

PROPHETIC LEADERSHIP



Editors:

Waleed Fekry Faris & Akram M Zeki



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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International Islamic University Malaysia

2021

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International Institute for Muslim Unity

&

Centre For Islamisation

International Islamic University Malaysia

2021

PREFACE

بسم الله الرحمن الرحيم

In the name of God, the Most Gracious, the Most Merciful.

Praise be to Allah the Lord of the worlds, and peace and blessings be upon the messenger of Allah (SWT), his family, and his companions.

In difficult times, like the one we have been living through, people look for role models and leaders to get them out of the confusion and misery.

This book started from the project works from the course of Sirah and Early Islamic History, which is one of the courses under the Postgraduate Diploma in Islamic Studies (PGDIS) offered by the Center for Islamisation (CENTRIS). This course deals with some of the important dimensions of the Prophet's (peace and blessings be upon him) biography, prophethood, mission, struggle, and leadership.

Besides the project works of the above course, the book welcomed more contributions from other scholars, and we managed to receive a total of 17 chapters. We make *Dua* that this book will be a beneficial book, not only to IIUM or the Muslim nations but to the whole world.

Editors

ACKNOWLEDGEMENTS

Praise be to Allah (SWT) the Lord of the worlds, and blessings be upon Prophet Muhammad, regarding whom Allah the Almighty said: In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the Last Day and remember Allah greatly. (Al-Ahzab: 21).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا (الأحزاب: 21).

This work could not have started without the conciliation of Allah the Almighty and could never be completed without His help and facilitation.

Next, we thank our respected university, the International Islamic University Malaysia (IIUM) for providing a platform to conduct such great works, and we highly appreciate in particular the International Institute for Muslim Unity (IIMU) and the Center for Islamisation (CENTRIS) for jointly sponsoring this book.

We would also like to thank the president of IIUM, the rector of IIUM and, the director of CENTRIS for providing a foreword for the book.

Not to forget the respected authors of the book for their valuable contributions, especially the invited authors; Tan Sri Prof. Dr. Mohd. Kamal Hassan, Prof. Dr. Abdul Rashid Moten and Dr Fatimah Bt. Abdullah.

Finally, we would like also to thank brother Mohamad Murshyid Bin Mat Nordin for his assistance in editing the book.

FOREWORD

By

The Rector of IIUM

Bismillāhi Al-Rahmāni Al-Rahīm

I am truly humbled to be requested to write an introduction for a book with such an important subject on the Leadership of Prophet Muhammad PBUH. Not only that I am not an authority on the subject matter, but more so I am all too aware that there are many who hold the Prophet of Islam (PBUH) at highest most esteemed as role model of all time throughout their life. In other words, the Prophet (PBUH) is not a "leader" in the conventional sense of the word, therein lies the challenge. For example, a famous attributed to the Prophet (PBUH) by Bukhari and Muslim on the Authority of 'Abdullah ibn 'Umar, narrates:

"Each one of you is a shepherd. And each one of you will be asked about your flock. A ruler also is a shepherd, and he will be asked about his flock. And everyone is a shepherd to his family."

To the authors of the book, this is indeed the reason why they took the challenge. Accordingly, while many books about the leadership of great spiritual and religious leaders like Jesus, Moses, Buddha, Confucius, Martin Luther, and St. Augustine are written in English, it is not so for Prophet Muhammad (PBUH). Moreover, many of the latter seem to be confined to merely Islamic context, and not encompassing the larger global dimensions for the benefit of humanity as a whole.

Towards this end, I am delighted to acknowledge the various contributors covering a variety of disciplines beyond that of Islamic Studies only. I am sure that the multiple aspects involving human and natural sciences will further enhance and widen the understanding attributed to the Prophet's (PBUH) leadership. This integrative approach is very much in line with the philosophy and vision of the University as its *raison d'être*. Such a novel approach will uniquely depart from the

experiences that could be more relevant to the critical issues of the day including those mentioned in the seven missions of IIUM. Global warming, climate change, sustainable development, the Anthropocene, Singularity as well as the pandemic crisis are just some of urgent matters that require fresh and bold leadership perspectives in offering long-lasting solutions as mercy to all worlds or *rahmatan lil ālamīn* as advocated by the University.

It is here therefore that authors of the esteemed book will make a difference because not only they are accessible to a whole range of related literature and manuscripts including classical texts in Arabic, Persian, Turkish, and Urdu, to name a few, more so they too are very familiar to the deeper understanding of the Islamic faith as scholars and practitioners as a way of life. As such they are able to further uplift the meaning of “leadership” as attributed to Prophet Muhammad (PBUH) and close the shortcomings that they noted earlier. Much earlier, already, author Michael-Hart who wrote *The 100 - A Ranking of The Most Influential Persons in History* has decisively named Muhammad (PBUH) as the topmost, saying:

“My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”

That said, I do believe that this book could be yet another resource to point to the way of *rahmatan lil alamin* as a timely leadership imperative as we commit ourselves to the *amanah* as members of the blessed community of Muhammad (PBUH) for all times. May Allah SWT make it easy for all of us and soothe the sincere intention to chart the course towards *al-falāh* in this world and the hereafter.

Dzulkifli Abdul Razak, Prof Emeritus Tan Sri Dato'
The Rector of IIUM

May 27, 2021 - Shawwal 15, 1442

FOREWORD

By

The Director of the Centre for Islamization

Bismillāhi Al-Rahmāni Al-Rahīm

The effort to put together the contents of this book is among the least attempted endeavour in compiling and describing a particular aspect of the life of the Prophet Muhammad ﷺ for discussion and study. The books of *Sīrah* are encyclopaedic in terms of the abundance of information they contain therein, and we would normally have to deduce from their chronologically arranged events to arrive at certain observations ourselves.

This book would help in identifying one of those aspects of his life that we are in dire need of re-examining vis-à-vis the current leadership crisis that is faced by many organizations and even nations in our time. It attempts to look into the aspect of the leadership of the Prophet ﷺ in an exploratory way through the events and descriptions of his life and character.

The writers of these essays try to dissect the leadership qualities of the Prophets through various perspectives that complement one another for the sake of getting the bird eye’s view of the prophetic leadership. The problem statement that the book would attempt to uncover is about the leadership qualities of the Prophet as the benchmarks for exemplary leaders. As an educational institution, IIUM should lead the way in promoting the Prophetic leadership to be the reference for quality and sustainable leadership for the societies and nations. To serve this objective, readers will be able from this book to study the psychological and emotional set up of the Prophet ﷺ as a leader; the qualities, values and ethics of his leadership; the application of his leadership skills on certain situation and crisis, and some references from the traditions on the concept of leadership.

The different topics try not to leave any stone unturned with regard to the prophetic leadership. The same event or character of the Prophet might be taken for the account of different contexts and uses. The qualities, values and ethics of the prophetic leadership are taken from authentic and academically recognized sources. Each essay is distinct from the other in terms of the interpretation it offers to the readership.

Such an important topic on leadership needs to be studied in a wholesome manner. Subsequently, the contents of this book will make the readers aware about certain conclusions: that prophetic leadership was not made of complicated concepts and practices.

The gem of the prophetic leadership is simplicity. His message was simple: to worship the One and only God. His mission was simple: to do good and avoid evil to oneself and society. His leadership message was also simple: justice. Because of the simplicity of the message of the prophetic leadership the buy-in was possible. Any successful leadership needs to understand that these are the cornerstones of a successful leadership. The subordinates and the ordinary people would understand simple messages and would turn away from complex approaches and complicated procedures.

There were no bureaucratic procedures in the time of the Prophet ﷺ that would prevent effective communication. The Prophet would mingle among his followers like an ordinary man and would listen to their problems. This is a stark contrast from the practices of some modern organizations and governments that lay down procedures and rely heavily on paper works to implement certain policies only to end up in vain eventually because of the red tapes and attitudes of those responsible.

The simplicity of the concept of prophetic leadership was the factor that successfully ensured the mobilisation of thousands of armies to conquer Mecca without the knowledge of the Meccan people. It was because of this leadership that the conquest spilled no blood except for those who transgressed and broke the treaty in the first place. It was this simple leadership that made possible the communication and

management of guarding and distributing the spoils of war after the victories of certain battles that witnessed the capture of thousands of prisoners and tens of thousands of their animal flocks.

It was the prophetic leadership that ensured the just processing and distribution of those spoils to the extent that the Muslim army was able to march again to begin a new campaign. It was again the simplicity of the prophetic leadership to exclusively focus on spreading the word of Allah and not interfering in the local affairs directly, as in the case of Yemen, when the Persian governor Bādhān converted to Islam and the Prophet let him remain as the Governor of Yemen. This practice was one of the successful factors of the speedy expansion of Islam later in the period of *Khulafā' Al-Rāshidūn* in Iraq and Syria when the great army commander Khālīd Ibn al-Walīd tumbled the Lakhmid and the Ghassanid dynasties.

Another factor of the successful leadership of the Prophet is the building up of an inner circle and having an effective succession plan. This inner circle that comprised of the companions of the Prophet is to ensure the sustainability of the leadership in years to come. The Prophet did not seem to be at a loss when delegating his companions. There are always those whom he can depend on in any situation. Even the blind Abdullah bin Ummi Maktūm was once delegated the administration of Medina when the Prophet was out in one of his skirmishes.

Yet another factor of his successful leadership is that he was not only a leader but also a nurturer (*Murabbī*). He was not followed but also listened to by his followers. He advised them about almost every aspect of their life. He was their companion, their mentor, their advisor and the one who takes care of them. That is the reason that his companions were willing to sacrifice their lives for him. Now compare that to how many leaders we have today that their people are willing to defend them with their lives.

These are among the observations that we can take away from the essays in this book and I believe that there are many others that we arrive at and learn from. We hope that these noble efforts will garner the pleasure of Allah and we pray that Allah would guide us to

continuously discover new insights and dimensions of the many facets of the life of our Prophet ﷺ to have them applied on the context of our time as solutions to our current dilemmas and crisis. *Wallāhualam.*

Akmal Khuzairy bin Abd. Rahman, Phd
Director of Centre for Islamization (CENTRIS), IIUM

FOREWORD

By

The Director of IIUM

Bismillāhi Al-Raḥmāni Al-Raḥīm

In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of 'Alamin. Prayers and peace be upon our Prophet, Muhammad, his family and all of his companions.

There is a consensus among scholars that the leadership is the most important factor for transformation in any organization or society. However, the leadership of the prophet Mohamed SAW was a different one. The Prophet was prepared by Allah to shoulder the biggest task or message. Allah Sent him to transform mankind. Thus, the prophet SAW was prepared to manage a different and great role in life. By tracing the history and the *Sīrah* of the prophet SAW, we can see the impact and effectiveness of his leadership in carrying out Allah's Message.

The Message of Allah covers all human walks of life and reached all corners of the world. It was a total transformation of people's life including spiritual, psychological, emotional, social, economic, environmental, cultural, and others. It changed the way people perceive the world and the nature of life.

The message changed people's beliefs, emotions, intentions, decisions, behaviour, and habits. As a result, we cannot look at the leadership of the prophet like any other human leadership or as it is conceptualized today.

Most of the leadership theories presented during the last century and this century are the product of human research and theorization which might arrive at part of the truth but not the whole truth. The leadership of the prophet was shaped by Allah and His revelation in

addition to the prophet's experiences with his companions and their interaction with local, regional, and international contexts.

Different authors of this book's chapters have attempted to reflect upon the *Sīrah* of the prophet to know parts of the prophet's leadership traits, skills, and decisions. The prophet Mohamed SAW and his life will continue to inspire researchers and scholars to learn more across different times about bringing about transformation in their contexts they are working in.

What is more important is the type of change we aim and aspire to achieve by following the life of the prophet in our societies and organizations. The prophet will continue to be our model and those who are coming after us for effective leadership which realises benefits for humanity, protects them from harms and lead them for a successful life here and in the hereafter.

May Allah reward our brothers and sisters who participated in writing the chapters of this book, and May Allah help us to benefit from the knowledge they have presented.

Prof. Dr. Dawood Abdulmalek Yahya AL-Hidabi

Director of International Institute of Muslim Unity (IIMU), IIUM.

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INTRODUCTION

بسم الله الرحمن الرحيم

In the name of God, The Most Gracious, The Most Merciful.

Praise be to Allah the Lord of the Worlds, and peace and blessings be upon the messenger of Allah (SWT), his family, and his companions.

Every nation, whether it is a developed or developing nation will try to go back to its great heritage looking for the wisdom and great leaders of the past who created the nation glory and civilization in such times of turmoil.

The *Sīrah* of the Prophet Muhammad (peace and blessings be upon him) shows how well and how long-ago Islam has developed the perfect set of skills for leaders, over 1400 years ago.

Unfortunately, many people look at Prophet Muhammad (peace and blessings be upon him) as a Prophet and they do not reflect on the great attributes of his leadership. That is why this book came to address some of the prophetic leadership principles and values.

Many are glorifying themselves as great leaders or people glorify them, but we can not know if this leader is good or bad until we compare him/her with an undisputed model of Leadership, and Prophet Muhammad PBUH is the model that we should compare against.

Any just and fair study of the life of Prophet Muhammad (peace and blessings be upon him) will show all aspects of leadership in one man: spiritual, religious, intellectual, political, military, social....etc. Which along the history of humanity has been demonstrated by very few people, we count them on our hands.

Editors



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بوتنرسني اسلام امارات نجسا ملنسا

2021

ISBN 978-967-25504-1-9



9 789672 550419

Chapter 14: PROPHETIC SIRAH: AN ANALYSIS OF PROPHET MUHAMMAD S.A.W LEADERSHIP QUALITIES IN SELECTED EVENTS

*Ahmad Zamri Bin Osman@Husin
Mohamad Firdaus Bin Mansor Majdin
Nayeem Asif*

ABSTRACT

This essay attempts to revisit selected events in the life of Prophet Muhammad (ﷺ) to demonstrate caliber leadership qualities possessed by the Prophet (ﷺ) throughout his lifetime with specific reference to certain events in Prophet (ﷺ)'s lifetime such as in the events of signing of Treaty Hudaibiyah, foundation of Islamic state of Medina, and Prophet (ﷺ) involvements in certain battles. Readers will be able to sense and identify several number of important leadership qualities such as trustworthy, firm, steadfast, patience, and benevolent to name a few shown by Prophet Muhammad (ﷺ) in the events or encounters. In doing this, this study uses a method of content analysis of early biography works of Prophet Muhammad (ﷺ) available in Malay and English languages. Thus, this study establishes the fact that the Prophet (ﷺ) indeed was a man of high caliber leadership.

Keywords: Leadership, diplomacy, militancy, peacemaking.

INTRODUCTION

Throughout Prophet Muhammad (ﷺ) lifetime where his sirah or biographies became one of most studied subject matters by the Muslims and Orientalists alike, revealed the kind of influential man prophet Muhamad s.a.w was in the eyes of the Orientalists particularly. As Muslims, it has been a practice and tradition for many Muslims, at early age, to study the Prophet Muhammad (ﷺ)'s life journey both in formal and informal way. For Muslims, it has been an established fact that knowing Prophetic sirah is considered part and parcel of being a Muslim, and this knowledge is extremely important for learning lessons and deriving hukm or rulings in Islam. Thus, knowledge of Prophetic sirah is therefore vital as far as knowledge and Islamic law is concerned.

In view of Prophet Muhammad (ﷺ) leadership quality, it has also become one of most cited issue within and outside of Muslim world. In revisiting the kind of leadership qualities possessed by Prophet Muhammad (ﷺ), the best way according to writers' humble point of view, is by looking at Prophet's personalities and attitudes as reflected in certain events and or battles.

Of equally importance, there seems a need for the writers to introduce briefly about leadership in Islam entails. According to Khalid Ahmad and Ogunola O.K. (2011), leadership in Islam seems to be "identical to conventional leadership connotation except in its religious, moral and human roots". As a matter of fact, religious and moral piety underlined the leadership during the era Prophet Muhammad (ﷺ) and the khulafa ar-rashidun (Al-Buraey, 2006). They went on to say that "the origins of leadership in Islam manifest in the Qur'an and Prophetic sunnah besides the practices and examples of the early Muslims". As one may sense "the conventional conception of leadership also points to emphasis of spirituality, religious values and human interactions". In short, leadership simply means, according to Beekun and Badawi (1999) "offering oneself and one's spirit". The authors went on to argue that leadership is considered fail in circumstances when "people tend to overemphasize bureaucratic, psychological, and technical-rational authority and therefore they have neglected professional, moral as well as spiritual authority considerations".

In addition, Adnan (2006) deliberates that leadership in Islam denotes "a process of inspiring and coaching voluntary followers in attempts to achieve a clear and defined shared vision". This leadership, as Beekun and Badawi (1999) deliberates also means that "an effort geared towards binding a group together and eventually motivating it towards desired objectives or aims". A leader, according to Islam, therefore is not free to act as he or she wishes, nor he or she must be in complete obedience of any group desires or interest, yet on the contrary, he or she must behave or act in a way that would comply with the Allah sw.t.'s commandment. This is exactly what one can observe in the following verses of al-Qur'an which reads;

And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only

(Surah Al-Anbiya', [21] 73).

Khalif (2007a) states that “leadership in Islam centers on trust (amanah) where it denotes a psychological agreement between leaders and their followers that they would do their best to guide, protect and treat their followers in just manner”. In doing this, the leaders are ideally always conscious of Allah, where everything is done for Allah s.w.t by serving the Muslims and whole humankind. Of important note, Islamic leadership is said to principally function to assist the individuals in achieving sa’adah (happiness) here and hereafter. Al-Buraey (as cited in Ali, 2007).

METHODOLOGY

As briefly mentioned above, this essay uses a method of content analysis, comprised of analyzing, examining, and scrutinizing both Muslim and Western sources of the topic under examination. It also involves library search in undertaking this essay.

DISCUSSION

I) The treaty of Hudaibiyyah: A leadership example on diplomacy and peacebuilding

This sub-section of the article will specifically look into the treaty of Hudaibiyyah, one of the most significant milestones during Medina period under the leadership of Prophet (ﷺ). Allah (ﷻ) said in the Qur’an regarding the treaty of Hudaibiyyah,

Indeed, We have given you, [O Muhammad], a clear conquest
(Surah Al-Fath 48:1)

The treaty, which was comprehended by the majority of the companions as a setback for the emerging Muslim state, was declared a clear victory

for the *Ummah* by Allah (ﷻ). This section will attempt to analyze the micro-events during the treaty and extract the leadership qualities of Prophet (ﷺ) that guided the believers to proclaimed victory. Primary source of information will be from the book *Ar-Raheeq Al-Makhtum* by Safiur Rahman Mubarakpuri. Additional information will be taken from other sources including (but not limited to) *Al-bidaya wa an-nihaya* by Hafiz Ibn Katheer, *Sahih Al-Bukhari* and *Sahih Muslim*.

At first, the discussion will give a brief highlight on the chronology of events during the treaty of Hudaibiyyah. The Prophet (ﷺ) dreamt of performing Umrah and circumambulating the Kaa’ba with his companions. The dream led to the decision of performing Umrah in that year (628 H.). It was after the battle of the trench when the on-going conflict with the leaders of the Quraish was yet to be settled. The Quraish at that time kept on expressing hostile attitude towards the newly established Islamic State in Medinah although their control and superiority on the region was constantly diminishing due to the spread of Islam. Nevertheless, the Quraish still had sole control over Kaa’ba and Hajj.

When the Prophet (ﷺ) prepared for Umrah, around 1500 companions joined him with the caravan with animals to slaughter. The Prophet (ﷺ) did not take any weapons apart from that suitable for a traveler. The preparation was to make it clear to the Quraish that the Muslims did not have any intention for conflict or war. However, when reached at the outskirts of Makkah near a water source at Hudaibiyaah, the caravan was obstructed by the Quraish and the pilgrims were not given passage to enter into Makkah.

After several attempts of negotiation from both sides the Muslims and the Quraish came to an understanding and signed a treaty to resolve the on-going tension. The treaty called for the Muslims to return to Medinah without performing Umrah that year and a ceasefire for 10 years between Quraish and the Muslims. Prophet (ﷺ) slaughtered the animals, shaved his blessed head and returned to Medinah with the promise of performing Umrah in the next year. Allah (ﷻ) affirmed this treaty as a clear victory as stated earlier in the section.

Now, the discussion will look into micro-events related to this treaty and draw up the leadership qualities that emerged from the way Prophet (ﷺ) dealt with the whole situation. Later a summary will be presented compiling all the qualities acquired from the micro-events and re-coding them under specific themes focusing on the leadership qualities of Prophet (ﷺ).

Delegation of authority during his (ﷺ) absence

Madinah, at the end of year 628 H. had already gone through two major battles namely the battle of Uhud and the battle of the trench. Apart from that the threats from within the vicinity of Madinah from the Jewish community was also on-rise. At that particular stage Prophet (ﷺ) prepared to leave Madinah with around 1500 of his companions which would leave Madinah vulnerable to the existing threats from the foes. So the Prophet (ﷺ) delegated the authority of Madinah to his capable companion Abdullah Ibn Umm Maqtum (ra) or in other opinion Laythi (ra). This shows the strategic capability of the Prophet (ﷺ) to maintain the governance of Madinah and protect Madinah from external and internal threats even during his absence for the city.

Maintaining clarity in intended action

A caravan of around 1500 Muslims could have been seen as a potential battle threat for the Quraish who was still maintaining a hostile attitude towards the Muslims. Hence, Prophet (ﷺ) emphasized on having the outward appearance of a pilgrimage for his convoy. He, as the leader, showed the way for his companions by adorning the animal for slaughtering which was a tradition at that time in Arabia, and carrying no weapon except for a sheathed sword suitable for a traveler on the way to pilgrimage. The companions followed his example and thus, Prophet (ﷺ) left no chance for having a misunderstanding between the hostile Quraish and the Muslims that the caravan is solely coming for Umrah and not for battle. Avoiding unnecessary conflict and bloodshed is one of the characteristics of a great leader.

Looking out for possible conflict

Even though the convoy of Prophet (ﷺ) clearly expressed their intention for pilgrimage, yet the possibility of being attacked by the Quraish was not eliminated entirely. As a leader, Prophet (ﷺ) did not take any chances regarding this issue and he sent a spy to observe the status of the Quraish. The spy reported that there are tribes preparing for battle to stop the pilgrims from reaching Kaa'ba. In this way, Prophet (ﷺ) actually avoided an ambush and saved the lives of around 1500 companions from possible carnage.

Steadfastness in action, dialogue with the companions for advice

The news of a possible conflict could not deter Prophet (ﷺ) from his intention of performing Umrah. Rather he was steadfast in his intention and sought advice from the companions on the situation. The companions agreed to avoid bloodshed while continuing the journey for Umrah. After Prophet (ﷺ) saw the determination in his companions, he decided to stay on course, however, still avoid any conflict that would lead to a bloodshed. A great leader never ignores or overlooks the opinions of his followers, rather seeks advice, values consensus and takes decisions that fit the best interest for the followers.

Avoiding futile bloodshed

The Muslim caravan went on to move towards Makkah, while Khalid Bin Walid, among the Quraish gathered 200 men and camped nearby the Muslim caravan. Prophet (ﷺ) sensed unnecessary bloodshed if the Muslims confronted the army, so he took a detour through the mountain valley towards Thaniat Al-Marar. Seeing this, Khalid Bin Walid changed his mind to confront the Muslims and quickly retrieved back to Makkah with his men to notify the Quraish about the changing situation. Prophet (ﷺ) thus managed to avoid unnecessary confrontation which could have resulted in loss of lives and most importantly the effort to keep his caravan as a pilgrimage caravan rather than a convoy of militants.

Empathy towards the companions

When the Muslim caravan camped at Hudaibiyyah, the nearby water source was insufficient for all the companions and the animals with them. Prophet (ﷺ) felt the need to provide his followers with adequate water, he took an arrow and ask the companions to throw it on the water source. Once thrown, the water source became full of water sufficient for all men and animals in the caravan. This shows Prophet's (ﷺ) on the needs and necessities of his companions and the eagerness to ease their situation during hard times.

Endorsing peacemaking over conflict

At this point the Quraish sent several delegates to negotiate with the Prophet (ﷺ). First among them was Budhail Ibn Waraka, who was lenient towards the Muslims. Prophet (ﷺ) clarified his intention of performing Umrah and not getting involved in any sort of conflict with the Quraish. Prophet (ﷺ) specifically highlighted the fact that the Quraish were already exhausted due to their stubbornness and continuous war against the rapidly growing Muslim community and it is time that the Quraish make a pact for peace so that it will be beneficial for the both parties. However, Prophet (ﷺ) also made it clear that if the Quraish wants war over peace, the Muslims will not retrieve until by the grace of Allah (ﷻ) the Muslims conquer Makkah and the religion of Islam proclaim its victory over idolatry. It must be noticed that, Prophet (ﷺ) clarify his standpoint by emphasizing that peacemaking though his strength was sufficient to wage a battle against the Quraish at that time.

Cognitive skill to comprehend human psychology

After Budhail, the Quraish sent Halis Bin Alkama from Kinana tribe to negotiate with the Prophet (ﷺ). Kinana tribe was known for their respect towards slaughtering animals for pilgrimage. When Halis was approaching, Prophet (ﷺ) immediately figured out a strategic action to convince Halis and ask the companions to gather up all the animals in front of him. Seeing all the animals, Halis immediately went back and told Quarish to let the Muslims perform Umrah as he thought it is unlawful to stop people from doing pilgrimage in the holy Kaa'ba.

Prophet's (ﷺ) action managed to convince the delegation sent by Quaraish even without saying a single word and this shows how a true leader can achieve his objective in a strategic way.

Unconditional allegiance from the followers

Urwa Ibn Masud As-sakafi was a notable person among the Quraish. He came to Prophet (ﷺ) for negotiation and while he was talking to the Prophet (ﷺ) his hands was touching the blessed beard of the Prophet (ﷺ) according to the tradition of the Arabs. But every time Urwa extended his hand a man with his face covered, putting away Urwa's hand with the butt of this sword. After couple of times, Urwa became irritated and asked Prophet (ﷺ) who is this rude man among you? Prophet (ﷺ) smiled and said this is your own nephew, Mugira Ibn Shu'ba (ra). The love for Prophet (ﷺ) from his companions made them so respectful to the Prophet (ﷺ) that they won't even ignore their blood-relationship to protect the Prophet (ﷺ) from any harm. This was a great deal in Arabia that time when tribal ties were upheld to the highest position even if it caused bloodshed. But the leadership of Prophet (ﷺ) was more valuable to his companions than their tribal ties. And this was a particular favor from Allah (ﷻ) for the Ummah. As Allah (ﷻ) said in the Qur'an,

*... And remember the favor of Allah upon you -
when you were enemies and He brought your
hearts together and you became, by His favor,
brothers... (Surah Al-Imran 3:103)*

Urwa, when he went back to the Quraish, convinced of the cause of the Muslim carvan, he told, O Quraish, I have never seen a leader whose followers are respectful to their leaders as I saw Muhammad (ﷺ). And I have the Roman and Persian emperors. So grab your chance to make peace with him as soon as you can because he proposed a fair deal to you. Urwa's statement stands as a proof for the unconditional obedience of the companions towards their leader Prophet (ﷺ).

Merciful towards the prisoners of war

The youngsters of the Quraish got frustrated to see their elders were almost convinced to have a peace treaty with the Prophet (ﷺ). Due to their lack of hindsight, 70 or 80 among them planned a secret attack on the Muslim caravan but all of them were captured by the Muslim commander Muhammad Bin Maslama (ra). When they were brought in front of Prophet (ﷺ) for justice, the prophet (ﷺ) set them free unconditionally although it was not unfair had he punished them all because of their treacherous act. Their action might have caused a full-fledged war between the Muslims and the Quraish leading towards unnecessary bloodshed and loss of lives. But Allah (ﷻ) protected the Muslims from their vicious plan and Rahmatan-lil-‘alamin Prophet (ﷺ) as the leader of the Muslims set an extraordinary example of mercy during a conflict period that saved hundreds of lives on both sides. Addressing this event, Allah (ﷻ) said in the Quran,

*And it is He who withheld their hands from you
and your hands from them within [the area of]
Makkah after He caused you to overcome them.
And ever is Allah, of what you do, Seeing. (Surah
Al-Fath 48:24)*

Adhering to the peacemaking effort, avoiding miscommunication

Though the youngsters of the Quraish crossed the line with their impatient hastiness to defeat the Muslims, Prophet (ﷺ) adhered to his effort in peacemaking with the Quarish. At this stage, he consulted his companions again and decided to send Uthman Bin Affan (ra) as a delegation to deliver Prophet's (ﷺ) message to the elders of the Quraish. This is because the Prophet (ﷺ) felt necessary to directly communicate with the Quraish to avoid any miscommunication. This shows the great hindsight of Prophet (ﷺ) to understand the concurring tense situation and take necessary measures.

Uthman (ra) was given instruction to deliver the message that Quraish must know the Muslims came in peace just to perform the Umrah and there is no intention to fight. Apart from this, Prophet (ﷺ) also

instructed him to give consolation to the Muslims in Macca, ask them to have patience with the hope that soon Allah (ﷻ) will give victory to Islam over the Quraish. A true leader never forget his followers no matter where they are, as in this case Prophet (ﷺ) did remember the hardship that the Muslims in Mecca were going through and felt the necessity to console them and give them hope. Uthman (ra) when he successfully delivered Prophet's (ﷺ) message to the Quraish, they offered him to perform Umrah but Uthman (ra) did not like to proceed without Prophet (ﷺ) performing Umrah first. The obedience and love the followers had for the Prophet (ﷺ) is unique and unprecedented in the history of mankind.

Steadfast against oppression

The Quraish requested Uthman (ra) to stay longer than expected and the companions became anxious because of this delay to the point that they thought the Quraish murdered Uthman (ra). When Prophet (ﷺ) was informed about this, he immediately decided to seek retribution for Uthman's (ra) alleged murder. The prophet (ﷺ) asked for pledge of allegiance from the companion that the Muslims will stand their ground until victory is achieved. This shows, Prophet's (ﷺ) steadfastness during crisis and his compassion to his companion, Uthman (ra), even though the Prophet (ﷺ) was in favor of peacemaking throughout the entire period. But his preference for justice exceeded his willingness for peacemaking as it was not appropriate for a leader to accept oppression on his followers.

Eventually the Muslims were assured that Uthman (ra) was not murdered and Prophet (ﷺ) returned to his stance for peacemaking.

Diplomatic competence in peacemaking deal

The treaty of Hudaibiyyah has four clauses. Apparently favoring the Quraish, the deal had proven to be benefiting the Muslims in future so much so that Allah (ﷻ) declared the deal as a great victory for the Muslims. However, during the treaty, the companions found it hard to comprehend the situation. The representative from the Quarish was Suhail Bin Amr who was skillful in negotiation. His insistence on

different clauses of the treaty made it hard for the Muslims to negotiate. Nevertheless, Prophet (ﷺ) was no ordinary leader and he understood how the clauses had greater benefit for the Muslims in the long run no matter how partial it looked outwardly.

For example, if anyone from the Muslims leave his religion and revert back to paganism then he will be free to return to Makkah. On the contrary, if anyone from the Quraish accepts Islam and migrate to Madina, the Muslims have to send him back to Makkah. This apparently unfair condition was actually in favor of the Muslims. Because, any Muslim who leaves Islam can become a potential threat to the safety and security of the emerging Muslim community in Madina. So it was for the safety of the Muslim community that he or she returns to the Quraish in Makkah. None but the Prophet (ﷺ) was able to comprehend this during the treaty was signed, not even the representative of the Quraish himself.

Artful expertise to comfort the companions

The companions of the Prophet (ﷺ) found it very difficult to accept this seemingly unfair treaty. For example, when the Quraish asked the Prophet (ﷺ) to delete the term “messenger of Allah (ﷻ)” from the treaty, the treaty writer Ali Ibn Abi Talib (ra) refused to do it. The argument of the Quraish was that if they had accepted Prophet (ﷺ) as the messenger of Allah (ﷻ) then there would not be any need to do a treaty. They asked to write only the name of Prophet (ﷺ) in the treaty. Considering this as inappropriate to the honor of the Prophet (ﷺ), Ali (ra) did not proceed to delete the said words and the Prophet (ﷺ) himself, with his blessed hand wipe out the words from the treaty draft.

This incident along with the other similar issues, the companions got upset as they saw it as a defeat for the Muslims. But the Prophet (ﷺ) was highly empathetic towards his companions and he understood their exasperation over the situation. To mitigate, the Prophet (ﷺ) conveyed to them the promise of Allah (ﷻ) that the Muslims will soon be victorious over the Quraish. He added that, soon the Muslims will enter Makkah and perform *Tawaf* around Kaaba.

Hearing the promise from the Prophet (ﷺ) the companions were reassured that the treaty is not setback for the Ummah, rather it is one more step towards the promised victory. Later, Allah (ﷻ) endorsed the words from Prophet (ﷺ) in Surah Al-Fath.

Summary of leadership lessons from Prophet (ﷺ) in light of the treaty of Hudaibiyyah

There is a proverb from the legendary Chinese general Sun Tsu that says,

“The supreme art of war is to subdue the enemy without fighting. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.”

We see this statement came true during the treaty of Hudaibiyyah under the perfect leadership of Prophet (ﷺ). A good leader might win a battle through fighting while a great leader wins without fighting. One of the clauses from the treaty of Hudaibiyyah was that there will be a ceasefire between the Muslims and the Quraish for ten years. From outside it seems the Muslims lost the chance to fight and win against the Quraish for ten years, however, in reality the Muslims won even without throwing a single arrow against Quraish. What happened was, the treaty stopped the Quraish to fight against the propagation of Islam in Arabia, while the Muslims became secured from any attack from the Quraish side. Because of this, the Muslims, under the leadership of Prophet (ﷺ) were able to focus on the other parts of Arabia. It took two years for the Quraish to realize they lost the upper hand in their conflict with the Muslims but it was too late to take action. Within a short period, Prophet (ﷺ) organized the Muslim army to conquer Makkah and victory was granted from Allah (ﷻ) with no bloodshed. The Quraish, who stopped the Muslims to enter into Makkah two years ago, was forfeited in that very land. Thus, it proves the excellence in leadership quality of Prophet (ﷺ) that will remain an example for mankind until the end of this world.

2) Prophet attitudes and treatments towards the fellow Muslims and Jews

Before we discuss specifically about the Prophet Muhammad (ﷺ) dealings and treatments of the Jews, Roman and Persian peoples, let us look into general observation about the leadership style of Prophet Muhammad s.a.w. To start with, Prophet Muhammad (ﷺ), according to Robingun Suyud el Syam (2017), was “a figure of religio-social leader who develops leadership based on absolute morality and displays himself as a individual leader of fine personal qualities character and of high moral principles and ideals”. Prophet (ﷺ) became exemplary for the whole humankind in various dimensions. This high morality possessed by Prophet (ﷺ) considered so vital that the Prophet was able to achieve two pronged goals at the same, namely of attracting and inviting the people to follow his teachings but also of willing sacrifice for the sake of Islam. This was exactly in line with the mission of Prophet Muhammad (ﷺ) which was to perfect the morals of human beings. (1) الخالق مكارم المت بعثت إنا).

According to one famous orientalist named Watt, he notes that the Prophet s.a.w was not only a reliable spiritual guide, but also as state leader and skilled administrator which indeed proved throughout the Prophet's lifetime. Prophet s.a.w was able to produce substantial transformation within the Arabs society at that time given their resistance in view of religious-social changes. According to Trevino et al. mentions that the characters and attributes of Prophet Muhammad s.a.w matched into what he termed as “moral person, moral manager and moral servant (moral vicegerent)”. He went to argue that the inborn characters of Prophet Muhammad s.a.w. can be surely used as “the best model in view of actualizing the concept of ethical leadership”.

While other leaders may only display perfect leadership vis a vis to fellow human beings, yet the Prophet Muhammad (ﷺ) did not only demonstrate perfect leadership in material aspects but also acted as spiritual leader to both Muslims and non-Muslims alike. According to Mixwell, cite Robingun (2017) argued that the kind of Prophet's leadership was belonging to the leading category of leadership. The

author went on to mention that “Prophetic leadership reveals the possession of extraordinary skills (genius abqāriyah), and great leadership (genius leadership) as granted by Allah s.w.t.” Retrospectively, these excellent attributes are perfectly befitted the position of Prophet Muhammad (ﷺ) as khatimul an-biya and the kinds of Arab society of his time.

According to Tina Yulistina, cite Robingun (2017), deliberates that “there are at least six conditions attached to the prophetic leadership (prophetic leadership) over the person of the Prophet” as follows:

“(1) A figure capable of absorbing a sense of impartial justice which would create a prosperous society”;

“(2) the Prophet was also a leader who leading the people with a touch of love, empathy and sympathy. It is a well-known fact that Prophet's love was extended both animals and nature too, and retrospectively this is proven by the proof of that the holy cities of Madinah and Makkah as unlawful lands where no one is allowed to kill animals and weed out a single grass”;

“(3)The Prophet s.a.w was also known to be of truthful (siddiq). In speaking, he firmly put forward the principle, "If one cannot say true and honest then better silence”;

“(4) Consistent with upholding amānah. He never promised unless the promise was truly fulfilled (al-Amīn)”;

“(5) Has brilliant intelligence (fathānah). Every word contains meaning, virtue, and becomes proof (hujjah) about his intelligence”;

“(6) Always be transparent (tablīg). In conveying every truth and straightening errors, in a wise manner, word of polite and solid logic”.

From the ethical perspective, the Prophet Muhammad (ﷺ) was a living model of perfect character and etiquette. Robingun (2017), citing one hadith which narrated from 'Aisha, the wife of the Prophet s.a.w, when she was asked about the quality of morals or characters that the Prophet s.a.w had, she revealed that “His morality is the morals of the holy book (Qur'an)". As a matter of fact, Allah SWT has praised the

quality of his morals with the expression of flattery, "And verily you (Muhammad) is truly virtuous character". Interestingly enough, the Prophet Mohammed's exemplary moral character was also well-known and seen even before he became a Prophet. One such vivid example was when the local Arab community at that time used to call the Prophet s.a.w as a trustworthy man (al-Amin).

Moreover, it also evident that even before Prophet Muhammad (ﷺ) was declared as the messenger of Allah s.w.t, Prophet s.a.w. had already demonstrated a very high moral character and intellect, for instance, the prophet s.a.w was seen brilliant and pragmatic in settling any arising disputes that came to him and this retrospectively exactly when layman always say a win-win situation for parties concerned. Hence, this demonstrated such high caliber leadership attributes possessed by the Prophet s.a.w. In matters of analysis and observation, one is also able to identify many of other prophetic leadership qualities and attributes, for instance, in the case of the foundation of Medina as an Islamic city by the Prophet Muhammad (ﷺ).

Historically speaking, before the coming of Islam to Medina, the city is used to be called 'Yathrib'. It is said that the name 'Yathrib' originated from the name of a certain individual named Yathrib bin Qa'id, who was an Arab of the Amaliyah family that turned out to be ruler of Bahrain, Hijaz, and Egypt. As it is known to many, Medina occupied a very strategic position like Mecca that witnessed the coming of many caravans especially from Yemen and Syria. With the Prophet s.a.w hijra to Medina, this had resulted in the foundation of Islamic city of Medina, and perhaps most importantly the Prophet s.a.w had paved the brotherhood between the Aus and Khazraj. The Prophet s.a.w had also come into agreement with the Jews for the sake of greater benefits.

According to Robingun (2017), Prophet Muhammad (ﷺ) had also sought "to unite the vision of the supporters of the Prophet in order to form a new political system and unite the entire Medina community". In addition, the author also points out that Prophet Muhammad s.a.w had brilliantly made an agreement with the Jews as briefly mentioned above so that it would smoothen the process of nation-building besides

paving the way for peace and orderly environment. This endeavour was further reinforced with the promulgation of the Charter of Medina that ultimately became the basis through the inter-communal relationship (including the Jews and the non-Muslims) and the overall state administration was organized. This remarkable effort geared by the Prophet s.a.w. preceded any written modern constitutions that existed in history which brought different segments of society together.

Detailing further on the Charter of Medina, it stipulates, according to Robingun (2017), among others, "the rights of minorities, recognition of religious freedom, a freedom of respect for the diversity of religions and ensuring its adherents to practice their religion". The author went on to note that this clearly demonstrates that "the Prophet has played his central role in the political realm for his mission rahmatan lil-'ālamīn". It can be concluded that Muhammad's prophetic leadership is related to two central issues, namely those of political and social-humanity natures. In view of political issues, which brought us to the idea of the formation of Islamic State of Medina as well as the purpose of social humanity through the foundation of a civil society.

To ponder upon, Prophet Muhammad's entry to Medina in fact took place indeed under challenging situations as deliberated by Suleyman Sertkaya and Zuleyha Keskin (2020). To illustrate this, the authors mentioned that the old conflicts like the Bu'ath wars had significantly caused turmoil and unrest in Medina for hundreds of years. The coming of the Prophet s.a.w. to Medina, with the invitation from the Medinan community, had ultimately put an end to this long overdue conflict. Retrospectively, this reveals how effective and efficient the Prophet s.a.w in dealing with both state and communal affairs at the same which was absent in today's world's leaders. Though major conflicts seem to fade away, some provocative incidents nevertheless were still taking place. One may find this quite natural given the diverse socio-political landscape of the city of Medina.

In the following discussions, one may discover how the Prophet s.a.w dealt with those incidents with calmness and kindness at certain occasions, while firmness on others. Ultimately, the Prophet

Muhammad s.a.w, in his dealing with any incidents, showed his careful thoughts and deliberation in promoting peace and harmony while preventing further conflicts on the other. One could reflect this on numerous incidents in the Medinan period, nevertheless the focus will be on the Prophet's stories with some Muslim hypocrites resided in Medina. Undoubtedly, with the existence of such Charter of Medina, the Muslims were entitled for several privileges in comparison to the rest. Nevertheless, within the Muslim community itself, there were some who were inclined to cause tensions and conflicts. There were few individuals that belonged to this category, yet many sirah biographers considered Abdullah Ibn Ubay ibn Salul as the most prominent one.

To illustrate this, according to Suleyman Sertkaya and Zuleyha Keskin (2020), cited sirah sources, mentioned that "on one occasion, the Prophet was going to visit Sa'd ibn Ubada, who was sick, along with Usama ibn Zayd. On their way, the Prophet came across a group of people and decided to stop next to them". They went on to say that, "when the Prophet stopped his ride, the dust then covered the group and Ibn Salul immediately reacted by saying, you left us in the dust!". The Prophet s.a.w however did not respond to Ibn Salul's remarks and instead the prophet advised the group. Ibn Salul, nevertheless once again intervened and said, "If these things are true, they sound like good things! However, do not approach us to talk about these matters. You should inform people when they approach you! Sit in your home and do not disturb us with these kinds of matters!". In this occasion, the authors mentioned that "the Prophet s.a.w did not respond to these comments and chose to remain silent". One sahabah, Abdullah ibn Rawaha, who witnessed and noticed the Prophet's silence, responded on the Prophet's behalf. This had brought him to a dispute between him and Ibn Salul. Due to this, the Prophet s.a.w intervened, stopped the argument, and calmed everyone down. Nevertheless, Ibn Salul still continued to make fun of the Prophet s.a.w. and express his discomfort by citing a poem that insulted the Prophet s.a.w

Prophet Muhammad s.a.w however still did not retaliate against Ibn Salul though for laymen like us this was surely very insulting. On the other perspective, this indeed demonstrates such noble characters

that the Prophet s.a.w possessed. The Prophet left the scene and continued his journey to Sa'd's house. Sa'd noticed a sort of sadness on the Prophet s.a.w. He had asked the Prophet s.a.w on what actually happened. Afterwards, only then was Sa'd aware of what was happening. Sa'd was said to have mentioned to Prophet s.a.w. to forgive Ibn Salul's doings. Sa'd related to Prophet s.a.w. about Ibn Salul's dream of becoming the king of Yathrib whose later shattered to pieces with the coming of Prophet s.a.w. to Medina.

Another story was about relating to Aisha, the Prophet s.a.w's wife. She was slandered to be unchaste by Ibn Salul. This incident had significantly affected the Prophet s.a.w and Aisha herself. Nevertheless, Aisha was cleared off from this slander. As a Prophet and community leader, Muhammad s.a.w could have sought for justice and could have imposed heavy penalty to Ibn Salul, yet the Prophet s.a.w chose to forgive him. At one time, when the news reached the Prophet s.a.w about the death of Ibn Salul, the Prophet s.a.w himself wanted to lead the funeral prayer, nevertheless, Allah s.w.t revealed a verse that asked the Prophet s.a.w to abstain from doing so.

In addition, those were not only incidents that the Prophet s.a.w experienced throughout his lifetime. As a matter of fact, the Prophet had also needed to confront such ill attitudes harbored by the Medina Jews towards him. As many aware, Prophet s.a.w. since his first days in Medina, he had instituted many things and such a significant move was the promulgation of the charter of Medina. Some Jewish tribes and individuals were not happy with such developments and therefore they attempted to shackle such foundations. One such incident was when there were some Jews who made fun of the Islamic way of saying greeting or salam, where they used to as-samu alayka (death be upon you) instead of assalamualayka. The Prophet responded by saying wa alaykum (likewise, upon you as well). According to Suleyman Sertkaya and Zuleyha Keskin (2020), this act by the Jews was criticised by the Qur'an. At one occasion, Aisha, the Prophet's wife lost her patience upon hearing such abusive remarks from the Jews and said to them "the death and the curse of God upon you all". Nevertheless, the Prophet

Muhammad s.a.w disapproved of such response and asked her to keep patient. Prophet s.a.w responded by saying,

“O Aisha! Do not speak badly. God does not like nasty words and those who use them. God is munificent and loves those who are gentle. God grants to peace what he does not grant to violence”

In another incident where a skilled Jewish magician, Labid ibn A'sam, who had tried to kill the Prophet s.a.w was also a significant event to be discussed here. It was said that he wished to kill the Prophet by ways of black magic. This Jewish magician had able to get the strands of the Prophet's hairs with the assistance of one certain man who used to serve the Prophet s.a.w in order for him to exercise his witchcraft. Not long after that, the Prophet s.a.w fell sick due to such black magic. Upon hearing such news, the Jews then started to accuse the Prophet s.a.w. of being pretender of a Prophet because based on their reasoning, the Prophet s.a.w should not be inflicted with such witchcraft and certainly the Prophet would have been cured if the Prophet was a real messenger of Allah s.w.t.

To cut stories short, Suleyman Sertkaya and Zuleyha Keskin (2020) narrated that sahabahs later found such witchcraft items in a well, and with Allah's permission, the Prophet then regained his health. Labid was then caught and brought before the Prophet s.a.w. He revealed that his love for dinar (money) motivated him to do so. Some of the Prophet's companions asked the Prophet's permission to let them kill Labid. The Prophet s.a.w. nevertheless refused to allow such an act, instead he had forgiven Labid.

In short, one can certainly able to identify, based on above mentioned incidents, that the Prophet (ﷺ)'s acts and behaviours were so noble that the Prophet s.a.w was always ready to forgive them though, legally speaking, the Prophet s.a.w could have them all be penalized with heavy punishments.

3) Prophet's Involvement in War/Battles

Our Prophet (ﷺ) leadership can also be evidenced from his involvement in several Battle during his Prophethood. To discuss his leadership quality here would be very extensive. However, eight leadership qualities are discussed here.

1. Strategic planning decision making[1]

Planning, organising and making decisions are ingredients of success. Prophet (ﷺ) employed these ingredients in all his dealing with governing a state, dealing with the society or on military matter. In military endeavours, the strategy employed depends on the context of the battle. No one battle is the same. Different opponents require different strategies. Similarly, the terrain where the battles take place require different strategic approaches. His strategic acumen allowed him to always be flexible in adapting different scenarios. His resourcefulness and sensitivity ensures his strategic decision can achieve victory.

- a. Before the establishment of a proper military structure, the Prophet (ﷺ) had to make sure that a proper governing state under Islamic banner must be in place. The establishment of an Islamic state ensured stature which bears the air of formality, seriousness and fear to the opponents. This is typified by his move in concluding a declaratory pact with some delegation where they have to embrace new belief. At the same time the declaration also requires the delegation to take responsibility in ending any feud; the well known conflict between the Aus and Khazraj.
- b. In Badr, The Prophet (ﷺ) himself together with his best friend, Abu Bakr r.a spied on the movement of the enemy by asking a cunning question to a trader found. He also analyzed the strength of the enemy camp based on information obtained from the arrest of 2 Quraysh youths who were fetching water before the war began. In addition, the selection of the camp location, the arrangement of Islamic military positions in the form of

ranks, the division between the Muhajirin and Ansar groups, the selection of group leaders (Saad Bin Muadz and Ali Bin Abi Talib), strategies and timing of attacks all prove his sharpness and maturity. The soldiers were positioned astutely, whether one should be placed heads-on or as the defence. The soldier may also be positioned on either side of left and right to ensure a strong formation.

- c. His strategy may not be apparent in the foreseeable future. When the first battle between the Muslims and the polytheist took place, only the Muhajirs participated in it, meaning that the Prophet (ﷺ) did not involve the Ansar in battle before the Battle of Badr, because they had agreed to protect the Prophet (ﷺ) only in Madinah. For this reason, in the Battle of Badr, out of the 313 fighters, more than 240 were from the Ansar. 13 years after the appointment of the Prophet (ﷺ), a group comprised of 73 men and women from the chiefs and nobles of the Aus and Khazraj came for Hajj and make a pact with the Holy Prophet (ﷺ) in which they vowed to defend him just as they would defend their honor and their children. This pact became known as the Second Pledge of 'Aqabah. From the outcomes and consequences of this planning was the spread of the Islamic faith and the securing of the basic material and security needs of the Muslims in Madinah and support for them against the persecution of the enemies and the formation of an army to face the threat of the Quraysh and their allies.
- d. He may employ offensive strategy at one time and defensive another time. This was all based on the circumstances at that particular time. Battles of Badr and Uhud can be said using defensive strategy while the Conquest of Makkah, Hunayn and Tabuk is under offensive. In each case, the speed of the troops was in accordance to what was appropriate for a particular battle. Quick strikes and blitzes needed dominance and superiority and could be changed in relation to defense and offence. It also reduced human and material losses; because it terrified the enemy and made him continuously come under

intense hardships and tribulations. In this state, in the face of lightning attacks, they would be forced to hesitate and end up surrendering without putting up any resistance. As a result, the number of martyrs and wounded in this type of warfare would be reduced. In offensive battles, the Prophet (ﷺ) would always try to have a larger force than the enemy. In the Battle of Bani Quraydha, Muslim army was 3,000 compared to 750 of Bani Quraydha. In the Battle of Khaybar 1,500 fighters Muslim faced 1000 Jews. Meanwhile, in the Conquest of Makkah, 10,000 were up against the entire city of Makkah. However, when Muslim army were outnumbered, like in the Battle of Hunayn (12,000 against 20,000), he implemented lightning strikes.

- e. The characteristics of people involved in different strategies also differs. If it is a quick and surprise attack, the people chosen must possess the quality of being utmost wariness, patience but at the same time extremely quick to react. This combination of qualities proved vital in the 4th year of Hijrah. The Prophet (ﷺ) chose around 125 soldiers led by Abu Salamah al-Makhzumi to conduct a guerilla attack. They would hide unrecognised during the day after moving surreptitiously during the night. The attack foiled the enemy's plan and manages to ensure the enemy fleeing their position with three were captured and one killed.. These nature of the attacks were actually made by adapting the contemporary scenario. Intelligence gathered prior to attack gave advantage to the Muslim soldier.

2. Visionary

A good commander requires someone with foresight and the ability to anticipate. The Prophet (ﷺ) is certainly endowed with such qualities. He employed his farsighted brilliance to address all the challenges suiting his position as a commander in charge of any military endeavour.

- a. The Prophet (ﷺ) made extensive preparations by sending a gathering-intelligence (sariya) team before the Battle of Badr to train and familiarize the Muslims with the surrounding area, including deciding the suitable equipment for the strategy

chosen and composition of the team. He also kept secret military movements and destinations to prevent information leaks to enemy camps. In another occasion, when the Prophet (ﷺ) set out for the Conquest of Makkah, he did not let anyone know that his intention was to conquer Makkah and even sent a contingent towards another place in order to deceive the enemy.

- b. He also foresaw the use of certain groups and used it at the appropriate time. In his early battle, he chose his soldiers from among the Muhājirin without the participation of the Ansār. The wisdom behind this was that the Ansār has made a vow in the Second Pledge of ‘Aqabah that they would help and support the Prophet (ﷺ) in Madinah and for this reason it was evident that the Muhājirs would have to play the main role in battles and wars. However, after some time, without making any reference to the pledge, the Holy Prophet (ﷺ) informed the Ansār and made it clear to them that their participation and assistance in the battles was required.
- c. He also prepared in advance of impending strategy. His understanding and awareness of trading routes and the need to have accessibility to the route and the surrounding region proved to be decisive when any military strategies were made. The Prophet (ﷺ) made a pact with the tribes who controlled the region and the routes such as Syria route. He was also aware of the trading routes to the northern and the southern part which was used during winter and summer respectively. Although the knowledge appears to be relevant for business people, he made use of this knowledge to gain military advantage.
- d. He manifested his creativity in devising strategy through avoiding the enemy from being united. He used this strategy against the Jews, the Quraish and the hypocrites. For the Quraysh group of people, he devised such an approach with the objective of conquering Madinah and adjacent areas. The Prophet (ﷺ) involved in many battles with the Jews either fighting with one tribe or multiple of Jewish tribes - the most

famous among them were Bani Quraidzah, Bani Qainuqa’ and Bani Nadhir. The Prophet (ﷺ) ability to prevent them from forming a solid pact ensures that his strategy a success.

- e. The Prophet’s (ﷺ) insight also assists his military planning to go unhindered - as in the case the Jews rebellion against Muslim in Khaybar. He made all the necessary preparations for such an occurrence. In the meantime, he forbade the tribe of Bani Asad from helping the Jews of Khaybar in any way and prevented the pact of unity that was about to be made between them. As a result, he made it possible to weaken the Jewish forces and then send an army the likes of which they had never faced to fight them. In another instance, during the Conquest of Makkah, the Prophet (saw) invited Suhayl ibn ‘Amr - a representative of the Quraysh in the Treaty of Hudaibiyyah, to accept Islām and he did so. In this way, the polytheists lost one of their most valued people.

3. Resolve in the Struggle

Staying resolved though physical and mental struggle is an important trait in achieving success in war. As different battles exposed the soldiers with different tactics, the Prophet (ﷺ) managed to prepare the soldiers with different kind of experience.

- a. In the Battle of Badr[2], despite the large number of Quraish troops and fully armed, The Prophet (ﷺ) was not easily discouraged, in fact he remained confident with the help of Allah. It turns out that the prayers and hopes of His Majesty and the entire Muslim army were approved by Allah with the sending of thousands of angels who helped the victory of the Muslim army.
- b. In the battle of Uhud, the Prophet (ﷺ) was injured. He however maintained his resolve and remained as the commander of the battle to keep the spirit of the soldiers around him remained high. His ability to continue leading and making strategic military decisions testifies to his resolve in the most testing time.

- c. His strong resolve includes the ability of being composed during critical moments. Throughout the preparation process in Badr, The Prophet (ﷺ) was always calm and full of wisdom even though the reality of the situation was very critical. He did not cause panic among the fighters in the camp. With the help of Allah, the fighters were able to rest when all of them felt drowsiness and later fell asleep. This gave them extra strength to fight the next day.
- d. The Prophet (ﷺ) realised the resolve does not always have to be pursuing fight. The resolve can come in the form of being patient in defensive mode. This mode can clearly be exemplified when Muslim is relatively weak and does not possess sufficient resources or manpower. This is especially true at the beginning of his da'wah. In the Uhud battle, he deployed a defensive mode. In the Battle of Hamra al-Asad, he flipped the battle mode from defensive to offensive which changed the outcome of the battle. The Prophet (ﷺ) resolve in the form of offensive mode can be seen starting from the Battle of Khandaq. He used such mode consistently. He took such mode because the enemy was now aware of their strength. Therefore the Prophet was willing to take the fight to them rather than waiting.
- e. In Madinah, most of the time the mode is to attack. When he had a strong and complete army, he turned to offensive warfare. This method is one of the more advanced styles of war – which he used when sending the *Sariya* (intelligence gathering) missions and laying the groundwork for battle before the great Battle of Badr, which was an offensive battle. Some examples are highlighted below;
 - Ka'b ibn Ashraf was seen as a personality responsible to incite hatred in the heart of the Jewish community. He stirred the disbelievers to go against the Prophet (ﷺ) and the Muslim community. Realising the danger, the Prophet (ﷺ) requested assistance from any willing companion to assassinate Ka'ab. Muhammad ibn

Maslamah readied himself and managed to kill him after luring him to a secluded place away from his companion.

- Maintaining the army's strength and spirit when facing the enemies. After the Battle of Uhud, in order to uplift the spirits of the Muslim army and to show the enemy that they were prepared, the Prophet (ﷺ) immediately sent the same soldiers who had participated in Uhud to pursue the enemy, and he even prevented the recruitment of new forces and also took along the injured and wounded. This was very effective in strengthening the morale of the forces and putting fear in the enemy.

4. Mercy and empathy towards battle participants

The Prophet (ﷺ) was merciful and emphatic towards his friends and foe. It is not just with humans. He also showed such feelings towards nonhuman objects.

- a. In Battle of Badr, some people were given flexibility by The Prophet (ﷺ) not to join the military expedition either due to personal matters or/and administrative matters in Madinah. These people were however still promised to gain rewards as if they were also in the battle. Among them were Uthman Bin Affan r.a who was asked to take care of his wife who is also the daughter of The Prophet (ﷺ), Ruqayyah who is seriously ill. Meanwhile, Abdullah Bin Umm Makhtum and Abu Lubabah were also ordered to govern Madinah. He also exempted teenagers and the elderly for their own benefit.
- b. His (ﷺ) humanity transpired when he carried out intelligence (*Sariya*) gathering mission. He consistently advised the *sariya* unit to maintain a cosy and amiable air towards people they met. He discouraged any assault unless absolutely necessary. His mercy stems from his disgust when seeing the women and children without guardians. Therefore, for any battle he clearly

instructed to not kill or even disturb the children, the women and the elderly. As for an able-bodied enemy, he instructed to treat the body respectfully if the need to kill arises.

- c. The Prophet (ﷺ) is very concerned with his ummah. In the hadith narrated by Bukhari and At-Tirmidhi, The Prophet (saw) preceded the guest, then his companion, Abu Hurairah RA to drink milk. A caring leader “takes a bullet” for his men. This endears him to the soldiers. A case in point is in the incidence in the Battle of Badr. Saidina Ali (ra) sought refuge behind the Prophet (ﷺ) although the the Prophet (saw) was very close to the enemy.
- d. The humanity and mercy of the Prophet (ﷺ) extends to non-human. He gave names to his military apparatus - Dzulfikar to his sword, Dzat al-fudul (his shield), Maswa (spear), al-Katum (bow) and Kafur (quiver).
- e. His mercy and empathy towards members influenced his approach in that he was part of them. He was always together mingling with them. He chose to be with them in all their troubles and was not an exclusive as a leader. He ate, slept and mingled with all Muslim soldiers, and even carried weapons on the battlefield without any special treatment as a military commander.

5. Consulting the Experts

Although the Prophet (ﷺ) was a great Prophet and leader and expert in various fields, yet His stature never marginalized people around him. He consulted people. He did not adopt a dictatorial approach.

- a. Despite being led directly by Allah s.w.t, the Prophet (ﷺ) still consulted, discussed and asked for the views of the companions. This was evident in 2 events during the Battle of Badr. First, he asked the views of the Muhajirin and the Ansar whether they were willing to continue on the battlefield or return to Medina. The answers from Saad ibn Muaz (an Ansar representative) and Miqdad ibn Aswad (a Muhajirin representative) strengthened

our Prophet (ﷺ)’s confidence to move forward. Secondly, after attaining victory, The Prophet (saw) met with his companions discussing the fate of 70 captives. Although Umar r.a strongly wanted them all killed, he decided to follow the views of the majority of the companions who suggested that they be redeemed with property before being released.

- b. The Prophet is flexible and open-minded when needed. He often practiced discussion in every decision and action taken. During the discussion also The Prophet (ﷺ) does not use veto power although he has the right to make decisions. Instead the decision is made in a way of collective. For example when deciding on the battle of Uhud, he personally intended to fight in the city, but the majority of the Muslims, especially the young, were eager to fight outside Madinah. He agreed with the will of the masses. He was also very open in accepting new views and ideas that did not contradict the principles, which are technical in nature and ijthadi. For example, he accepted the views of Salman al-Farisi who suggested that Muslims build ditch in the Battle of Khandaq[3]

6. Receptive towards Feedback

The Prophet (ﷺ) was not an authoritarian. He accepted any suggestion and feedback for the good of Muslim.

- a. In the Battle of Badr, a meeting was held to decide on the suitable location for Muslim army. The Prophet (ﷺ) received a suggestion from Khabab Bin Munzir r.a that the Muslim army should choose an area nearer to the water well. He also agreed with the proposal given by Saad Bin Muadz to build a special tent for the Prophet (ﷺ) behind the army.
- b. In the context of behavior, he was always open and listened to the thoughts of the followers by practicing the principles of shura in management and decision making. In addition, he was also found to be gentle with others. This means that he is always friendly to others whether in his words or deeds, sensitive to and

takes care of other people's emotions and does not like to bother his followers. His openness can be learned from the story of determining the battle strategy of Uhud. There are two views on the location of combat and defense, namely either from within the city or fighting at locations outside the city of Medina. The Prophet Muhammad (ﷺ) is said to prefer the idea of fighting inside the city, but taking into account the opinion of other experts then the location of the battle has been determined outside the city of Medina. This attitude of the Prophet Muhammad (ﷺ) is in line with the command of Allah in verse 159 of surah Ali Imran which means: So because of the mercy (that is abundant) from Allah (to you O Muhammad), you have been gentle to them (friends and followers), and if you were rude and hard-hearted, they would have fled from you. So pardon them, and ask forgiveness for them, and meet with them in that (war and worldly affairs). Then when thou art determined (after meeting, to do something) then put thy trust in Allah, verily Allah loveth those who put their trust in Him. In the context of decision-making, he was a very just human being (Fu'ad 2006).[4]

- c. The Prophet (ﷺ) is a good example to his people in terms of respecting and implementing this policy. They meet in making a decision on a matter. Among the examples of shura practices performed by him and his companions are; a. He met with Muslims about the battle of Uhud. Is it good to survive in Medina or to attack? The majority thought it was better to go out while he and some other friends did not agree, but he still followed the majority opinion. b. He met with Muslims about the Khandak war. He thought it was better to make peace with the enemy by paying them one-third of the Medina tamar fruit basil this year. The Prophet (ﷺ)'s proposal was not approved by Saad b. Muaz and Saad b. Ubadah. Therefore, he followed their opinion, which was to fight the enemy.[5]

7. Firm and principled

The Prophet is known to be firm and principled in the face of adversary.

- a. On the way back to Medina, while in Syafra', The Prophet (ﷺ) ordered 2 Quraish dignitaries who were captured to be killed. They are Nadr Bin Al-Harith and Uqbah Bin Mu'it. This is because they were the greatest people who opposed and hurt the Prophet and all Muslims when Islam was first established in Mecca
- b. The Prophet (ﷺ) was firm with his decision after obtaining sufficient information regarding the conditions of a battle in hand. He made a decisive judgment and issued the best choice among alternatives. Accordingly, he remained steadfast in the face of the changing situations of battle⁴⁰. Some of the more interesting qualities that distinguished the commands of the Prophet (ﷺ) were:
 - Examining every possible alternative course of action before arriving at the most advantageous position and subsequently issuing the necessary order.
 - Remained steadfast with the decision once the order has been released. During the battle of Uhud, a decision has to be made whether for the soldiers to remain in Madinah or pursue an offensive strategy venturing outside Madinah. Upon persistent argument by a group of young fighters and thinking of the possible consequence, the Prophet (ﷺ) decided to side with them. However, later these youngsters changed their mind and agreed to remain in Madinah. The Prophet (ﷺ) responded that such decision cannot be changed at will because necessary preparation has been made.
 - Changing the commands in accordance with the changing circumstances of the battle. When the Muslims began losing in the battle of Uhud, the Prophet (ﷺ) quickly transferred the command post of the army to the mountain and assumed a defensive position.

- c. Exhibiting physical prowess. The Prophet (ﷺ) took out his cloak and clothes and laid bare his right arm to show to the enemy and instill fear to them on the Muslim soldiers physical strength. He ordered the rest to do the same by saying, “May Allah bless the one who displays the strength of his arm”.

8. Fair towards opponent

The Prophet (ﷺ) is known for his fair treatment towards the enemy of the battle.

- a. The Prophet (ﷺ) ordered all prisoners of war to be treated very well and given adequate food even though the Muslim army itself had to fasten its stomach due to lack of food. The moral height of the Islamic army is really extraordinary, so that the enemy is amazed and some of them accepted Islam after that.
- b. After the battle of Badr, several enemy’s soldiers were captured. The Prophet (ﷺ) and his companions were discussing on the best approach dealing with the captives. Realising that this was the beginning of Islam, the Prophet (ﷺ) treats the captives according to their condition and capability. For the rich, they could be freed if they pay the necessary ransom. This indirectly helped Muslim to in their quest to spread Islam. For the poor captives, they can gain freedom if they can teach the Madinan children - reading and writing. These captive teachers are treated respectfully by attaching them to an ‘adopted’ family. Each of them is tasked to teach 10 children. One of the captives is the brother of Mus’ab ibn Umair. He noted that his adopted family (an Ansar) went to a great length ensuring that he ate well by giving him bread although the family themselves had nothing to eat except dates. They followed the Prophet (ﷺ) instruction steadfastly.

CONCLUSION

This article has highlighted on the leadership qualities of Prophet (ﷺ) from three distinct perspective- leadership as the head of state to deal with internal affairs, leadership in maintaining diplomatic relationship

and lastly leadership in the battlefield. It can be seen that in all aspects, the leadership qualities that can be derived from the above discussion create an excellent balanced example, whether during hardship or in peaceful times. The fourth and seventh prime minister of Malaysia once stated that there are two types of leaders in the world. Leaders who are very charismatic during wartime but fail to act as a leader to build-up the nation. On the other hand, there are leaders who are well acquainted with the development of nations while failing to lead during wartime. From the seerah, we can see a beautiful balance of these two qualities in the life of Prophet (ﷺ).

During the 23 years of prophethood and 10 years of leading the Islamic state in Madinah, prophet (ﷺ) had to face internal threats from the Jewish communities and the hypocrites, who constantly plotted and planned against Prophet (ﷺ) to capture the power. They plotted so viciously to the extent that there were multiple attempts to kill the blessed Prophet (ﷺ) but all attempts were neutralized wisely. Neutralizing the threats from the hypocrites and the Jews were done step by step, giving them time to reconsider their acts and come back to the pact that was agreed by all parties (*Suhufa Madinah*). But the more they immerse themselves into their treacherous acts, the more actions were taken against them. Meanwhile, we see that, Prophet (ﷺ) and the Muslim community strongly adhered to the pact agreed earlier. This quality was also prominent in maintaining diplomatic relations as can be seen in the Hudaibiyyah treaty. The Quraish broke the treaty within just two years after the agreement while Prophet (ﷺ) adhered to the treaty even it poses some difficulties to the emerging Muslim state of Madinah. In today’s world we can see treaties being made and broken by nations to gain benefits over one another. The question of integrity and justice is put aside with no shame in front of the world’s stage. That was not the case for the Islamic state in Madinah under the leadership of Prophet (ﷺ) and the Ummah today must return back to the exemplary qualities taught by our prophet (ﷺ) through his actions.

One of the most beautiful and praiseworthy aspect of the leadership qualities of Prophet (ﷺ) is the wonderful contrast of actions that are taken according to the need of the moment. For example, we

can see how strong and steadfast Prophet (ﷺ) was during the battles, especially for the battle of Uhud and Khandaq. His steadfastness in leading the Muslim army made the opposition weak even when they had the upper hand at the initial stage. But we can see, the same leader (ﷺ) was so merciful when it came to the prisoners of war. After the battle of Badr, the Prophet (ﷺ) released all the prisoners of the war out of mercy for them. Similarly, during the treaty of Hudaibiyyah, when the Muslim convoy approaches Makkah, there were some prisoners of Makkah youth who tried to attack secretly on the Muslims. The prophet (ﷺ) released them all unconditionally. This balance of steadfastness and mercy is almost rare in today's world of treachery and revenge-based politics.

As the head of the state, it is a duty for all leaders to enact the rule of law and maintain just dealings with people. When it comes to establishing justice in Madinah, the Prophet (ﷺ) set extraordinary example. He enacted the rule of law (Shariah) regardless of the status of the accused. It is reported in Sahih Bukhary that, Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet (ﷺ) for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft.'" [Sahih al-Bukhari 3733]

The Muslim community in Madinah was guided by the Prophet (ﷺ) for their spiritual betterment. It was a constant process which continued throughout the lifetime of the Prophet (ﷺ) and even during the time of the first four *Khalifah*. This spiritual quest (*tazkiat-an-nafs*) is a divine order and it helped to uphold the moral values of newly formed Muslim community in contrast to the Quraish or Jewish community where moral degradation took place in the name of cultural practice. But Prophet (ﷺ) introduced a whole new culture devoid of moral or ethical degradation as guided by the revelations in the state of Madinah, which eventually helped the Muslim community to gain

reputation from east until west as a just and honest nation who fight oppressors against the oppressors. As a result, wherever the Muslim army went to spread the message of Islam, they were welcomed by the common people who saw them as a savior from their tyrant rulers. We can see that in the statement of Rabi Ibn Amr (ra) during the Muslim conquest of Persia. Rabi Ibn Amr (ra), when he met Rustam, the general of the Persian army, he said, *"Allah Azza wa jal has sent us to deliver you from worshipping the creation to worshipping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the afterlife and from the oppression of the religions to the justice of Islam. Allah Azza wa jal has sent us to save you from worshipping each other"*. So a just nation was born under the leadership of Prophet (ﷺ) who conquered the east and the west with the will of Allah (ﷻ) and still remained humble and just in dealing with power and status that Allah (ﷻ) had given them.

The last thing that needs to be highlighted is that, as the leader of the Muslim, the Prophet (ﷺ) focused on building a community. In contrast, today the nations around the world put their resources and effort in building physical infrastructures while the people are left abandoned with their morals slowly diminishing in the materiality of the world. This was not the case in Madinah during Prophet (ﷺ). Building a sound and just community through moral and physical training was prioritized over other things. And this was done by steadily following the guidance from the Quran that came for 23 years during his prophethood. Today, we can see the Ummah has lost its foothold to guide the humanity towards the teaching of Islam and there is a need for a leader who can rebuild the Ummah as it was done for the first community of Muslims. The leadership qualities derived from the seerah of prophet (ﷺ) act as light in times of darkness to show us the balanced way of life. It might take generations to achieve and perfect the qualities but throughout the process the Ummah can progress bit by bit to take a stronghold of their own nations as well as the other nations who are striving for spiritual guidance in this time of moral degradation, social imbalance and worldwide oppression.

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