

PROPHETIC LEADERSHIP

Waleed Fekry Faris & Akram M Zeki

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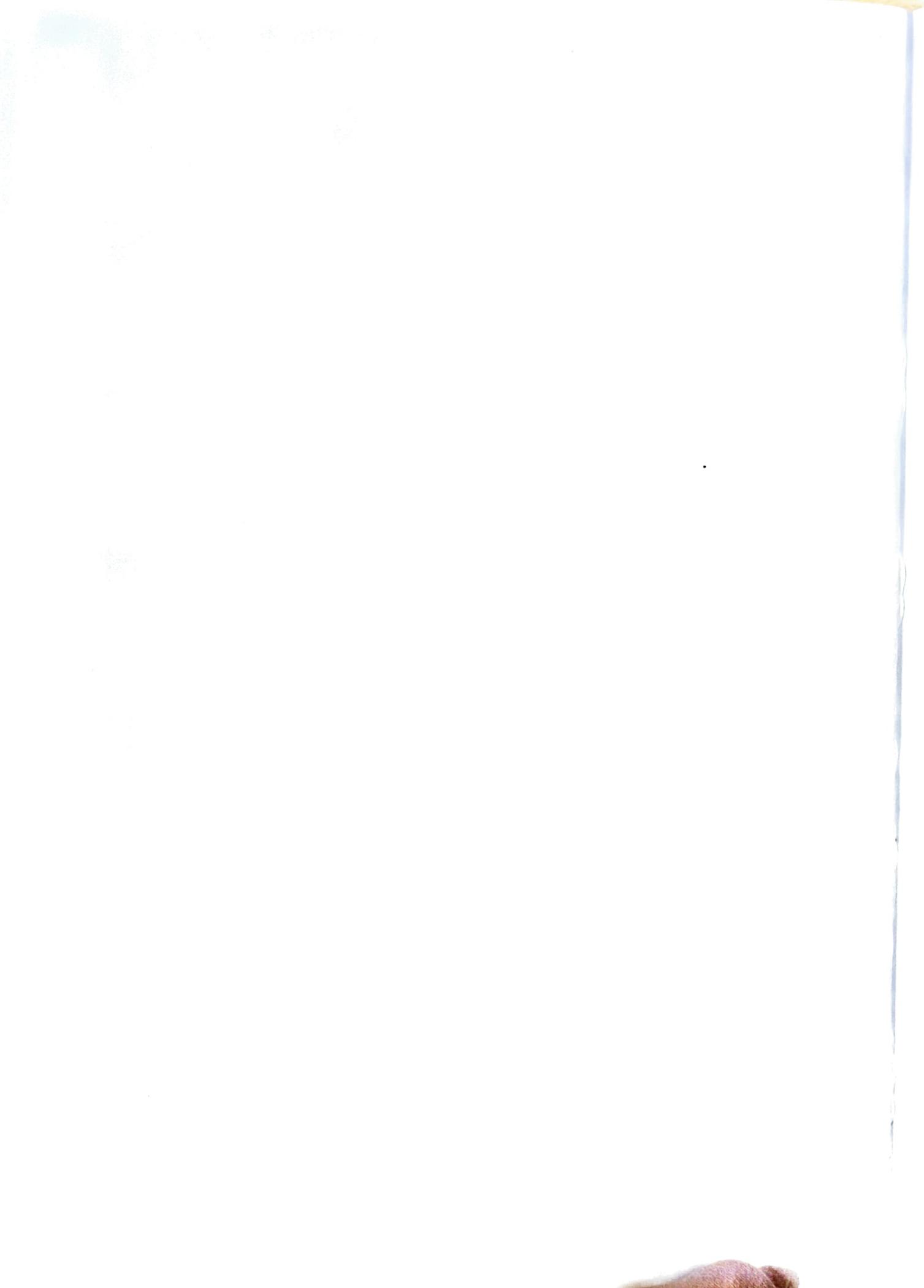


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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بوتن برستي انالار التباركيا ملينسنا



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PREFACE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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-Raḥmāni Al-Raḥīm

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'etre*. Such a novel approach will uniquely depart from the works of several classical authors by introducing elements and

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 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 IIMU

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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 *Sirah* 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

Chapter 4: ASPECTS OF PROPHET MUHAMMAD'S (S.A.W) LEADERSHIP

By

Patimah Abdul Wahab

PROPHET MUHAMMAD (S.A.W)

Prophet Muhammad (s.a.w) was the last messenger sent by Allah S.W.T for humans. He was from Banu Hisham, from Quraish, from the tribe of Kinanah, and from the tribe of Adnan, who was the son of the Prophet Ismail (the son of prophet Ibraheem). His father was Abdullah, the son of Abdul-Mutalib and his mother was Aminah, the daughter of Wabb. The father died before his birth and his mother died when he was still small. The Prophet had no formal schooling and was illiterate. He was taken care by his grandfather, Abdul-Mutalib and then his uncle, Abu Talib. His life experiences had influenced his outstanding qualities as a leader, besides of course, divine support.

INTRODUCTION

Leadership qualities and values can be defined as the core beliefs and principles of an individual that will guide them in their life and determine the success of a person's leadership. The values are dependent on the individual's belief of which values are important to achieve their goals. Experiences and knowledge that is highly influenced by culture or religious beliefs will influence the personality and behavior of a leader. In this way, a person's leadership values are usually related to their personal core values and external parties' values such as family, religion, company, and others.

The leadership values influence the person's daily decision making and action. Having a strong set of leadership values will help to build respect and trust among the followers, which later improve relationships and connections with them. Being a good leader will ensure realizing and achieving visions and goals. Knowing the Prophet's leadership qualities and values is important to identify and improve our core leadership

qualities and values. The following are the leadership qualities and values of Prophet Muhammad (s.a.w):

1) HAVE THE VISION

The Prophet (s.a.w) geared his followers to Islam to serve for Allah S.W.T. His deeds were for the sake of Allah S.W.T. When the Prophet (s.a.w) spoke, the words coming out from his mouth were full of vision. The main vision of the prophethood was the hereafter and to leave many legacies before his death. His vision was clear to invite the people to worship Allah. Therefore, the Prophet's words and actions were geared to this vision and guided by Allah S.W.T.

The vision in Islam is clearly stated for those who want to be Muslims. They need to declare their faith in Islam through the spelled of *Shahada*, which is the most important element in Islamic creed. It was also the first of Five Pillars of Islam. The Muslims usually practiced *Shahada* to renew their faith including in *Adhan* and prayer. The *Shahada* reads as:

"I bear witness that there is no deity but Allah, and I bear witness that Muhammad is the messenger of Allah"

Although the Prophet (s.a.w) never received formal education and was illiterate, his wisdom in many branches of knowledge was an example and a paradigm to his followers. The knowledge included worship, medicine, laws, politics, and others. The Prophet (s.a.w) obtained the knowledge from Allah S.W.T in form of revelations, which included knowledge of the past events and knowledge of events that would take place in the future. This was a proof of dominion that belongs to Allah S.W.T and his prophethood.

Despite having many followers, Prophet Muhammad (s.a.w) was a humble person and never posed himself as being superior to his companions or other people. He never used his influence to gain power or wealth. The Prophet (s.a.w) was a modest person in dressing and life. He would sit on the customary things and oppose to sitting on the luxurious things. He had a small house and ate simple food. As narrated by Abu Hurairah:

"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'"

(Bukhari)

Although he was surrounded with many people and followers from multiple backgrounds and some of them were wealthy people, the conditions did not influence his values and personality. For example, the Prophet (s a w) married Sayyidatna Khadijah (r a), who was a very successful merchant. Although he was busy engaging in commercial activities and daily affairs, the Prophet (s a w) was later gradually immersed in thought with contemplation and reflection before receiving the first verbal revelations. Even after he received order from Allah S W T to make his preachings and teachings to be public, Sayyidatna Khadijah (r a) was voluntarily invested her wealth to spread Islam.

2) GOOD COMMUNICATOR

The Prophet (s a w) spoke distinctly and clearly in a way that his followers could understand his teachings. He had a beautiful and perfect speech. The Prophet (s a w) would speak when he desired a reward from Allah for it. In *Quran*

"And speak to people in the best manner." (2: 83)

The Prophet (s a w) spoke less. He said that

"I was sent with the characteristic of expressing many things with few words." (Bukhari)

From Abdullah b. Abi O'faa (r a) said that

"The Prophet (s a w) would busy himself with the remembrance of Allah, he would not talk in vain. He would lengthen his prayers and shorten the speech, and he would not hesitate to help and take care of the needs of a needy, poor, or widow." (Ibn Hib'ban)

When to emphasize a certain point, Prophet Muhammad (s.a.w) repeated the sentences three times with a gesture to ensure the followers understand the teachings. From Anas ibn Malik said that

"The Prophet, peace and blessings be upon him, would repeat himself three times whenever he delivered statements so that he would be understood. Whenever he came to a people, he would greet them with peace three times."

(Bukhari)

When the Prophet spoke, he would only spoke the kind words. From Abu Shurayh reported

"He said, 'O Messenger of Allah, tell me something that will guarantee Paradise for me.' The Messenger of Allah, peace and blessings be upon him, said:

'Speak kind words, offer peace, and feed the hungry.'"

(Ibn Hib'han)

He empowered his followers by speaking about Islam through revelations from Allah S.W.T. His openness in speaking about Islam instilled trust and confidence in his followers and to the non-Muslims to enter Islam. From Aisha (r.a) reported

A group of Jews asked permission to visit the Prophet (s.a.w) and when they were admitted, they said, 'Death be upon you!' I said to them, 'Rather, death and the curse of Allah be upon you!' The Prophet (s.a.w) said: 'O Aisha, Allah is gentle, and he loves gentleness in all matters.'" (Bukhari)

He was also always available for the followers and other people for them to ask advice or opinion about Islam and living as Muslims. He became the source of reference by his followers. For any problems that arouse, the followers would directly see and ask his opinion. He taught about Islam to his followers and at the same time demonstrated his

teachings through the way of his life. The prophet's life was consistent with his teachings and the goal of his prophethood.

The Prophet was trusted not only by the Muslims but also by the non-Muslims. A history to replace the *Hajar al-Aswad* when the Quraish rebuilt the Ka'bah proved that his honesty was acknowledged by the elders of Quraish since before his prophethood. A civil war was almost about to break due to the issue of who was the most eligible to restore the Black Stone. However, one of their elders suggested the judgement by the first person who came through the Bani Shaibah gate and the decision was agreed by all of them.

It was destined by Allah S.W.T that the Prophet Muhammad (s.a.w) was that person. His judgment by putting the Black Stone in the middle of a piece of cloth while a representative of each tribe held onto one of the edges of the cloth and raised it close to its place had also proven his wisdom. His judgement also prevented a war from breaking out among the tribes of Quraish.

The prophets nurtured relationships between him and the Muslims to the same mission that was to serve for Allah S.W.T. He met his followers regularly, particularly the Muslim men as they had congregational prayer five times per day. The prophet (s.a.w) stood at the front and led the congregational prayer and his followers stood at the back following him. To spread Islam to the people, the prophet (s.a.w) empowered his followers by communicating the goals, strategies, success, and problems guided by revelation from Allah S.W.T.

3) ABILITY TO LISTEN

The Prophet (s.a.w) was said to be an introverted leader because most of the time, he spoke less and listened more. This criterion is different from the extroverted leader who likes to speak but does not listen. When people spoke, the Prophet (s.a.w) would always give his full attention and respond clearly and openly to them in return. The Prophet (s.a.w) turned his body to the person to make the eye contact.

The responses included body language to reflect to the wants, thought, and feeling being expressed. He allowed the person to complete his or her thoughts or feeling before he responded. These Prophet's manners had therapeutic effect to the speaker. It gave the feeling to the persons that they or the matters they spoke were important to him, and the feeling of being loved and supported. From Amr Ibn Al-As (r.a) reported that:

The Prophet (s.a.w) used to give him special attention so as to make him feel that he loved him the most.

(Bukhari)

Not only to the adults, the Prophet (s.a.w) would also listen to children attentively and hear their stories. He would listen irrespective of gender, beliefs, and experience. The Prophet (s.a.w) listened to the people who spoke to him with the intension to understand and help them with whatever they expressed. He would listen patiently with empathy.

Other than listening to his companions and his follower's opinion, the Prophet (s.a.w) would also listen for advice. For example, the Prophet (s.a.w) consulted his wives or companions to seek advices in important matters although he was Allah's messenger. This attitude showed that he valued and appreciated the people around him. The Prophet (s.a.w) said:

"When he seeks your advice, you counsel him."

(Muslim)

When the Prophet (s.a.w) responded, his message is brief, concise, and comprehensive. The message would be delivered in an easy language to ease other people understand it. If necessary, he would gladly repeat his responses himself to the people. The Prophet (s.a.w) responded without being judgmental to the story. He would listen to both sides before passing his judgements. A just conclusion could only be achieved by listening with wisdom. In a *Hadith*, the importance of listening to both sides prior to make a judgement was evidenced by the Prophet's advice to Ali ibn Abi Talib (r.a.):

"Oh Ali, if two people come to ask you to judge between them, do not judge in favor of the first until you hear the word of the second in order that you may know how to judge."

(Ahmad and Abu Daud)

4) EMPOWERING

Prophet Muhammad (s.a.w) influenced and inspired people that consisted of both men and women, young and old, of various levels and ranks. The Prophet (s.a.w) empowered the disabled people through the moral approaches of visiting them, consoling them, and be patient in answering them. An example of this was from Etban Ibn Malik (r.a.), who was a blind man from Ansar:

Etban asked the Prophet (s.a.w) "I wish that you, O Messenger of Allah, would you come and perform salah in my house so that I would take it as a place of prayer." As a reply, the Prophet (s.a.w), promised to visit him and perform prayer, so humbly saying, "I will do, if Allah so wills". Etban said, "Allah's Messenger and Abu Bakar came early in the morning. Allah's Messenger asked for permission to enter, which I gave". Without sitting, he immediately entered and said, "In which part of your house do you like me to pray?" I pointed to a certain place in the house, so the Prophet stood and started praying and we, in turn, stood and he lined us in a row. He performed two-rak'ah prayer, ending it with taslim.

(Bukhari)

The Prophet (s.a.w) sought and promoted the individual strength of his followers to spread Islam. He knew the potential of his followers and placed them in positions that they could grow and flourish for the rise of Islam. In addition to this, the Prophet (s.a.w) also ensured that his followers or companions would enjoy the tasks that he had delegated. Empowerment of his followers showed that the Prophet (s.a.w) believed in them. This had increased their confidence to pursue with the task and motivated them to accomplish the task better. Receiving a direct command from the Prophet (s.a.w) made them feel being appreciated. An example of the companions who were being empowered by the Prophet is Bilal ibn Rabah. He was a former slave and was one of the early people who embraced Islam in Mecca. He was gifted with a deep, melodious, and resonant voice. In Medina, the Prophet (s.a.w) assigned him to be the first *mu'azzin* who was responsible for reciting *Adhan* to call people to their prayers. The task is important because it is related to the encouragement to perform prayer and its virtues.

Abu Huraira (r.a) reported that the Prophet said:

“If people knew the virtues in the call to prayer and the first row of prayer and that they could not get it but by drawing lots, they would surely draw lots. If they knew the virtue in joining prayer at the beginning of its time, they would race to it. If they knew the virtue in prayer at evening and at dawn, they would surely come even if they had to crawl”

(Bukhari)

5) TRUTHFUL AND HONEST

Prophet Muhammad (s.a.w) was known of his trustworthiness by his people. Sayyidatina Khadijah (r.a), who was the Prophet's wife, was attracted to the Prophet (s.a.w) due to this value in his personality and his noble character. Before marrying the Prophet (s.a.w), she received several marriage proposals from the high-status men, but she rejected them. Instead, she proposed marriage to the Prophet (s.a.w).

After the Prophet (s.a.w) received his first revelation, she was undoubtedly becoming the first person to embrace Islam. She consoled

the Prophet (s a w) who was in fear after encountering Gabriel and convinced him that the revelation was from God (Allah S.W.T). She also gave encouragement and supported him to convey Islam to the humanity while the other people belittling him. Sayyidatina Khadijah (r a) spent all her wealth at the service of Islam.

In early years of the prophethood, the Quraish would persecute the Muslims from the low social rank. Sumayyah bint Khayyāṭ was among the early followers of the Prophet (s.a.w) who believed in his prophethood. She was a wife to Yasir ibn Amir and a slave in the possession of Abu Hudhaifah ibn al-Mughirah. She was tortured and punished to abandon her faith that eventually led to her death because of choosing to remain as a Muslim. In the history of Islam, she was the first martyr in Islam.

The Prophet (s a w) was frequently being harmed and abused by the Quraish people because of inviting people to Islam. Yet, he was patient and persevered with all those challenges and prayed to Allah S.W.T to forgive those who hurt him and hoped for the reward from Allah S.W.T. From Abdullah Bin Masood with whom Allah S.W.T. is pleased said:

It is as though I am looking at the Prophet, may Allah exalt his mention, talking about a Prophet who was hurt by his people. He wiped the blood from his face and said:

"O Allah! Forgive my people, for they know not!"

(Bukhari)

The Prophet Muhammad (s a w) was known of his honesty, which was one of the criteria of prophetness. The order for the Prophet (s.a.w) to be honest was stated in Quran:

Say, " Indeed, my prayer, my rites of sacrifices, my living and my dying are for Allah, God of the worlds. No partner has He. And this I have been commanded, and I am the first (among you) of the Muslims "

(6:162-163)

The Prophet (s.a.w) abided by the command of being honest in inviting his people to Islam. From the *Hadith*, the Prophet (s.a.w) said:

'Allah has sent me to perfect good manners and to do good deeds'

(Bukhari and Ahmed)

The Prophet's moral ethics proved the transparency of his preach. Among the Quraish people, the Prophet (s.a.w) received the honorific titles of *Al-Sadiq*, which means the truthful; and *Al-Amin*, the trustworthy or the honest. His honesty to invite people to Islam and willingness to endure the hardships was stated in *Quran*:

"And you (Muhammad) are certainly on the most exalted standard of moral excellence"

(68:4)

The prophet's honesty in his mission was also supported from the *Hadith*. Qatadah reported:

I said to Aisha, "O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him." Aisha said, "Have you not read the Quran?" I said, "Of course." Aisha said, "Verily, the character of the Prophet of Allah was the Quran."

(Muslim)

While the *Quran* is the words of Allah S.W.T, the Prophet's life was the translation of the *Quran* in real life. The Prophet (s.a.w) explained or demonstrated the correct way to live as Muslim. For example, the order to perform *salat* or prayer in *Quran*:

'Who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]' (2: 3-4)

Salah or *salat* is from an Arabic word, which means connection, contact, or communication. In Islam, the term refers to make connection with the creator, Allah S.W.T., which is the second pillar of Islam. Based on this order, the Prophet taught his followers the correct way to worship Allah S.W.T through prayer.

The *Sahabah* and the followers took the Prophet (s.a.w) as the role model in living the life as a Muslim. Any words or actions by the Prophet (s a.w) were followed by the Muslims. After the Prophet died, the latter scholars had recorded the Prophet's words and action (*Sunnah*) from the *Sahabah*. At present, the records are known as *Hadiths* and have become the second source of Islamic law after the *Quran*.

6) POSITIVE THINKER

The Prophet was a positive thinking person. Regardless of the persecutions that he and the followers received, he remained optimistic and hoped for rewards from Allah S.W.T. For example, soon after the Prophet (s a.w) started his divine mission, he and the followers were subjected to many intense oppression and cruelty to the extent that they were forced to migrate. The attacks continued even after he left his hometown and endangered the life of those around him. Yet, the Prophet kept reminding his followers to be patient, think positive about Allah S.W.T. and to fill their hearts with gratitude to Allah S.W.T. According to the Prophet (s.a.w.), Muslims need to think positive when facing difficulties in life as it is also an act of worship to Allah S.W.T.

"Hoping for good is also an act of worship of Allah"

(Tirmidhi and Hakim)

The Prophet (s.a.w) emphasized the importance of being patiently persisting in doing the right thing and prayed for being relieved from the difficult times:

"Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him

patient. Nobody can be given a blessing better and greater than patience”

(Bukhari).

In addition to this, the Prophet (s.a.w.) taught the followers the way to cope with difficult times:

“Whoever does a lot of Istighfar (asking for forgiveness), Allah will provide him a way out of each concern he has, and will solve all his troubles, and will provide him with livelihood from sources that were not known to him”

(Ahmad)

In *Quran*, Allah S.W.T tells the way to cope with difficult times is through worship to Allah S.W.T:

"Seek God (Allah)'s help with patient perseverance and prayer. It is indeed hard except for those who are humble."

(2:45)

7) CONFIDENT AND SELF-BELIEF

Prophet Muhammad (s.a.w.) was a self-confident person because he had a high level of confidence in Allah S.W.T. The Prophet (s.a.w.) believed in himself, which was an important value to determine the successfulness of the mission. The Prophet (s.a.w) faced challenges and difficulties in his lifetime with self-confidence, patience, and faith in Allah S.W.T. who is the creator and the only source of solution. As the leader of the Muslims, the Prophet (s.a.w) was always referred to for direction by his followers. He trusted Allah's plan (*tawakkul*) and believed that his words and actions were guided by Allah S.W.T. Therefore, the Prophet (s.a.w) was confident to be decisive.

Confidence without efforts is a waste. The Prophet (s.a.w) would assess the possible risks in relation to the action that would be taken, trust his own instinct, and adapt to the new surroundings. The Prophet (s.a.w)

taught his followers that a person's actions and determination would determine their temporal or spiritual success. The *Quran* says:

"Whatever man has is the result of his own efforts and he will soon see his endeavour (in full form)"

(53:39-40)

In the Prophet's (s.a.w) leadership, being confident played an important role to the followers, particularly when they were faced with unexpected problems. The Prophet (s.a.w), who remained confident in dealings of such situations, would relieve the followers' tension and keep their high morale.

8) SENSE OF HUMOR

The prophet's sense of humor in his leadership influenced his followers' lives. It made them happy with contentment of their current life circumstances, be grateful to Allah S.W.T, and hoped for rewards from Allah S.W.T. Prophet Muhammad (s.a.w) was a moderate, friendly, and warm-hearted person. In whatever he did, he acted moderately and gentle to Allah's creature. This includes when he made a joke with people around him. His gentleness was stated by Allah in *Quran*:

"It was by a mercy from God that, you (O Messenger) were lenient with them. Had you been harsh and hard-hearted, they would surely have scattered away from about you. (3: 159)

Regarding the sense of humor, the Prophet (s.a.w) taught his followers the manners in making a joke. He emphasized telling the truth and avoiding being offensive when making a joke with the people around. These manners were important to ensure good relationship with people. For example, the Prophet (s.a.w) always joked with his wife, Sayyidatina Aishah (r.a). In a journey, when they were left behind far enough, the Prophet (s.a.w) asked Sayyidatina Aisyah (r.a) to race him. In the first race, Sayyidatina Aisyah (r.a) won. In another journey, the Prophet (s.a.w) asked Sayyidatina Aisyah (r.a) the same request. However, for this time, the Prophet (s.a.w) won because Sayyidatina Aisyah (r.a) had put on some weight. He started to laugh and said,

"We are even now".

In another *Hadith*, from Numan b. Bashir (r.a): When at the time Sayyidina Abu Bakr (r.a) asked for permission to enter the presence of the Prophet (s.a.w), he heard from inside his daughter speaking to the Prophet (s.a.w) in a loud voice. When he entered, he marched over to his daughter in anger. He scolded his daughter saying:

"I heard you shouting at the Prophet (s.a.w). What kind of a behavior is this?!"

Then Prophet Muhammad (s.a.w) intervened and defended his wife. When Sayyidina Abu Bakr (r.a) left, he asked Sayyidatina Aishah (r.a):

"Did not I save you from your father?"

A few days later, Sayyidina Abu Bakr (r.a) came to visit the Prophet (s.a.w) and Sayyidatina Aishah (r.a) again. When he entered the house, he saw that the Prophet (s.a.w) and Sayyidatina Aishah (r.a) were getting along very well. Then he said:

"Wonderful, let me share your peace as you made me share your fight."

Then the Prophet (s.a.w) replied:

"That's exactly what we are doing"

(Abu Dawud)

The prophet's sense of humor was not only to his family, but also to his followers including men and women, and old and young people. There is a *Hadith* describing the Prophet's humorous manner to an old lady from the Ansar. As related by Hasan (r.a), that an old lady came to the Prophet (s.a.w) and told him:

"Please make a dua (supplication) for me that I go to heaven."

The Prophet (s.a.w) replied:

"Did you not hear it? Old women cannot go to heaven."

The old lady became upset upon the Prophet's reply. Then the Prophet (s.a.w) said smiling:

"Have you not read the verse: "We have produced the women of Paradise in a [new] creation and made them virgins, devoted [to their husbands] and of equal age".

(56: 35-37)

Then he explained to the old lady in a pleasant manner that old women would go to heaven as young girls, and he cheered her up.

9) SELF-AWARENESS

Being self-aware of the impact of leadership on the others will develop a healthy and a positive atmosphere in the community. The importance of this value includes realigning with the disposition as taught by the Prophet (s.a.w). It also includes self-reflecting and exercising introspection to own thoughts, emotions, and actions to aspire towards higher levels of consciousness in the journey towards Allah S.W.T. In the *Quran*, Allah S.W.T said:

"Then, He fashioned him and blew into him from His spirit. He made for you hearing, seeing, and hearts, yet little are you grateful".

(32:8)

This verse taught Muslims that self-awareness can be achieved by being grateful for the senses that were given by Allah S.W.T. The senses include hearing, seeing, and feeling. Being grateful refers to the ability of using the senses effectively, which result is to become a true servant to Allah S.W.T. A *Hadith* from Al-Nawwas ibn Sam'an (r.a) reported that the Prophet Muhammad (s.a.w) said:

“Righteousness is good character, and sin is what waivers in your heart, and you hate for people to find out about it.”

(Muslim)

The Prophet (s.a.w) taught his followers to have awareness of accountability and responsibility before Allah (S.W.T). Self-reflection is needed on own thoughts, emotions, and actions to the other people. The *Hadith* indicates that the Prophet (s.a.w) said:

“Every one of you is a guardian and every one of you is responsible for his (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband’s house and she is responsible (for it); a slave is a guardian of his master’s property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)”.

(Bukhari)

This *Hadith* showed us the important of awareness of self-responsibility. The term of ‘guardian’ highlighted of self-awareness of being responsible to the people that they were protecting or taking care.

10) RESPONSIBILITY

The Prophet (s.a.w) had multi and huge responsibilities to the humanity. As a leader to Muslims, the Prophet (s.a.w) was also a teacher, a head of family, a preacher, a judge, a commander, and a conqueror. The Prophet’s responsibility was not only to the Muslims but also to the non-Muslims, and not restricted to the person he knew. The Prophet (s.a.w) said:

“To feed the hungry and to greet with peace those you know and those you do not know.”

(Bukhari)

The Prophet (s.a.w) was very concern with the individual welfare. He would visit the sick people, attend funeral, and attend to the invitation. From Abu Huraira (r.a), the Prophet (s.a.w) said:

"A Muslim has five rights over another Muslim: to return the greeting of peace, to visit him when he is sick to follow his funeral procession, to answer his invitation, and to respond to his sneeze."

(Bukhari)

In other *Hadith* that showed the responsibility value in the Prophet Muhammad (s.a.w) was from Sahl b. Sa'd (r.a), who said that:

The people of Qubaa' fought among themselves and threw rocks at each other.

The Prophet (s.a.w) said:

'Let us go to resolve the situation and make peace between them'

(Bukhari)

11) ASSERTIVENESS

Prophet Muhammad (s.a.w) was an assertive leader. The Prophet (s.a.w) was able to stand up with his own or other people's right with calm, without hurting and insulting his opponents. From the *Quran*, Allah said:

"O you who have faith, let not people ridicule another people; perhaps they are better than them. Neither let women ridicule other women; perhaps they are better than them. Do not insult each other, nor mock each other with nicknames. Wretched is the accusation of wickedness after faith, and whoever does not repent has done wrong."

(49: 11)

The Prophet (s.a.w) taught his follower to know people and be familiar with the other customs and culture. Therefore, the Muslims would understand the difference perspectives between the people. In *Quran* said:

'O mankind, indeed, we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.' (49: 13)

Assertiveness in the Prophet's leadership could be seen from the context of communication and social. Being an assertive was depending on the situation and to the whom interaction occurred. The Prophet (s.a.w) taught his followers to cultivate an assertive personality without being aggressive or on the other extreme, being meek and overly compliant. Example of the Prophet's assertiveness value was when he ordered the good and forbidding the evil to a man wearing a gold ring. He reached for it, removed, and threw the gold ring and said to the man:

"Would one of you seek a burning charcoal and place it on his hand?"

The man was later told, after the Prophet (s.a.w) left:

"Take your ring! Make good use of it (by selling it)".

The man said:

"No, by Allah! I will never take it after the Prophet (s.a.w.) threw it away".

(Muslim)

The value of assertiveness was important in the Prophet's leadership as his mission was to convey Allah's messages to all humanity. This interpersonal skill determined the success of the human relationship by the Prophet (s.a.w).

More than that, Prophet Muhammad (s.a.w) taught his followers about the path of love and mercy, that was through the eternal love. The Prophet (s.a.w) commanded his followers to love the Creator, Allah and to love other creations. In *Quran*, Allah mentioned:

“Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often.”

(33: 21)

The Prophet (s.a.w) taught his followers to love each other and to spread peace and positivity to the humans. He emphasized that forgiveness is far greater than revenge and love is far better than hate. In the *Quran*, Allah said:

“Repel that which is evil with that which is better”.

(41: 34)

Spread affection among the humans can draw a person to the beauty of Islamic faith. For example, the story about Sayyidina Umar (r.a) who was before embracing Islam was a powerful adversary to the Prophet's mission. However, the Prophet (s.a.w) prayed to Allah S.W.T to soften his heart to accept Islam. In a *Hadith* by Ibn Umar (r.a), the Prophet (s.a.w) supplicated:

“Oh Allah, strengthen Islam with one of two men whom you love more: Abu Jahl or Umar ibn Al-Khattab.”

(Tirmizi)

Through such love, he changed the hearts of his opponents and enemies. As Safwan declared:

“Muhammad used to be the most hated man on Earth to me, but he continued to show me generosity until he became the most beloved of all people.”

12) APPRECIATION

The Prophet's good manners include appreciating other people. In his preach, the Prophet (s.a.w) repeatedly advised the *Sahabahs* to keep refining their manners. The Prophet (s.a.w) said:

“Do not underestimate anything among the good deeds, even if it is only to meet your brother with a friendly face.”

(Muslim)

When the Prophet (s.a.w.) met people, he would begin by greeting with the salutation of peace, a smiling face and a handshake. The Prophet (s.a.w) said:

“Verily, the best of the people to Allah are those who begin the greeting of peace”

(Abu Dawud)

The Prophet (s.a.w) taught details the way to show appreciation through greeting. This included the priority of the person to greet:

“The young should greet the elders with peace.”

(Ahmad)

From Abu Hurairah (r.a.), the Prophet (s.a.w) said:

“The rider should greet those walking with peace, those walking should greet those sitting with peace, and individuals should greet a group with peace.”

(Bukhari)

13) EMPATHY

Empathy was one of the values practiced by the Prophet (s.a.w) in his leadership. Being empathy means that the listener able to understand

the speaker's thoughts or feeling, and able to recognize the condition that they are experiencing. Having this value doesn't mean that the listener agrees with the thoughts or idea of the speaker. The empathy values in the Prophet (s.a.w) was explained in *Quran* to show a merciful Prophet (s.a.w) that Allah sent to human as the last messenger. The Prophet (s.a.w) loved his people very much and worried about them. He pleased the people hoping for the reward of Allah S.W.T. including the disbelievers. Allah said:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful."

(9:128)

Being empathy was started from being a good listener and a good observer and followed by avoiding of being judgmental person. By listening to his peoples' story or observing his peoples' condition, the Prophet's response and decision would fit and comfort the people involved. Practicing empathy as the person's core values in daily life does not mean that the person must solve all the other people's problems. Responding appropriately like the Prophet did would soothe and help the affected individual.

Empathy could be achieved when a person put himself in other person's place, imagined and felt their emotions. The Prophet (s.a.w) had this skill in his leadership because he understood his people. He responded to the condition based on the thought from his peoples' perspectives. Example of the Prophet (s.a.w) being empathy:

The Prophet (s.a.w) would shorten his congregational prayer when he hears the wails of child, just because a lengthy one would distress the mother

(*Bukhari*)

The Prophet Muhammad (s.a.w) was also very meticulous in relationship between the humans. The Prophet (s.a.w) said:

“None of you has faith until he loves for his brother what he loves for himself.”

(Bukhari)

He taught his followers to avoid the deeds of hurting people. Example of the Prophet (s.a.w) having value of empathy in this condition:

The Prophet (s.a.w) forbade two people talking secretly while ignoring a third person present with them, because that would hurt him

(Bukhari and Muslim)

Humans tended to treat their family or relatives well compared to the stranger. This was different to the Prophet (s.a.w), who treated people fairly. The Prophet (s.a.w) commanded Muslims to behave well in every circumstance and with every human being, not simply to those who are close to them. From Abu Dharr (r.a.) reported that the Prophet (s.a.w) said:

“Behave with good character toward the people.”

(Al-Tirmidhī)

The Prophet’s empathy was not only for Muslims but also to the disbelievers. The Prophet’s command to behave well included when the Muslims faced the disbelievers. For example, the Prophet (s.a.w) prohibited the Muslims to curse the idols or religions of the disbelievers. Such behavior would provoke unnecessary and hostile reciprocation from them, and cause disharmony relationship in community. In the *Quran*, Allah said:

“O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. This is how We have made each people’s deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.”

(6: 108)

When Abu Jahal was killed at the Battle of Badr by the Muslims, his son Ikrimah ibn Abu Jahal became so heartbroken on hearing the news. The Prophet (s.a.w) advised the Muslims not to call Ikrimah as the son of Abu Jahal or spitting vile oaths and curses to his late father as it would hurt his feelings. The Prophet knew that even though Abu Jahal was a steadfast enemy to Islam, he was still a father to his son, Ikrimah. Eventually, Ikrimah and his wife Ummu Hakam met the Prophet (s.a.w) and embraced Islam.

14) NETWORKING

The Prophet (s.a.w) was a conscientious person in dealings with enemies of Islam to develop the networking. He loved peace rather than wars. The Prophet (s.a.w) chose to have treaty instead of attacking. In the *Quran*:

“If the enemy inclines to peace, then incline to it also and rely upon Allah. Verily, it is He who is the Hearing, the Knowing.”

(8:61)

The first treaty was known as Treaty of Hudaibiyyah. The prophet (s.a.w) continued to maintain communication with pagans of Mecca through the Treaty of Hudaibiyyah. This event took place between the prophet (s.a.w) representing Medina and the Quraish tribe Mecca. The contents of the treaty favoured to the Quraish and disappointed his companions. But the Prophet (s.a.w) announced it as the good news of victory to the Muslims. Allah said:

“(O Prophet), surely We have granted you a clear victory”

(48:1)

Initially, the news had wondered his followers the influence of the treaty to their victory. However, on basis of their faith, the followers believed the divine revelation as true. After signing this treaty, the Prophet (s.a.w) was no longer recognized as the fugitive from the Mecca but as the leader of the Muslims from Medina. The constant struggle between the Muslims and the Quraish tribe had reduced. The Quraish also

recognized Medina as Islamic state and the Muslims in Mecca were able to practice Islam publicly. Treaty of Hdaybiyyah paved the way to more tribes having treaties with the Prophet (s.a.w). The power of Islam was arising when the Muslims mobilized and had contact with the non-Muslims. Many people converted to Islam after being attracted with the beauty of Islam. This treaty was important to the world history as it established the principle of diplomatic immunity, which was the basis of the principle in international relations today.

“Spread peace and you will receive peace.”

(Ahmad)

The Prophet (s.a.w) continued to spread Islam to the humanity out of Medina. He wrote to several leaders and governors inviting them to worship Allah S.W.T. Among them were the Emperor of Persia, the emperor of Byzantium, the ruler of Egypt, the governor of Syria, and the King of Ethiopia. However, he received no responses, but did not angry with the condition. Later, the Prophet (s.a.w) learned that they would only read letter which was officially sealed. Thus, the Prophet (s.a.w) made a signet ring embossed with the words “Muhammad, Allah’s Messenger” to respect their custom. The Islamic empire was later growing with the acceptance of Khalid ibn al-Walid to Islam.

15) ORGANIZATION

The Prophet (s.a.w) was an organized person in his leadership. This can be seen through the history of the Prophet’s journey to convey Islam to humanity. As Islam was a new religion to his people, he preached Islam privately for three years. The early people whom he invited to embrace Islam were the people surrounding him. Most of early Muslims were from the Prophet’s family, friends, and those from low social rank such as servants. They were including his wife, Sayyidatina Khadijah (r.a), his cousin Sayyidina Ali ibn Abi Talib (r.a), Zayd ibn Harithah (r.a) and his best friend, Sayyidina Abu Bakr (r.a). The Prophet (s.a.w) focused the early teachings on *akidah*, which was about belief and conviction to worship the only one God, Allah S.W.T.

The Prophet (s.a.w) started to make his teachings public in the fourth year of his prophethood after receiving command from Allah S.W.T. During this time, the Prophet (s.a.w) started to receive oppositions from the Quraish people. After the death of the Prophet's beloved wife, Sayyidatina Khadijah (r.a) and his uncle Abu Talib, the opposition to his teachings grew stronger. It had resorted to a continuous cruel persecution exercised against the early Muslims.

Hijrah to Medina was one of the great events in the history of Islam. The Prophet (s.a.w) received a command from Allah S.W.T. to leave Mecca and go to Medina. This event was planned properly because of Muslims suffering from the persecutions. A new place is necessary to spread Islam and to practice Islam in a secure and receptive environment. Those Muslims from Mecca who followed the Prophet (s.a.w) *hijrah* to Medina were known as the *muhājirūn* and the Medinese believers were known as the Anṣār. This was the starting point of the arising Islam and development of Islamic state.

CONCLUSION

The Prophet's (s.a.w) life was a perfect exemplary leadership for Muslims. Good qualities and values in the Prophet's leadership are evidenced through his thoughts, manner, and personality that were directly nurtured by Allah S.W.T. This has ensured the Prophet to realize and achieve the visions and goals in spreading Islam to the humanity. It is important to note here that the leadership of Prophet Muhammad (s.a.w) are not limited to the 15 qualities and values that have been discussed in this chapter. Recognizing self-leadership values based on the Prophet's (s.a.w) life is essential to be an effective leader, not only to the followers but also as a leader to ourselves and the family in a way to become a better ummah.

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