Leadership: An Islamic Perspective

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Acknowledgement

Preface

The idea of this book originated from the courses on leadership which the two authors attended at the Faculty of Education of Memorial University of Newfoundland. Both authors agree that a study of Islamic principles in light of modern theories can provide new models that will benefit both Muslims and non-Muslims. Our study of leadership in Islam in light of new leadership literature shows that many of the teachings of Islam embodies many of the concepts of modern leadership theories. The leadership model that we have developed in this book is rooted in an Islamic value system but addresses modern needs for leadership.

We hope that this book will satisfy two objectives: help Muslim readers to appreciate the richness of their culture, and introduce aspects of Islamic thought on leadership to non-Muslim readers. We also hope that the leadership model developed in the book will provide the framework for training programs to train young Muslims to become the leaders of tomorrow.

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Preamble

In this book, reference is made to a number of books written by early Muslim scholars. It is difficult, in some cases, to find the exact date for the original text. Approximate dates used in the literature are used here. Three exceptions for this rule are used, the texts by Al-Jawziyyah (1313/1373), Muslim (817/874), and As-Souoti (d. 1505) where we used the birth and death dates of the authors in the first two and the death date for the last one. Two main sources for the English interpretation of the Quran have been used. These are the interpretations by Abdel-Haleem and Malek. When the interpretation used is different from these two sources, verses are referenced by chapter (Surah) and verse numbers in square brackets.

Introduction

This book has two objectives. The first objective is to examine Islamic literature and practice of leadership in light of modern leadership theory. The second objective is to develop a modern Islamic leadership model that can be used as a basis for leadership training. Parallels between concepts of Islamic leadership and the constructs of modern leadership theory will be drawn. Differences will be discussed. The sources for Islamic leadership "theory" are the Quran[1], the tradition[2] of the Prophet (pbuh)[3], the biographies of the early Muslim leaders, and the Islamic literature on leadership. The source for modern leadership theory is the open literature on leadership.

The plan of the book is to review modern leadership theories first. This is done in Chapter 1. In the review of modern leadership theory we focused on the following: the meaning of leadership, the development of leadership models, the types of leadership, the dimensions of leadership, and the relationship between leadership and power.

Islamic literature and practice is reviewed in Chapter 2. In this chapter, the Arabic terminology of leadership and the nature of leadership in Islam are discussed. Examples of leadership in the Quran as well as early Islamic organizational models are presented.

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[1] Muslims believe that the Quran is the literal word of God revealed to His Prophet Mohamed (pbuh). The Quran was revealed over a period of twenty three years and was documented in writing as it was revealed.
[2] Generally referred to as *Sunnah*
[3] Muslims use the sentence: Peace be upon him (pbuh), every time they mention any of the Prophets of God in general, and the Prophet of Islam in particular.

In chapter 3, we will discuss the relationship between Islamic leadership principles and the constructs of modern leadership theory. Differences and similarities between the two will be outlined. The following topics are used as bases for the comparison: dimensions of leadership, types of leadership, leader follower relationship, leader's characteristics, and relationship between leadership and power.

In Chapter 4, a framework for an Islamic leadership model is suggested. This model provides a formulation for the dimensions of effective leadership and the operational principles that should be followed by the leader. This model can be used as a basis for developing practical leadership training programs. The training programs can be tailored to the specific needs of the intended group.

It should be noted that discussions of the characteristics and behavior of Islamic leaders started more than 1400 years ago with the revelation of the Quran, while modern leadership research started in the twentieth century. Early Islamic literature did not formulate a "theory" as such but was more concerned the behavior of the leader. This literature discussed the traits of an Islamic leader, however, there was no implication that "leaders are born." Instead, it was implied that these traits can be easily acquired through the proper training.

Chapter 1

Brief Review of Modern Leadership Theory

The Meaning of Leadership

Leadership is an old phenomenon, as old as mankind. Literature on leadership studies is abundant, but reading a variety of sources leads one to conclude that there is no agreement on one universal definition for the concept of leadership. There is also a difference in opinion regarding the necessity of having a universal definition for the concept of leadership. Leithwood et al. (1999) pose the question "At its root, what does 'leadership' mean and, if we knew, would we be any better off?" (p. 5). They refer to Lotfi Zadeh's "Law of Incompatibility"[1] as a probable reason for the absence of such a definition. However, one can find in the literature working definitions that have been proposed and used by different authors.

Dubrin (2007) defines leadership as "the ability to inspire confidence and support among people who are needed to achieve organizational goals." (p. 2). Yukl (2006) defines leadership as "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives." (p. 8). Wenek (2003) argues that many of the definitions of leadership which can be found in the literature are either biased or laden with value orientation. She proposes that leadership is "directly or indirectly influencing others, by means of formal authority or personal attributes, to act in accordance with one's intent or a shared purpose." (p. 36). The common theme that underlies many of the

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[1] Lotfy Zadeh's 'Law of Incompatibility' has been given by McNeil and Freiberger (1993, p. 43) "as complexity rises, precise statements lose meaning and meaningful statements lose precision" (Leithwood et al., 1999, p.5).

definitions of leadership in the literature is that leadership involves influencing and motivating people to change their behavior or to attain certain goals.

Development of Leadership Models

Yukl (2006) provides an overview of the major research approaches used to study leadership. These include: the trait, the behavior, the situational, the power-influence, and the integrative approach.

The trait approach is the oldest approach used to study leadership. Research on trait theory started early in the twentieth century and continued up to the 1940s. The trait approach assumes that people are born with certain traits that make them successful leaders. Several researchers attempted to identify the characteristics which are necessary for a leader's success. However, it has been difficult to identify a single set of attributes which produces an effective leader. It is also difficult to explain why people who do not have these traits may succeed as leaders while others who have these traits do not succeed.

The behavior approach emerged in the late 1940s and continued to the late 1960s. The behavior approach attempted to find explanations for the two questions posed at the end of the previous paragraph: why people who do not have these traits may succeed as leaders while others who have these traits do not succeed. Research using the behavior approach changed the focus of leadership research to the study of the behavior of the leader rather than the traits of the leader. The theme of the behavior approach is that

leaders can be made not born. Behavior theory research was mainly directed to the

management of organizations and what makes a good manager. Several management

styles were identified. Each style involves a set of managerial behaviors. These include

people-centered and task-centered styles. The top priority for a people-centered leader is

the well being of his/her followers. The people-centered leader is concerned about the

needs, interests, problems, and the development of the followers. The task-centered

leader is more concerned about the achievement of the task at hand.

Both the trait approach and the behavior approach ignore the impact of the situational

factors on the style of leadership. This led to the emergence of the situational approach in

the early 1960s. The situational approach emphasizes the importance of the situational

variables e.g. the characteristics of the followers, type of work, level of authority of the

leader, and other environmental factors. The Situational theory lies on the other end of

the spectrum from the Trait theory. While according to the trait theory, personal attributes

create a leader, the situational theory suggests that leaders are created as a result of a

particular situation (Bass, 1990).

Dubrin (2006) claims that to be able to exert influence[1], a leader "must have power" (p.

200). However, Atwater and Yammarino (1996) contend that "power and leadership

behavior are considered by most researchers to be independent, yet interrelated" (p. 3).

Yukl (2006) outlines French and Raven's (1959) power taxonomy. According to this

taxonomy, there are five types of power: reward, coercive, legitimate, expert, and

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[1] Dubrin (2007) differentiates between influence and power: influence is "ability to affect the behavior of others in a particular direction, whereas power is the potential or capacity to influence" (p. 232). This is in agreement with Raven's definition (Raven, 1999, p. 162).

referent. Information was later added to the model as a sixth type of power (Raven 1999). Dubrin (2007) uses the dual conceptualization of power which has been advanced by other researchers (Yukl, 2006). This 'two-factor conceptualization' postulates that power sources are either positional or personal. Dubrin (2007) includes other types of power. These include power acquired by virtue of ownership, power acquired as the result of being in control of resources. Position power can be further categorized as legitimate power, reward power, coercive power, and information power. Personal power includes expert power, referent power, and prestige power.

Legitimate power stems from the authority that a leader has as a result of ownership or position in the organization's hierarchy. It is supported by the implicit agreement of members of the organization to comply. Legitimate power is exercised in the form of oral or written commands through an agreed upon chain of command. The commands have to be consistent with the mandate, values and traditions of the organization.

Reward power stems from the perception of a subordinate that his/her superior has control over resources and rewards and has the capacity to allocate these resources and rewards. It involves an explicit or implicit promise that the follower will receive a reward in exchange of performing a certain task. Ability to exercise reward power is contingent on the credibility of the superior in fulfillment of promises. Reward power can also be exercised laterally. Favors exchanged between middle-level managers are a manifestation of lateral reward power.

Coercive power is based on the ability of a leader to inflict punishment on subordinates. Exercise of coercive power depends in the first place on the structure of the organization. Military organizations provide an example for organizations where coercive power is part of the mandate of the organization. The use of coercive power has been in general decline over the last two centuries (Yukl, 2006). Coercive power can also be perceived as a negative reward power.

Referent power is usually generated by strong feelings of loyalty and admiration that a person has for a leader or a friend. It is based on the desire of a person to please a superior or a friend. Referent power is dependent on the strong relationship between a leader and a subordinate. This relationship is strengthened by the integrity of the leader and the ability to show concern for the feelings and needs of the follower. It usually involves leaders who are perceived to be role models. For a leader to exercise referent power successfully, requests have to be commensurate with the strength of the bond between the leader and his subordinate (Yukl, 2006). Data obtained in a study of 118 supervisors in 45 organizations by Atwater and Yammarino (1996) suggest that transformational leaders are "likely to be able to influence followers by virtue of the referent power attributed to them" (p. 19). Transformational leadership will be discussed in the following section.

Expert power emanates from the specialized knowledge and the technical skills that a leader has. It is not enough for the leader to have the knowledge but it is important that the followers perceive the leader to be the expert in his/her field. Experts derive their

power from the perception that they are the only ones who can perform the task. The perception has to be supported by a long experience and credible track record.

Control of information needed to make well informed decisions is a source of power. A leader who controls information is able to interpret, manipulate or distort information to justify a specific behavior or action. In addition to downward power, control of information can be used as a source of upward or lateral power. A subordinate who controls the information necessary for the superior to make the right decision exercises upward information power. A manager can exercise lateral information power by controlling the information needed by other managers to make effective decisions.

An integrative approach to leadership seems to be in order. Bass concludes, on the basis of Stogdill's (1970) review of the literature, that "personality traits differentiate leaders from followers, successful from unsuccessful leaders, and high-level from low-level leaders" (1999, 86). However, he states further that "the conclusion that personality is a factor in differentiating leadership does not represent a return to the pure trait approach. It does represent a sensible modification of the extreme situationalist point of view." (1999, 87). An integrative approach should also consider the impact of the environment and the characteristics of the followers. There is a growing evidence in research that the environment and the characteristics of the followers play definite roles. Recent studies provide a strong support for the relationship between personality and job performance on one side and leadership on the other (Pike et al. 2002; Smithers et al. 2002). Dubrin (2007) suggests that leadership has evolved from a leader-follower relationship into a

long-term partnership. He cites four conditions for this partnership to exist: exchange of purpose between the leader and the group, the right of a member of the group to pronounce a different opinion from that of the leader, the collective feeling of the group of its accountability, and the absolute honesty.

One of the main objectives of the study of leadership is to measure and to find ways of increasing leadership effectiveness. Dubrin (2007) reports on a framework for understanding leadership. This framework links leadership effectiveness to the characteristics, traits, behavior, and style of the leader; the characteristics of the group members; and the internal and external environment (p. 20). This framework is an example of the integrative approach which combines the traits, the behavior, and the situationalist approach. Studies of the effect of the behavior of a leader on her/his effectiveness in the period from 1950s to the mid 1980s were strongly influenced by two major research studies: the Ohio State Leadership Studies and the Michigan Leadership Studies (Yukl, 2006). The Ohio State Studies found that the two dimensions of "consideration" and "initiating structure" accounted for 85% of leadership behavior (Dubrin, 2007). Michigan Leadership Studies found that there were three leadership behaviors which differentiated effective and ineffective leaders: task-oriented behavior, relations-oriented behavior, and participative leadership (Yukl, 2006).

The consistent behavior of a leader characterizes the style of leadership of that leader. Many leadership styles are described in the literature. Dubrin (2007) discussed the two extremes: participative leadership and autocratic leadership. Howard (2005) classified

leadership into four categories: fact based, creativity based, feelings based, and control/power based. However, it seems that effective leaders must be flexible and adaptable. Yukl (2006) suggests that effective leaders "use a pattern of behavior that is appropriate for the situation and reflects a high concern for task objectives and a high concern for relationships" (p. 76). This is also corroborated by Dubrin (2007) who states "A study with 3000 executives revealed that leaders who get the best results do not rely on one style. Instead, they use several different styles in one week, such as by being autocratic in some situation and democratic in others" (p. 125).

Types of Leadership

The literature on leadership describes a large number of leadership types. These include autocratic, bureaucratic, charismatic, democratic, lasses-faire, people oriented, task oriented, servant, transactional, and transformational leadership. Among the recently developed models are the servant (Greenleaf, 1977), the transforming (Burns, 1978), and the ethical (Yukl, 2006). These three models are relevant to the discussion of Islamic leadership model. We will discuss these three types in more detail.

Servant leadership

The idea of a servant leader has been introduced formally by R.K. Greenleaf. He distinguishes between two kinds of leadership models: the leader-first model and the servant-first model (Greenleaf, 1977). He asserts that the difference between the two types of leaders manifests itself in "the care taken by the servant-first to make sure that other people's highest priority needs are being served" (p. 13). He indicates that the best

test to recognize servant-leadership is to ask whether those being served "grow as persons" while served. Dubrin (2007) outlines the key aspects of servant leadership to include: placing service before self-interest, listening first, inspiring trust by being trust worthy, focusing on what is feasible to accomplish, and lending a hand.

A servant leader is a leader who focuses not only on task accomplishment but also on the long range social implications of the task. In servant leadership there is a concern for the long range human and environmental welfare. Servant leadership stresses the ethical behavior of the leader and the followers.

Transformational Leadership

A logical extension to an integrative approach is the development of transformational leadership. In transformational leadership, people are motivated by respect, loyalty and admiration toward their leader. The behavior of a transformational leader is rooted in a strongly held value system. These values are non-negotiable and as such are considered to be "end values" (Burns, 1978). By holding strongly to their beliefs and values, such leaders inspire and are able to unite their followers to adopt these values. However, Transformational leadership produces changes in both the leader as well as the follower, (Burns, 1978). Dubrin (2007) argues that transformational leadership is about the leader's achievement not about his/her personal traits. However, a number of researchers associate transformational leadership with certain behaviors. Bass (1985) associates the following four behaviors with a transformational leader: charisma, inspiration, intellectual stimulation, and individual consideration. Podsakoff et al. (1990) determined

six behaviors are associated with transformational leadership. Carless et al. (2000) extended the work of Podsakoff et al. (1990) which associated certain behaviors with transformational leadership and proposed that a transformational leader should be able to "communicate a vision, develop staff, provide support, and empower staff" (p. 390). In addition, a transformational leader should be innovative, charismatic, and should provide a role model for the group (p. 390). Leithwood et al. (1999) also built on the work of Podsakoff and his associates' and used seven dimensions for synthesizing transformational leadership. These are: "identifying and articulating a vision; fostering the acceptance of group goals; providing an appropriate model; high performance expectations; providing individual support; providing intellectual stimulation; contingent reward; and management-by-exception." (p. 29).

Bass and Avolio (1994) indicate that transformational leaders achieve exceptional results by employing one or more of the "Four I's": idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Idealized influence refers to a leader who acts as a role model for the followers because he/she is doing the right thing because it the right thing to do. Inspirational motivation refers to a leader who is able to inspire and motivate the followers to share the vision of the organization and willingly participate in the effort to achieve the organization's goals. Through intellectual stimulation, the leader will succeed in making the followers think and be creative. Individual consideration involves caring about the individual needs of the followers. They introduced the "the model of the full range of leadership" (p. 4). The model is comprised of contingent reward, active management-by-exception, passive management

by exception, and laissez-faire in addition to the Four I's style mentioned above. The full range provides a spectrum of styles that can be adopted by the leader depending on the situation. A transformational leader is expected to make full use of the components of the spectrum. The frequency of use of each component determines the degree of effectiveness of leadership. A leader using the Four I's style more frequently is more effective than the one who uses the laissez-fair style more frequently.

Alimo-Metcalfe and Alban-Metcalfe (2005) report on the results of a study which involved a sample of over 3500 managers and professionals working in the UK National Health Service and local government. This sample was gender, black and ethnic minority inclusive. They found that cultural differences have an impact on the dimensions of leadership. They conclude the existence of major differences between the dimensions of transformational leadership found in their study and those reported in current major United States models. Their study shows that "genuine concern for others" figures as the single most important factor in the U.K. leadership models as compared to the central importance of "charisma/inspiration" in the United States models.

Transformational leadership is about change and change has to be sustainable. Fullan (2005) identifies eight elements of leadership sustainability

1. Public service with a moral purpose,
2. Commitment to changing context at all levels,
3. Lateral capacity building through networks,

4. Intelligent accountability and vertical relationships (encompassing both capacity building and accountability),

5. Deep learning,

6. Dual commitment to short-term and long-term results,

7. Cyclical energizing,

8. The long lever of leadership (p. 14).

Hargreaves and Fink (2004) propose seven principles that maintain leadership sustainability. These include succession planning, sharing leadership, adopting a broad minded attitude in spreading the benefits of change to the whole society, building resources, promotion of diversity, and adopting an activist approach. Thomas (2005) indicates that there are five keys to the successful and sustained leadership. These are principles, passion, people, performance, and perseverance.

Relationships between the personality of the leader and transformational leadership have been studied in the literature. Smithers et al. (2002) introduced a theoretical link between the Five Factors Model of personality and transformational leadership. The five factors model of personality suggests that Emotional Stability, Extraversion, Openness, Conscientiousness, and Agreeableness, account for most of the variance in personality measures. An empirical study of self-reported characters among a sample of Australian business leaders found that the respondents believed that "their key character attributes were integrity, cooperativeness, fairness, and self-discipline" (Sarros and Cooper, 2006, p. 15). Smith and Canger (2004) claim that their study of 131 supervisors and 467

subordinates "provides new and compelling evidence in support of the notion that supervisor personality is related to the attitudes of their subordinates" (p. 476). They found that "Overall, subordinates had more positive job-related attitudes when supervisors had higher levels of Emotional Stability, Extraversion, and Agreeableness, but lower levels of Conscientiousness" (p. 476).

Some studies provide compelling evidence of the impact of leader's traits, personality and behavior on leadership effectiveness. Thus, it is important to determine the traits which contribute to the effectiveness of a leader. Dubrin (2007) suggests that these traits include: self-confidence, trustworthiness, extraversion, assertiveness, emotional stability, enthusiasm, sense of humor, passion for work and the people, emotional intelligence, flexibility and adaptability, internal locus of control, and courage.

Some recent studies of leadership effectiveness show an interest in the construct of emotional intelligence and its relationship to leadership effectiveness (Maulding, 2002). Pike et al. (2002) indicate that "there appears to be a sound acceptance of, and understanding of the link between emotional intelligence and leadership effectiveness" (p. 32). There are a number of definitions for emotional intelligence in the literature. Mayer et al. (2004) define emotional intelligence as "the capacity to reason about emotions, and use of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth." This definition indicates that there are four

branches to emotional intelligence: perception of emotions, use of emotions to facilitate thought, understanding emotions, and managing emotions (Mayer et al., 2004).

Mayer et al. (2004) reported the findings of several studies which investigated the relationship between emotional intelligence (EI) and effective leadership. The findings of these studies led to different conclusions. Mayer et al. provide one explanation for the contradictory findings by suggesting that "EI positively contributes to job performance when the maintenance of positive commitments is important to success.". Hacket and Hortman (2008) measured the relationship between emotional competencies and a transformational leadership style using a sample of 46 assistant principals. The transformational leadership was measured using a tool of five scales: idealized influence (attributes), idealized influence (behavior), inspirational motivation, intellectual stimulation, and individual consideration. Their tool consisted of 21 emotional intelligence competencies. They conclude that there is a significant positive correlation between emotional intelligence competencies skills used in the test and transformational leadership.

Mandell and Pherwani (2003) examined the predictive relationship between emotional intelligence and transformational leadership. Their results indicate the existence of a strong correlation between transformational leadership and emotional intelligence. They also found that this result is valid for both females and males.

Yukl (2006) outlines the concerns of several authors about some of the practices of transformational and charismatic leaders. Transformational and charismatic leaders often

exercise enormous influence over their followers. He also warns against the tendency of leaders to influence the expectations of their followers by hiding certain information about proposed transactions, and "attempt to change the underlying values and beliefs of individual followers" (Yukl, 2006, p. 423). These attempts may reflect the leader's belief that he/she knows best what is beneficial for the followers and may lead to abuse of power by the leader

Ethical Leadership

Ethical behavior is beneficial for the organization. There is evidence that ethical behavior can boost the financial performance of an organization (Dubrin, 2007). Yukl (2006) argues that "influence is the essence of leadership, and powerful leaders can have substantial impact on the lives of followers and the fate of an organization" (p. 417). It is therefore, important for a leader to be a role model for ethical behavior to the followers. Dubrin (2007) suggests the following behaviors that an ethical leader should have: honesty, trustworthiness, and integrity; treating all parties that will be affected by the leader's decision fairly; helping people to achieve a common goal; holding respect for the individual; and working in silence and behind the scenes to make ethical achievement. These behaviors guard against the abuse of power by leaders. They also provide guidelines for determining when exercising influence is considered proper.

Ethical leadership can also be perceived as a subset for both servant and transformational leadership. However, there is a difference in the centrality of ethics with respect to the two models. Servant leadership emphasizes the ethical practice, while ethical behavior is considered a necessary component of transformational leadership.

Summary

Leadership is a complex human phenomenon that existed since the dawn of history. Using Burns' (2005) words "leadership has always been a global field of study, borrowing from classic teachings of the East and West, Aristotelian, Confucian, Buddhist and others and grounded more recently in thinkers ranging from Machiavelli and Hobbes to Burke and Marx" (p. 11). In this chapter we tried to give some historical context to the development of modern leadership models. It is very difficult to summarize available leadership literature in the limited space we have here. Instead, we focused on providing a review of the constructs of modern leadership which is relevant to the Islamic thought about leadership.

Old leadership paradigms focused on the study of the traits and behavior which make effective leaders. These studies failed to produce a single reliable model which can be used in the training of effective leaders. New paradigms of leadership focused on concepts such as "servant leadership" and "transformational leadership."(Alimo-Metcalfe and Alban-Metcalfe, 2005).

New leadership paradigms consider leadership to be not only a function of the leader, the followers, and the situation but also a function of time and local culture. History tells us that people living in different times have different expectations of their leaders, they have different moral values, and they have different standards for assessing effectiveness.

To understand leadership and what makes an effective leader, one needs to study the attributes and motives of leaders; what motivates the followers; and the interaction of power, ethics and leadership. Ethics and morals are unique features of leadership that sets its study apart from all other disciplines (Burns, 2005). Effective leadership should not be measured only in terms of material gains that an organization achieves but also in terms of its short and long terms social impact on the stakeholders as well as on the society at large.

Leadership effectiveness should also be measured in terms of the sustainability of the change that the leader causes. An important element of leadership sustainability is succession planning. Succession planning should not only be restricted to the leader but it should also be extended to the followers. This is the only guarantee that the change will be propagated from one generation to another.

The integrative model suggested by Bass and Avolio puts together a range of styles that can be used by the leader depending on the situation. This provides the leader greater flexibility, however, it requires the leader to adapt quickly to varying leadership styles, which may not be always easy.

Articulating a vision is one of the main dimensions of effective leadership. It provides a context for setting goals for the group, ensures acceptance of group goals, and acts as a unifying agent.

Chapter 2

Leadership in Islam

Islam is the third in a series of monotheistic religions which started with Judaism. Muslims believe that Islam is a way of life and as such it has implications regarding beliefs as well as behavior. Islam consists of two inseparable components: a doctrine and a law. The doctrine and the law are inextricably linked. The Islamic doctrine is the foundation upon which Islamic law is established and the doctrine legitimates the law. That is, the doctrine provides the basis for Muslims to respect the law and to apply it without external compulsion. The Islamic doctrine provides the moral incentive for Muslims to abide by the law. The law transforms a Muslim's belief in the doctrine into actions and deeds. The law organizes all aspects of the life of the individual as well as his/her relationship with society. It also organizes the interactions of the individual with non-Muslims, the environment, and the whole universe. Salvation can only be attained by maintaining the bond between the creed and the law (Shaltout, 2001/2004).

The doctrine includes the set of beliefs by which a person becomes a Muslim. The cornerstone of the doctrine is the belief in the oneness of God. Muslims also believe in the angels, the revealed books, the messengers, and the hereafter and the accountability of human beings (Shaltout, 2001/2004; Esposito, 2002). The law encompasses all the rules and regulations that organize the relationship between a Muslim and God, a Muslim and his/her fellow Muslims, a Muslim and non-Muslims, a Muslim and the environment, and a Muslim and the Universe. A few of these are expressed in clear and non-equivocal terms. These rules are fixed and cannot be changed by people. However, most of the rules and regulations are expressed in general terms and only their fundamental bases are highlighted. The details of these are left to interpretations that are suitable for the time

and place of their application. The Arabic word for the Divine law is "*Shariah."* The body of knowledge which comprises the interpretation of the law is called "*Fiqh."* The word "*Fiqh"* in Arabic means understanding. Thus, Fiqh is the formulation of laws to deal with new problems that face Muslims based on an understanding of the fundamentals of the doctrine and the law. Fiqh rules are not divine and they can change with the change in circumstances, time, and place (Shaltout, 2001/2004; Al-Qaradawi, 2005).

Terminology

We need to examine at the expressions used in the area of leadership in Islam and how they are being used. This will give us an insight into the meaning of leadership in Islam. Several words in Arabic are used to denote a leader. An "A*mir*" is translated as a prince, but it is derived from the verb "*amara*" which means commanded or ordered. A commander or a leader is called an Amir. Several prophetical traditions command that whenever a group of Muslims is on a mission, they should elect an Amir to lead the group. The word is used to describe a wide range of leaders. These include leaders of teams, groups, associations, societies, provinces, or countries. It includes appointed leaders as well as elected leaders (Ibn Taymiyyah, 1300; Hawwa,1988).

The second term used to denote a leader is the word "*Khalifa*" which derives from the verb "*khalafa*" which means succeeded but it also means a proxy. Thus, the word "*Khalifa"* can be used to denote either a successor or a vicegerent. The word "*Khalifa"* has been used twice in the Quran to denote a vicegerent. Once during the dialogue between God and the Angels about the creation of Adam "and remember when Your

Lord said to the Angels: 'I will establish a vicegerent (Khalifa) on earth'"[2:30]. The second time to describe appointing Prophet David to rule over the Children of Israel "O' Daoud (David). We have appointed you a vicegerent (Khalifa) on earth. So, rule over the people with justice and do not follow your whims lest they lead you away from the path of God." [38:26]. The word "*Khilafa*" denotes the reign of a khalifa. The word "*Khalifa*" has been used exclusively in the Islamic literature to denote an Islamic head of state (Al-Merdawi, 1983).

The third word which is used to denote a leader in Islam is the word "*Imam.*" It derives from the verb "*amma*" which literally means faced towards. It is usually used to denote leading people in prayers, however, its use has also been extended to denote a leader in general. The word "*Imam*" has religious connotations, while a *Khalifa* or an *Amir* need not necessarily be religious leaders. The word Imam implies providing guidance to people, while Amir and Khalifa imply command and governance.

Although reference in the prophetic traditions was made to a wide spectrum of leadership practices, most of the Islamic literature deals with political leadership. The books that deal with the subject use the title *As-Siyasah ash-Shariyyah* or one of its variants. The word *As-Siyasah* literally means herding and tending the herd. In classic usage it came to refer to all the processes of administration, organization, and development of a people that is the function of a governor. In modern times the term has been appropriated to refer to politics in general. The second term *ash-Shariyyah,* means that it emanates from Islamic law. AlQaradawi (2005) explains that *As-Siyasah* involves attending to the needs

of the people by the ruler, so that they may lead a good life. He further explains that the term *ash-Shariyyah* means that the ways used to rule the people are lawful from the point of view of Islamic law. The term is then used to describe politics that is based on an understanding of Islamic law and does not violate its fundamental postulates.

The Nature of leadership in Islam

Leadership in Islam is considered a trust. A leader is entrusted with leading a group of people or managing an organization. The leader is held accountable. The trust and accountability go hand in hand. There are two levels of trust and accountability. A leader is entrusted by God and is accountable to God for his/her trust. The leader is also entrusted by the people and is accountable to them. Leadership is also a collective duty. It is the responsibility of the people collectively to fill all vacant leadership positions with capable candidates.

The Trust

Adam was created to play the role of a vicegerent on earth "Note that occasion, when your Lord said to the angels: I am going to place a vicegerent on earth" [2:30]. To fulfill his leadership role on earth, Adam had to accept the trust "the fact is We offered the Trust to the heavens, to the earth and to the mountains, but they refused to undertake it and were afraid, but man undertook it. He was indeed unjust and ignorant" [33:72]. To enable Adam and his offspring to fulfill this trust, God gave them the ability to learn "He taught Adam the names of all" [2:31] and He gave them the message which enables them to establish justice on earth [57:25]. The vicegerency of Adam on earth is a trust. The major

tasks that God entrusted Adam and his children to undertake are to manage the earth's resources and to establish a good and just life for human beings on earth.

Thus, each and every leadership role is considered a trust. Islam recognizes that leadership is exercised at different levels. A well known prophetic tradition outlines the concept of multi-level leadership "Each of you is a guardian and is responsible for his subjects. The ruler who has authority over people, is a guardian and is responsible for them. A man is a guardian of his family and is responsible for them. A woman is a guardian of her house and family and is responsible for them. A servant is a guardian of his master's property and is responsible for it. So, all of you are guardians and are responsible for your charges" (Muslim, 2000, 663). This tradition gives examples of people who are expected to play leadership roles which include the man as a husband and father and the woman as a wife and a mother. Thus, leadership has to be exercised at the level of the family as a basic unit of society, at the level of the community, at the level of the organization, and at the level of the country. Ibn Taymiah (1300) provides a long list of people who are required to exercise leadership roles in conducting their duties. The list includes, among others, judges, army officers, tax collectors, school teachers, post officers, mayors and market managers (p. 19). Each of these tasks is a trust that has to be fulfilled.

Thus, almost everyone in society has a leadership role to play. This concept of shared leadership transforms the whole society into a team. The word "*Muslim Umma*" has been

used to emphasize the unity of the Muslim nation and the shared responsibility among its members (Armstrong, 2000).

Accountability

A leader is accountable to God in the first instance but he/she is accountable to the people they serve as well. Accountability to God and accountability to people are closely linked in the Quran and the tradition. The Quran states:"Say [Prophet], 'Take action! God will see your actions- as will His Messenger and the believers- and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing'"(Abdel Haleem, 2005, 9:105). The verse shows clearly the close link between accountability to God and accountability to people.

Accountability to God is one of the major themes of Quran. Accountability to the people has been emphasized in the Quran, the tradition of the Prophet (pbuh)[1], and the practice of the early Muslim Leaders. The Quran addresses the Prophet (pbuh) saying:"It is not for any Prophet to deceive (mankind). Whoso deceives will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it has earned; and they will not be wronged." (Abdel Haleem, 2005, 3:161) The Prophet (pbuh) has been quoted to have said:"If a person dies having cheated the people he/she was entrusted with, he/she will not smell the scent of paradise."(Muslim, 2000). He also indicated that it is a major sin for a leader to appoint a person to a position, while someone else is more qualified to do the job.

In his inauguration speech, Abo Bakr[1] said:"I have been made your leader and I am not better than anyone of you. Support me if I do good, and correct me if I do wrong. Follow me as a long as I follow the commands of God and His Prophet, if I do not follow their commands, then you don't have to follow me." (Al-Salaby, 2001). The exchange that happened between Omar[2] the second Khalifa and a man in the congregation shows the awareness of the leader as well as the followers of the centrality of the accountability of the leader to the political life in Islam. In his inauguration speech, Omar addressed the congregation saying:"If you find crookedness in my behavior, you have to straighten me out." A person in audience responded to him by saying if we find crookedness in your behavior, we will straighten you out even if we have to use the sword. Omar expressed his happiness with this response (Al-Salaby, 2001). To appreciate the importance of this exchange, we have to understand how Omar's character was perceived by people. Before becoming a khalifa, Omar was known for his physical strength, courage, and determination. People were generally careful around him. Nobody wanted to say or do something that would upset Omar. So, to stand up in a crowd and warn Omar against any transgression is an act which does not only require courage on the part of the person who said it but also an understanding that he should not expect any harm to befell him as a result. Rulers understood that they are accountable to people and people practiced this right.

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[1] Abo Bakr is the first Caliph, he succeeded the Prophet (pbuh). He was born 572 C.E., became khalifa 633 C.E. and died 635 C.E.
[2] Omar ibn Al Khattab is the second Caliph. He was born 583 C.E., he became khalifa in 635 C.E. and died 646 C.E.

Collective Duty

Muslim scholars concluded that leadership is an obligation (Ibn Khaldoon, 1377). In Islam duties are categorized as either *individual duties* or *collective duties*. Individual duties must be undertaken by each and every Muslim. Individual duties include acts of worship e.g. prayers and fasting. A collective duty is a duty which can be fulfilled by a group of people who volunteer to perform it on behalf of the rest of the community. These include duties that need not be performed by each and everyone in the community. Since, leadership is necessary for the proper conduct of the affairs of people in society, it is therefore a collective duty (Hawwa 1988; 1990). Reference is usually made to the tradition "if three people were traveling together, they should appoint a leader"(Hawwa, 1988, p.15) to show how important leadership is to the daily life of a Muslim. Muslim scholars often cite the events that took place immediately after the death of the Prophet and resulted in electing Abo Bakr as his successor before the Prophet was even buried, to show that appointing a head of state is a matter of highest priority (Ibn Hehsam, 820).

Examples of Leadership in the Quran

Two examples for leadership are given in the Quran. The queen of Sheba is given as an example of a good leader, while the Pharaoh of Egypt is given as an example of a bad leader. The Quran commends the way the Queen of Sheba handled the threat of invasion posed by Prophet Sueliman's (Soliman, pbuh) army. She gave her advisors all the facts available to her and sought their advice. When they suggested that they have a strong army and war against Sueliman's army can be easily won, she pointed out that they have no information regarding the strength of Sueliman's army. Instead, she wisely suggested

that they needed more information. Her decision and actions saved her country from a disaster.

On the other hand, the Egyptian Pharaoh was not interested in an honest advice from his advisors. He arrogantly made the decision single handedly. When he was given an advice that he did not like, his response was "I want to make you see what I see myself; I am guiding you along the right path."[40:29]

These two stories suggest clearly that Quran indicates that consultation is imperative for effective leadership. An effective leader should be able to interpret the advice given wisely. This principle has been reiterated in another verse which addresses the prophet "Consult them in the conduct of affairs, but when you make a resolution then be firm in implementing your resolution and put your trust in God" [3:159]. So, an effective leader needs to consult but he/she has to be resolute and firm in making decisions to achieve the objectives.

Early Organizational Structures in Islam

The roots of Islamic organization started as early as 623 C.E., when the first Muslim state started in Medina (Armstrong, 2005). The fundamental bases of the Islamic work ethic was enunciated by the Quran and practiced by the Prophet. Islamic work ethic encourages people to work hard, acquire new skills, and to be honest and fair in their dealings (Yousef, 2000). One of the very first tasks that the Prophet (pbuh), as a head of state, undertook was to write down a constitution for the newly founded state. After the constitution has been ratified by the leaders of the major groups that constituted the new state, the Prophet (pbuh) started organizing his government by appointing advisors, lieutenants, and assistants to counsel him and to perform certain duties on his behalf. Al-Jawziyyah (1313/1373) indicated that among those who were appointed by the Prophet (pbuh) are a secretary, various deputies, a commander of security, various emissaries to foreign lands, and poor-dues collectors. Among his advisors were Abo Bakr who succeeded him as a head of state and Omar who succeeded Abo Bakr (Ibn Hesham, 802).

Omar is credited with the first formal organization of civil service in Islam. He established the *Diwan* (Al-Mawardi, 1996). The Diwan was initially established to enumerate people and to compile a register for the revenues and expenditures of the treasury. Omar also, divided the Muslim land into provinces and appointed an Amir and a judge for each province. He minted the first Islamic coin. He established the Hijri[1] Calendar, the general archives, and general stores for food (As-Souoti, d. 1505). Al-Mawardi (1996) suggested that the Diwan has to be comprised of four departments to

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[1] Hijri is an Arabic word that refers to the migration of Muslims from the city of Mecca to the city of Medina. Hijri calendar start date is 623 C.E. and it has twelve lunar months.

look after the army affairs, the financial affairs of the provinces, the appointments of officials in the provinces, and the treasury. Ibn Khaldoon (1377) suggests that the Khalifa has to appoint deputies to help in fulfilling the various activities entrusted to the Khalifa. He indicated that security, financial and court duties are highly important positions that need to be filled by highly competent people.

Political Leadership

Most of the literature on leadership in Islam deals with political leadership. However, many of the methods and conclusions can be extended to other types of leadership. The word *Khilafa* denotes the processes and institutions that deal with statehood. Al-Mawardi (1058) (as cited in Al-Merdawi, 1983) defines Khilafa as succeeding the Prophet (pbuh) in protecting the faith and conducting the worldly affairs of the nation. Ibn Khaldoon (1377) defines Khilafa as helping the people to conduct their affairs according to Islamic law. This includes protecting the interests of people in this life as well as in the hereafter. He further explains that this does not mean that an Islamic government is a theocracy. He stresses that a Khalifa is not the vicegerent of God on earth[1] but he is the successor of the Prophet (pbuh) of God. As such, he is a fallible human being. He quotes Abo Bakr (the first head of state after the Prophet (pbuh)) who said:"I am not the vicegerent of God, I am the successor of the Messenger of God." (Ibn Khaldoon, 1377, 171). Tabarah (1977) cites a verse which indicates clearly that the Islamic ruler does not derive his authority from God:"You who believe, obey God and the Messenger, and those in authority among

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[1] That role rather belongs to all of humanity not to a single person that assumes a divine mantle by which to justify dictatorship.

you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end."(Abdel Haleem, 2005, 4:59). The construction of the verse indicates clearly that the authority of the messenger of God is derived from God, the authority of Muslim leaders is not. The messenger received revelations from God which embodied certain commands that had to be obeyed by the believers. Muslim leaders cannot claim they are inspired by God. Their commands are based on their understanding of Quran, the tradition, and the situation. As human beings they can err.

Some of the scholars are of the opinion that political leadership should not be sought by those who are interested in the position (Hawwa, 1988). Leaders can be nominated by others but are not allowed to promote themselves. This opinion is based on an incident when a companion of the Prophet (pbuh) asked to be appointed an Amir. The Prophet's response was:"O Abo Dhar, I find that you are weak and I like for you what I like for myself. Do not rule over (even) two persons; and do not manage the property of an orphan" (Muslim, 2000, 664). Similar response was given to others who requested to be appointed "Amirs" (Muslim, 2000). One may argue that Abo-Dhar's request was turned down because he did not qualify to hold such a position. One can also argue that these requests were turned down because there was a sense that the people who requested to be appointed in leadership positions were mainly interested in occupying positions of power. Some scholars are of the opinion that a person who has the right qualification should seek a position. They differentiate between power and leadership (Ibn Khaldoon, 1377; Beekun and Badawi, 1999). The story of Prophet Joseph (Yusuf) (pbuh) as narrated by

the Quran serves as an example where a person may seek a political appointment. Prophet Joseph (pbuh) requested the Egyptian King to appoint him in the management of the crops of Egypt. Prophet Joseph (pbuh) said to the king: "Put me in charge of the nation's storehouse. I shall manage them prudently and carefully."(Abdel Haleem, 2005, 12:55). Prophet Joseph (pbuh) knew that he is capable of the managing the storehouses of the nation prudently and carefully in anticipation of the eminent draught. He did not seek the appointment as a means for gaining power but he wanted to save the country the bad consequences of the draught. The prudence and care of Prophet Joseph (pbuh) were the right qualifications required for the job.

Beekun and Badawi (1999) point out that one is allowed to seek a leadership role in Islam "When a person sees a situation in which there is a potential crisis or a disaster, and he has the expertise required to help others in this situation" (p. 10). Many prophetic traditions emphasize the importance of selecting the right person for a leadership position (Hawwa, 1988).

Chapter 3

Islamic Leadership Principles in Light of New Leadership Theories

In the previous two chapters we reviewed modern leadership literature and fundamentals and examples of Islamic leadership. Our objective in this chapter is to compare the two bodies of knowledge and examine the similarities and differences which exist between the two. We will show how many of the constructs modern leadership theory are similar to Islamic leadership thought and practice. The points of discussion will include the dimensions of leadership, types of leadership, leader-follower relationship, and leader's characteristics.

Dimensions of leadership

The results of the pioneering study conducted at Ohio State in the 1950s (as reported by Yukl, 2006) identified two relevant categories of leadership behavior as perceived by subordinates. These two broad categories are: consideration and initiating structure. The focus of consideration is the people. It involves behavior that reflects the leader's concern for the followers. Initiating structure focuses on the task. It involves behaviors which aim at achieving the objectives of the organization.

Consideration

The Quran alludes to the importance of exercising consideration by the leader "by the mercy of God, you have been considerate with them, had you been rough and hard hearted, they would have surely abandoned you" [3:159]. This verse clearly illustrates that   consideration is an important aspect of effective leadership. Without consideration, a leader will not be able to rally the troops for the achievement of the goals of the organization. Examples of the practice of consideration by early Muslim leaders are

many. The biography of the second Caliph, Omar ibn Al-Khattab, provides several examples. Omar used to walk the streets by night in disguise to find out the living conditions of people. On one of these occasions, he passed by a woman cooking something on fire, her children sitting around her crying. He waited for a while but neither the cooking was completed, nor the crying stopped. He enquired about the crying children, the woman answered that the children were hungry, they were waiting for the food to be done but since she had no food, she was just boiling water as a decoy until they fall asleep. Omar was terrified, he went to the state store brought food and cooked the food and fed the children. He stayed until they were laughing and ready to go to bed on a full stomach. On another walk, he heard a baby crying and when he enquired about it, the mother of the baby said that she was trying to wean the baby so he would qualify for the State's allowance. According to the existing law at the time, only weaned babies qualify for the State's allowance. The next day, Omar changed the law. All new born babies were qualified to receive the State's allowance.

Consideration in Islam does not mean that the leader should bribe the followers into obedience by doing them personal favors. It involves understanding and compassion. Appreciating the work the followers perform and rewarding them fairly for their efforts.

Initiating Structure

The reference to the importance of planning, setting up systems, and coordination in making things work is prevalent across the Quran. Most remarkable is the story of Genesis and the training of Adam and Eve for their mission on earth. God fashioned

Adam from mud and when God breathed from His spirit into Adam, Adam became a human being. The human being's specific trust and mission on earth were bound up with the ability to seek knowledge and make decisions. So, God taught Adam the names of all things and gave Adam the intellect to be able to use the knowledge he gains to make wise decisions. God challenged the angels to display in themselves the knowledge given to Adam, a challenge that led them to recognize the special gift that was Adam's. The angels humbly recognized their limits and acknowledged God's favor. God commanded the angels and Satan to show their respect for the new creation by bowing down in front of Adam. The angels bowed but Satan rejected. Satan objected to the command. He reasoned that he was better than Adam, he was created from fire and Adam was created from mud. This act of disobedience resulted in the expulsion of Satan from God's grace. Satan requested that God give him respite to the Day of Judgment and vowed that he will dedicate himself and his crowd to the seduction and the temptation of humans to lure them away from the straight path. It is made clear in the Quran that Satan has no control over human beings and has no power save that of his whisper. Humans have the freedom and responsibility to choose between the straight path and the path of Satan: "Certainly, you have no power over my servants." [17:65]

Soon after this, Eve was created to form with Adam the first couple from which humanity would soon spring: "People, We created you all from a single male and a single female, and made you into races and tribes so you may get to know each other. In God's eyes, the most honored of you are the ones most conscious of Him." [49:13]. The Quran stresses the fact that Adam and Eve were created from the same soul: "People, Be conscious of

your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide." [4:1]. Adam and Eve were permitted to dwell in heaven and enjoy all fruits except for one tree. This was the test. God warned Adam about his arch enemy Satan. Satan whispered to Adam: "shall I show you the tree of immortality and power that never decays." [20:120]. Adam forgot the warning and succumbed to the temptation. He and his wife ate from the forbidden tree. Suddenly they became conscious that they were naked and their shame became apparent. The two realized that they had transgressed the limits set by God and committed an act of disobedience. They were taught repentance and granted forgiveness. However, this ended the training period for Adam and Eve in heaven and it was time for them to start their mission on earth. They were commanded to leave heaven and start their lives on earth. The story tells us that preparation, organization, and training are very important for the success of a mission. This attitude allowed Muslims to adopt new organizational structures that were not familiar to the Arabs before. We will elaborate on this in the chapter on early organizational structures in Islam.

Another story the Quran tells that shows the value of planning and sound organizational structure is about Prophet Joseph's (pbuh) plan and the organizational structure that he put in place to save Egypt and its neighboring countries from the consequence of the draught. [12:46-49]

An important aspect of the dimension of initiating structure is the ability of the leader to perform his/her duty. The example for this can again be drawn from the story of Prophet

Joseph (pbuh) when he addressed the King and said:"Put me in charge of the nation's storehouses: I shall manage them prudently and carefully."[12:55] The Quran indicates that the appointment of Prophet Joseph (pbuh) was based on the fact that he was able and capable of managing the crops in a way that saved Egypt from the expected famine. A well known tradition from the Prophet (pbuh) warns against using subjective criteria in the appointments of leaders. Appointments to leadership positions should be mainly based on qualifications and the ability to do the job. Muslims are warned not to use nepotism and favoritism as bases for the appointment process.

Consultation

From an Islamic perspective, consultation is a fundamental construct of leadership. Consultation is mentioned twice in the Quran. In the first instance, it comes as a command to the Prophet (pbuh) [Abdel haleem, 2005, 3:159]. In the second instance, it is described as an obligatory duty that should be undertaken by the believer like prayers and paying poor dues "Those who …answer the call of their Lord, establish prayers, conduct their affairs with mutual consultation, and spend out of the sustenance which We have given them"[Abdel Haleem, 2005, 42:38].

Consultation proved to be useful during the preparation for the first battle between the Muslims and the pagans of Mecca. This battle is known as the battle of Badr (2nd year H, 625 C.E.). The name of the battle came from the fact that it took place in the neighborhood of water wells known as wells of Badr. Based on the advice of one of the companions of the Prophet (pbuh) it was decided that the Muslims' camp be established

between the attacking army and the wells. Thus, the Muslim army forms a barrier between the Pagan's army and the wells. Muslims can then access water from the wells, but their enemy would have no access. This was a great strategic advantage that contributed to the success of the Muslims' campaign.

The Prophet's (pbuh) behavior prior to the battle of Uhud[1] gives a live example to the application of this command. When the pagans of Mecca marched in a large army towards Medina[2], the Prophet (pbuh) consulted with his companions about how to deal with this threat. The Pagan's army was superior to the believers' army both quantitatively and qualitatively. There were two competing opinions: one to stay in Medina and conduct a defensive war, the other is to go out and meet the attacking army outside the boundaries of median head on. Most young Muslims, who were full of energy and enthusiasm and eager to participate in the battle, wanted to adopt offensive strategy while the elders were leaning towards conducting a defensive war. The Prophet (pbuh) himself was inclined to stay in Medina and fight a defensive war. There was a heated debate and the enthusiasm of the younger generation won against the wisdom of the elders. The Prophet (pbuh) followed the majority opinion, and went out with the army to meet the attacking pagan's army before they reach the borders of Medina

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The biography of the Prophet (pbuh) (pbuh) shows that he always consulted with his companions before making a strategic decision. The Prophet (pbuh) often consulted his

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[1] Uhud is mountain near the city of Medina. This was the location of the second battle between the Muslims and the Pagans of Mecca. The battle of Uhud took place during the 3rd year H, 626 C.E.
[2] Medina is a city about 500 Km to the north of Mecca. This is the place of the first Muslim state. The Prophet (pbuh) and his companions migrated from Mecca to Medina around 623 C.E. fleeing the persecution that they experienced at the hands of the pagans of Mecca.

wives, and often received a wise advice. During the six[th] year after migration to Medina (6H)[1], Muslims headed to Mecca to perform Umrah[2]. Muslims were denied access to the holy grounds to perform the rites of Umrah. After a lengthy negotiation with the pagans of Mecca, the Prophet (pbuh) concluded an agreement with the. This agreement is known as the "Agreement of Hudiabiyah". The agreement stipulated that Muslims would not perform Umrah this year but they could come back the following year to perform Umrah provided that they come unarmed. There were other conditions to the agreement regarding how converts to Islam would be treated. The agreement stipulated that no Meccan man or woman would be allowed to convert to Islam and migrate to Medina. The companions of the Prophet (pbuh) were not pleased with these conditions. However, the Prophet (pbuh) indicated to them that he has no choice in accepting these conditions, since he has received a divine command to conduct this treaty in its present form. The companions of the Prophet (pbuh) reluctantly accepted his explanation but they were dragging their feet when he commanded them to end the state of Ihram which they entered into when they started their journey to perform Umrah. The prophet (pbuh) was dismayed because of this silent disobedience. He went into his tent and narrated what happened to his wife. He asked her what course of action would be best to deal with companions' behavior. Her advice was that he should go back to them and end his state of Ihram in front of them and sacrifice the animal that he brought to sacrifice as a part of the Umrah's rituals. He did that, and everyone followed suit and the crisis ended.

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[1] The Hijri calendar starts with the year the Muslims migrated from Mecca to Medina.
[2] Umrah is a ritual that consists of visiting the sacred Mosque in Mecca. It is a smaller version of pilgrimage and it involves sacrificing an animal and distributing part of the meat to feed the poor and the needy. The ritual starts by entering the state of Ihram. This involves a ritual bath and donning a special attire. The state of Ihram is ended when one completes the rituals of Umrah and involves cutting one's hair and sacrificing the animal.

Consultation is an important construct of leadership in Islam. It provides a frame work for team building. It allows members of the team to express their opinions. It facilitates the process of the buy in from the followers. It enhances the relationship between the leader and the followers.

It is well known that Omar often consulted a wide cross section of people. He consulted young people when he dealt with an issue of interest to the young. He often consulted his wife in matters which are important to women.

Types of Leaderships

Early Islamic literature did not label different types of leadership. Most of the literature was focused on the characteristics and behavior of an effective leader from an Islamic point of view. However, one can find parts of the Islamic model of leadership which coincide with certain types of leaderships. In this section, we will show how some of the characteristics behavior of an effective Muslim leader coincide with the concepts of servant, transformational, and ethical leaderships.

Servant Leadership

Islam promoted the concept of a servant leader. This concept has been highlighted by the prophetic tradition "the leader of a people is their servant" (Beekun and Badawi, 1999, 15). Other prophetic traditions emphasize the importance of the dedication and honesty of the leaders in serving their followers (Imam Muslim, 2000). It is interesting to note the aspects of Islamic leadership which deal with long term social and environmental impact.

One of the fundamental criteria in decision making is the impact of the decisions on the collective benefit of the society. Laws and regulations are deemed acceptable or not on the basis of their impact on the collective benefit to the society. As early as the seventh century Muslims appreciated the need to conserve and preserve the environment. The Prophet (pbuh) commanded Muslims to conserve water resources. He also prohibited cutting trees except when necessary, and hunting animal except for food. Cultivating trees and plants is deemed a good deed to be rewarded.

Examining the life of the Prophet (pbuh) shows that he fulfilled the key aspects of servant leadership as outlined by Greenleaf (1977). He was nicknamed the trustworthy by his compatriots; he provided help to those who sought his help especially those who were weak, old, and helpless; and he placed service before self-interest (Ibn Hesham, 802). Hawwa (1990) narrates an incident when the Prophet (pbuh) went on a trip with a group of Muslims. They decided to cook a lamb for dinner. Three men from among the group volunteered to prepare the dinner, one volunteered to cut the sheep, the second volunteered to skin it, the third volunteered to cook it, and the Prophet (pbuh) volunteered to collect the wood and start the fire. Al-Ghazali (1093) narrates several examples of how the Prophet (pbuh) acted as a model of the servant-leader. Descriptions of the interaction between the Prophet (pbuh) and his companions show that the criteria of Greenleaf's test have been met by the Prophet (pbuh) and many of his companions (Al-Ghazali, 1093).

One of the constructs of modern servant leadership is the concept that the leader should be a role model for the followers. This has certainly been the case for the Prophet (pbuh)

and the early Muslim leaders. The Quran commands the believers to take the prophet as their role model:"You should take the messenger of God as a role model"(). The Quran emphasizes that the Messenger of God has the best of manners ().

The concept of servant leadership in Islam is enhanced by the principle that leaders should not, normally, seek appointment to an office but they are usually nominated by others (Hawwa, 1990). These nominations are, usually, based on the track record of the person. This provides a way to differentiate between candidates who want to be "servant-first" and those who want to be "leader-first" (borrowing Greenleaf's terminology).

Transformational Leadership

Transformation leadership is rooted in a strongly held value system. These values are non-negotiable and thus are considered to be "end values" (Burns, 1978). Dimensions of Islamic leadership can be identified with some of the dimensions of transforming leadership as given by Leithwood et al. (1999. These are "identifying and articulating a vision; fostering the acceptance of group goals; high performance expectations; and providing individual support" (p. 29). The vision articulated by the Prophet (pbuh) to his followers is a vision of a universal society built on the principles of justice "O believers! Stand firm for justice and bear true witness for the sake of God" [4:135]; tolerance "We have made you a moderate nation" [2:143]; and mercy "We have not sent you except as a mercy to mankind" [21:107]. This message has been reiterated in the Quran to foster acceptance of the group goals. The Quran and the tradition of the Prophet (pbuh) outlined acceptable standards of behavior for the followers.

A transformational leader is a leader who is able to inspire and motivate the followers. The leader will be able to move the followers to achieve certain goals. In the process both the leader and the followers will be transformed. The Quran indicates that a leader should be a role model for his followers. "The messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often."(Abdel-Haleem, 33:21). The Prophet (pbuh) certainly inspired his followers and was able to change them from paganism to the belief in one God. He was able to change many aspects of their lives. Muslims abandoned many of the bad traditions that they used to practice before Islam. The whole society structure changed from a society based on tribal elitism to a one nation society, whose members are equal.

As a leader the Prophet (pbuh) lived the same life that every one of his followers lived. He ate the same food and dressed the same way. His successors followed suit. Whenever Omar ibn Al-Khatab wanted to enact a ruling, he would ask his family first if they are doing anything different. Omar always started with himself and his family before asking any of his followers to comply with a specific command. He was very strict with his agents. He held high ethical standards for those who were in authority.

A transformational leader is a leader who pays individualized consideration to his followers. Quran emphasizes the concept of individualized consideration: "by the mercy of God, you have been considerate with them, had you been harsh and hard hearted, they would have surely abandoned you" [3:159]. The Prophet (pbuh) gave the best example in the practice of this principle.

Ethical Leadership

It has been mentioned above that the trust given to Adam and his offspring as vicegerents is to establish justice on earth. This requires effective and ethical leadership. Altalib (1992) stressed consultation, justice, and the freedom of thought as the main operational principles of Islamic leadership. Beekun and Badawi (1999) provide a framework for the moral bases of ethical leadership in Islam. The central piece in this framework is the willingness to submit voluntarily to the Creator. The framework is built on *Iman* (the belief in the oneness of God), *Islam* (submission to God), *Taqwa* (God consciousness), *Ihsan* (doing one's best). These were depicted as layers with Iman at the core and Ihsan as the outermost layer. They further indicate that the operational principles of leadership emanate from these layers of moral responsibility. Beekun and Badawi's (1999) framework outlines five operational principles that should be observed by the Muslim Leader. These are the exercise of justice, the fulfillment of the trust, the observance of righteousness, the perseverance in doing what is right, and honoring promises. The concentric layers provide a methodology for training Muslim leaders. The different layers indicate the progress in their training and ability to lead according to the Islamic criteria of ethical leadership.

Yukl (2006) argues that "ethical leadership is an ambiguous construct that appears to include a variety of diverse elements. It is useful to make a distinction between the ethics of an individual leader and the ethics of specific types of leadership behavior" (p. 418). He further suggests that it is difficult to evaluate the two types of ethics. The Islamic

model of leadership does not suffer this shortcoming. The Islamic leadership model requires the leader to believe in and behave according to the Islamic moral principles. These principles are delineated in great detail and are not subject to the relative interpretation of the leader. It is highly emphasized that ends cannot justify the means (Beekun and Badawi, 1999).

Leader Follower Relationship

The leader-follower relationship is another aspect of leadership that has been dealt with extensively by Muslim scholars (Al-Mawardi, 1996; Al-Merdawi, 1983; Hawwa, 1988). In case of a head of state, this relationship is formalized by an oath of allegiance in which the followers pledge their obedience to the leader. The oath of allegiance is important to establish the legitimacy of the ruler. In the past, this pledge was expressed by a hand shake. However, the process of administering the oath has been left open. Modern day election practices can satisfy this requirement. The oath of allegiance is not unconditional. The oath of allegiance is valid as long as the leader follows Islamic law. In his inauguration speech, Abo Bakr said:"Obey me as long as I obey God and His messenger, if I disobey God and His messenger, then you owe me no obedience" (Ibn Khaldoon, 1377, p. 312). A tradition in which the Prophet (pbuh) expressed his disapproval of the actions of an overreacting army officer, who commanded a group under his command to demonstrate their discipline and wTillingness for obedience by jumping into fire, outlines the framework of leader-follower relationship in Islam. The Prophet (pbuh) commended the soldiers when they refused to obey this strange

command. The Prophet (pbuh) admonished Muslims not to follow others blindly[1] (Ibn Hesham, 820, 312).

The oath of allegiance represents another aspect of leader-follower relationship in Islam: the importance of people's approval of their leaders. A tradition of the Prophet (pbuh) warns that a person who assumes a leadership position against the will of people will never be admitted to paradise. The oath of allegiance has to be given willingly by the people, and they should not be coerced to pledge their allegiance against their will.

The Prophet (pbuh) took the oath of allegiance from men and women in the community. This has been documented in the Quran:"Prophet, when believing women came and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who fathered their children, nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful."(Abdel Haleem, 2005, 60:12).

Another factor that shapes the leader-follower relationship in Islam is the institution of "*Shura*". Shura is an Arabic word that means consultation. The leader is obliged to seek consultation about major decisions that affect people and the nation [3:159]. Details of how to conduct consultations is not specified in the Quran or the tradition. Any form agreed upon by the people or their democratic representatives can be used. Muslim scholars agree that the leader should consult with representatives of the people whose integrity, knowledge, and judgment are attested to (Hawwa, 1988). The process of

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[1] "None of you should be a tagalong that follows others blindly"

consultation is so important that a leader may be removed from office if he does not follow it (A-Qaradwi, 2005).

Muslim scholars differ about the effect of consultation on the process of decision making: is the leader obliged to follow the opinion of the majority or can he simply take the result of the consultation as an input in the decision making process. Al-Qaradwi (2005) is of the opinion that the leader is obliged to follow the majority opinion. He cites several examples that support this opinion (p. 114-115). The example of the decision making process followed by the Prophet (pbuh) before the battle of Uhud supports this opinion. The obligatory process of consultation shows that there is a common feature between the Islamic model of leadership and the modern concept of participative leadership (Yukl, 2006).

Leader's Characteristics

According to Al-Mawardi (1058) (as cited in Al-Merdawi, 1983), there are six characteristics that are essential for an effective leader. These include righteousness, knowledge, sagacity, and courage (Al-Merdawi, 1983, 79-80). Ibn Taymiah (1300) outlines the two basic characteristics that a Muslim leader should have. These are *Ability* and *Integrity*. He uses the term ability in a generic sense to denote the kind of competency that is required to execute the job. For a military leader, ability means courage and knowledge of war techniques. For a judge, ability means fairness and the ability to execute judgments. Integrity is used to denote righteousness. It encompasses the personal attributes which are reflected in the behavior of a leader. One can draw a parallel between Ibn Taymiyyah's ability and integrity and the modern requirements of structure and consideration (Yukl, 2005). Ibn Taymiyyah (1300) further explores the question of which is the more important of the two. He argues that the answer is situational. While ideally both characteristics should be present in a leader, if it proves difficult to find a leader who satisfies the two criteria, then the need for one criterion more than the other will be dictated by the situation. Ibn Khaldoon (1377) requires four characteristics in a leader: knowledge, righteousness, effectiveness, and sound health. According to Al-Tartouchi (2005) Islamic law requires three characteristics in a leader. The leader should be kind and treat his followers with mercy; he should consult with people [Malik, 3:159]; and he should not appoint someone who is seeking a position of power. Altalib (1992) outlines the characteristics that a Muslim leader should acquire. These are allegiance to God, understanding of global Islamic goals, adherence to Islamic law and manners, and fulfillment of the trust. Hawwa (1988) provides a long list of the attributes that a leader

should enjoy. These include among other things knowledge, courage, chastity, generosity, leniency, disimpetuousness, truthfulness, firmness, intelligence, modesty, planning, and consideration. The Quran hints at few essential leadership characteristics. These include firmness, soft heartedness (Malek, 1997, 3:159), integrity (Malek, 1997, 68:4), fairness (Malek, 1997, 4:58), and wisdom (Malek, 1997, 27:35).

One can easily draw parallels between the characters suggested for Muslim leaders and the five behaviors that Dubrin (2007) suggests are necessary for an ethical leader. These are

Honesty, trustworthiness, and integrity: A person who has integrity, honest and trust worthy is a person who fulfills his/her promise, is entrusted by people, honor his/her pledges, and speaks the truth "God commands you to return the things entrusted to you to their rightful owners, and if you judge between people, to do so with justice."(Abdel-Haleem, 2005, 4:58); "You who believe, fulfill your obligations."(Abdel-Haleem, 2005, 5:1); "Honor your pledges,"(Abdel-Haleem, 2005, 17:34); "It the one who brings the truth and the one who accepts it as true who are conscious of God."(Abdel-Haleem, 2005, 39:33). "Truly you have a strong character."(Abdel-Haleem, 2005, 68:4).

Fairness: "God commands justice,…"(Abdel-Haleem, 2005, 16:90).

Building a community: "Be a community that calls for what is good , urges what is right, and forbids what is wrong: those who this are the successful ones."(Abdel-Haleem, 2005 3:104).

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Respect the individual: The Quran and the tradition of the Prophet (pbuh) emphasize the equal worth of all people: "People, We created you all from a single man and a single woman, and made you into races and tribes so that you get to know one another" [49:13]. People should treat each other with respect:"Believers, no one group of men should jeer at another, who may after all be better than them; no group of women should jeer at another, who may after all be better than them." [49:11].

Working in silence: A Muslim should dedicate all his/her deeds to God. One should not expect any worldly reward for his/her deeds. God promised to reward these deeds. This reward may come in this life and may be kept for the person in the hereafter. Boasting nullifies God's reward, because the deed is no longer dedicated to God. The Quran states that God does not like those who show off (Abdel Haleem, 2005, 4:38).

One can also draw a parallel between the characters of a Muslim leader and the five keys to successful and sustained leadership suggested by Thomas (2005). These are

Principles: All principles in Islam emanate from believing in the oneness of God and the accountability of people. "Believers, be conscious of your God and speak in a direct fashion and to good purpose."(Abdel-Haleem, 33:70). The intent of this verse is that people should keep to the principles of Islam and should tell the truth whenever they speak. The Quran praises the Prophet (pbuh) for having a strong character."Truly you have a strong character."(Abdel-Haleem, 68:4).

*Passion***:** *Jihad* (striving in the way of God) is a fundamental principle in Islam. Muslims are commanded to strive to improve their character and to excel in what they are doing. Jihad is fuelled by the passion that one is created to make life better on this earth. Jihad is

practiced at many levels. A student's jihad is to study hard, a father's jihad is to work hard to support his family, a mother's jihad is to work with her husband in raising up their family, a leader's jihad is to fulfill his/her duties to their followers.

*People***:** Consideration for people has been highlighted as an essential characteristic for effective leaders in Islam.(Abdel-Haleem, 2005, 3:159).

Performance: The concept of ability introduced by Ibn Taymiah (1300) requires the effective leader to be able to perform the task at hand. Muslims are asked to be very careful in choosing the right person for the job.

Perseverance: This attribute has been recommended in the literature above. It has also repeatedly mentioned in the Quran as one of the virtues that believers should strive to acquire. Quran praises those who persevere and promises them success (Abdel haleem, 2005, 2:177). A well known tradition of the Prophet (pbuh) states that perseverance is half the faith.

Power-Leadership Relationship

Quran mentioned the legitimate power exercised by the leader and Quran commanded the believers to obey their leader:"You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end."(Abdel Haleem, 2005, 4:59). This obedience is not unconditional. Abo Bakr said in his inauguration speech:"Obey me as long as I obey God and His Messenger."(Al-Salaby, 2001a). The believers are commanded to obey as long as the leaders follow the rule of Islamic law. The commands have to be consistent with the mandate, values and traditions of the organization. The verse clarifies the source of authority for the leader. It indicates that while the Messenger has been given the authority to speak in the name of God, those in authority are not given that privilege. Their authority stems from obeying God and His Messenger. Their authority is legitimate as long as they comply with Islamic law. Prophetic traditions also commanded the believers to obey their leader and defined limits of authority similar to the ones mentioned above.

Expert power has been alluded to in the Quran. Chapter 27 narrates the encounter of Prophet Solomon (pbuh) and the Queen of Sheba. Prophet Solomon (pbuh) requested the Queen to come to his palace in submission. To impress the Queen, he wanted to bring her throne to his palace before she arrives with her entourage. He wanted her to see her throne waiting for her in the palace when she arrives. The Quran tells us of the dialogue between Prophet Solomon and his counselors. "Then he said, 'Counsellors, which of you can bring me her throne before they come to me in submission?' A powerful and crafty

jinn[1] replied, 'I will bring it to you before you can even rise from your place. I am strong and trustworthy enough,' but one of them who had knowledge of the Scripture said, 'I will bring it to you in the twinkling of an eye.'" (Abdel Haleem, 2005, 27:38-40). The Quran tells us also about the expertise of Prophet Solomon (pbuh) and how this contributed to his power:" He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put a fortification between you and them.'" (Abdel Haleem, 2005, 18:95).

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[1] Jinn are a creation of God, they are part of the unseen. They are created from fire. They do have free will like the humans. Thus, they are held accountable for their deeds. They possess supernatural powers.

Chapter 4

An Islamic Model for Leadership

In this chapter we propose an Islamic model of leadership based on the principles of Quran and the tradition of the Prophet (pbuh). This model is also guided by the efforts of previous authors who described the Islamic leadership experience and provided original thought of the attributes and behavior of the effective leader.

The model consists of four dimensions and five operating principles. The dimensions are fundamental constructs that embody conceptual components of the model. They provide a philosophical background for leadership. They can be satisfied using a range of actions and tools. The operating principles guide the behavior of the leader to stay within the confine of Islamic law. They involve specific actions that can be exercised by the leader.

Dimensions of Leadership

We will call the proposed Islamic leadership model the 4C model. It has four dimensions. These are Consciousness of God, Competency, Consideration, and Consultation.

Consciousness of God

Consciousness of God is a translation of the Arabic word "*Taqwa.*" This translation does not convey the full meaning of the Arabic word, so we will try to explain what it means. The root of the word is "*waqa*" which means protected. Thus, consciousness of the God means to be continuously aware of God to protect oneself from transgressing the limits that identify the straight path. It involves fortifying oneself against the temptation of the Satan as well as the weaknesses of the self. It also involves taking due diligence to make sure that each action made satisfies the criteria of Islam. To be conscious of God, one has

to dedicate all of his/her deeds to God. These deeds do not only include acts of worship but they encompass all human activities. Some of the characteristics of those who are conscious of God which are relevant to leadership are generosity, ability to control anger, ability to pardon people, fulfillment of promise, and perseverance (Abdel-Haleem, 2005, 2:177; 3:134). Acquiring and practicing these characteristics requires continuous training, a training which raises the level of the spirituality of the leader.

Consciousness of God is a fundamental construct of Islamic leadership. It provides the framework and the context for Islamic leadership. The framework brings together the traits, the behavior, and the operating principles of leadership. It provides a context for the use of the different styles of leadership. It relates the other dimensions of the model to Islamic values. So competency, consideration, and consultation will not be performed only because they are tools for effective leadership but also and more importantly because they lead to the realization of a bigger goal: gaining the pleasure of God.

Consciousness of God induces the leader to be continuously aware of the presence of God at all times. This provides an internal safeguard against transgression and tyranny and enhances the leader's sense of accountability. It promotes excellence, the sense of justice, and the sensitivity to the needs of followers.

Competency

Competency is the ability of the leader to perform his/her duties as a leader. It involves knowledge, training, and the ability to motivate people. Branches of knowledge which

are essential for an effective leader are history, political science, psychology, and sociology. Organizational skills and strategic planning are a must. An effective leader should be well versed in the art and science of management. The effective leader should be an excellent communicator and should know his/her audience. Knowledge acquired through a process of learning should result in a change of the leader's behavior. This change will be accelerated and enhanced through training.

Effective leaders should be capable of articulating their views. The Quran says:"We have not sent a messenger who did not use his own people's language to make things clear for them."(Abdel-Haleem, 14:4). God's messengers were sent to lead their people to the right path. They were given the ability to speak their people's tongue, know how to explain things to them, and are able to motivate them. A tradition of the prophet (pbuh) urges leaders to speak to people in a language they understand (Muslim, 2000). The Prophet (pbuh) gave the best example in this regard. Whenever he answered a question, explained a situation, or gave an advice a command he would speak in a clear and audible voice. He often repeated the answer, explanation, advice, or command whenever he felt that the person did not hear or understand well what was being communicated. He used a language that the people would easily understand (Ibn Hesham, 820).

Consideration

Consideration is not only important for rallying people around a cause, but is also vital for showing compassion and understanding of the needs of people. Compassion and mercy are two characteristics that are essential for effective leadership. However,

consideration has to be real and genuine, not a tool for buying people's loyalty. The Quran reminded the Prophet (pbuh) that mercy is an important characteristics of effective leaders "By an act of mercy from God, you [Prophet] were gentle in your dealings with them- had you been harsh, or hard-hearted, they would have dispersed and left you- "(Abdel-Haleem, 3:159). The Prophet (pbuh) gave the highest example in showing consideration to his followers. The Prophet (pbuh) used to dress and behave just like any of his companions. People who did not him could not distinguish him from his companions. At one time he was inspecting the army, companions were lined up. One of the soldiers stood out of line and the Prophet (pbuh) poked him so that he would line up as everyone else. The man screamed and complained that this had hurt him. The Prophet (pbuh) asked the man to take his revenge by poking the Prophet (pbuh) exactly as the Prophet (pbuh) did to him. The man kissed the Prophet (pbuh) and apologized. The Prophet (pbuh) wanted to show that everyone should be treated the same and that he was a member of the team.

Consultation

Quran showed that the difference between the wisdom of the Queen of Sheba and the tyranny of the Egyptian Pharaoh is the practice of real consultation. True consultation is a major dimension for effective leadership. Consultation is encouraged at all levels, whether professional or social. The Seerah[1] of the Prophet (pbuh) shows how he used to consult his wives as well as his companions in all matters.

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[1] Seerah is an Arabic word which means biography.

The Prophet (pbuh) was commanded by the Quran to consult his companions whenever a decision is to be made "and consult with them about matters"(Abdel-Haleem, 3:159). To highlight consultation as an important characteristic of the believers, the Quran named Chapter 42 "consultations."Verse 38 praises the believers who conduct consultations:"Far better and more lasting what God will give to those who believe…respond to their Lord; keep up prayer, conduct their affairs by mutual consultation; give others out of what We have provided for them."(Abdel-Haleem, 42:36-38). The fact that mutual consultation is mentioned in the middle between prayers and paying the compulsory poor dues is an indication of its importance.

Mutual consultation should be a formal part of the decision making process. This will strengthen the team spirit and allows the team members to be part of the decision making process. It is more likely that, a team who participates in making a decision will work harder to achieve the objectives of the organization.

Operating Principles

The operating principles of the proposed model are Ihsan, justice, honoring the pledge, resoluteness, and acceptance.

Ihsan

Ihsan is an Arabic word which means excellence. The verb for Ihsan is *Hasona* which means to become good. Ihsan in Quran conveys the meaning of doing one's best. Quran commends people who endeavor to excel in what they do "God commands justice, excellence, and generosity towards relatives"(Abdel-Haleem, 2004, 16:90). The Prophet (pbuh) commanded Muslims to do their best when they attempt to carry out a task. The Prophet (pbuh) has been quoted to have said: "God likes those who excel in doing their tasks."(Muslim, 2000) Ihsan is a higher level of being conscious of God. It is defined in Islamic legal terms as "behaving as if one sees God, because if one is unable to see God, God certainly sees everyone."(Muslim, 2000). Ihsan is an essential operational principle for effective leadership. In addition to being aware of the presence of God and that he is overseeing all what we do, Ihsan requires a leader to endeavor to do his/her best. So, there is an operational dimension to Ihsan.

Justice

Justice is an essential operational principle for effective leadership. Justice is not only a fundamental construct in Islam, but it also provides a safeguard that consideration turns into special favors to those who belong to the inner circle of a leader. Everyone should be treated equally. Islam emphasizes the principle of justice when there is a need for making a judgment. Judges, of any kind, should be impartial to the best of their ability in passing

judgments. Impartiality is commanded whether the person involved is a friend or foe, a kin or stranger "You who believe, be steadfast in your devotion to God and bear witness impartially: do not let the hatred of others lead you away from justice, adhere to justice, for that is closer to being conscious of God."([Abdel-Haleem, 2004, 5:8).

A story is told about Omar Ibn El-Khatab, the second Muslim Caliph. An ambassador of a foreign country came to give him a message from the head of that country. This was the first time the ambassador was in Medina. So, he asked for directions to the palace of the Caliph. People pointed to a tree and said to the ambassador, you will find Omar lying down under that tree. The ambassador came to the tree and found Omar sleeping on the ground under the tree. The ambassador addressed Omar saying: "your fairness provided you security, so you were able to sleep under the tree." Justice is not only a cause of security for the leader but it is also a source of security for the people. Justice means that people's needs are met without a need for bribing someone or having to network with another. All are equal.

Honoring the Pledge

A pledge or a promise is a trust. Honoring the pledge is a measure of the integrity of the person. The Quran commands the believers to honor their pledges "Honor your pledges: you will be questioned about your pledges."[Abdel-Haleem, 2005, 17:34]. A Prophet's tradition declares that one of the signs of a hypocrite is dishonoring a pledge (Muslim, 2000). Honoring the pledge provides a source of security for the people. When the leader is to be trusted, people will be happy.

Resoluteness

Quran encourages consultation and treating the followers gently, however, once a leader has decided on a course of action he/she should be resolute. A leader should persevere and stay the course until the goals have been achieved. A leader should be decisive and should not vacillate "Consult with them about matters, then, when you have decided on a course of action, put your trust in God." (Abdel-Haleem, 2005, 3:159). Putting the trust in God means two things. The first is to persevere and be resolute on the course of action that has been chosen after careful consultation and deliberation. The second is to realize that the end result is in the hands of God. One has to do his/her best in planning, consulting, and implementing the plan but not to worry about the end result. Putting the trust in God does not mean one can be negligent or careless and say I trust in God. Trusting in God means that one should do his/her best (Ihsan). It does not imply that one should be fatalistic. Believers are commanded to believe in causality.

The biography of the Prophet (pbuh) is a lesson in resoluteness and perseverance. The Prophet (pbuh) had a mission and he persevered until the mission was accomplished in spite of all the difficulties, the fights, the persecution, and the adverse conditions that he and his companions faced. Other specific examples can also be cited. In the third year Hijri, the pagans of Mecca wanted to launch an attack against the Muslims in Medina. The news of the impending military campaign reached the Muslims in Medina. The Prophet (pbuh) held an open meeting to discuss the strategy of defending Medina. There two main approaches emerged in the meeting: a defensive approach and an offensive approach. The intent of the defensive approach is to stay in the city, fortify its boundaries

and defend the city against any attacks. The second approach suggested that offense is the best defense. The proponents of this approach want to march outside the boundaries of Medina and launch a counter attack against the aggressor. The Prophet (pbuh) was inclined to adopt the first approach. However, the proponents of the second approach were insistent in their opinion and ultimately won the discussion. The Prophet (pbuh) agreed with the opinion of the majority. He went into his house to prepare himself for the counter attack. The Muslims who were behind the offensive approach felt that they pressured the Prophet (pbuh) to change his mind. When the Prophet (pbuh) came out of his house dressed for war, they told him that they would like to change the plan and go back to the defensive strategy. However, the Prophet (pbuh) decided that since they have agreed on a course of action, they have to stay the course until the objective has been achieved.

Acceptance

One of the fundamental concepts of leadership in Islam is the importance of people's approval of a leader. Traditions of the Prophet's (pbuh) stress this rule. One tradition warns against assuming a leadership position against the will of people. The tradition warns that a leader who assumes a leadership position against the will of the people will not be admitted to paradise. Rejection of a leader by people should be based on objective reasons e.g. lack of competency or integrity. Islam also urges people to take active role in choosing a leader. The pledge of allegiance was a way to show people's acceptance of a leader. The Prophet (pbuh) accepted the pledge of allegiance from both men and women.

Closure

The basic concepts underlying Islamic leadership were stated in the Quran more than 1400 years ago. Quranic verses established in broad terms the characteristics of an effective leader from the point of view of Islam. The Prophet (pbuh) acted as a role model for Muslims and showed them how to apply these basic concepts in real life. Early Muslim leaders followed in the footsteps of the Prophet (pbuh). Muslim scholars started to write about leadership and organization as early as the eleventh century. The developed theories were based on their understandings of the Quran and the tradition of the Prophet (pbuh). A review of Islamic literature on leadership shows that leadership is considered a central construct of an Islamic society. It is a collective duty for the members of the society and a responsibility entrusted to the individuals who are chosen to undertake it. It is also a contract between the leader and the followers. Obedience of the followers is traded for the pledge of the leaders to follow Islamic law in their transactions. Followers' active participation is mandated through consultation. These are general rules for all types of leadership: Amir, Imam, or Khalifa.

Scholars dealt with the concept of Khilafa in great detail. Although there is evidence that early Muslims were interested in the application of organization theory to all kinds of institutions, most detailed literature went into the study of Khilafa. This may be explained by referring to one of the fundamental principles in Fiqh. According to this principle all human transactions are considered allowable except those who are depicted unlawful by Islamic law. The general application of this principle means that Muslims can use any leadership model developed by others if it does not contravene Islamic law.

There are strong similarities between the leadership model in Islam and certain features of the modern servant, participative, transformation, and ethical leadership models. It is interesting to note the similarities between Ibn Taymiyyah's organizational model developed in the fourteenth century with contemporary organizational models. Modern concepts of structure and consideration can be compared with Ibn Taymiyyah's concepts of ability and integrity. Ibn Taymiyyah even refers to the effect of the situation on leadership requirements. Although the authors of this article were not able to gain full access to the Arabic literature on leadership, but there is a strong evidence of a lack of research in the area of general organizational theory. There is a need to develop organizational concepts of early Islamic scholars into a full fledged theory that can be applied today.

The Quran also alludes to the need of a leader to be resolute and firm in making decisions to achieve the objective "Consult them in the conduct of affairs, but when you make a resolution then be firm in implementing your resolution and put your trust in God" [3:159]. Omar also provides vivid applications for this principle.

A new model of Islamic leadership has been presented. The 4C model developed in this article has four dimensions: Consciousness of God, Competency, Consultation, and Consideration. Support for the dimensions of the model from Quran and the Tradition of the Prophet (pbuh) has been cited. The common features between the suggested model and the modern secular leadership theory have been highlighted. The model also has five operational principles which are derived from the Quran and the tradition. The authors

believe that this is a workable model and can be used by leaders at any level to make their leadership effective.

Although there are common features between the suggested Islamic leadership model and modern leadership model, but there is also a fundamental difference. The dimension of consciousness of God is specific to the Islamic model. It provides a framework and a context for the other dimensions and operating principles of the model. It provides an Islamic context for the use of some of the elements of modern leadership theory. In addition, the consciousness of God brings spirituality into the picture. Islam considers human beings to have a body and a soul. The golden rule in Islam is to keep the body and soul in harmony and maintain a balance between the needs of both. Moderation is a fundamental principle of an Islamic way of life. People's behavior is affected by needs of both the soul and the body. Description of human behavior on the basis of material data only will provide inaccurate models. The dimension of the consciousness of God fills this gap.

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