growth.

In a nutshell, this attribute of the transformational leader explicates that people need compassion, care, and patient forbearance. They need a leader with a generous heart who gives them all who shares with them their worries understanding their condition and the situation. They need a leader who is always caring, sympathetic, loving, content and forbearing so that they can live and work smoothly for the development.

The Holy Prophet ﷺ had all these characteristics, and these were the distinctive aspects of his life among his Companions. He was never angry with anyone; nor was he ever impatient because of their weaknesses. Never did he take for himself anything of the enjoyments of this world; on the contrary, he gave them all that he possessed with a smile and a cheerful spirit. His forbearance, compassion, concern, and sympathy were extended to all. Everyone who came into contact with the Holy Prophet ﷺ was full of love for him because of what he generously gave of his love with respect his personality and desires.<sup>40</sup> Allah Almighty says,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ<sup>٤١</sup>

*"Indeed there has come to you a Noble Messenger from among you – your falling into hardship aggrieves him, most concerned for your well-being, for the Muslims most compassionate, most merciful."<sup>42</sup>*

The Holy Prophet ﷺ believed in making things easier rather than difficult for the people. If anyone were guilty of an error, he would attempt to correct the error in a courteous manner. A sketch of his character and saying reveals his insight into the tolerant and kind behaviour of the masses. It establishes the principle that the natural and helpful course should be taken in all matters. The quality of individual consideration in a transformational leader demands that a leader should know the members of his community individually. He should have struck each of them with their inclinations, character, abilities, shortcomings, ambitions and weak points. Biographical and Hadith literature reveal that the Holy Prophet ﷺ adopted a different manner in dealing with a Bedouin, town-dweller, an educated person, the illiterate and other men of various grades of

understanding and experience. Not only this, he used to illustrate his precepts with excellent examples and illustrations drawn from observations of everyday life.

A Qurashite youth came to the Holy Prophet ﷺ and said: 'Please permit me to commit fornication. "Everyone jumped on him, rebuked him and censured his talk. The Holy Prophet ﷺ asked him to come closer. When he got nearer, the Holy Prophet ﷺ said: Would you like it (unlawful intercourse) for your mother? "He said: 'May Allah sacrifice me for you, By Allah, no. The Holy Prophet ﷺ observed: The other people also do not like it for their mothers. The Holy Prophet ﷺ asked: Would you like it for your daughter? He said: By Allah! No. May I be sacrificed for you. The Holy Prophet ﷺ observed: The other people also dislike it for their daughters. The Holy Prophet ﷺ mentioned his sister, paternal aunt and the maternal aunt and each time he repeated the same answer. The Holy Prophet ﷺ placed his hand upon him and prayed: O Allah! Pardon his sin, purify his heart and protect his genitals (from sin)! The narrator reports that after that this young man never desired any unlawful act."<sup>43</sup>

Hazrat Abdullah bin Amr bin Al-Aas states that companions were sitting in the gathering of the Holy Prophet ﷺ, a man came and asked; 'O Allah's Messenge ﷺ! Can I kiss my wife during fasting? The Holy Prophet ﷺ replied in negative. After a while an old man entered and asked the same question, The Holy Prophet ﷺ answered, 'yes.' The two different responses on the same issue confused the companions, and they began to look at each other. The Holy Prophet ﷺ sensed the confusion and said, I know that you are looking each other out of amazement. I let the old man because he can hold his emotions while a young man can get hold of his emotion.<sup>44</sup>

These examples demonstrate the high degree of importance which the Holy Prophet ﷺ attached to the listener's psychology and mental level.

From the above discussion, it is proven that the Holy Prophet ﷺ had all the qualities of a transformational leader. He had many of the traits and behaviours associated with a transformational leader. He had a strong drive to complete a task, persisting to reach the goals, feeling great self-

confidence, being able to influence followers, and knowing how to satisfy followers' needs. He possessed the ability to persuade his followers to obey the Divine guidance. He performed a *task-oriented role* that involves completing some particular task and an *interaction-oriented role*, which involves maintaining good relationships between members and leader simultaneously. He excelled in both roles, but this is not true of all leaders. Some are successful in one role, but not necessarily in the other. Studies suggest that no single trait made him a good leader. Rather, a number of characteristics are associated with his successful leadership. His leadership was not confined to the only affair rather he guided the entire humanity towards prosperity and accomplishment in all walks of life. No one in the whole history of humanity is comparable to him as a leader, spiritual guide, and statesman. Having observed and considered all the required and excellent qualities of an effective leader, the Holy Prophet ﷺ is seen to be the greatest leader history has ever known. That was a significant impact of his personality through which he developed a loving and an affecting relationship with his people, and he attained an absolute success. So, it is very clear that an ideal leadership is a primary requisite for any community. It is the leader who is the index of any nation. Islam was spread successfully due to the transformational leadership of the Holy Prophet ﷺ.

Hence, the Muslim nation requires working for developing leadership qualities among youth, a young generation and intellectual with respect to the leadership of the Holy Prophet ﷺ. It is the only way that can lead the country towards the heights of success and prosperity.

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