

CHAPTER 3

Islamic Leadership Principles in Light of New Leadership Theories

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

Dimensions of Leadership

The results of the pioneering study conducted at Ohio State in the 1950s (as reported by Yukl, 2006) identified two relevant categories of leadership behavior as perceived by subordinates. These two broad categories are: consideration and initiating structure. The focus of consideration is the people. It involves behavior that reflects the leader's concern for the followers. Initiating structure focuses on the task. It involves behaviors which aim at achieving the objectives of the organization. A third dimension that appeared recently is the concept of sharing and participative leadership. This dimension appears in Islamic leadership under the title of consultation. Evidence of the presence of these three dimensions in Islamic leadership will be given in the following sections.

Consideration

The Quran alludes to the importance of exercising consideration by the leader *“by the mercy of God, you have been considerate with them, had you been rough and hard hearted, they would have surely abandoned you”* [3:159]. This verse clearly illustrates that consideration is an important aspect of effective leadership. Without consideration, a leader will not be able to rally the troops for the achievement of the goals of the organization. Examples of the practice of consideration by early Muslim leaders are many. The biography of the second Caliph, Omar ibn Al-Khattab, provides several examples. Omar used to walk the streets by night in disguise to inspect the living conditions of the people. On one of these occasions, he passed by a woman cooking something on fire, her children sitting around her crying. He waited for a while but neither the cooking was completed, nor the crying stopped. He enquired about the crying children, the woman answered that the children were hungry, they were waiting for the food to be done but since she had no food, she was just boiling water as a decoy until they get tired and fall asleep. Omar was terrified, he went to the state store brought food, cooked the food and fed the children. He stayed until they were laughing and ready to go to bed on a full stomach. On another walk, he heard a baby crying and when he enquired about it, the mother of the baby said that she was trying to wean the baby so he would qualify for the State’s allowance. According to the state’s existing law at the time, only weaned babies qualify for the State’s allowance. The next day, Omar changed

the law. All new born babies were qualified to receive the State's allowance.

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

Initiating Structure

The reference to the importance of planning, setting up, and coordinating organizational systems is prevalent throughout the Quran and the tradition. One of the examples which emphasize the importance of planning is the story of the migration of the Prophet (pbuh) from Mecca to Medina. When the persecution of Muslims in Mecca reached a level that could no longer be endured, Muslims were allowed to migrate to Medina whose people started to embrace Islam and welcomed the Muslims of Mecca into their city. The Prophet (pbuh) waited for the right time to flee Mecca. He knew that the Chiefs of Mecca were planning to capture or kill him. The Prophet (pbuh) choose his companion Abo Bakr to accompany him in the trip to Medina. He asked Abo Bakr to buy two camels and prepare them for the trip. Abo Bakr was also asked to hire an expert in desert routes to guide them during the trip. It so happened that the best guide was a non-Muslim but he was a trustworthy person, so he was hired but was not told about the destination or the travelers. On the appointed day, the Prophet (pbuh) and Abo Bakr started their trip by night following the guide.

They headed in a direction opposite to the direction of Medina, and stayed in a cave for a few days. They knew that the pagans of Mecca will follow them and bring them back to Mecca. While waiting in the cave, Abo Bakr's daughter used to bring them food and supplies. In addition, she acted as a spy for the Prophet (pbuh) and her father to find out about the plans of the pagans and bring the news to her father in the cave. Her brother used to shepherd his sheep behind her so that the pagans could not find her trace. When the pagans despaired of finding the Prophet (pbuh) and his companion, they resumed their trip and were able to flee Mecca unharmed. Very often, people misunderstood the concept of "putting one's trust in God." They think that putting one's trust in God means that we do not need to plan or use the appropriate tools and methods to achieve a certain objective. This story, as well as many other prophetic traditions, indicate clearly that planning and using the best available tools and methods to achieve the objective are essential ingredients for success. In this story, we saw that the criteria for hiring the guide were his expertise and his trustworthiness. His faith was not one of the criteria for hiring.

The importance of training, knowledge, and sound decision making is highlighted in the story of Genesis in the Quran. This story shows how Adam and Eve were trained for their mission on earth. God fashioned Adam from mud and when God breathed from His spirit into Adam, Adam became a human being. The human being's specific trust and mission on earth were bound up with the ability to

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

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

from the same soul: *“People, Be conscious of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide.”* [4:1]. Adam and Eve were permitted to dwell in heaven and enjoy all fruits except for one tree. This was the test. God warned Adam about his arch enemy Satan. Satan whispered to Adam: *“shall I show you the tree of immortality and power that never decays.”* [20:120]. Adam forgot the warning and succumbed to the temptation. He and his wife ate from the forbidden tree. Suddenly they became conscious that they were naked and their shame became apparent. The two realized that they had transgressed the limits set by God and committed an act of disobedience. They were taught repentance and granted forgiveness. However, this ended the training period for Adam and Eve in heaven and it was time for them to start their mission on earth. They were commanded to leave heaven and start their lives on earth.

The story tells us that preparation, organization, and training are very important for the success of a mission. This attitude allowed Muslims to adopt new organizational structures that were not familiar to the Arabs before (see the section on early organizational structures in Islam in Chapter 2).

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

An important aspect of the dimension of initiating structure is the ability of the leader to perform his/her duty. The example for this can again be drawn from the story of Prophet Joseph (pbuh) when he addressed the King and said: *“Put me in charge of the nation’s storehouses: I shall manage them prudently and carefully.”* [12:55] The Quran indicates that the appointment of Prophet Joseph (pbuh) was based on the fact that he was able and capable of managing the crops in a way that saved Egypt from the expected famine. A well known tradition from the Prophet (pbuh) warns against using subjective criteria in the appointments of leaders. Appointments to leadership positions should be mainly based on qualifications and the ability to do the job. Muslims are warned against the practice of nepotism and favoritism as bases for the appointment process.

Consultation

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

Consultation proved to be useful during the preparation for the first battle between the Muslims and the pagans of

Mecca. This battle is known as the battle of Badr (2nd year H, 625 C.E.). The name of the battle came from the fact that it took place in the neighborhood of water wells known as wells of Badr. Based on the advice of one of the companions of the Prophet (pbuh) it was decided that the Muslims' camp be established between the attacking army and the wells. Thus, the Muslim army forms a barrier between the Pagan's army and the wells. Muslims can then access water from the wells, but their enemy would have no access. This was a great strategic advantage that contributed to the success of the Muslims' campaign.

The Prophet's (pbuh) behavior prior to the battle of Uhud⁽¹⁾ gives a live example to the application of this command. When the pagans of Mecca marched in a large army towards Medina the Prophet (pbuh) consulted with his companions about how to deal with this threat. The Pagan's army was superior to the believers' army both quantitatively and qualitatively. There were two competing opinions: one is to stay inside the boundaries of Medina and build fortifications to protect the city against the attacking army, the other is to march and engage the attacking army outside the boundaries of Medina. The proponents of the two views were divided across age lines: the elders wanted to stay within the confines of Medina, while the young people wanted to engage the enemy outside the city. The Prophet (pbuh) himself was inclined to the first opinion. A heated

(1) Uhud is a mountain near the city of Medina. This was the location of the second battle between the Muslims and the Pagans of Mecca. The battle of Uhud took place during the 3rd year H, 626 C.E.

debate ensued and the enthusiasm of the younger generation won against the wisdom of the elders. The Prophet (pbuh) followed the majority opinion, and went out with the army to meet the attacking pagan's army before they reach the borders of Medina.

The biography of the Prophet (pbuh) shows that he always consulted with his companions before making a strategic decision. The Prophet (pbuh) often consulted his wives, and often received a wise advice. During the sixth year (H), Muslims headed to Mecca to perform Umrah⁽¹⁾. Muslims were denied access to the holy grounds to perform the rites of Umrah. After a lengthy negotiation with the pagans of Mecca, the Prophet (pbuh) concluded a treaty with them. This treaty is known as the "Treaty of Hudiabiyah". The treaty stipulated that Muslims would not perform Umrah this year but they could come back the following year to perform Umrah provided that they come unarmed. There were other conditions to the treaty regarding how converts to Islam would be treated. The treaty stipulated that no Meccan man or woman would be allowed to convert to Islam and migrate to Medina. The companions of the Prophet (pbuh) were not pleased with these conditions. However, the Prophet (pbuh) indicated to them that he has no choice in accepting these

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

conditions, since he has received a divine command to conduct the treaty in its present form. The companions of the Prophet (pbuh) reluctantly accepted his explanation but they were dragging their feet when he commanded them to end the state of Ihram⁽¹⁾ which they entered into when they started their journey to perform Umrah. The prophet (pbuh) was dismayed because of this silent disobedience. He went into his tent and narrated what happened to his wife. He asked her what course of action should he take. Her advice was that he should go out and end his state of Ihram in front of the companions and slaughter the animal that he brought to sacrifice as a part of the Umrah's rituals. He did that, and everyone followed suit and the crisis ended.

Consultation is an important construct of leadership in Islam. It provides a framework for team building. It allows members of the team to express their opinions. It facilitates the process of the buy in from the followers. It enhances the relationship between the leader and the followers. It is well known that all the Caliphs who succeeded the Prophet (pbuh) upheld the practice of consultation. Omar often consulted a wide cross section of people. He included young people and women in the consultation process.

(1) Ihram is a state that a Muslim abides by while performing Umrah or Hajj (Pilgrimage). It involves performing certain purification rituals, putting on certain dress, and behaving according to a specific code. Physically, Ihram starts by having a ritual wash and putting on a special dress. When one is in the state of Ihram, one cannot cut his/her nails or hair. After completing the rituals of Umrah or Hajj, one cuts his/her hair to declare that one has interrupted the state of Ihram.

Types of Leadership

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

Servant Leadership

Islam promoted the concept of a servant leader. This concept has been highlighted by the prophetic tradition “the leader of a people is their servant” (Beekun and Badawi, 1999, 15). Other prophetic traditions emphasize the importance of the dedication and honesty of the leaders in serving their followers (Imam Muslim, 2000). One of the fundamental criteria in decision making is the impact of the decisions on the collective benefit of the society. Laws and regulations are deemed acceptable or not on the basis of their impact on the collective benefit to the society. It is interesting to note the aspects of Islamic leadership which deal with long term social and environmental impact. As early as the seventh century Muslims appreciated the need to conserve and preserve the environment. The Prophet (pbuh) commanded Muslims to conserve water resources. He also prohibited cutting trees except when necessary, and hunting animal except for food. Cultivating trees and plants is deemed a good deed to be rewarded.

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

One of the constructs of modern servant leadership is the concept that the leader should be a role model for the followers. This has certainly been the case for the Prophet (pbuh) and the early Muslim leaders. The Quran commands the believers to take the prophet as their role model: *"The messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often."* (Abdel-Haleem, 2005, 33:21). Ethical behavior is central to leadership in Islam, the Quran points out the importance of ethics and good manners. It describes the Messenger of God as a person that has the best of manners (68:4).

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

Transformational Leadership

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

A transformational leader is a leader who is able to

inspire and motivate the followers. The leader will be able to move the followers to achieve certain goals. In the process both the leader and the followers will be transformed. The Quran indicates that a leader should be a role model for his followers. *"The messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often."* (Abdel-Haleem, 2005, 33:21). The Prophet (pbuh) certainly inspired his followers and was able to change them from paganism to the belief in one God. He was able to change many aspects of their lives. Muslims abandoned many of the bad traditions that they used to practice before Islam. The whole society structure changed from a society based on tribal elitism to a one nation society, whose members are equal.

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

A transformational leader is a leader who pays individualized consideration to his followers. The tradition shows several examples of how did the Prophet (pbuh) practice this principle. Individuals used to come to him asking questions and seeking advice. He gave individualized advice to each depending on the specific needs of that

person. The Hadeeth⁽¹⁾ has a number of such interactions. They begin by a person asking the Prophet (pbuh) for an advice. The answer changed each time depending on the situation and the specific needs of the person. One person was asked to control his anger, he was given a recipe for self discipline. Another person was asked to practice fasting more.

Ethical Leadership

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

(1) Hadeeth is the oral tradition of the Prophet (pbuh).

The concentric layers provide a methodology for training Muslim leaders. The different layers indicate the progress in their training and ability to lead according to the Islamic criteria of ethical leadership.

Yukl (2006) argues that “ethical leadership is an ambiguous construct that appears to include a variety of diverse elements. It is useful to make a distinction between the ethics of an individual leader and the ethics of specific types of leadership behavior” (p. 418). He further suggests that it is difficult to evaluate the two types of ethics. The Islamic model of leadership does not suffer this shortcoming. The Islamic leadership model requires the leader to believe in and behave according to the Islamic moral principles. These principles are delineated in great detail and are not subject to the relative interpretation of the leader. It is highly emphasized that ends cannot justify the means (Beekun and Badawi, 1999).

Leader Follower Relationship

The leader-follower relationship is another aspect of leadership that has been dealt with extensively by Muslim scholars (Al-Mawardi, 1996; Al-Merdawi, 1983; Hawwa, 1988). In the case of a head of state, this relationship is formalized by an oath of allegiance in which the followers pledge their obedience to the leader. The oath of allegiance is important to establish the legitimacy of the ruler. In the past, this pledge was expressed by a hand shake. However, the process of administering the oath has been left open.

Modern day election practices can satisfy this requirement. The oath of allegiance is not unconditional. The oath of allegiance is valid as long as the leader follows Islamic law. In his inauguration speech, Abo Bakr said: "Obey me as long as I obey God and His messenger, if I disobey God and His messenger, then you owe me no obedience" (Ibn Khaldoon, 1377, p. 312). A tradition in which the Prophet (pbuh) expressed his disapproval of the actions of an overreacting army officer, who commanded a group under his command to demonstrate their discipline and willingness for obedience by jumping into fire, outlines the framework of leader-follower relationship in Islam. The Prophet (pbuh) commended the soldiers when they refused to obey this strange command. The Prophet (pbuh) admonished Muslims not to follow others blindly⁽¹⁾ (Ibn Hesham, 820, 312).

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

The Prophet (pbuh) took the oath of allegiance from men and women in the community. This has been documented in the Quran: "*Prophet, when believing women came and*

(1) "None of you should be a tagalong that follows others blindly"

pledged to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who fathered their children, nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful.” (Abdel Haleem, 2005, 60:12).

Another factor that shapes the leader-follower relationship in Islam is the institution of “Shura”. Shura is an Arabic word that means consultation. The leader is obliged to seek consultation about major decisions that affect people and the nation [3:159]. Details of how to conduct consultations is not specified in the Quran or the tradition. Any form agreed upon by the people or their democratic representatives can be used. Muslim scholars agree that the leader should consult with representatives of the people whose integrity, knowledge, and judgment are attested to (Hawwa, 1988). The process of consultation is so important that a leader may be removed from office if he does not follow it (A-Qaradwi, 2005).

Muslim scholars differ about the effect of consultation on the process of decision making: is the leader obliged to follow the opinion of the majority or can he simply take the result of the consultation as an input in the decision making process. Al-Qaradwi (2005) is of the opinion that the leader is obliged to follow the majority opinion. He cites several examples that support this opinion (p. 114-115). The example of the decision making process followed by the Prophet (pbuh) before the battle of Uhud supports this opinion. The obligatory process of consultation shows

that there is a common feature between the Islamic model of leadership and the modern concept of participative leadership (Yukl, 2006).

Leader's Characteristics

Al-Mawardi (1058) (as cited in Al-Merdawi, 1983), discussed the characteristics that are essential for an effective leader. These include righteousness, knowledge, sagacity, and courage (Al-Merdawi, 1983, 79-80). Ibn Taymiah (1300) outlines the two basic characteristics that a Muslim leader should have. These are Ability and Integrity. He uses the term ability in a generic sense to denote the kind of competency that is required to execute the job. For a military leader, ability means courage and knowledge of war techniques. For a judge, ability means fairness and the ability to execute judgments. Integrity is used to denote righteousness. It encompasses the personal attributes which are reflected in the behavior of a leader. One can draw a parallel between Ibn Taymiyyah's ability and integrity and the modern requirements of structure and consideration (Yukl, 2005). Ibn Taymiyyah (1300) further explores the question of which is the more important of the two. He argues that the answer is situational. While ideally both characteristics should be present in a leader, if it proves difficult to find a leader who satisfies the two criteria, then the need for one criterion more than the other will be dictated by the situation. Ibn Khaldun (1377) requires four characteristics in a leader: knowledge, righteousness, effectiveness, and sound health. According to Al-Tartouchi

(2005) Islamic law requires three characteristics in a leader. The leader should be kind and treat his followers with mercy; he should consult with people [Malik, 3:159]; and he should not appoint someone who is seeking a position of power. Altalib (1992) outlines the characteristics that a Muslim leader should acquire. These are allegiance to God, understanding of global Islamic goals, adherence to Islamic law and manners, and fulfillment of the trust. Hawwa (1988) provides a long list of the attributes that a leader should enjoy. These include among other things knowledge, courage, chastity, generosity, leniency, disimpetuousness, truthfulness, firmness, intelligence, modesty, planning, and consideration. The Quran hints at few essential leadership characteristics. These include firmness, soft heartedness (Malek, 1997, 3:159), integrity (Malek, 1997, 68:4), fairness (Malek, 1997, 4:58), and wisdom (Malek, 1997, 27:35).

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

Honesty, trustworthiness, and integrity: A person who is honest, trustworthy, and has integrity is a person who fulfills his/her promise, is entrusted by people, honor his/her pledges, and speaks the truth “*God commands you to return the things entrusted to you to their rightful owners, and if you judge between people, to do so with justice.*” (Abdel-Haleem, 2005, 4:58); “*You who believe, fulfill your obligations.*” (Abdel-Haleem, 2005, 5:1); “*Honor your pledges,*” (Abdel-Haleem, 2005, 17:34); “*It the one who*

brings the truth and the one who accepts it as true who are conscious of God.” (Abdel-Haleem, 2005, 39:33). “Truly you have a strong character.” (Abdel-Haleem, 2005, 68:4).

Fairness: “God commands justice,...” (Abdel-Haleem, 2005, 16:90).

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

Respect the individual: The Quran and the tradition of the Prophet (pbuh) emphasize the equal worth of all people: “*People, We created you all from a single man and a single woman, and made you into races and tribes so that you get to know one another*” [49:13].

People should treat each other with respect: “*Believers, no one group of men should jeer at another, who may after all be better than them; no group of women should jeer at another, who may after all be better than them.*” [49:11].

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

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

Principles: All principles in Islam emanate from believing in the oneness of God and the accountability of people. *“Believers, be conscious of your God and speak in a direct fashion and to good purpose.”* (Abdel-Haleem, 2005, 33:70). The intent of this verse is that people should keep to the principles of Islam and should tell the truth whenever they speak. The Quran praises the Prophet (pbuh) for having a strong character. *“Truly you have a strong character.”* (Abdel-Haleem, 2005, 68:4).

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

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

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

Perseverance: This attribute has been recommended in the literature above. It has also repeatedly mentioned in the

Quran as one of the virtues that believers should strive to acquire. Quran praises those who persevere and promises them success (Abdel haleem, 2005, 2:177). A well known tradition of the Prophet (pbuh) states that perseverance is half the faith.

Power-Leadership Relationship

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

The Quran narrates a story which alludes to expert power. It talks about a prophet who had an expertise in mixing alloys and building structures. This prophet came upon a people who were subject to frequent attacks by their enemy. Their land had no border fortification to protect them against the enemy transgression. They asked the prophet for help and offered to pay him in return. He offered his expertise but refused to accept any reward. He showed them how to build a dam to protect their border: *"He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put a fortification between you and them.'"* (Abdel Haleem, 2005, 18:95).

Summary

In this chapter we discussed the similarities and differences between the Islamic model for leadership and modern leadership theories. Research on leadership carried out in the second half of the twentieth century determined two main dimensions for leadership: consideration and initiating structure. Participative, shared, transformational leadership models developed recently added a third dimension: consultation of followers. The dimensions of consideration and consultation are clearly mentioned in the commandments of Quran and the tradition of the Prophet (pbuh). Although the term initiating structure was not used in the Islamic literature, but elements of initiating structures are clearly indicated in the literature.

There are common features between recently developed

leadership types and Islamic leadership. In particular, we find similarities between servant, transformational, and ethical leadership on one side and Islamic leadership on the other side. Most of the characteristics of an effective leader suggested in modern literature on leadership have been mentioned in the Islamic literature on leadership.

Two types of power have been mentioned in the Quran: legitimate and expert power. Power of the leader is not absolute. Followers are commanded to obey their leader as long as he/she follows the commandment of God. The leader does not drive power from God. The leader drives power from obeying God and approval of the followers.