
The Need of Effective Muslim Leadership: A Proposal from the Prophetic Model of Leadership

Abdullah Waseem

Research Scholar, Riphah International University, Islamabad

Dr Hafiz Waqas Khan

*Assistant Professor, Department of Islamic Studies,
Riphah International University, Islamabad*

Abstract

The 21st century has witnessed the escalation of many national and international problems amid the disastrous Covid-19 and the changing world order. In such an intense environment, the search for an effective leadership model has become the need of time for the world in general and the Muslim ummah in specific. In the contemporary era, the Muslim ummah is in a dire need of an effective leadership that can preserve its rights and help it rise again in the international world. The leaders of the Muslim ummah lack personal qualities like bravery, courage and character to follow an extraordinary goal. They are not vigilant enough to respond swiftly to the altering dynamics of the world. They are far behind in interpersonal qualities that are essential for making an extraordinary administrative team and for conquering the hearts of people. The Muslim community despite having abundant natural resources is facing economical, power and food crisis. This administrative failure is because of not choosing right person for the right job. A part from that, the contemporary leadership of Muslim ummah has failed on several diplomatic fronts. The demise of Syria, Palestine, Kashmir is an apparent example. This is because, the lack of unity among Muslim leaders that have hindered the performance of Muslim organizations thus, the issues of Muslim ummah aggravated. Keeping in view the above facts, research in this context is the need of time. The method of this research will be qualitative in nature. This research paper will be a solution-based proposal from Prophetic model to address these issues. Prophetic leadership is successful both at moral, motivational, financial and administrative areas. The Prophetic model of leadership in this research will comprise of personal leadership qualities that a leader should have. The proposed model consists of interpersonal leadership qualities necessary for efficient team designing and motivation of group members to assist the leader towards a common goal. The research will also shed light upon the planning and management strategy of Prophet Peace be Upon Him (P.B.U.H) to transform a financially devastated and morally wrecked tribe into a state that ruled the world for centuries. It will show the administrative

techniques utilized by Prophet (P.B.U.H) to gather an ethnic society with different clans and tribes, resolving bloody disputes and unifying them as one nation while retaining their respective customs, culture and religion. It will also enlighten the leaders of today's international world about the diplomatic techniques of the Prophet (P.B.U.H) employed to ensure peaceful co-existence with the international world. This suggested model can be used as the cure for the national and international challenges for the Muslim ummah in the contemporary era.

Keywords: Prophetic model, leadership, covid-19, interpersonal, socio-political, diplomatic

INTRODUCTION

The downfall of the Muslim empire and consequently the Muslim ummah initiated by the fall of Ottoman empire in the 20th century. This is when the Muslim ummah was scattered and were deprived of the umbrella of caliphate. At the beginning of the 21st century, the Muslim world was rudely shaken by the illegal and inhumane U.S. invasion of Iraq and Afghanistan and the dominant hegemonic influence, it imposed on many West Asian countries. Subsequently, the bloody and de-humanizing civil-wars in Syria, Iraq, Afghanistan, Egypt, and Yemen -- together with the structural paralysis of the O.I.C -- only served to perpetuate turmoil, disillusionment, disgrace, chaos, and insane barbarities in the region, while the devastation of Syria, the dismal failure of the "Arab Spring", the hypocrisy and double standards of affluent Arab regimes and the unending socio-political conflicts and economic crises in Muslim countries have turned the Muslim world into a pitiful and humiliating spectacle. If we add on to this deplorable phenomenon of Muslim disintegration and disgrace; the unending inter-ethnic and inter-sectarian violence; the rising tide of Islamophobia in the West, India and some regions of China, Russia and Southeast Asia, coupled with white supremacist trends and neo-Fascist xenophobic fervor to curb Muslim presence in Europe and to foil attempts by Muslim refugees to seek political refuge or asylum in European countries, the global Muslim ummah appears to have the worst of existential crises of all times.

Adding to the above pile of socio-political tragedies the scenario of embarrassing moral corruption and decadence affecting many Muslim nations, political leaders and elites around the world, amidst the destructive COVID-19 pandemic – not to speak of the never-ending social ills of the younger generation of urban Muslims, many of whom are losing their moral compass in the nihilistic cyber culture – we are driven to the conclusion that the ummah is in dire need for an effective Muslim leadership to lead

Muslim societies and nations out of the valley of despair and indignity to a better future as the ummah approaches the new 16th century hijriyyah by 2077. It is not too far-fetched to say that the post-colonial Muslim political and nationalist leadership has failed for various reasons which we shall not analyze here. Consequently, it is time, that reformist-minded and Muslim scholars and intellectuals who are committed to the cause of Islam in their respective countries should come up with credible futuristic plans which would be systematically, scientifically, collectively, and realistically designed.

Thus, this research paper is a proposal for the Muslim leaders of the world today from Prophetic model to adopt effective leadership qualities so the Muslim ummah could come out of the clutches of contemporary issues and problems. As Muslim believers, our highest and ultimate sources of guidance, are the Glorious Qur'an and the Noble Sunnah of the Final Messenger of The Compassionate Creator-Master-Sustainer, Muḥammad (P.B.U.H). The Qur'an praises the Prophet (P.B.U.H) as the exemplar par excellence of the loftiest moral character (khuluq 'aẓīm) and urges all the Believers to follow and emulate his excellent character traits in their personal, inter-personal and societal conduct:

"Surely there was a good example (uswah ḥasanah) for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much."¹

The Prophet's exemplary religio-political leadership and the new multi-religious city-state of al-Madīnah al-Munawwarah under his wise, ethical and just rule serve as the best examples of religious and political leadership, good governance and statecraft for political and national leaders to emulate. The Muslim leaders need to rededicate their life-mission to the goals set by the Qur'an and the Sunnah as they are the highest and most authoritative references from where Muslims get divinely-revealed knowledge and truths about Allah S.W.T. and Tāghūt (false god), Reality and Illusion, Truth (al-Ḥaqq) and Falsehood (al-Bāṭil), Good (al-Khair) and Evil (al-Sharr), True Success (al-Falāḥ) and True Failure (al-Khusrān), and True Righteousness and Improvement (al-Ṣalāḥ, al-Iṣlāḥ) and True Corruption and Decadence (al-Fasād).

LITERATURE REVIEW

It offers a thorough analysis of prior research and studies that are pertinent to the leadership of the "Prophet P.B.U.H". The main goal of this literature evaluation is to connect the goals of the study with pertinent data from the fields of Islamic and modern leadership. The review has helped to design a proposal from Prophetic model to extract effective leadership

qualities that can help the Muslim leaders of today to lead the Muslim ummah effectively.

Mirza Yawar Baig in his book “Leadership Lessons from the Life of Rasoolullah (P.B.U.H)”² discusses those extraordinary qualities that justify the leadership abilities of the Prophet Muḥammad (P.B.U.H). The book also gave an insight of how Prophet Muḥammad (P.B.U.H) molded a great team of leaders out of his companions.

Meḥmood Sheet KhattĒb in his book “Al-Rasool-ul-QĒ'id”³ has discussed the leadership of “Prophet Muḥammad (P.B.U.H)” but the research is limited to military leadership of “Prophet (P.B.U.H)”. This book is distinctive for its extensive research and analysis of Prophet’s strategy in different wars. However, the author targeted just one aspect of leadership of “Prophet Muḥammad (P.B.U.H)”. For this reason, the book does not address the general model of Prophetic model of leadership.

John Adair in his book “The leadership of Muḥammad”⁴ exhibited the leadership of “Prophet Muḥammad P.B.U.H” but the book addresses the leadership of Prophets other than “Prophet P.B.U.H” as well. One of the significant attributes of this books was that the other have summed up the key points after every chapter and from those key points, he extracted the qualities of a leader. However, the presence of many apocryphal narration makes it difficult to ascertain the veracity of the many anecdotes mentioned in the book. Many incidents have been narrated without references that have reduced the strength of many lessons derived from them.

In the article “Islamic Perspective of Leadership: A Role Model for Today’s CEOs”,⁵ Muḥammad Yousaf Jamel has taken into view the practical perspective of sĒrah but it has limited it to “business leadership”. Also, this research article is specific to a particular aspect and had shed light upon the leadership attributes for business that can be beneficial for today’s CEO’s (chief executive officer) as the topic suggests.

The author Moġd 'AzmĒr, Moġd NizĒġ focused on few other aspects of leadership of the Prophet Muḥammad (P.B.U.H) in his research article “Political Creativity among Religious Leaders: The Case of Muḥammad”. The research gap in this article can be described by the statement given by the author himself in the abstract: “This article focuses only on a few aspects of his life; particularly his creativity in diplomacy, conflict resolution and international affairs. This preliminary paper will provide a distinctive perspective on the concept of creativity and innovation and its necessity in contemporary Islamic political approach.”⁶ This article focuses on the concept of creativity and innovation. While the research work in hand does not limit itself to a few aspects rather it shows a set of traits and attributes needed by the leaders of different fields to be successful and effective.

The author in the book “Muḥammad, The Wise Leader” aims at personal and interpersonal leadership skills of Prophet Muḥammad (P.B.U.H). It does not take into account the comprehensive Prophetic leadership model. Moreover, it has not presented the practical perspective of Prophetic model.⁷

The author Dr. Fahd Muḥammed Ḥaleb. Saḥeed A'l-ḤOlaqê illustrates argumentative response to William Montgomery Watt's book “Muḥammad: Prophet and Statesman”⁸ in his book “The Prophet Muḥammad’s Leadership: An Islamic View”⁹. This article is an answer to a few claims made by William Montgomery Watt. It does not focus on depicting Prophetic model of leadership. While the research work in hand focuses on presenting Prophetic model of leadership in Practical terms.

In the article, “The Muslim Ummah in Dire Need for a New Breed of Leaders”¹⁰, M. Kamal Hassan highlighted the leadership related issues and problems faced by the Muslim ummah today. He also indicated that the Muslim leaders have one way out from this situation i.e., to follow the leadership model of Prophet P.B.U.H.

RESEARCH QUESTIONS

The fundamental research question is: What is the Prophetic Model of Leadership (PML) and how it can be used as a role-model for the Muslim leaders and a solution for the contemporary problems of Muslim ummah? The sub-questions given below will be used to direct the study after this principal question:

1. What are the leadership-based issues and problems of the Muslim ummah in the contemporary world?
2. Why there is an immense need of effective Muslim leadership?
3. How can the Prophetic model of leadership (PML) help Muslim leaders to lead the Muslim ummah effectively?

RESEARCH OBJECTIVES

The primary objective of this study is to analyze the need of effective Muslim leadership and put forth a proposal from Prophetic model. Therefore, it is intended that the following goals will be accomplished by this research:

1. To identify leadership-based issues and problems of the Muslim ummah in the contemporary world.
2. To show the need of effective Muslim leadership.
3. To show that the Muslim leaders can lead the Muslim ummah effectively by applying Prophetic model of leadership (PML).

RESEARCH METHODOLOGY

The technique for the research paper was both qualitative and analytical. Qualitative research is a potent technique for examining people's

lives and the historical setting in which they live.¹¹ Qualitative research method will help to establish the research claim through political, economic, spiritual and historical facts rather than numbers. Given that the purpose of the research is to investigate a variety of realities and views, this paradigm serves as the foundation for the study's framework.

Analytical research method helped in giving a comparative and critical analysis to the leadership issues of Ummah and their solutions from the Prophetic model of leadership (PML). As for the sources of research, primary sources had been used as much as possible, while secondary sources were also used as needed. Relevant expert opinions had been endorsed during the research as well. Furthermore, the available authentic material on the internet had also been used.

LIMITATIONS OF THE STUDY

This research deals only with the leadership issues of the Muslim ummah and Leadership model of Prophet Muhammad (P.B.U.H). The research focuses on how Prophetic model is need to be studies and the Muslim leaders must nurture and cultivate Prophetic attributes to lead the Muslim ummah effectively.

FINDINGS

A PROPOSAL FROM PROPHETIC MODEL OF LEADERSHIP

Leaders make a nation rise and prosper, decline and diminish. Attributes of a leader decide the faith of a nation. Therefore, the only way to address the issues being faced by the Muslim ummah is through applying Prophetic model. Prophetic model states that a leader should be a mentor for his companions. He should see, hear and feel what others cannot. The Prophetic model of leadership evolves under the divine principles of Islam. It is based on specific qualities and attributes, the leaders of Muslim ummah should have. The Prophetic model of leadership is described under the following sub-headings:

- a. Personal and Inter Personal Leadership Qualities
- b. Administrative Leadership Qualities
- c. Diplomatic Leadership
- d. Potential and Task Based leadership
- a. Personal and Inter-Personal Leadership Qualities

In the annals of the history, great leaders had always been found to be extraordinary. A leader does not choose to be outstanding. Anyone who aspires to lead must have it as a core component of who they are. The secret is to go above and beyond what you believe to be prudent, reasonable, and rational. Being remarkable is the best kind of abnormality. to pay attention to an inner message that others can only ponder. Now the question is that what exactly means to be extraordinary. It is to have an extraordinary goal

that can be achieved through an extraordinary commitment, bravery and courage with an extraordinary team.

The history of the world has seen many leaders with different goals and objectives but the objective of “Prophet P.B.U.H” was unique and sacred. It was to inform the humanity that the system of the world is not governed by the so-called rulers or some natural forces rather it is AllÉh who governs it. So, the ultimate goal of his leadership was to change of the belief of the humanity. So, the Muslim rulers should put the basis of their reign on this divine goal. Addressing this goal, AllÉh, (The Exalted) says in SĖrah ‘al-’InshirĖĖ:

" أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنكَ وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ. "12

“Did We not soothe your heart for you? And lift your burden from you. Which weighed down your back?”

This extraordinary goal will nurture an extraordinary commitment and effort in the Muslim ruler, consequently making their leadership targeted and effective. “Prophet P.B.U.H” taught extra ordinary commitment to the Muslim leaders by his words after being humiliated in ŨĖ’if. He said,

"اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ، وَأَنْتَ رَبِّي، إِلَى مَنْ تَكَلَّمْتُ! إِلَى بَعِيدٍ يَتَجَبَّهَنِي أَوْ إِلَى عَدُوٍّ مَلَكَتُهُ أَمْرِي، إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي."13

“To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. Most Compassionate and Merciful! You are the Lord of the weak, and you are my Lord. To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face.”

He led from the front and always exhibited the same level of commitment but even a higher one that he expected from his followers.

The fact that their leader was strolling among them, assessing their position, and offering duÑĖ for them as they slept in the cold and open desert was not lost on the companions. It is narrated by Al-BarrĖ’ (R.A),

"كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنُهُ أَوْ اغْبَرَّ بَطْنُهُ يَقُولُ وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلُنَا سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَقْدَامُ إِنْ لَأَقَيْنَا إِنْ الْأُلَى قَدْ بَعَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا وَرَفَعَ بِهَا صَوْتَهُ أَبَيْنَا أَبَيْنَا."14

“Instead of sleeping warmly in his tent, the Prophet was carrying earth on the day of khandaq till his abdomen was fully covered with dust, and he was saying, By AllÉh, without AllÉh we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O AllÉh), please send SakĖna (i.e calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e., want to frighten us and

fight against us then we would not flee but withstand them). The Prophet used to raise his voice saying, AbainÉ! AbainÉ! (i.e., we would not, we would not).”

So, the Muslim leaders must learn to design their strategies according to divine goal of Prophet P.B.U.H and the put extraordinary effort to achieve it. The Muslim leaders must have a clear vision and strategy and they must be vigilant enough to understand the changing dynamics of the world and the altering ways to scatter the Muslim ummah. A part form that they should try to win the hearts of their people the way Prophet P.B.U.H did.

b. Administrative Leadership Qualities

IslÉm truly has flourished due to the administrative leadership qualities of “Prophet P.B.U.H”. The foundation of the expansion of Islamic region can be attributed to the public administration of “Prophet P.B.U.H”. The administrative qualities of “Prophet P.B.U.H” transformed the disintegrated MadÉnah into an organized state. He with his small army managed to conquer vast lands and challenge the political powers of the world. With his political insight, he got the support from MadÉnah internally and externally. The financial and legislative policies of “Prophet P.B.U.H” gave a firm base to the newly established Islamic state in MadÉnah. He was able to gain the status of an ad-hoc leader initially with his legislative and political policies. However, his successful and welfare-based policies transformed his status to a de-jure leader of MadÉnah afterwards.

Under the teachings of Prophet P.B.U.H, the Muslim leaders of the world should devise a proper framework of administration to ensure the rights of the people and the strengthening of Muslim communities. In this context, “unity among the Muslim leaders” is the most essential. Collective defense strategies and contracts like the NATO countries, and collective economic cooperation strategies and contracts like European Union countries should be adopted by the Muslim leaders. Furthermore, the Muslim countries should work hard to make the platform of OIC (Organization of Islamic Cooperation) collective voice of the Muslim world. OIC must not be taken as a place to express problems of individual nature and then making mere claims, rather it should be a palace where practical solutions are found and implemented to collective problems of the Muslim ummah.

c. Diplomatic Leadership

Prophet (P.B.U.H) was a diplomat in true sense. He P.B.U.H laid down the foundational basis of international law and international relations. The pledges at al-Aqabah are the major turning points in Prophet's

(P.B.U.H) career as a diplomat. He P.B.U.H made the treaty of xudaibiyyah, the beginning of triumph which was apparently a political defeat. Similarly, he P.B.U.H designed the constitution of Madinah in such a way that he turned the dispersed ss into the state of Madinah.

The Muslim leaders should learn these diplomatic attributes so they can win both the battles in the field and on the tables. The Muslim leaders should plan to acquire a permanent seat for OIC in the security council so they can have a strong diplomatic identity in the world. Similarly, they should try to seize the opportunities in the changing world order and the transition of world from unipolar to multi-polar world rather than being a game field for the international powers.

d. Potential and Task Based leadership

Another attribute that distinguished Prophet's (P.B.U.H) leadership model was his potential, profession and passion-based appointment. His task-oriented leadership was what designed the most effective team, that carried his divine message to the entire world in few years. His policy of appointing officials to different positions followed "the principle of right person for the right job".

"Prophet P.B.U.H" before his journey to MadĒnah sent MuĒNab bin ŒUmair (R.A) and ŒAbdullĒh bin 'Umm-e-MaktĒm (R.A) to make ground for IslĒm and to make the people of MadĒnah aware about IslĒm. The selection of these two gave an excellent combination for daŒwah in MadĒnah. MuĒNab bin ŒUmair (R.A) being from a rich and high-status family was well aware of communication skills needed to convince the leaders. On the other hand, ŒAbdullĒh bin 'Umm-e-MaktĒm (R.A) being from an ordinary family performed well among the citizens of MadĒnah. This combination won a huge support for "Prophet P.B.U.H" prior to his arrival in MadĒnah. For this reason, the leaders of MadĒnah were quarrelling upon the matter of hosting "Prophet P.B.U.H" upon his arrival.¹⁵ At the battle of Badr, the "Prophet P.B.U.H" designated ŒAbdullĒh bin Jubair (R.A) as the leader of the infantrymen (archers) who numbered fifty on the day of the battle of 'UĒud during the Badr occasion. Prophet MuĒammad's foresight was demonstrated by his selection of ŒAbdullĒh bin Jubair (R.A) as the chief of the arc (P.B.U.H). It was understood that he with ten archers was never able to stand against the army of the infidels but he complied by the advice of "Prophet P.B.U.H". He sacrificed his life but didn't step back as ordered by the "Prophet P.B.U.H".¹⁶

The messengers chosen by "Prophet P.B.U.H" to different leaders of the world shows his ability to discover and detect different skills of his companions. "Prophet P.B.U.H" chose xudhaifa bin YamĒn (R.A) during

the battle of trench for spying of the infidels. In such a crucial time the option of ṣudhaifa bin Yam'En (R.A) was a great choice. He swiftly and secretly entered the army of infidels. He then heard 'AbĒ SufyĒn saying that I have an important announcement but first make it sure that there is no infidel between us. He ordered that everyone should interrogate and investigate if the one standing beside him belongs to the infidel's army. On this command, ṣudhaifa bin Yam'En (R.A) immediately asked the one standing beside him that who was he in a very suspicious manner. Upon this, he started to prove his identity and forgot to interrogate ṣudhaifa (R.A). In this way, he came back unharmed with a great news that the infidels had lost their spirit and power and they are about to leave. Choosing ṣudhaifa (R.A) for this job made this precious news reach the Muslims at the time they were depressed and thus the Muslims kept steadfast. This choice of "Prophet P.B.U.H" saved the Muslim army from being wiped off. ṣudhaifa bin Yam'En (R.A) was also the confidential companion of "Prophet P.B.U.H" whom he told many secrets and ordered him not to reveal them.¹⁷

Thus, "Prophet P.B.U.H" was expert at discovering and detecting the skills of his companions and then use them accordingly. He exercised "situation-based delegation". Choosing ĤAlĒ (R.A) to conquest in the battle of Khaibar despite his unfitness shows the knowledge of Prophet about the skills of his companions.¹⁸ Many other occasions show that he mastered potential and task-based leadership. This prophetic attribute remained as a guide for the coming caliphs and the Muslim leaders in the context of delegation. Thus, the Muslim leaders should seek intelligent minds of their region and make their best use for the development of Muslim community. They should put bar on "brain drain" from the Muslim world.

RECOMMENDATIONS

It has been found that the great outcomes of Prophetic model of leadership are standing tall till today and had not been withered with the passage of time. These outcomes have been accepted and admired in all times and places. Thus, this research paper is an invitation to the Muslim scholars to identify leadership attributes of "Prophet P.B.U.H" and the Muslim administrators and planners to devise a frame of work to ensure the inculcation of these attributes into the upcoming leadership of the Muslims.

CONCLUSION

The current century is portraying the famous saying of Prophet Muhammad P.B.U.H. He P.B.U.H said:

حدثنا عبد الرحمن بن إبراهيم الدمشقي، حدثنا بشر بن بكر، حدثنا ابن جابر، حدثني ابو عبد السلام، عن ثوبان، قال "قال رسول الله صلى الله عليه وسلم: "يوشك الامم ان تداعى عليكم كما تداعى الاكلة إلى

قصعتها، فقال قائل: ومن قلة نحن يومئذ؟ قال: بل انتم يومئذ كثير ولكنكم غثاء كغثاء السيل ولينزعن الله من صدور عدوكم المهابة منكم وليقذفن الله في قلوبكم الوهن، فقال قائل: يا رسول الله وما الوهن؟ قال: حب الدنيا وكراهية الموت."

"The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (ﷺ): He replied: Love of the world and dislike of death."¹⁹

Thus, the Muslim ummah is dispersed and is in a worse situation all over the world in the contemporary era. Political, economic, social and administrative instability is pertinent in almost all the Muslim countries. The Muslim leaders had become a game tool, and Muslim countries had become a playing field for the international powers. In such a situation, the need of an effective, vigilant and united Muslim leadership is the only way-out. It is the Prophetic model of leadership that can produce such a leadership for the Muslim ummah in these days of difficulties. Thus, academic research on Prophetic model of leadership and its practical inculcation in the system is the need of time.

REFERENCES

- Abū Dāwūd, Sulaymān ibn al-Ash‘ath. Sunan Abī Dāwūd. Karachi: Maktaba al-Bushrā.
- Adair, John. The Leadership of Muhammad. London: Kogan Page Limited, 2010.
- Al-Bukhārī, Muḥammad ibn Ismā‘īl. Ṣaḥīḥ al-Bukhārī. Karachi: Maktaba al-Bushrā, 2018.
- Al-Qur’ān.
- Al-Ṭabarānī. Al-Du‘ā’.
- Baig, Mirza Yawar. Leadership Lessons from the Life of Rasoolullah S.A.W. Ahmedabad: Free Press, 2012.
- Hassan, M. Kamal. “The Muslim Ummah in Dire Need for a New Breed of Leaders.” Chapter submitted to the proposed book on Prophetic Leadership, CENTRIS, International Islamic University Malaysia, 2021.
- Ibn ‘Adī. Al-Kāmil fī al-Ḍu‘afā’. Vol. 6.
- Jamel, Muḥammad Yūsuf. “Islamic Perspective of Leadership: A Role Model for Today’s CEOs.” Journal of Islamic Thought and Civilization 5, no. 2 (2015).
- Khattāb, Maḥmūd Shīt. Al-Rasūl al-Qā’id. Baghdad: Maktabat al-Ḥayāt, 1960.
- Merriam, S. B., and Associates. Qualitative Research in Practice: Examples for Discussion and Analysis. San Francisco, CA: Jossey-Bass, 2002.
- Mohd Azmir, Mohd Nizah, Muhammad Mustaqim Mohd Zarif, Paimah Atoma, and Hisham Muhammad Taky Eldin Kandil. “Political Creativity among Religious Leaders: The Case of Muhammad.” World Applied Sciences Journal 24, no. 2 (2013).
- Mubārakpūrī, Ṣafī al-Raḥmān. The Sealed Nectar: Biography of the Noble Prophet. Madinah: Dār al-Salām Publications, 2011.
- Saeed Al-Olaqi, Fahd Mohammed Taleb. “The Prophet Muhammad’s Leadership: An Islamic View.” Advances in Social Sciences Research Journal 2, no. 9 (2015).
- Watt, William Montgomery. Muhammad: Prophet and Statesman. London: Oxford University Press, Clarendon Press, 1953.
- OnIslam.net. “Muhammad, The Wise Leader.” 2012.

Bibliography:

- ¹ The Quran, 33/21.
- ² Baig, Mirza Yawar. Leadership Lessons from the Life of Rasoolullah S.A.W, (Ahmadabad: Free Press, 2012).
- ³ KhattĒb, MeĒmood Sheet, Al-Rasool-ul-Qaid, (Publisher: Maktaba-tul-HayĒt, BaghdĒd, 1960).
- ⁴ John Adair, The leadership of Muhmmad, (Publisher: Kogan Page Limited, 2010).
- ⁵ Jamel, MuĒammad YoĒsaf. Islamic Perspective of Leadership: A Role Model for Today's CEOs, (Lahore: Journal of Islamic Thought and Civilization Vol-5, Issue.2, 2015).
- ⁶ MoĒd AzmĒr, MoĒd Nizāl, MuĒammad Mustaqam, MoĒd ZarĒf, Paimah Atoma and HishĒm MuĒammad Taky Eldin KandĒl, Political Creativity among Religious Leaders: The Case of MuĒammad, (Malaysia: World Applied Sciences Journal 24 (2), IDOSI Publications, 2013).
- ⁷ OnIslam.net, MuĒammad, The Wise Leader, 2012.
- ⁸ Watt, William Montgomery, MuĒammad: Prophet and Statesman, (London: Oxford, Clarendon Press, 1953).
- ⁹ SaĒneed Al-Olaqi. Dr. Fahd MoĒammed Taleb, The Prophet MuĒammad's Leadership: An Islamic View, (KSA: Advances in Social Sciences Research Journal-Vol-2, No.9, 2015).
- ¹⁰ Hassan, M. Kamal, The Muslim Ummah in Dire Need for a New Breed of Leaders, Chapter written by M. Kamal Hassan, CENTRIS, IIUM and submitted to Dr Akram on 15th June 2021 for the proposed book on Prophetic Leadership.
- ¹¹ Merriam, S. B. and Associates, Qualitative Research in Practice: Example for Summary (San Francisco CA: Jossey-Bass, 2002), p. xv.
- ¹² Al-Qur'Ēn, Surah al-Inshirāl, 94: 1-3.
- ¹³ Al-TabarĒnĒ, Al-DuĒĒĒ, p. 315; Ibn ĒAdĒ, Al-KĒmil, vol. 6, p.111.
- ¹⁴ BukhārĒ, ØālĒĒ al-BukhārĒ, The Book of Military Expeditions led by "Prophet P.B.U.H" (Al-MaghĒzĒ), ×adĒth No. 148, (Karachi: Maktaba ' Al-BushrĒ, 2018).
- ¹⁵ Mubarakpuri, SafĒ-ur-Rahman (2011), The Sealed Nectar: Biography of the Noble Prophet. (Madinah: Dāru'l-Salam Publications. ISBN 978-1-59144-071-0).
- ¹⁶ BukhārĒ, Sahih al-Bukhari, The Book of Jihad (Fighting for the AllĒh's cause), (Karachi: Maktaba 'Al-BushrĒ, 2018).
- ¹⁷ BukhārĒ, Sahih al-Bukhari, The Book of Jihad (Fighting for the AllĒh's cause), (Karachi: Maktaba 'Al-BushrĒ, 2018).
- ¹⁸ BukhārĒ, Sahih al-Bukhari, The Book of Jihad (Fighting for the AllĒh's cause), (Karachi: Maktaba 'Al-BushrĒ, 2018).
- ¹⁹ Abu Dawud, Sunan, Hadith no. 4297, Maktaba tul Bushra, Karachi.