

PROPHETIC LEADERSHIP

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وَبَارِكْ وَسَلِّمْ عَلَى رُسُلِهِمْ أَجْمَعِينَ

PROPHETIC LEADERSHIP

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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 يَرْجُوا 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.

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Chapter 13: VALUE FRAMEWORK OF PROPHETIC LEADERSHIP

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1.0 INTRODUCTION

Based on the definition by Peter Northouse, leadership can be defined as "a process of change in a group of people with a common goal driven by an individual called a leader." (Northouse 2021) It is a required skill in a leader to successfully guide, coach, or even force their followers to change and move forward towards a common aim. A leader must possess some essential criteria and characteristics in order for them to accomplish their leadership task. They should motivate their followers with their personal charisma and exemplary attributes that can be groomed or acquired with training and experiences.

Michael Hart, in his renowned work, "The 100: A Ranking of the Most Influential Persons in History" has named the beloved prophet Muhammad (ﷺ) as the most influential leader in history, where he (ﷺ) exerts the most influence to the life of his followers in both realms, the religious and secular. This is undoubted since the prophet Muhammad (ﷺ) had demonstrated the best qualities a great leader should possess and was able to successfully influence, guide, and transform a group of people who were historically deemed as the people of an uncivilised nation into a great civilisation that had shaped and gave significant impact to every aspect of human life until present days. His (ﷺ) leadership has gained recognition from both enemies and friends from his life until the present.

Urwa bin Mas'ud r.a witnessed the charisma of Rasulullah (ﷺ) during the Treaty of Hudaibiyah and proclaimed that the prophet's (ﷺ)

charisma and the respect that was shown to him by the companions r.a were beyond the respect received by other kings and leaders of other nations. Whenever Rasulullah (ﷺ) spit, the companions r.a would rub their faces with the spit of Rasulullah (ﷺ). They would immediately carry his order once he ordered and would lower their voices in his presence out of respect. They r.a would even rush to take the remaining water from his (ﷺ) ablution for the blessing (Sahih al-Bukhari)

It was Allah s.w.t, the Almighty and the Wise who appointed the prophet Muhammad (ﷺ) and equipped him with all the skills and attributes of a great leader with the agenda to transform and guide the people toward the straight path.

"He is the One Who raised for the illiterate 'people' a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray along with others of them who have not yet joined them 'in faith'. For He is the Almighty, All-Wise" (Quran 62:2-3).

Leadership can be divided into two components, values and qualities. Leadership qualities are the attributes and personal characteristics a leader possesses in their daily lives as an example to the followers. On the other hand, values are the standards and expectations that a great leader creates that become the benchmark of great leadership for society. The leadership values and qualities of the prophet (ﷺ) have become an admiration for everyone and will remain relevant until the end of time.

2.0 LEADERSHIP QUALITIES OF PROPHET MUHAMMAD (ﷺ)

2.1 Rasulullah (ﷺ) upholds justice in any circumstances

Allah mentions in the Quran:

Indeed, we sent our messengers with clear proofs, and with them, we sent down the Scripture and the balance 'of justice' so that people may administer justice. We sent down iron with its great might, benefits for

humanity, and means for Allah to prove who 'is willing to' stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, the Almighty. (Al-Hadid 25)

On one occasion, a woman from a noble tribe of Quraish stole something. The women's tribe sought help from Usamah bin Zaid r.a, the adopted grandson of the Prophet (ﷺ) to seek intercession from the prophet (ﷺ). The Prophet got upset and said, "O Usamah, the Children of Israel were destroyed because whenever a noble person among them committed a crime that deserved punishment, they would let him go. But if a low-class person among them committed such a crime, they would carry out the punishment on him. If Fatimah binti Muhammad were to steal, I would cut off her hand." (*An- Nasaie*).

2.2 Rasulullah (ﷺ) always fulfils his promise

An example of this in the life of Prophet Muhammad (ﷺ) is during the event of Hijrah. Suraqah bin Malik bin Ju'shum who threatened to catch Rasulullah (ﷺ) for a hundred camel reward stopped the prophet (ﷺ). Rasulullah (ﷺ) promised him the crown of Kisra if he let them off. Suraqah later received the promised crown after the fall of Persia during the time of the Umar caliphate.

From Abu Huraira r.a, Rasulullah s.a.w said, "There are three signs of hypocrisy. When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." (Bukhari and Muslim).

2.3 Rasulullah (ﷺ) gives everyone their due right

Rasulullah (ﷺ) always give everyone their due right regardless of their status or position in society. For instance, from the authority of Abu Hurairah r.a, he narrated that the Prophet (ﷺ) said: "The young one should give salam to the elder, the one who passing-by to the one sitting and the few to the many." (At-Tirmidhi) The Prophet (ﷺ) also said, "Those who do not show mercy to our young ones and do not realise the right of our elders are not from us." (Abu Daud).

2.4 Rasulallah (ﷺ) is an honest and a leader with high integrity

The honesty of the Prophet (ﷺ) was recognised even before his prophethood. He was called as-Sādiq al-Amīn (the Truthful, the Trustworthy) by the Quraish in Mecca. Even when they persecuted him and rejected his message, they still trusted him with their most precious possessions. Aisha r.a reported that during hijrah, Ali r.a was instructed by Rasulallah (ﷺ) to stay behind in Mecca to return all the belongings of Quraish that were trusted to the Messenger of Allah (ﷺ).

Rasulallah (ﷺ) also forbade the practice of ghulul (misused of power for personal gain). On one occasion, the Prophet (ﷺ) appointed a man from the tribe of Al-Azd called Ibn' Utbiyya to collect zakat. When he returned, he said, "This (i.e. the Zakat) is for you, and this has been given to me as a present." The Prophet (ﷺ) said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in whose hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it is a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, "O Allah! Haven't I conveyed Your Message (to them)?" (Bukhari)

2.5 Rasulallah (ﷺ) is attentive to everyone and approachable

Despite being the leader of the Islamic state, Rasulallah (ﷺ) has an approachable and friendly character. He makes jokes with others. For example, on one occasion, Rasulallah (ﷺ) was eating dates with Bilal bin Rabah. He placed some of the seeds of the dates he had eaten on the plate of Bilal and made jokes out of Bilal's appetite. Bilal responded that Rasulallah (ﷺ) had even bigger appetite because Rasulallah (ﷺ) had eaten the dates together with their seeds. Rasulallah (ﷺ) was so delighted and enjoyed the joke.

Rasulallah (ﷺ) was also attentive to everyone. He dedicated specific time to attend to the needs of women, and he (ﷺ) even listened to the complaint of young children and the poor. On one occasion, Rasulallah (ﷺ) attended to the need of Khawlah Al-Azwar, a woman of Al-Ansar

at late at night while he is worshipping in the Masjid. This event had led to the revelation of Surah Al-Mumtahinah.

2.6 Rasulullah (ﷺ) always clarifies any information before taking an action

An example of this was during his return from the Battle of Tabuk. A boy, Zaid bin Aqram heard the conversation between Abdullah bin Ubay bin Salul with some of the Ansar r.a. Abdullah bin Ubay condemned the Prophet (ﷺ) and claimed that he would get rid of the Prophet (ﷺ) and the Muhajirun r.a once they arrived in Madinah. Zaid informed his uncle, who later informed the Prophet (ﷺ). Rasulullah (ﷺ) summoned Zaid to clarify the information before taking any action against Abdullah bin Ubay despite knowing his hypocrisy and hatred towards the Prophet (ﷺ)

2.7 Rasulullah (ﷺ) delegates responsibilities wisely

A good leader will know how to delegate responsibilities. Rasulullah s.a.w showed a good example of this value. For example, Rasulullah appointed Muadz bin Jabal to Yemen. Also, when Rasulullah (ﷺ) is away for jihad, he would appoint someone in his place to look after the affairs of the people left in Madinah.

2.10 Rasulullah (ﷺ) was the point of unity of the Ummah

This is one of the first agendas in the leadership of Rasulullah (ﷺ). Rasulullah (ﷺ) united the Muhajirin and the Ansar in the initial stage of the establishment of the Islamic State of Madinah. Rasulullah (ﷺ) always protected the unity of the Muslims by disapproving any attempt to destroy the unity. For instance, during the quarrel between Abu Dzarr r.a and Bilal r.a in Madinah, where Abu Dzarr r.a accidentally called Bilal r.a the 'son of a black woman'. Rasulullah disapproved the action of Abu Dzar r.a. On another occasion, the Ansar r.a had a miscommunication with the Muhajirin r.a upon returning from Tabuk. They started to dissociate themselves and form assabiyyah. Rasulullah (ﷺ) was angry with this event and asked them to resolve it.

2.11 Rasulullah (ﷺ) is a loving and caring leader

Rasulullah (ﷺ) always kissed any children that he met. Anas bin Malik, the servant of Rasulullah (ﷺ), used to say that Rasulullah (ﷺ) never shouted or scolded him in the ten years of his service of the prophet. In a hadith, Rasulullah (ﷺ) said, *"None of you has faith until he loves for his brother what he loves for himself"* (Bukhari) and *"who is not loving, will not be loved"* (Muslim)

2.13 Rasulullah (ﷺ) is humble and non-extravagant

Despite being the greatest leader of the whole humankind, Rasulullah kept his zuhd and austerity. It was described that the house or rather the hut of Rasulullah ﷺ was so small that when he ﷺ wished to prostrate in this room, he would tap Aisha r.a to bend her legs to make room for him to prostrate. In a hadith, 'Aa'ishah, may Allah be pleased with her, she said, *"The Messenger of Allah ﷺ did not leave [after his death] a dinar, a dirham, or a sheep or a camel, and he did not leave a will [that a third of his property or anything else should be given to someone specifically as he left no money at all]."* [Muslim]

2.14 Rasulullah (ﷺ) has high perseverance

Despite all the torture, boycott, and the humiliation he ﷺ received from the people of Mecca, Rasulullah ﷺ remained steadfast and persevered. When his uncle, Abu Talib, suggested that he stop preaching, Rasulullah ﷺ said, *"O! My Uncle, even if you put the Sun in my right hand and the moon in my left, I will not give up this mission (of spreading God's word) until I die."*

2.15 Rasulullah (ﷺ), as a leader, showed great bravery examples

Rasulullah (ﷺ) demonstrated great bravery and courage throughout his lifetime. One of the motivations for this quality is the promise of aid and victory from Allah s.w.t.

"If you do not aid the Prophet, Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve;

indeed, Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise." (At-Taubah, 9:40)

For instance, in the battle of Uhud, despite that, the Muslim army had lost. Rasulallah (ﷺ) did not flee from the battlefield. Rasulallah (ﷺ) also showed bold bravery when he sent an army to fight against the Roman in Tabuk even though he (ﷺ) knew that the Muslim were outnumbered by more than 50 times.

2.16 Rasulallah (ﷺ) is a coach and role model for his subordinates

Rasulallah (ﷺ) lives by example. He (ﷺ) 'walk the talk' together with His companions in ease and difficulty. For instance, during the battle of the trench (Khandak), Rasulallah (ﷺ) suffered from hunger and difficulty as much or even more than his companions. The companions described that during the building of the trench, they saw that Rasulallah (ﷺ) had his stomach tied up with two stones due to hunger. Rasulallah (ﷺ) was also a great coach. On occasion, a man of Ansar r.a approached Rasulallah (ﷺ) looking for some donations. Instead of donating, Rasulallah (ﷺ) asked him whether he had something to sell. He then brought a piece of fabric and a woody vessel. The Prophet (ﷺ) asked other sahabah r.a to purchase them with two dirhams. The man was advised to purchase an axe with one dirham and start cutting wood and sell. He visited the prophet (ﷺ) when he earned 10 dirhams. (Jamil, 2015) Another example is, during the departure of Muadz bin Jabal r.a to Yemen, Rasulallah (ﷺ) gave him advice and mentored him on how to make a judgement in the absence of the prophet (ﷺ).

2.17 Rasulallah (ﷺ) is a great motivator to his subordinates

Rasulallah (ﷺ) used to say, "Give glad tidings, and do not scare people away. Make things easy, and do not make things difficult" (Abu Dawud). In another hadith, Rasulallah (ﷺ) said, "The strong believer is better and more beloved to Allah than the weak believer, although there is good in each. Be eager to carry out [such deeds] that will benefit you, and seek Allah's assistance and do not become lax. If something happens to you, do not say, 'If only I had done such-and-such.' Rather say, 'The

decree of Allah. He does what He will.' Otherwise, you will open yourself up to the action of Syaitan" (Muslim) and "If the Day of Resurrection were established upon one of you, while he has in his hand a sapling (small plant), then let him plant it." (Ahmad). During the battle of *Khandak*, Rasulullah (ﷺ) hit a large boulder that obstructs the work of *sahabah*. Three bright lights sparked from the hit. The companions then asked the prophet (ﷺ), and he (ﷺ) said: 'When I struck the first blow, the cities of *Kisra* and their environs were shown to me, and many other cities and I saw them with my own eyes.' Those of his Companions who were present said: "O Messenger of Allah, pray to Allah to grant us victory and to give us their land as spoils of war, and to destroy their lands at our hands." So, the Messenger of Allah (ﷺ) prayed for that. (Then he said:) "Then I struck the second blow, and the cities of Caesar and their environs were shown to me, and I saw them with my own eyes." They said: "O Messenger of Allah, pray to Allah to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands." So, the Messenger of Allah (ﷺ) prayed for that. (Then he said:) "Then I struck the third blow, and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes." But the Messenger of Allah (ﷺ) said at that point: "Leave the Ethiopians alone so long as they leave you alone and leave the Turks alone so long as they leave you alone." (An-Nasaie)

2.18 Rasulullah (ﷺ) was a tactful and wise leader

Rasulullah (ﷺ) was a tactful and wise leader. He carefully and accurately chose his word before he says it. For instance, during the Battle of Badr, Rasulullah (ﷺ) acquired information from a blind Jewish woman regarding the position and where-about of the army of Quraish. He (ﷺ) was then asked on which army he belonged to. As a strategy of war, Rasulullah (ﷺ) refused to give the information but rather just answered: "we came from water". Rasulullah (ﷺ) then guided the Muslim army to camp at a well, which was the only water source in Badr. This strategy had put the Muslim army at an advantage. In economics, Rasulullah (ﷺ) established a free market for the Muslim community to do business. This move improved the socioeconomics of the Muslim and destroyed the monopoly of the jews in the economy. Rasulullah (ﷺ) was also excellent in his problem-solving skills. For instance, during the flood that destroyed the Kaabah, Rasulullah (ﷺ)

was able to solve the conflict between the tribe leaders of Mecca on deciding who should be honoured to place back the "Black Stone" to its original place.

2.19 Rasulullah (ﷺ) has remarkable communication skills

For example, when Rasulullah (ﷺ) talks about an important matter, he (ﷺ) would repeat the thing three times. In a hadith from Anas bin Malik, he reported that Rasulullah (ﷺ) would repeat the important word three times until it is well-understood by the listener; and Rasulullah (ﷺ) would give salaam when he met a group of people. In another hadith, Rasulullah (ﷺ) advised, "Speak to the people according to their level of understanding. Do you wish that Allah and His Messenger be denied?" (Al-Bukhari)

2.20 Rasulullah (ﷺ) is an optimistic and far-sighted leader

An optimistic leader will carry his people forward. Rasulullah (ﷺ) used to say, "Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him. If he is harmed, then he shows patience and thus there is good for him" (Muslim). Rasulullah (ﷺ) is a far-sighted leader. He (ﷺ) always looked at the future result rather than the short-term benefit. For instance, after the horrible experiences faced by Rasulullah (ﷺ) and Zaid bin Harithah r.a, the angel of the mountains offered to destroy the people of Taif. Rasulullah (ﷺ), however, forgave them as he was optimistic that possibly their future progeny will become loyal Muslim later. Rasulullah's (ﷺ) far-sighted attribute was also evident during the Treaty of Hudaibiah, where he (ﷺ) agreed with the conditions presented by the Quraish representative that seemed unjust because Rasulullah (ﷺ) was able to foresee the future positive impact of it.

2.21 Rasulullah (ﷺ) is forgiving and non-revengeful

This value was clearly seen in the character of the prophet (ﷺ). For example, during the Conquest of Mecca, Rasulullah (ﷺ) forgave all the Quraish who has been very harsh to the Muslim. He even forgave the woman who had mutilated the body of his uncle Hamzah r.a during the

battle of Uhud and chewed on his heart. Rasulullah (ﷺ) also forgave the horrible hospitality of the people of Taif towards him.

2.22 Rasulullah (ﷺ) identified and grabbed any opportunities promptly

Rasulullah (ﷺ) showed the ability to identify and make full use of any opportunity on every occasion. For example, in the event of hijrah, the coming of the people of Medina and other Arab tribes to Mecca during the pilgrimage season served as an opportunity for dakwah and the establishment of an Islamic state and a new dakwah-hub. He (ﷺ) also ordered the companions to migrate to Habsyah to take refuge in view of the presence of a just ruler in Habsyah. (Mohamad¹ et al., 2012).

2.23 Rasulullah (ﷺ) is Generous and Caring for the Poor

The love and care of Rasulullah (ﷺ) have become a great example to the companions r.a and the whole of humanity. In a hadith, Rasulullah (ﷺ) said, "Not even a single Dinar of my property should be distributed (after my death to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity." (Bukhari). One of his companions, Ibn Abbas r.a, commented on the generosity of Rasulullah (ﷺ). He said, Rasulullah (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds."

2.24 Rasulullah (ﷺ) uses a consultative approach and collective decision in his decision -making

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]" (Quran 3:159).

Rasulullah (ﷺ) used to consult his companions r.a in making important decisions about the Muslim community. For instance, after the Battle of Badr ended, the Muslims were unsure of the punishment of the prisoners of war. Rasulullah (ﷺ) consulted his closest and senior companions r.a to achieve the consensus on the decision. The companions, r.a, offered different opinions. They discussed until a consensus was reached, and everyone agreed on the final decision.

On another occasion, during the 'Battle of the trench', Rasulullah (ﷺ) sought opinions from the companions r.a on the strategies of war to be implemented. One of the great sahabah, Salman Al-Farisi r.a suggested that the Muslims build a trench in front of Medina to hold the enemy's Army outside of Medina. Rasulullah (ﷺ) achieved great success as a result.

3.0 LEADERSHIP VALUES OF PROPHET MUHAMMAD (ﷺ)

The word 'leader' is derived from the root word of lead, which means to show the way. The function of a leader is to drive people forward to achieve a common goal. As a leader, he/she should make others want to follow him/her by showing his/her good personality and set of leadership skills. The Prophet Muhammad (ﷺ) has shown his capabilities of leadership qualities and become a role model for everyone. As Allah said in the Quran:

Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.

(Al-Ahzab, 33:21).

The leadership qualities of Rasulullah (ﷺ) had revolutionised the lives of millions of people from the beginning of prophethood and beyond. From all the listed leadership qualities presented by our beloved prophet (ﷺ), we can conclude some leadership values to be upheld by any leaders, a Muslim or Non-Muslim. These values include:

Fairness and Justice

Honesty and integrity

3. Caring and loving
4. Charismatic but approachable
5. Good time manager
6. Optimistic and opportunistic
7. Patient and perseverant
8. Courageous
9. Firm yet understanding
10. Strong and skilful
11. Motivating and encouraging
12. Kind and selflessness

4.0 CONCLUSION

An excellent leader is vital for the success of an organisation or a community in reaching their aimed goals. Great leadership will not only lead the followers toward success but also will help produce great successive leaders. Allah s.w.t the All-Knower has prepared and equipped our beloved prophet (ﷺ) with all the necessary skills and knowledge in order to bear the huge responsibility as the final prophet to the whole of humanity. The responsibilities of the prophet (ﷺ) are not limited to the people of Hijaz, but the whole of humanity and have been summarised in the Quran, in Surah Al-Jumuah:

“He is the One Who raised for the illiterate ‘people’ a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray. Along with others of them who have not yet joined them ‘in faith’. For He is the Almighty, All-Wise.” (Al-Quran, 62:2-3)

The prophet (ﷺ) as '*Qudwatun Hasanah*' has successfully guided the companions r.a and the whole ummah in becoming true Muslims and continue to bear the Torch of spreading the message of Islam. In fact, his whole life has been dedicated to train and assist the sahabah r.a to grow. Allah s.w.t has recognised the prophet's (ﷺ) success in grooming the sahabah r.a in the final verse of Surah Al-Fath;

"Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers⁵² but compassionate with one another.⁵³ You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished⁵⁴ from others by the marks of prostration on their faces. Thus, are they described in the Torah.⁵⁵ And their parable in the Gospel is that of⁵⁶ a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers and one by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward."(Al-Quran,48:29)