CHALMERS

Exploring the Islamic principles on leadership

and its implementation between Muslim leaders in Sweden

Master of Science Thesis in the Master's Programme   Design and Construction Projects Management

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Department of Civil and Environmental Engineering
Division of Construction Management
CHALMERS UNIVERSITY OF TECHNOLOGY
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ABSTRACT

Leaders' personality and behavior is formed from accumulated experiences and knowledge that is highly influenced by culture or religious beliefs. This research focuses on the effect of Islamic belief on Muslim leaders' behavior. It studies the Islamic principles on leadership that are found in the sources of Islamic scripture; Quran and Sunnah, as it is understood by various Muslim authors. The aim is to explore the Islamic perspective on leadership and differences in leadership practice between "practicing" Muslim leaders. This part of the research is based firstly on literature review followed by interviews with Muslim leaders living in Gothenburg, both in profit and non-profit organizations. This research also compares the Islamic leadership approach with similar leaderships approaches found in western literatures which is based on a literature review. After conducting the interviews, it was found that there are notable differences in leadership practice depending on whether the team members are paid or volunteers, the latter group complied more with Islamic teachings. Almost all of the interviewees said that being in a secular country had not been a problem for them. It's found both in literature and interviews that Islamic teaching endorses any practice that a leader may find good as long it does not contradict basic Islamic values. It is also found that the two western leadership theories (transformational leadership and servant leadership) have many similarities with Islamic Leadership.

Key words:

Islamic leadership, Transformational leadership, Servant Leadership, Qur'an and Sunnah

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Contents

Preface

In The Name Of Allah, The Most Gracious, The Most Merciful.

All praise is due to Allah, praise that befits His Majesty and Sovereignty who helped me to start and complete this work with passion and patient. I hope by His blessing this research will gives some good to humanity.

In this study, semi-structured interviews have been done with six Muslim leaders living in Gothenburg. The interviews have been carried out from March 2016 to May 2016. The work is a part of a research project concerning Islamic perspective on leadership to learn about the current implementation of Islamic values and principles amongst Muslim leaders.

The project is carried out at the department of Civil and Environmental Engineering (Construction Management Division), Chalmers University of Technology, Sweden.

I would like to thank my thesis Supervisor Mr. Abderisak Adam of the department of Civil and Environmental Engineering at Chalmers University. He consistently allowed this paper to be my own work, but steered me in the right the direction whenever he thought I needed it.

I would also like to thank the experts who were involved in the interviews for this research project. Without their passionate participation and input, the interviews could not have been successfully conducted.

Finally, I must express my very profound gratitude to my parents and to my fiancé for providing me with unfailing support and continuous encouragement throughout my years of study and through the process of researching and writing this thesis. This accomplishment would not have been possible without them. Thank you.

Göteborg

Mohammad Alabed

Glossary of Terms[*]

Term	Definition
'Adl	Justice and equity. A fundamental value governing all social behaviour and forming the basis of all social dealings and legal framework.
'Ahd	Covenant, compact, pact or contract.
'Aishah	Daughter of AbuBakr and one of the wives of Prophet Muhammad. Aisha transmitted a large number of the Prophet's hadith, which were compiled by scholars in early Islamic history.
AbuBakr assadiq	One of the closest companions of Prophet Muhammad, given the appelation as-Sadiq, "the Truthful." Upon the death of the Prophet in 632 C.E., AbuBakr became the first Caliph (successor) and served as leader of the Muslim community until his death in 634 C.E.
Akhera	The next world, what is on the other side of death, the Hereafter, the dimension of existence after this world.
Ali ibn Abi Talib	One of the companions of the Prophet, he was also Muhammad's cousin and son-in-law. He became the fourth Caliph of the early Muslim state in 656 C.E. He is considered the last of the "Rightly-Guided" caliphs by Sunni Muslims, and the first of the Imams by Shi'ah Muslims
Allah	Literally, "The God." Muslims use this Arabic term as the proper name for God. Muslims view Allah as the Creator and Sustainer of everything in the universe, Who is transcendent, has no physical form, and has no associates who share in His divinity.
Amanah	Trust. The contract of Amanah gives rise to fiduciary relationships and duties.
Amir	Is used in Islam to mean leader or commander.
Badr	The first full military confrontation between the Muslims and the enemies of Islam. The battle took place between the Muslims and the Quraish of Mecca in the second year of Hijrah (624 C.E.). Even though the Muslims were outnumbered, the final result was to their favor.
Bidah	Innovation, changing the original teaching of the Prophet, something introduced into Islam after the formative period.
Birr	Kindness, solicitous regard for parents and others, piety towards Allah, gentle behaviour and regard for others, obedience to Allah.

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[*] This glossary is mainly taken from online sources such as; islamicity.com and Wikipedia.

Dirham (and Dinar)	Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some Muslim countries.
Dunya	This world or life, as opposed to the Hereafer.
Falah	True Success, prosperity. The concept of Falah in Islam means success in current everyday life and hereafter which can be achieved by following commandments of Allah.
Hadith	Unlike the verses contained in the Qur'an, Hadith are the sayings and traditions of Prophet Muhammad himself, and form part of the record of the Prophet's Sunnah (way of life and example). The Hadith record the words and deeds, explanations, and interpretations of the Prophet concerning all aspects of life. Hadith are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic.
Hajj	The pilgrimage (journey) to Makkah (in modern-day Saudi Arabia) undertaken by Muslims in commemoration of the Abrahamic roots of Islam. The Hajj rites symbolically reenact the trials and sacrifices of Prophet Abraham, his wife Hajar, and their son Isma'il over 4,000 years ago. Muslims must perform the Hajj at least once in their lives, provided their health permits and they are financially capable.
Halal	Arabic term designating that which is deemed lawful in Islam, based on the two authoritative sources, the Qur'an and the Sunnah of Prophet Muhammad.
Haram	An act or product which is unlawful or prohibited in Islam.
Hijrah	Means migration. The Hijrah refers to the Prophet's migration from Makkah to Madinah. This journey took place in the twelfth year of his mission (622 C.E.). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.
Hudud	The boundary between what is Halal (lawful) and what is Haram (unlawful), set by Allah. Whoever transgresses these limits may be punished or forgiven by Allah.
Ihsan	Ihsan has two literal meanings, doing something well and perfectly and doing someone a favor, and is sometimes used in the Quran and the Sunna with either meaning.

According to a Prophetic saying, Ihsan (perfect goodness or doing what is beautiful) means that you worship God as if you see Him; for even if you do not see Him, He certainly sees you. |
| **Ijma'** | Consensus of opinion among scholars and leaders. Ijma is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari'ah. |

Iman	Belief, faith, acceptance of Allah and his messenger. belief consists of believing in Allah, his angels, his books, his messengers, the last day, the garden and the fire, and that everything, both good and bad, is by the decree of Allah.
Islam	Islam is an Arabic word derived from the three-letter root s-l-m. Its meaning encompasses the concepts of peace, greeting, surrender, and commitment, and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.
Khalifah	The word Khalifah refers to the successor or representative of Prophet Muhammad (ﷺ) or to one of his successors. This person acts as the head of state for the Muslim Ummah. Another title for the Khalifah (English Caliph) is Amir Al-Mu'mineen which means 'the leaders of the believers'.
	Another use for this word is used for humanity in general. The human being is considered the Khalifah (representative) of Allah on earth according to Allah.
Khandaq	Ditch or trench
Khilafah	Vicegerent, deputy, and successor ship.
Khulafa ar-Rashideen	'Rightly Guided Caliphs', refer to the 30-year reign of the first four caliphs (successors) following the death of Prophet Muhammad, namely: AbuBakr, Umar, Uthman ibn Affan, and Ali
Leen	Leniency
Madinah	Formerly named Yathrib, Madinah became the center of the first Islamic community and political state after Prophet Muhammad migrated there from Makkah in 622 C.E. The people of Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad died in Madinah in 632 C.E. and was buried in his room adjacent to the city's central masjid, which he established.
Makkah	An ancient city where Abraham and Ishma'il built the Ka'bah. Muhammad, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 C.E. After migrating to Madinah to further the message of Islam, Muhammad returned to Makkah in 629 C.E. with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 C.E., after the Quraysh violated a peace treaty, Muhammad marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.
Masjid	A term meaning "place of prostration," masjid designates a building where Muslims congregate for communal worship. A mosque.

PBUH	Peace Be Upon Him
Qur'an	The word Qur'an means "the recitation" or "the reading," and refers to the divinely revealed scripture of Islam. It consists of 114 surahs (chapters) revealed by Allah to Muhammad over a period of twenty-three years. The Qur'an continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad nearly fourteen hundred years ago. The Qur'an is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad. Translations of the Qur'an are considered explanations of the meaning of the Qur'an, but not the Qur'an itself.
Quraish	One of the major tribes in Arabia, to which Muhammad belonged. When Prophet Muhammad persisted in calling people to worship God alone, most of the Quraysh disavowed him and attempted to thwart his efforts, even going so far as to attempt killing him.
Ramadan	The holy month of prescribed fasting for the Muslims. It was during this month that the Quranic revelations began.
Sabr	Patience, steadfastness, self-control, endurance.
Sahabah	Refers to the companions, disciples, scribes and family of the Prophet Muhammad ﷺ. This form is indefinite plural; the indefinite singular is masculine sahabi, feminine sahabia.
Shari'ah	The root of this word is Shara'a; and some other names of it are Shar', Shir'ah and Tashri'. The Shari'ah is the revealed and the canonical laws of the religion of Islam.
Shurah	Consultation
Sirah	The writings of the companions of the Prophet ﷺ about him, his personality, his life story. and his ways of handling different situations is called Sirah. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.
Sunnah	In general, the word Sunnah means way, habit, practice, customary procedure, or action, norm and usage sanctioned by tradition. In specific, any time the word Sunnah is mentioned, it is to refer to Prophet Muhammad (ﷺ). Here it means his sayings, practices, living habits. The Hadith are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Quran and the Sunnah. The Sunnah may confirm what is mentioned in Qur'an, interpret and explain it, specify what is meant by some general verses, limit and restrict the meaning of some verse in it, or may explain something that has been revealed in Qur'an.

	The Sunnah has a high authority in Islam; and Allah in many places in the Qur'an orders the Muslims to follow the teachings of Prophet Mohammad (ﷺ)
Surah	A distinct chapter of the Qur'an, designated by a title. An individual verse within a surah is called an ayah. The Qur'an is comprised of 114 surahs of varying lengths.
Taqwa	Righteousness, the love and fear that a Muslim feels for Allah. A person with taqwa desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He is careful not to go beyond the bouds and limits set by Allah.
Tawheed	The doctrine of the "Oneness of God." This is a central tenet of Islam, upon which all other beliefs and doctrines are based. Acknowledging the Unity (Oneness) of God is the primary basis for salvation in Islam.
Uhud	Battle. A well-known mountain in Madinah. One of the greatest battles in theIslamic history took place at its foot known as the battle of Uhud.
Omar ibn al-Khattab	A close companion of Prophet Muhammad and the second of the four "Rightly-Guided" caliphs. He ruled from 634 to 644 C.E. and developed many institutions, such as a police force and treasury, for the early Muslim state.
Ummah	An ummah is a community or a people. It is used in reference to the community of Believers or Muslims.
Uthman ibn Affan	One of the close companions of Prophet Muhammad, he became the third of the "Rightly-Guided" caliphs. He ruled from 644 to 656 C.E., and is responsible for ensuring the retention of the Qur'an in a singular Arabic textual form, which still exists to this day.
Yaqin	Conviction, Absolute unshakeable certainty and certitude; `ilm al-yaqin (knowledge of certainty) is given by proof or evidence; 'ayn alyaqin (source or eye of certainty) is given by witnessing and unveiling; and haqq al-yaqin (the truth of yaqin) is knowledge obtained according to what the witnessed so wills.
Zakat	One of the five pillars of islam. It is a wealth tax paid on certain forms of wealth: gold and silver, staple crops, livestock, and trading goods.

1 Introduction

Leadership is a human interaction process between leaders and followers and its practice is affected by many factors, which generate different leadership styles. Culture, education, time and religion are all factors that affect the behavior of leaders and followers.

Most religions have a part of their teachings as guidelines on how people should behave and interact with each other. Islam similarly contains a large amount of teachings and recommendations that regulate the human behavior in general, including the leadership-followership process. Roughly 23% of the world population are following Islam as a religion and a way of life (PewResearchCenter, 2009). Those Muslims are now living in all continents and almost all countries, where they live and interact in many cases with non-Muslims as either leaders or followers.

The last two decades have showed a large increase in leadership research. Researchers have been trying to study different cases to describe and formulate leadership styles and theories. Therefore, many practicing Muslim leaders are trying to relate these leadership theories to their Islamic beliefs and practices. Their leadership style is already affected by the Islamic principles to a certain extent. However, they do face challenges in extracting leadership principles from Islamic Sources; Quran and Sunnah[1], also they may not have the required competence or time to do it (Sulaiman et al., 2013, Khaliq and Fontaine, 2011).

Researchers such as Ahmed (2011) presented some of the Islamic principles on leadership and discussed the leaders' responsibilities according to the Quran and Sunnah. He also presented a leadership model based on Islamic principles. Adnan (2006) and Khaliq (2009) emphasized the Islamic concept of Falah (true success), which according to Islamic thoughts refers to success in current everyday life and the Hereafter which can be achieved by following the commandments of Allah (the one God). Therefore, a successful leader is the one who achieves Falah through his or her role.

Therefore, this study is conducted firstly with the aim to understand the Islamic view on leadership in theory then to assess the current implementation of Islamic principles on leadership among Muslim leaders in Sweden. The study focuses only on practicing Muslim leaders living in Sweden, mainly in Gothenburg. Interviews with leaders of both genders and from different organizational types; businesses and non-profits and from different sizes were conducted to collect the data. Moreover, a study based on a literature review is also presented to compare the Islamic style of leadership with both the Transformational leadership approach and Servant leader approach.

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[1] Quran and Sunnah terms are explained in Glossary of Terms

2   Methodology

The two main kinds of research strategies that allows researchers to design their research and collect and analyze their data are deductive and inductive strategies. Deductive strategy is usually used for verifying a hypothesis rather than exploring a new phenomenon. The researcher first examines theories and hypotheses, then collects data to test it and see if the result confirms the hypothesis or not.(Creswell and Clark, 2007) While an inductive strategy is usually used for developing a new theory. It starts with gathering information about that which relates to their research area, then asks open-ended questions.Through observation, the researcher analyses the data and looks for patterns to form some findings and poses generalizations or hypotheses at the end (Creswell and Clark, 2007).

Both of these strategies are commonly used in research, but the deductive strategy is usually associated with the quantitative approach because the objective is to test a theory rather than developing it. On the other hand, the inductive strategy is usually associated with the qualitative approach because of collecting data through observation and patterns to develop theory (Bryman et al., 2008). In order to choose a suitable strategy for this research.

The qualitative method usually includes observations or interviews. Observation requires the researcher to take field notes on the behaviour of the people being observed. The researcher can be a participant or non-participant. Another type of qualitative method is interviews, which includes telephone interviews, face to face interviews, email interviews and focus group researcher interviewss (Creswell and Clark, 2007). The interview could be structured or semi-structured. A semi-structured interview includes a set of pre-determined questions but with some degree of freedom to alternate the process such as adding questions according to the situation, omitting questions and changing some sequences. The interview method is faster, more flexible, easier to obtain direct and in-depth information and could avoid misinterpretation. However, this method also has some disadvantages such as the creation of bias, the possibility of fake information, and the problem of reaching certain people to conduct an interview (Kothari, 2004).

The method used in this study is mainly a theoretical analysis based on literatures review and partly an analysis of semi-structured interviews.

The initial objective of this research was to understand the concept of "Islamic leadership" and to find out if it differs from mainstream leadership literature, then to assess the performance of leaders who follow it. However, while researching for this aim, the aim changed to be instead about the Islamic perspective on leadership not "Islamic leadership" as a separate different kind of leadership. Based on this, the objective of this study pivoted to "Exploring Islamic principles on leadership and its effects on the leadership practice of Muslim leaders living in Sweden"

The research questions for this project are:

1- What is the Islamic perspective on leadership?

2- Can we classify Islamic leadership as servant leader approach or transformational leadership approach?

3- What is the effect of Islamic principles on leadership of Muslim leaders living in Sweden?

The research is based on both literature reviews of books and articles in Arabic and in English, as well as interview responses. The interviews were made with local Muslim leaders from both genders and from different types of organizations, profit and non-profit. The choice of the interviewees was based on indications of how Islamically practicing he or she is, based on recommendation from people who knew the interviewee from before. Choosing a practicing Muslim leader was an important aspect to the data, since the study is aiming to find out the effect of Islamic thoughts on the behavior of the leader. We tried as much as possible to interview an equal number of leaders in business organizations as non-profit ones since the leaders' behavior may change according to nature of his organization and types of followers[2]; paid or unpaid. We conducted interviews with six different leaders, three of them were in business organizations and the rest in non-profit. The employees of only one of the non-profit organizations were receiving salary. Five of them were male and one was female.

The average duration of an interview was one hour. Most of the questions were open-ended questions. They were divided into three groups, the first was a set of questions to identify the respondent leader practices, the interviewees were asked about their background and their behavior as a leader. The second set focused on their followers, how do they interact with them and include them in their leadership. The last group of questions focused on challenges they face during their leadership practice. The total number of questions were twenty seven questions. They can be found in the Appendix.

Since all of the interviews were conducted at the interviewee's work places, we had the opportunity to observe his or her behavior with their follower which added valuable data to the study. All interviews were recorded with the interviewees' permission then transcribed for accurate retelling in the discussion.

The online databases available at Chalmers and Gothenburg University were used as the main source of English books and articles references, journals such as; International Journal of Economics, Management and Accounting, Journal of Management Development, Science Direct, World Applied Sciences Journal, and International Journal of Academic Research in Business and Social Sciences journal were used. Shamela Database was used as the main source of the Arabic books and articles.

Being a native Arabic speaker helped to fulfil the demands of this topic, since the main sources of Islamic thoughts are originally in Arabic. Moreover, most of the studies concerning the Islamic leadership principles are written in Arabic. It should also be mentioned that the used Qur'anic quotes are only interpretations of a sacred text. These translations sometimes fail to deliver the exact meaning of verses. The author had access to ten different English translations of the Quran that allowed him to choose what he thought the most accurate translations of the original Arabic text were. The name of the translator is provided after each Qur'anic verse. However, it was not the case for the Hadiths[3] where we didn't have access to many translations, therefore the translation provided by Sunnah.com website was mainly used there.

Square brackets "[ ] "are used inside the Hadith and the Qur'anic verses to elaborate something implied in the verse which does not exist in the original Arabic text. Parentheses "( ) "are used to give the English meaning of an Arabic term. Arabic terms are used for their uniqueness in Islam whereas generally the English one word

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[2] When the term "Followers" is used it may refer to either employees, team members, board members or volunteers working with the leader
[3] Hadiths are the Prophet Mohammad's sayings and statements

translation does not give the exact meaning of that term, moreover those Arabic terms are widely known and used by all Muslims not only Arabs.

The work started by reading classical Arabic books concerning leadership in Islam written by acclaimed Muslim scholars and philosophers, like Al-Mawardi [D: 1058 CE] and Ibn Taymiyyah [D: 1328 CE], followed by reading some of contemporary leadership Arabic and English books and articles to understand the development and the differences. Then the work focused on literature specializing in leadership principles from the perspective of Islam. These were the basis for the interview questions.

It is also important to mention that this research only considered the Sunni Muslims' perspective on the topic, which represents the vast majority of Muslims, about 87-90% of all Muslims (PewResearchCenter, 2009). Therefore, we did not study or discuss the differences between Sunni and Shia Muslims in any of the presented material, although generally they both agree on most of the Islamic thoughts and principles. When the words "Muslims, Islam or Islamic" used, they refer mainly to the Sunni Muslims' understanding.

We also did not discuss the argument that some critics may have about the authenticity of the Quran and the Hadith. Did Allah or the Prophet Mohammad actually say a particular saying? Or is it a later addition to Islam made by people? The answer to these questions belong in a separate branch of Islamic Knowledge on which plenty of books have been written. The branch of Islamic knowledge that studies the Quranic science and authenticity is called "Uloom Al-Quran" and the one which studies the Hadith classification and authenticity is called "Uloom Mustalah Al-Hadith". The reader can refer back to any of these for clarifications.

3 Literature Review

Islam is the religion of more than a fifth of the world population spreading in all continents. Most of its followers share a common belief, behavior, and cultural heritage (Ahmad and Ogunsola, 2011). These social parameters play a significant role in Leadership and management in a diverse global environment; which is now more sensitive to cultural, social, and religious differences. Many authors note the effect of culture and religion in creating new management and leadership styles (Ahmad and Ogunsola, 2011, Moten, 2011, Naor et al., 2008).

Aabed (2006) mentioned that leadership in Islam is similar to the conventional western leadership except in its focus on Islamic ethics and religious matters. Senam Et al. (2014) argued that Islamic leadership or management is when we combine the conventional management tools and philosophies with examples from the Quran and the Sunnah to become more efficient in our service to humanity. As Faris and Parry (2011) explained, Muslims base their behaviors upon the word of Allah[4] as it's revealed in the Quran. They believe that the Prophet Mohammad has demonstrated the way for Islamic leader for all ages. Alsweedan (2004, p. 41) has suggested a definition for Islamic leadership as; "A process of moving people towards the worldly and the eschatological goal according to the Islamic teachings and values" (Aabed, 2006, Alsweedan and Bashraheel, 2004, Faris and Parry, 2011, SENAM et al., 2014).

3.1 The origin of Islamic leadership

Contrary to what may be thought when something said to be "religious" or specifically "Islamic", that it is only related to spirituality or worship rituals. In fact, it is a controversial topic between religious and secular people whether religious principles should be considered when dealing with non-spiritual affairs (Casanova, 2006). Islam does not only provide a system of guidance in terms of spirituality and preparing for the Hereafter but also construct guidelines for human relations in the worldly life, with the purpose of achieve their ultimate satisfaction (SENAM et al., 2014). Economics, politics and social legislation are all essential parts of the Islamic *Fiqh* (jurisprudence) (Vogel, 2000).

The source of all Islamic thoughts and teachings is mainly, the Quran; which Muslims believe to be the words of Allah that was revealed to the Prophet Mohammad ﷺ[5], it is believed among all Muslims that The Quran is the actual words of Allah and it has not been distorted. Secondly, the Sunnah; the recorded practices of the Prophet Muhammad's life, his approvals on practice and his statements which known as "Hadiths", the literal meaning of the word Sunnah is "Path" or "Way", which becomes the way or the path of Mohammad ﷺ. It is obligatory for Muslims to follow the Sunnah of the Prophet Mohammad ﷺ as Allah has commanded in many places in Quran, an example; is in Surah[6] (Chapter) *Al-Hasher*, Allah says:

"…And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah…"[7] *Quran [59:7]*

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[4] Allah; is the Arabic word for "The one God".

[5] ﷺ Arabic Ligature for " *SallaLahu Alyhe wasllam*" which means "Peace Be Upon Him"

[6] *Surah*; is the Arabic word for "Quranic Chapter"

[7] Saheeh international Translation

Then thirdly, comes the way (Sunnah) of the Prophet's companions (*Sahabah*)[8], especially The first four Caliphs who ruled after the death of Prophet Muhammad ﷺ (570 CE – 8 June 632 CE) who are often described as the "*Khulafāʾ Rāshidūn*" ("The rightly guided caliphs") namely; *Abubakr* (632–634 CE), *Omar ibn alKhatab* (634–644 CE), *Uthman ibn Affan* (644–656 CE) and *Ali ibn Abi Talib* (656–661 CE). Muslims are ordered to follow the Prophet's companions way mainly because they have been trained by the Prophet and received the religious teachings from him directly which makes them an authentic source of Islamic jurisprudence. In addition to that, Prophet Mohammad ﷺ himself guided the Muslims on what to do after his death as Abu Najeeh al-'Irbaad -one of the Prophet's companions- narrated:

The Messenger of Allah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your amir (leader). Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah (path) of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every Bidah (innovation in religion) is misguidance."[9]

Sunan Abi Dawud, Hadith 4607

Because leadership is a vital part of people's daily life, Islam has set the guidelines for this social process. Prophet Mohammad ﷺ had elaborated that leadership is rather depending on the situation and not reserved for a small elite. He described the leader as care taker and guardian when he used the metaphor '*shepherd*' for those who occupies any position of leadership (Alsweedan and Bashraheel, 2004, Faris and Parry, 2011). Ibn 'Omar reported that the Messenger of Allah ﷺ , had said:

"All of you are shepherds and each of you is responsible for his flock. The amir (leader) of a people is a shepherd and he is responsible for his flock.."[10] Sahih Al-Albani ; Al-Adab Al-Mufrad 206

Muslims are instructed to assign a leader whenever they are three or more people who are planning to do a collective work; such as traveling together, not to mention working together for longer, more important goals. The sources on Islamic Leadership; the Quran and Sunnah, contain numerous teachings on how a leader should behave toward their followers and vice versa (Almoharby and Neal, 2013). An example of this from the Quran is that of Surah Al-Anbiyah:

"And We appointed them leaders to guide by Our Command and We revealed to them to do good deeds, and to establish the prayer, and the giving of charity, and they were for Us worshipers."[11] Quran [21:73]

As an example from Sunnah, is what *A'isha* -the wife of the Prophet- narrated that the Prophet Mohammad ﷺ had said:

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[8] *Sahabah*: refers to the companions, disciples, scribes and family of the Prophet Muhammad ﷺ. This form is indefinite plural; the indefinite singular is masculine *sahabi*, feminine *sahabia*.
[9] Sunnah.com Translation.
[10] Sunnah.com Translation.
[11] Qaribullah & Darwish Translation.

"O God, who [happens to] acquire some kind of control over the affairs of my people and is hard upon them-be Thou hard upon him, and who [happens to] acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him."[12]
Sahih Muslim; Hadith No. 1828a

Faris & Parry (2011) have talked about what Ali and Weir (2005) explained that the traditional view of leadership in Islam is that leadership is a collective influence practice. Leaders are not expected to lead or sustain their roles without the agreement of their followers, and at the same time, decisions made by these leaders were expected to be influenced by their input. The process is dynamic and flexible and the ultimate aim is to sustain cohesiveness and effectiveness (Ali and Weir, 2005, Moten, 2011).

Understanding this, Muslim scholars throughout Islamic history have studied and written extensively about the life of the Prophet Mohammad and the early *Rashidun* Caliphs, as they are regarded as models of leadership in Islam (Almoharby and Neal, 2013). Islamic leadership principles

3.1.1 The moral base of Islamic leadership

The following section will mainly illustrate the basis of the Islamic leadership principles and teachings as they are presented by the *Jamal Badawi* and *Rfik Beekun* in their book " Leadership; An Islamic perspective" which was a collaborative work printed in 1999.

Badawi and *Beekun* gave the example of *Omar Ibn Alkhattab,* the second Caliph in Islam who adopted a leadership paradigm centered on Islamic teachings which lead to a clear governance structure. This structure was critical in cementing together the vast Islamic lands that he oversaw. An example of his strong belief can be ascertained in the instruction he gave to *Saed bn abi waqqas*-a *Sahabi,* also the Prophet Mohammad's ﷺ uncle- when he appointed him as leader of the Muslim army in a fight against the Persian Empire.

"O Sa'd let this fact not beguile you that you are one of the trusted companions of the Prophet and people call you his uncle. Allah does not repel evil with evil but he repels evil with good. All people high and low are equal before Him. For all are His creation and He is their sole Lord. One can win Allah's favor only through devotion to His service. Remember that the Sunnah (the way) of the Holy Prophet ﷺ is the only correct way of doing things. You are going on a heavy mission, which you can discharge only by following the truth. Inculcate good habits in yourself and in your companions. Choose fear of Allah as your chief asset, for this will lead you to His obedience and prevent you from His disobedience. Obedience to Allah's command is the lot of those alone who hate this world and love the Hereafter". (Ibn-al-Athir and Abulhasan, 2003, Beekun and Badawi, 1999)

According to *Badawi* (1999) the Muslim leader should act in accordance with the injunction of Allah and His Prophet. And must develop a strong Islamic moral character. This moral character will be reflected by his *Yaqin* (Conviction).

"And we appointed from among them leaders giving guidance under Our command so long as they perceived with patience and continued to have faith in Our signs." [Quran 32:24]

The more turbulent the environment in which the leader functions, the more unshakable his/her conviction must be. A deep conviction coupled with patience is essential if a

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[12] Sunnah.com Translation

leader wants to challenge the status quo and reform a society or an organization. The source of a leader's conviction in Allah's signs (Yaqin) is his faith in Allah or (*Iman*).

Badawi depicted the bases of Islamic moral character as shown in Figure 1, and then discussed their implication with respect to the leader-follower relationship. A short review of this characters and principles they have introduced will be presented below.
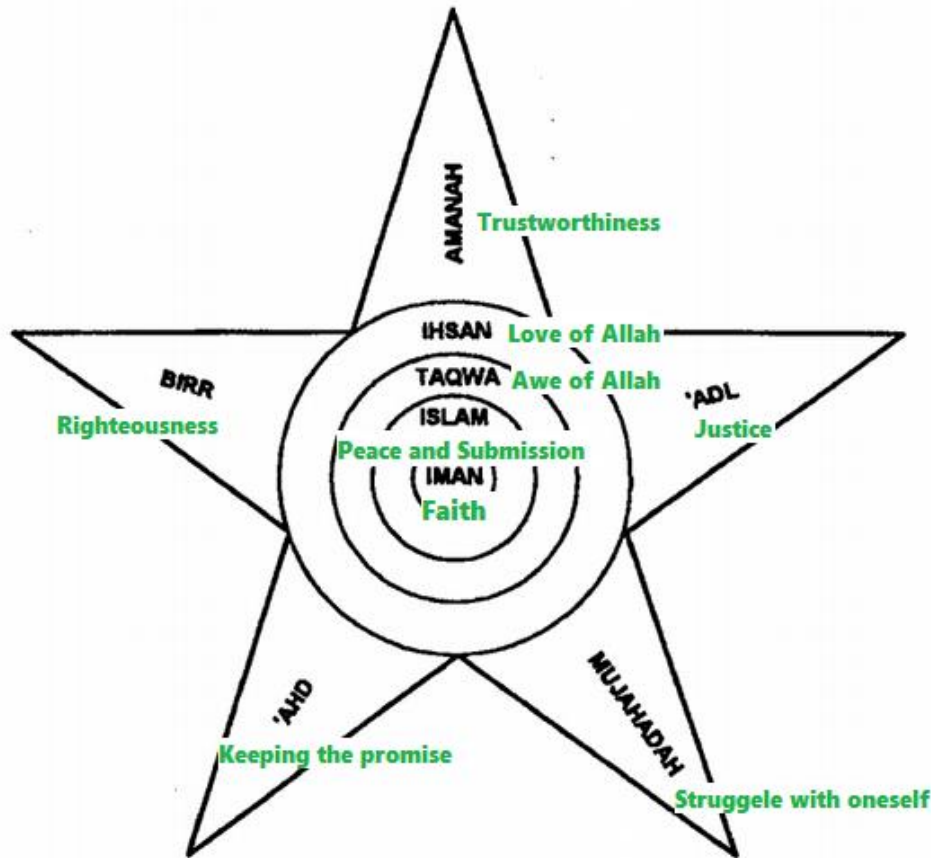

Figure 1 Moral Bases of Islamic Leadership

Firstly, ***Iman***, which is the Arabic name for 'Faith' '*(Maqsood, 1994)*. The Prophet Mohammad ﷺ has explained what is Iman in a Hadith narrated by the *Sahabi Abdullah ibn Omar*:

> *"[It is] that you affirm your faith in Allah, in His angels, in His books, in His messengers, in the day of judgment, and you affirm your faith in the divine Decree about good and evil."* Saheh Muslim Hadith 1

An individual with strong *Iman* will consider himself and all his possessions as belonging to Allah. He will bow his ego, his ideas, and his thinking before Allah. He will obey the injunctions of Allah (*Hudud*) and his Prophet without hesitation as being ordered by Allah in Quran to do so [ex. Quran 33:36]. A leader with strong Iman will not dodge responsibilities for his actions, and will be cautious about any directives that he gives to his followers. He will continuously emphasis good deeds. Quran links Iman with good deeds more than sixty place to emphasis on the relations of both.

CHALMERS, *Civil and Environmental Engineering*, Master's Thesis 2017:

Badawi then discussed here the case when an Islamic organization has to choose between a leader with a strong Islamic understanding but weak leadership experience or the opposite. He concluded that, In Islam the organization should go for the leader with strong leadership experience even if he or she was religiously weak because their lack of leadership competence could bring a disaster to the organization but his shortcomings in Islamic understanding could be covered by the *shurah* process (consultation).

Islam is the second layer of the Muslim leader moral personality, which represent the fruit of having *Iman* (Faith). The root of the word Islam comes from the Arabic "*slm*" which means peace and submission. Islam means the achievement of peace with Allah, oneself and with creation of Allah, through willing submission to Him. The Prophet ☐ has explained what Islam requires in the following Hadith narrated by *Abdullah ibn Omar*:

> *Islam implies that you testify there is no god but Allah and that Mohammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimageto the house (Kabbah) if you are solvent enough (to bear the expense of) the journey.* Saheeh Muslim   Hadith number 1

When an individual behave un-islamically then his or her Iman may either not exist or isvery weak. Inner faith and practice are tightly coupled to each other and are interdependent. A leader who practice Islam will submit his ego to Allah and will never see himself as supreme. Then *Badawi* mentioned the example of Pharaoh mentioned in the Quran [Hud 11:96-98]

As a person submits to Allah through Islam, he or she grows an **awe of Allah (Taqwah)**. That is the third layer of moral personality that Badawi presented, *Taqwah* as defined by *Maududi [13]* '*is the all-encompassing, inner consciousness one's duty toward Allah and the awareness of one's accountability toward Him*' when a person imbued with *Taqwah*, his or her thoughts, emotions and inclinations will reflect Islam. His and her awe and fear of Allah will lead them to be proactive, and avoid any behavior that may lead outside the limits prescribed by Allah. It is mentioned in the Quran [2:2-5] that those who have *Taqwa* are those who believe in the Quran. Another verse in [Quran 2:177] [14]Badawi presented show some of the characters that people with awe (Taqwa) have; they act justly and do not let their personal feelings to hamper justice. They take care of those in need for the sake of Allah, they are steadfast in prayer and practice charity, they observe all contracts and do not break their word, they are patient and firm no matter what adversity or personal suffering they may be experiencing.

The fourth and final layer is *Ihsan* which is the **love of Allah**. This love of Allah motivates the Muslim to work toward attaining Allah's pleasure. Again the Prophet ﷺ has described *Ihsan* in a hadith reported by *Abo Hurayrah*

" To worship Allah as if you see Him, if you cannot achieve this state of devotion, then you must consider he is looking at you"

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[13] Abul Ala Maududi; (25 September 1903 – 22 September 1979) was an Islamist philosopher, jurist, journalist and imam.

[14] *" It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing." [Quran 2:177]*

The constant feeling that Allah is watching is likely to prompt a person with *Ihsan* to behave at his best. Based on the previously mentioned four layers, a leader's moral characteristics can be classified. Depending on their stage, they can be expected to emphasize the following five keys parameters of Islamic behavior.

1- **Justice** and equity (A'dl). The need to achieve a balance and take a middle road is quite important in a leader. It is stressed repeatedly by Allah in the Quran. In Chapter *Almaida* Allah says

" O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." [5:8] Saheeh International

The Prophet Mohammad also emphasized that justice must never be compromised by personal affiliations or other considerations. **Trustworthiness** or ***Amanah***. It is a core value which fits within an overall Islamic etiquette governing social relationships. The Quran explicitly links the concept of Trust (*Amanah*) to leadership. It's mentioned in the story of Prophet Joseph.

"And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted." [Joseph] said: "Place me in charge of the treasures of the land. I am a good keeper and know my task well." [12:54-55]

The king had indicated that he placed trust in him then the Prophet Joseph deliberately asked to be put in charge of the granaries and storehouses and the demanding task of establishing them and guarding them. It's noted here that after the Prophet Joseph recognized the need for a trustworthy and skillful person to take the responsibility of this position, he offered himself rather than burden someone who could find it difficult or mismanage it. Likewise once a leader has accepted his or her position in an organization, he or she has in fact accepted a trust. Their behavior should conform to what Allah and the Prophet taught. A leader in an organization is entrusted with the responsibility of making strategic, long-term decisions. In for profit organizations, a management board is entrusted with the shareholders' investment. In nonprofits, the management of the organization responsible for watching over the properties of the trust. The same concept works on other resources or time, the leader will be violating the *Amanah* by wasting any sort of resources.

2- **Righteousness** (Birr). In an Islamic organization one should be sensitive to others' needs whether spiritual, material, physical or psychological. The following hadith stress the importance of righteousness and the multiplier effect that it has on a person's behavior. Abdullah reported that:

The Messenger of Allah ﷺ said:

"Truthfulness leads to righteousness and righteousness leads to Paradise (Jannah). A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar." Ryadulsalheen Hadith 32

Righteousness is the main attribute of the Prophet Mohammad☐ and the four wise Califs that authors have stressed (Spears, 1995, Aabed, 2006, Ahmad and

Ogunsola, 2011). The current practice and implementation of Islamic leadership is affected by culture and differs based on the individual righteousness of each leader (Faris and Parry, 2011).

3- **Struggle** with oneself toward self-improvement or **Mujahdah**
   The Prophet ﷺ said:

   "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires". (Tirmidhi – Ryadulsalheen Hadith 66)

   The principle of *Mujahdah* encapsulates the process of inner struggle or jihad toward continuously monitoring and evaluating their intentions and actions. They work hard at practicing what they say and encourage others in struggle.

4- **Keeping the promise** or **'Ahd**. All Muslims whether leaders or followers are urged to keep their promises
   "O you who believed fulfil all your obligations ..." [5:1]
   One of the hypocrite characteristics is breaking the promise, Narrated by Abu Huraira that Allah's Messenger ﷺ said:

   "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)". Albukhari No. 6095

In spite of the best of intentions, extenuating circumstances may prevent Muslim leader or follower from keeping a promise. This moral bases presented by *Badawi* and *Beekun (1999)* that we have showed gives a glance at Islamic behavior that is desirable for a person to exhibit regardless of them being a leader or not. However, the principles that are presented below are the ones which directly concern leaders and leadership.

3.1.2   The traits of effective leader from an Islamic perspective

For deep understanding of Islamic perspective on leadership, we want to see what are the traits that Islamic authors specialized in leadership have talked about other than *Badawi* and *Beekun*. Firstly, it is important to present different scholars opinions on whether a successful leader must have certain traits or not.

The traits theory remains a controversial theory amongst scholars. Are there specific character traits for the effective leader or not? Rost (1993) in his book summarized and then explained some of these traits, such as: empathy, integrity. courage and drive (Rost, 1993). McShane (2014) in his book *"Organizational Behavior"* counted seven competences that make an effective leader, they are; drive, self-concept, credibility, leadership motivation, practical intelligence, knowledge and emotional intelligence (Von Glinow and McShane, 2014). While on the other hand, there is another school of leadership scholars who oppose the Traits theory claiming that there are no specific characteristics of the effective leader, the process completely depends on the situation and the leader's personality *(Drucker, 2007)*.

A number of scholars have gathered and extrapolated the Islamic leadership principles. One example is Khan (2007) who grouped the following as cardinal Islamic leadership

principles and values; faith and belief, knowledge and wisdom, courage and determination, mutual consultation and unity (fraternity and brotherhood), morality and piety (honesty and trust), superior communication, justice and compassion, patience and endurance, commitment and sacrifice, lifelong endeavor, and gratitude and prayers. In the work of (Aabed, 2006) he identified ten personal qualities of a Muslim leader, namely, conviction, mutual consultation, knowledge, justice, self-sacrifice, humility, eloquence, patience, leniency, and enterprise. Lukman (1995) in his study also identified six general principles: sovereignty, mutual consultation, justice, equality, freedom and enjoining the right and forbidding the evil (Lukman, 1995).

Alsweedan (2004) who writes within the Islamic tradition tried to relate the character traits that *Mcshane* mentioned to the characters traits of early Muslim leaders found in their biographies. He found that some of the Prophet's companion (*Sahabah*) had all the seven characters that *McShane* has talked about but they did not became leaders, like the companion *Abdullah-Ibn-Masaud* and *Abu-thar-Algfari* who did not take any leadership position. Along with other reasons, *Alsweedan* concluded; contrary to what *Mcshane* suggested that individuals who have the seven competences will became effective leaders; the Traits theory is indeed a useful way to understand most leadership phenomena but it is not the only explanation, whereas history knows many successful leaders who nonetheless did not possess all the traits (Alsweedan and Bashraheel, 2004).

However, still believing that most effective leaders have common traits, Alsweedan (2004) in his book listed roughly thirty traits that Islamic teaching called for, then grouped them under five general attributes that he viewed as contributing greatly to the success of any leader regardless of religion or belief. These traits will now be summarized briefly.

3.1.2.1 Having a clear guiding vision

The effective leader is highly motivated by his long term goals and his/her clear ambitious vision. They have a deeper understanding of their personal future and the organization's future. They try to pass this vision and understanding to their followers. The Life of the Prophet Mohammad ﷺ is an example of that. In addition to his hereafter related goals, he had a clear goal, vision and belief regarding worldly life success. This can be seen clearly in the siege of *Khandaq*[15] ; the Muslims and the Prophet at that time were in a distressed state under siege. However the Prophet was nevertheless in an energetic state in which he motivateed and encouraged his companions. . He instilled in them a sense of hopefulness and reminded them of the successes yet to come. (Alsweedan and Bashraheel, 2004).

3.1.2.2 Balance

Alsweedan sees it as important to keep the balance between the four main needs/capacities of a human being: mind, body, emotions and soul. It is important for the leader to energize each capacity by keeping the balance of the four. The Prophet

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[15] *Al-khandaq* Battel or the Battle of the Trench is also known as the Battle of the Confederates, was a 27-day-long siege of Medina by Arab and Jewish tribes. The strength of the confederate armies is estimated around 10,000 men with six hundred horses and some camels, while the Medinan defenders numbered 3,000. The battle coincided with harsh winter weather of January/February AD 627.

exemplified this balance, it is enough here to mention a story that happened between the Companions and the Prophet

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger ﷺ said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (□)!" He said, "Do not do that! Observe the fast sometimes and also leave them [the fast] at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you." [Albukhari , No 4903]

Important steps a leader can do to maintain balance, renew life and maintain energy as Alsweedan has suggested are: **first**, to develop a mind-set that emphasizes freedom of choice and teaches them to think critically in order to enlighten their minds and grow their capacities. **Secondly**, the leader should read and educate himself continuously and motivate followers to read. The very first verse revealed from the Quran was *" Read in the name of you Lord who created" [Quran 96:1]* and the ProphetProphet Mohammad ﷺ had said *" the Prophets have not bequeath Dinar nor Dirham but they bequeath the knowledge. The one who take it they had taken a large fortune."* **Thirdly**, putting first things first, the leader who fails to do so waist most of his or her time. The leader should spend time for thinking of what is best for the organization, since it is not an easy job to differentiate between what is important and what is less important. *Ibn Taymiyya*[16] used to say *'the wise is not the one who can differentiate between bad and good, but rather who tell the best of two good and worst of two bad'. Life* is full of complex systems in need of balance, one cannot succeed in a part while neglecting others.

3.1.2.3 Having interaction and communication skills

Alswedan explained this skill is by having four main different skills. **First**, *Understanding and connect*: which in its turns contain several attributes; 1-listening 2-compassion 3- empathy. **The second** skill is *high influence* which requires 1- Ability to change people's emotions as the Prophet did on many occasions. 2- Caring and warm-hearted approach to followers. 3- Persuasion skills is the ability to move followers and enable them to understand your point of view, to support you in your mission and to have full trust in you. That can be gained by giving them information or showing them similar examples and tangible evidences, all done without showing arrogance. 4- Loyalty; the Prophet ﷺ said that *" strong loyalty is from Iman*" narrated by Alhakem. Before *Aboubaker* became the *Khalifa* he used to milk the cattle for a neighborhood then when he was selected to become the *Khalifa* a women came to him and said *" So now our cattle are not going to be milked anymore"* when he heard here replied *" yes it will! I swear to keep milking the cattle for you and I hope this position I held now will not keep me from doing any good deeds I used to do before".* 5- Affability; an people inevitably come across emotional problems in their life and will need someone beside them to release their emotional pain to feel content.

The third skill, omtivation which includes 1- giving *positive energy* during times of weakness. 2-Make them feel safe; the followers should feel that they are working with the leader who cares for them, teaches and guides them. In return they will trust and

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[16] Ibn Taymiyyah (1263 , 1328 CE), was a medieval Sunni Muslim theologian, juriconsult, logician, and reformer. A member of the Hanbali school of jurisprudence founded by Ahmad ibn Hanbal.

feel comfortable accompanying them. It was narrated by (*Sahabi*) *Ibn Mas'ud*: *"A man came to the Prophet (▢), so he spoke to him, and he started to tremble with awe. He said to him: 'Take it easy. I am not a king; I am just a man whose mother ate dried meat [poor woman]' Sunan Ibn Majah [vol.4/ Hadith 3312].* 3- Delegation; employees appreciate having freedom to perform tasks in their own way. When leaders clearly inform their followers what they want to achieve, providing them required training, it is essential after that to give them freedom and authority to accomplish tasks in their own ways. Delegation will improve their performance and increase their creativity and help them being proactive employees. The story of Moaz Ibn Jabl when the Prophet sent him to rule Yemen is a one good Islamic example for that. 4- Giving emotional and material incentives.

The forth skill is building strong connections by 1- genuine smiles; its effects last long and it shows compassion. This is also essential to gain followers hearts. It is narrated that *Jarir b. 'Abdullah* said: *Allah's Messenger ﷺ never refused me permission to see him since I embraced Islam and never looked at me but with a smile. Sahih Muslim [2475a].* 2- Admitting leaders own mistakes or negligence; this shows humility and the leaders' gentleness. Leaders who have this principle believe that no matter how successful and excellent they are in completing tasks, achieving goals and growing the organization, still it is not perfect, all they are doing is attempt to make it perfect. *Ibn Taymiyyah* said *"The second Caliph Omar ibn Alkhatab used to acknowledge his mistakes and take back any wrong saying when he see the truth in the opposite of what he had said, he used to consult and ask the Prophet's companions about the Sunnah and what they learned from the Prophet" [Alfatawa alkubrah; vol. 3 page.487]* 3- self-abnegation;   4- Emotional bank; the leader emotional relation with people is like a bank, the balance increases by every nice and kind word they utter and drop with every harsh one.

3.1.2.4   Control

The leader with strong control, has a strong personality, they search continually for truth then hold it firmly as soon as they find it. Strong control helps leaders to stay focused in crisis or hardships even if they are left alone. To achieve this quality, leader should follow four main rules. **First**: *Awareness*; which include 1- Engagement, by knowing work details when it is necessary. This attributes increases the followers trust in their leader and helps in quick problem understanding. *Omar Ibn alKhatab* once asked his people *' Assume I appoint the best among you to be your leader, then commanded him to rule you in justice. Have I fulfilled my responsibility then ?'* They answered *'yes'* he replied *'No, I have not. Until I see his performance if it is according to my commandment or not'*. 2- Experience and deep understanding; knowledge is power.

Second: *Good management is* that which includes 1- The leader's ability to establish a just reward and punishment system, placing team benefits in front of personal interests. An example of that from Sunnah is, when the Prophet ﷺ embarked upon the city of *Makkah* from *Quraish,* he appointed a leader on one of the army's branches, that man then started shouting *"Today is chopping flesh day, Today there is nothing forbidden"* when the Prophet ﷺ heard that, he immediately removed that leader and appointed someone else instead. Then he ﷺ said *" Today is the day of mercy… "* 2- Goal-focused: Reminding followers with vision and goals at all times. 3- Courage; a coward leader cannot lead effectively, bravery can be seen in different forms; for example when leader

acts at the right time, abandoning his/her opinion in favor of an employee's opinion, or by being the most steadfast during difficulties. 4 – Urgent decision making skill and correctly analysis information to take right decisions. 5- Firmness, the example of *Uhud* when the Prophet ﷺ faced the Quraish, giving the companions (*Sahabah*) a great psychological strength. 6- Good planning and pioneering; leaders who show strong control the have a detailed clear strategy. The Prophet's ﷺ migration from *Makkah* to *Medina* is an example of strategic planning. The trench idea at *Alkhandaq* was a great pioneer example at that time.

The **third** rule is *guiding*;

1- **Shurah** (consultation), to build an effective individual who can think critically, analyze and discuss, which makes influential followers with strong personalities.
   "It was by that Mercy of Allah that you [Prophet Muhammad] dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you. Therefore, pardon them and ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust" [3:159] Qaribullah & Darwish translation

2- Leader creates a sense of strong trust that followers have in him/her. Prophet ☐ was able to build this trust in the companions (*Sahabah*).

3- **Firmness**, This trait helps organizing employees and helps them from being disorganized or irresponsible. It doesn't mean leaders should be rude or harsh, rather to wisely resolve issues or disputes with justice.

4- **Justice:** Prophet Mohammad ☐ once was arranging the army lines then a man called *Sawwad* was standing outside the line, the Prophet pushed him back to the line with a stick was holding in his hand, *Sawwad* complained to the messenger of Allah saying *'you have hurt me O Messenger of Allah and I want reprisal'* the Prophet gave him the stick and allowed him to take revenge, *Sawwad* said *'No, it was on my naked abdomen'* the Prophet then showed his abdomen, when *Sawwad* saw that he run to him hugging him and kissing his abdomen saying *' O messenger of Allah, as you see the battle is going to start and I wanted last thing my skin touches in this life is yours"*

5- **Gradually rectifying followers**; because when people use to practice wrong for a long time it is very difficult to change their habits immediately, it needs to be changed slowly and gradually. As *Omar Ibn AbdulAziz* did when he became the Caliph after many years of societal decline.

6- **Investigation before reacting**; Allah says in Quran *" O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." [Quran 49:6]*

The Forth rule, is to have a strong influential power which is a leader's ability to allow "banned" things or ban "allowed" ones.

3.1.2.5 Understanding followers

The leader must know his/ her followers exactly, a leader should not labela a person to be bad or good, everyone has a unseen potential that leaders should find and use correctly.

Mhamod Shet khatab in his book (*the messenger the leader*) says *" the Prophet ﷺ knew his companions accurately even their life small details and knew each one's strengths and competences then correctly allocated them for the benefits of the whole Muslim community".* (khatab, 1960)

Understanding followers is an extremely important principle, if a leader does not know his/her team competences or problems, how are they going to move them correctly to achieve goals? Basic principles for understanding followers are:

- To live and interact with them.
- Understanding their capabilities and use their strengths in the right place.
- To look at them with empathy
- Forecasting people's reactions to handle it correctly.
- Fulfilling their needs and desires to motivate them to show their competence.

3.1.2.5.1 Right person in right place

Assigning right person in right place is a way to avoid any possible future problems or struggles.

Leader should work on what *Alsweedan* call it 'Whole Management concept' by :

1- Building team work; effective management is essential for team spirit, leadership is a human need, that's why a team cannot work effectively without a leader. Therefore, an effective leader is the one who can connect all efforts, competences and talents.
2- Improving strong sides and compensating for weak ones; foresighted leaders focus on the followers' skills training their strengths rather than wasting time building weaker sides. Compensating for team weaknesses can be achieved by bringing variety into team by including members with competencies and talents that balance each other.
3- Rotation management; the Prophet ﷺ was able to combine between the personalities of *Omar Ibn Alkhatab and Abubakr Assadiq* who were extremely different.

3.1.2.5.2 The equations of complementary practice

Leader should always have the feeling that others certainly have something he/she does not have. Starting where others have reached; the biggest issues of losing effort is starting from beginning every time, repeating what others have already achieved.

Malek Ibn Anas, a scholar of Islamic jurisprudence was once asked by a friend to spend his time in something better than research and teaching, this friend underestimating his effort. *Malek explained to him that each person had been given different attributes and should spend their time doing what they excelled at.*

3.1.2.5.3 Crisis management

Managing difficulties and crises is one of the greatest skills a successful leader can have. This skills bind and connect followers and keep them united to archive organizational goals. The English author George *Bernard Shaw* said '*the wonderful*

man [Mohammad ﷺ]and in my opinion for from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness'(Al-Olaqi, 2010)

These were the traits that *Alsweedan* and *Bashraheel* have listed in their book for successful leaders that Islam is teaching. According to Alsweedan these traits can be obtained by anyone regardless of belief and religion since they are human universal values. (Alsweedan and Bashraheel, 2004)

3.1.3   Traits Specific to Muslim leaders

Are there any leadership traits that only Muslim leaders are expected to have? *Saeed Hawwa*, a prominent Muslim author, in his book listed more than thirty traits for a Muslim leader, which is very difficult for ordinary person to possess all. He was trying to imitate the traits of the Prophet Mohammad □ (Hawwa, 1983). *Hawwa* (1983) argues that the best leadership style is indeed heavily dependent on the conditions and attitudes. However, the leader should persistently try to reach the Prophet Mohammad's example. Thus, he or she should keep refining their leadership qualities and improving their practice until death and yet they will never reach perfection like that of the Prophets (Hawwa, 1983).

Alsweedan and Bashraheel (2004) support Hawwa's assertions about the conditional and attitudinal change of a leader's traits to fit certain situation, noting that traits also may change to fit different types of followers.. Alsweedan and Bashraheel (2004) also pointed out the differences between the leader who uses his or her personal abilities and traits to move people and the one who uses power, position or authority. The former is a leader by his traits, therefore he or she is beloved and will leave good effects when they leaves, while the latter who is usually considered as a "bad leader" may also be effective in achieving their goals but usually leaves a bad effect. Bad leaders may use misleading slogans to attract followers who sometimes actually do gain some benefits from their bad leadership. Alsweedan gave an example from the Quran and the story of Pharaoh who although was a successful leader, obeyed by his people but he was "a bad leader" and lead them to a manifest loss (Alsweedan and Bashraheel, 2004).

Alsweedan in his book when presenting the Islamic perspective on leadership. He stated that it is only his own view of the Islamic perspective and not a consensual view between all Muslim scholars.

In addition to the traits, that Alsweedan presented earlier as the general traits of any leader. He believes that a Muslim leader should have or expected to have specific traits. Alsweedan emphasized that just because a leader is a Muslim does not mean he or she is following Islamic teachings completely. He gave examples of many Muslim leaders in the near and far history who did not adhere to Islamic teachings and principles in their leadership practice, rather they only moved by personal and worldly reasons (Alsweedan and Bashraheel, 2004). The characters that Asweedan mentioned can be summarized as follows:

1- **Belief in one God**: the Islamic creed is not a set of philosophical statements without an effect on real life. Belief is regarded as that energetic spirit inside the leader that makes him or her a light and guidance for other. The strongest creed a Muslim has, the more effective result he will give. The Quran conveys that

when they remember that Allah is the one who gave them their abilities and energy to lead and they should lead according to Allah's orders and commitments.

"Say: 'Surely my Prayer, all my acts of worship, and my living and my dying are for Allah alone, the Lord of the whole universe. He has no associate. Thus have I been bidden, and I am the foremost of those who submit themselves (to Allah)." Quran [6:162-163] Maududi

The ultimate goal for a Muslim leader is supposed to be the success in hereafter according to the Quranic verse;

"*But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." Quran* [28:77] Saheeh international

So the Muslim leader when he or she performs any task or tries to achieve any goal, his aspirations is mainly to receive rewards from Allah as He asked him to spread good in the land through what He gave him. Thus, the leader will be rewarded for his leadership practice and effort, similar to when performing worship.

Another outcome of the leader's strong belief in Allah is that he always depends on Him (*tawakul*) to achieve success. After attaining the means of success such as good planning, team unity, dividing responsibilities, training and using the modern techniques of leadership etc. the leader will be regarded as sinful if he did not consider such reasons for success (Alsweedan and Bashraheel, 2004).

2- **Followership**; the Muslim leader is a follower of the Prophet Mohammad □, he follows his teachings and his deeds. The Prophet is the role model for every Muslim and every Leader. Therefore, they try to imitate him in every thig he did to achieve Allah's love. It says in the Quran : "*Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins."" [3:31]*

The Muslim leader should also follows the Islamic law in his/her practice therefore he is not allowed to justify the Haram (Islamically forbidden) means in order to achieve Halal (allowed) good results. This is due to there always being a Halal alternative to do the things and because the Haram was forbidden only because it is directly or indirectly harmful.

The Muslim leader does not glorify anyone for their great achievements or popularity. Everyone is venerable to errors and mistakes except Prophets. Therefore, the Muslim leader is critical, take what is according to his beliefs, and reject what is not. In this way, he is servant of and only Allah and no one else.

3- **Purification**: Muslim leader is dutiful, faithful in all actions, and exemplary to others. Therefore, he acts like an open book, were people can read the meanings of Islam and leadership in his behavior. It says in the Quran: "*Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised." Quran[41:30] Saheeh International*

Muslim leaders seek Allah's forgiveness (*Istigfar*) at all times, which act as great incentive for them to keep working for higher performance. A demonstration of this is what the 14th century scholar *Ibn al-Jawzy* [17] had said:

"Among people there are an elite, the moment they wake up [metaphorically], they take the way [of success] and never give up. Their understanding is rise and progress, whenever they rise from one level to another, they realize the defect of what they were in so they immediately seek forgiveness from their Lord."

Another indication that a leader engages in self-purification is his or her strong relationship with Quran and Hadith, persistence Quran reading is regarded as keeping the heart purified and acts as reminder to the leader to stay steadfast. Along with persistant reading of the Hadiths of the Prophet for continuous learning and.

The connection to (*Akhera*) hereafter is essential for the leader as the reward of Akhera is seen much greater than working for the reward of (*Dunya*) this life. If the leader loses this connection, he or she will start work waiting for the worldly reword from people which they will not appreciate. The connection with *Akhera* will be a motivation for leader to perform better, because he is sure that his or her business is with Allah who will never unappreciate their effort.

4- Succession: The Muslim leader is committed to the goal of constructing earth so he does not distract or corrupt for a short term benefits rather he persistently works to build the land (earth) according to Allah's order. The Quran states*: "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." " Quran [3:30] Saheeh*

The mentality of a Muslim leader should be, 'If I did not add something beneficial to the life then I am an unnecessary addition to it.'

3.2   Servant and transformational leadership approaches

3.2.1   Servant leadership approach

The term and concept of servant leadership were firstly presented by Greenleaf in 1970. When leaders combine their motivations to lead with a need to serve they are said to display servant leadership (Dierendonck, 2011). Leadership that is rooted in ethical and caring behavior is becoming of great importance presently in order to achieve an innovative environment and increased employee well-being. This is desired by many companies todaybecause high employee well-being improves the long-term profitability for the stakeholders (Luthans, 2002) (Van Dierendonck, 2011). Leadership has been found as a key factor for engaging employees and improving organizations. During the last few years of leadership studies, the focus specially on the interaction between the leader and follower has become a key element (Avolio et al., 2009). More than any other leadership theory, servant leadership explicitly emphasizes the needs of followers, it adds the component of social responsibility to transformational leadership which make it of particular relevance in this era (Graham, 1991). Greenleaf did not

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[17] Ibn al-Jawzi (1116 – 14 June 1201) from Baghdad was an Islamic scholar, known for his works in exegesis of the Qur'an as well as his numerous writings on Hadith.

leave any empirically validated definition of servant leadership. Therefore, researchers and authors started to come up with their own definitions, there is yet to be a a consensus on the definition and theoretical framework of servant leadership as noted at the International Servant Leadership conference in 2005. This has resulted in many interpretations of servant leadership, exemplifying a wide range of behaviors.

The foundation of servant leadership behavior is that it combines the motivation to became a leader with the need to serve, it is also clear in focusing on followers personal outcomes and growth without necessarily being related to organizational outcomes (Van Dierendonck, 2011).

3.2.1.1 Positioning Servant leadership:

The servant leadership core characteristic as described by Greenleaf is "going beyond one's self interest". This characteristic has never given this much of important in other leadership theories as it is given in servant leadership (van Dierendonck and Nuijten, 2011). The servant leaders are motivated by something more important than the need for power, namely the need to serve (Van Dierendonck, 2011). The ultimate goal and concern of servant leadership is concerning serving the followers which makes way for safe and strong relationship with the organization (Gregory Stone et al., 2004, Greenleaf, 1977). Servants who are chosen to be leaders are greatly supported by their employees because they have committed themselves and are reliable. In this way an atmosphere is created that encourages followers to become the very best they can (Greenleaf and Spears, 1998).

The need to serve becomes the key for good leadership, it leads to an obligation to the growth of individual employees, the persistence of the organization, and a community responsibility. The leader encourages his followers to look for themselves by increasing their autonomy (Bowie, 2000).

3.2.1.2 Servant leadership characteristics

Several authors have developed models to exemplify a wide range of behaviors that describe the servant leader. The most influential models are the ones developed by Spears (1995) Russel and Stone (2002) and Patterson (2003). The 10 characteristic presented by Spears (1995) are usually quoted as the essential elements of a servant-leader. He was influenced by Greenleaf's writings which and he would later transfers those ideas into a model that characterized the servant leader. He introduced 10 characteristics (Spears, 1995). These were; (1) listening, stressing the importance of communication and achieving the wellbeing of followers; (2) empathy, understanding people and accepting who they are; (3) healing, being able to help make whole; (4) awareness; (5) persuasion, influencing followers based on arguments not on his or her power; (6) conceptualization, planning for and visualizing the future rather than current situation only; (7) foresight, predicting outcomes of situations and working with their intuition, (8) stewardship, being trustworthy and serving the needs of followers; (9) commitment to the growth of people, fostering the personal, professional, and spiritual growth of their followers; (10) building community, strong local communities are needed in peoples' life. However these characteristics have never been accurately operationalized, which make it difficult to build valid and reliable studies based on them thereby hindering empirical research (Van Dierendonck, 2011).

The most recent model is presented by Dierendonck (2011), after he combined the conceptual models presented by various authors with the empirical data he gained from

his research, he presented six key characteristics of servant leaders as perceived by followers. That forms an operationalized definition of servant leadership, namely, (1) Empowering and developing people, which aims to foster a proactive, self-confident attitude among followers and gives them a sense of personal power. (2) Humility, leader should put the interest of followers first, provides them with the important support and assist their performance. (3) Authenticity, where servant leaders express themselves in ways that are consistent with their inner thoughts and feelings. They do what is promised, visible within the organization, honest, and vulnerable. (4) Interpersonal acceptance, the leader's ability to understand and experience the feelings of others and and not carry a grudge. (5) Providing directions, to achieve a dynamic workplace based on people's abilities, inputs and needs the servant leaders should provide directions which benefit both the employees and the organization. (6) Stewardship, to act as caretakers and role models for followers, it is closely related to social responsibility, loyalty, and team work.

The primary aim of the servant leader is to serve and fulfil the essentials and needs of subordinates as this should be the leading motivation for leadership (Russell and Gregory Stone, 2002). Servant leaders develop their followers, serving them to strive and thrive (Gregory Stone et al., 2004), they provide vision, gain trustworthiness and credibility from followers (Farling et al., 1999, Gregory Stone et al., 2004).

A practical model for servant leadership was established by Russel and Stone (2002) to also identify functional and accompanying attributes of servant leadership (Russell and Gregory Stone, 2002), they are presented in table 2:

Table 1 Servant leadership Traits.

Functional attributes	Accompanying attributes
Vision	Communication
Honesty, integrity	Credibility
Trust	Competence
Service	Stewardship
Modeling	Visibility
Pioneering	Influence
	Persuasion
Appreciation of others	Listening
	Encouragement
Empowerment	Teaching

3.2.2 Transformational leadership

Bryman (1992) refers to transformational leadership as "the new leadership", its concerns are ethical values and long term goals. The transformational leadership seeks to motivate followers, discovering their desires and needs and dealing with them as full human beings (Chan and Chan, 2005). It was also defined by Northouse (2007) as the process whereby individuals meet with others to create a relationship that appreciate the level of motivation and ethics among both leader and follower. Leaders that adopt transformational leadership principles are aware of the needs and desires of their followers and they attempt to assist them to attain their highest potential. Those leaders also have the abilities to conduct changes in the organization's vision, strategy, attitude and culture (Muller and Turner, 2010). Burns (1978) explained the nature of transformational leadership as fundamentally based on the personal morals, beliefs and qualities of the leader rather than on an exchange process between the followers and leaders as is the case of transactional leadership. Therefore, the leaders in transformational leadership encourages followers to improve their performance and put an extra effort to perform beyond what they are expected. Thus they feel loyalty, admiration and trust and they are always motivated to do extra (Bass, 1985; Katz and Kahn, 1978). Bass (1990) surmised it as the help for followers to transcend own self-interests for the good of the group and organization.

James MacGregor Burns (1978) and M. Bass (1985a) have initiated transformational leadership which has become a very popular concept in recent years. Similarly, Greenleaf (1977) has initiated the concept of servant leadership which has also become very popular recently and has received substantial attention in contemporary leadership field. The concept of both is rather similar and some individuals question whether if there is any real difference between the two concepts. Gregory Stone et al. (2004) in their article found that transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers, this tendency of servant leaders to focus on followers appears to be primary factor that distinguishes servant leadership from transformational leadership (Greenleaf, 1977, Bass, 1985).

The idea of transformational leadership is the process of building commitment to organizational objectives and then empowering followers to accomplish those objectives (Yukl, 1999)

Transformational leaders transfer the values of the followers to support the goals and vision of the organization by creating an environment conducive to forming the relationships and establishing the trust needed to be able to share the vision (Bass, 1985; Gregory Stone et al., 2004). Four primary behaviors where established by Avolio et al. (1991) that constitute the transformational leadership as follows: (1) Charismatic influence (2) Inspirational motivation (3) Intellectual stimulation (4) Individualized consideration. Table 2 summarizes them and identifies the characteristics that, according to the literature, accompany these primary behaviors.

Table 2 Transformational leadership attributes

Functional attributes	Accompanying attributes
(1) Idealized influence/charisma	Vision
	Trust
	Respect
	Risk-sharing
	Integrity
	Modeling
(2) Inspirational motivation	Commitment to goals
	Communication
	Enthusiasm
(3) Intellectual stimulation	Rationality
	Problem solving
(4) Individualized consideration	Personal attention
	Mentoring
	Listening
	Empowerment

The transformational leader visualizes the objectives and in a clear and interesting manner explains how to reach the vision, acts confidently and optimistically, stresses values with actions, leads by example, and enables followers to achieve the vision (Yukl, 2002).

3.3 Servant leadership and Islamic leadership:

Sarayrah (2004) in his article studied the characteristics and behaviors of two Muslims leaders and compared those to the characteristics of the servant leader presented by Greenleaf, the first leader was *Omar ibn alkhatab* the second Caliph of Muslims, and the second leader was a local Jordanian tribe leader during the 20th century. The author found that the main elements of servant leadership were present in early Arab culture, *Omar ibn alkhatab's* personal characteristics of power, generosity, equality, mercy and

courage honored him a great place in front of people and later Muslims who admires his successful era till today. Both personality the author has studied exemplified the essence of servant leader. Study of *Omar* biography showed his skills in effective listening to his followers to direct their aspirations towards higher achievements. Moreover, *Omar's* long affiliation with the Prophet Mohammad and his personality traits gave him excellent persuasion skills and effective use of the mandatory concept of consultation (Shurah), which comply with servant leader characteristic (Sarayrah, 2004).

However, the author noted that the majority of current practice of leadership among Muslim leaders in Middle East does not show a servant leader form and practice and does not comply with Islamic teaching, due to foreign dilution that affected the Muslims leadership practice and incorporation with other nations practices (Sarayrah, 2004).

According to Sendjava (2015) the principle of servant leadership was embedded long before *Greenleaf* who used the current terminologies, it can be traced to more than 2000 years back from the principles that Jesus Christ taught in Bible (Sendjaya, 2015).

Sendjaya (2015) p.16-20 presented examples from the Old and New testament and found that the idea of servant leadership is deeply embedded in numbers of passages that speak about leadership.

Many organizational scandals, failures and debts crises is linked directly to unethical behavior among businesses and its leaders. These dishonest, immoral leaders, continue to hold on to their powerful positions, seeking selfish ends at the expense of other people's wellbeing, and they create a hypocritical organizational environment that pressure employees. People nowadays are increasingly aware of this and they are losing faith in corporations and their executives (Boddy et al., 2010, Galanou and Farrag, 2015). According to many authors (Donaldson, 2000, Hasan, 2009, Naor et al., 2008, Galanou and Farrag, 2015) the combination between business ethics and values hold the key to organizational success and effectiveness. Furthermore, more recent literature are looking into the role of spirituality and religion in today's business climate, not only for individuals performance but also to search for wider perspective to engage in the global marketplace (Fry, 2003, Marques, 2012, Mendenhall and Marsh, 2010, Phipps, 2012, Naughton et al., 2010).

Islamic leadership discourse is rooted in literature that captures moral commitments and social concerns from Islamic textual sources (Galanou and Farrag, 2015). Islam is a way of life that according to Nicholas (1994) merges business life and religious life (El Garah et al., 2012, Zaher and Kabir Hassan, 2001). Cournot (2013) consideres the business environment as a co-evolving system while human ethics are linked to strong interactions (Cournot, 2013).

Cournot (1995) puts forward a revolutionary Islamic assumption to business practices considering business environment as a co-evolving system while human ethics are linked to firm interactions. Similarly, Samir's (2006) capabilities approach along with Naqvi's (1981) notion of business flourishing indicate that Islam offers an entire socio-economic system, in which ethics dominate economics. More importantly, Islam goes beyond the maximization of profit for shareholders and stakeholders to that of serving

God (Asad, 1993; Kasri, 2009; Qur'an, 23-60; Azami, 2005; Al-Bukhari[4], No. 853).

As part of the goals of its message, Islam regards knowledge that forms the foundation in the search of truth, spirituality, ethics, and wisdom (Hilgendorf, 2003). Likewise, Fatoohi (2009) and Khan and Sheikh (2012) assert that knowledge divorced from faith is incomplete knowledge. From an Islamic perspective, knowledge without morals and values may be powerful but it is not a virtue (Sahadat, 1997).

3.4   Challenges that current Muslim leaders face:

Alsweedan and Bashrahel (2004) refer to the problems that Muslims face in their leadership practice as "crises". They present four main crises; Firstly, *Backwardness*; In contrary to many Muslim leaders today, who lack the knowledge and the understanding of the Quran and Sunnah, not to mention implementing it, most of the early Muslim leaders were able to successfully deduce and implement the Islamic leadership principles. Secondly, an *effectiveness* crisis; due to Muslim leaders having left their responsibilities. This crisis originates from the leader's failure to effect on their subordinates even on a small scale; father-child, teacher-student. They fail in changing the corrupted principles in the people's mind, although they have all the required means. This leads to the third crisis, which is the leaders not *feeling the leadership* as a heavy responsibility resulting in individuals fighting for leadership position to achieve their own personal interest not that of the group's. Alsweedan described the fourth crisis as the *leaders incompetence*, which is a crisis that has spread everywhere within much of Muslim organizations and associations (Alsweedan and Bashraheel, 2004).

In their article, Sulaiman et. al (2013) focused on the lack of knowledge or weak understanding of the Islamic leadership source and the negative effect of culture, which resulted in a bad leadership practice (Sulaiman et al., 2013). Khaliq and Fontaine (2011) in their work emphasized the same problem when they sated the following:

"Few Muslims are well versed in management from an Islamic perspective, and the most accurate methods in achieving the objectives of the organization, business and non-business organizations alike. An individual may contribute accordingly in view of the operation and expected growth of the firm, but somehow, they may be working in a form of culture that is not encouraged by Islam. In other cases, Muslim may be competing healthily with one another in the firm, but somehow lacks the correct background knowledge and understanding of Islam. Thus, they may be carrying out tasks in a manner that is against the Islamic principles" (Khaliq and Fontaine, 2011)

4 Results

4.1 Theory findings

Table *3* present the summary of the five main leader traits introduced by (Alsweedan and Bashraheel, 2004) and their accompanying attributes:

Main character	Accompanying attributes
Vision	____
Balance	____

Communication	1- Deep follower understanding
	    • Listening
	    • Compassion
	    • Empathy
	2- Strong Influence
	    • Emotional intelligence (the ability to change people's emotions)
	    • Caring
	    • Persuasion
	    • Loyalty
	    • Affability
	3- Motivation
	    • Positive energy
	    • Make followers feel safe and comfortable
	    • Delegation
	    • Encouragement
	4- Strong connections
	• Honest smiles
	• Admitting mistakes
	• self – abnegation
	• Emotions bank

Control	1- Awareness
	    • Engagement
	    • Experience and deep understanding
	2- Good Management
	    • Applied reward and punishment system
	    • Goal reminding
	    • Courage
	    • ability to take decisions at the right time
	    • firmness
	    • pioneering
	3- Guiding
	    • Consultation (Shurah)
	    • Building trust
	    • Firmness and hardness
	    • Justice
	    • Gradually rectifying mistakes

	• Investigation and checks
	4- Strong authority and power
Understanding followers	1- The right person in the right place
	2- Whole management
	• Building team work spirit
	• Enriching strengths and compensate weaknesses
	• Rotation management
	3- Complementary practice
	4- Crises Management

Table 3 Leader traits and Principles from An Islamic perspective according to Alsweedan and Bashraheel 2004

As can be seen from table above, the left half of the table shows the five main characters that Alsweedan and Bashraheel views as the essential characteristics of a successful leader, while the right half of the table include the accompanying attributes for the former five. The authors have listed an extensive list of accompanying attributes and principles enumerating almost all traits that a successful leader may have. It can be noted as well that "*Vision*" and "*Balance*" have no accompanying attributes as they seem to act as attributes by themselves. The authors have emphasized on them for their great importance for leaders success. The accompanying attributes for the last category "*Understanding followers*" seem to be related to managerial attributes more than leadership attributes

Table *4* compares the results obtained from the preliminary analysis of Servant leadership according to Russell and Stone 2002 with Transformational leadership attributes according to *Avolio* et al. (1991).

Table 4 Comparison of attributes

Transformational Leadership attributes	Servant leadership attributes
Idealized (charismatic) influence	Influence
Vision	*Vision*
Trust	*Trust*
Respect	Credibility and competence
Risk-sharing	Delegation
Integrity	*Honesty and integrity*
Modeling	*Modeling* and visibility
	Service
Inspirational motivation	Stewardship
Commitment to goals	Communication
Communication	
Enthusiasm	
Intellectual stimulation	Persuasion
Rationality	*Pioneering*
Problem solving	
Individualized consideration	*Appreciation of others*
Personal attention	Encouragement
Mentoring	Teaching
Listening	Listening
Empowerment	*Empowerment*

Note: Functional attributes in bold italic print – accompanying attributes in regular print

According to both theories, their leadership frameworks include: influence; vision; trust; respect or credibility; risk-sharing or delegation; integrity; and modeling. The side-by-side comparison in **Table 4** shows that transformational leadership and servant leadership have relatively similar characteristics. Maybe this is because both transformational and servant leadership are attempts to describe and explain people-oriented leadership styles.

The results, as shown in **Table 4**, indicate that; valuing people, listening, mentoring or teaching, and empowering followers is emphasized by both transformational leadership and servant leadership. Nevertheless, these two theories do have points of difference, as Gregory Stone et al. (2004) discussed. There is a much larger focus upon service to employees/followers in the servant leadership model. Furthermore, while both transformational and servant leaders are influential, servant leaders gain influence in a nontraditional style that derives from servanthood itself. Thus, they allow high degree of freedom for subordinate to exercise their own abilities. They also place a much higher degree of trust in their followers than would be the case in any other leadership style.

The following **Table 5** compares the traits from an Islamic perspective presented by Alsweedan and Bashraheel (2004) with the traits of servant leader presented by each (Gregory Stone et al., 2004, Spears, 1995, Van Dierendonck, 2011).

The traits of Servant leader approach presented by the three authors are placed in the table in parallel to the same or similar traits from Islamic perspective as Alsweedan and Bashraheel (2004) have showed.

The accompanying attributes by Alsweedan and Bashraheel (2004) is not shown in the table for smother display, they can be seen however in Table *3*.

When a trait seems to be similar to more than one trait in *Alsweedan* listing, it is then repeated in the table to show better matching. In the other hand, if a trait in either *Alsweedan* and *Bashraheel* listing or in Servant leadership authors listings has no matching trait at all, the table is filled then with *"No similar trait found"*.

FROM ISLAMIC PERSPECTIVE BY ALSWEEDAN AND BASHRAHEEL (2004)	SERVANT LEADERSHIP APPROACH BY SPEARS (1995)	SERVANT LEADERSHIP APPROACH BY DIERENDONCK (2011)	SERVANT LEADERSHIP APPROACH BY RUSSEL AND STONE (2002)
Vision	• Conceptualization • Foresight	*No similar trait found*	**Vision** • Communication
Balance	*No similar trait found*	*No similar trait found*	*No similar trait found*
Communication	• Listening • Empathy • Persuasion • Stewardship	• Empowering and developing people • Humility • Authenticity • Interpersonal acceptance • Providing direction • Stewardship	**Honesty, Integrity** • Credibility **Service** • Stewardship **Pioneering** • Influence • Persuasion **Appreciation of others** • Listening • Encouragement **Empowerment** • Teaching • Delegation
Control	• Awareness	*No similar trait found*	**Trust** • Competence **Pioneering** • Influence • Persuasion **Empowerment** • Teaching • Delegation
Understanding followers	• Healing • Commitment to the growth of people • Stewardship	• Empowering and developing people • Providing direction • Stewardship	**Service** • Stewardship
No similar trait found	• Building community	*No similar trait found*	**Modelling** • Visibility

Table 5 Leadership traits from an Islamic perspective Vs. Servant leadership traits

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It can be noticed from table above that for each attributes *Alsweedan* has listed there are similar attributes in Servant leadership except the second character "*Balance*" in Alsweedan listing which had no similar counterpart in any of the listings the three Servant leadership authors have presented. The table also shows that some Servant leadership attributes could not be placed in parallel to any of the *Alsweedan* attributes, these are "*Building community*" and "*Modeling*". Apart from these two traits, all other traits were very easy to place and match to *Alsweedan's* listed attributes.

The results, as shown in **Table 5**, indicate that Servant leadership attributes are highly similar to leadership attributes in Islam as it is showed by Alsweedan and Bashraheel

Similarly **Table 6** will compare the leader traits from an Islamic perspective viewed by Alsweedan and Bashraheel (2004) with the traits of transformational leadership as Avolio et al. (2009) presented.

FROM AN ISLAMIC PERSPECTIVE BY ALSWEEDAN AND BASHRAHEEL (2004)	TRANSFORMATIONAL LEADERSHIP BY AVOLIO ET AL. (1991)
Vision	Vision
Balance	*No similar trait found*
Communication	Risk sharing
	Integrity
	Communication
	Enthusiasm
	Individualized consideration
	Personal attention
	Listening
	Empowerment
Control	Trust
	Respect
	Commitment to goals
	Intellectual stimulation
	Rationality
	Mentoring
Understanding followers	Problem solving
	Risk sharing
No similar trait found	Modelling

Table 6 Leadership traits from an Islamic perspective Vs. Transformational leadership

It can be seen from the table above, as in Servant leadership, all the attributes of Transformational leader are found in the attributes that Alswwedan presented, except for "*Modelling*" which seems to have no similar traits in Islamic sources. The "*Balance*" characteristic again seems to have no similar counterpart in transformational leadership.

What stands out in **Table 5** and **Table 6** is the significant similarities between Leadership traits in Islam as they are presented by *Alsweedan and Bashraheel* and both Servant leadership and Transformational leadership traits and attributes.

4.2   Interviews findings

The semi-structured interviews were conducted to collect in-depth data on the effect of Islamic principles on the behavior of the current Muslims leaders in Sweden. All the chosen interviewees were selected to be "practicing Muslims". That was not based on their claims, but rather on recommendations from people who knew these interviewees

for a long time. Choosing a practicing Muslim leader was essential for this study to get data that reflects real effects of Islamic principles on leaders' behavior.

Recording interviews was based on two main methods, a voice recorder and taking notes. Voice recording ensures that correct understandings of the answers in each of the questions are available for analysis with the possibility of repeated listening to small details in the conversations during the interview that was not drafted in the notes. Any irrelevant answer or comment which was not important for this study was not taken into consideration.

Table 7 and **Table 8** show a detailed description of the leaders being interviewed; their gender, managerial positions; mainly to know if they are a board chairman or manager director which played a significant role to their leadership approach. The type of their organizations whether of Islamic nature/ non-profit or business/profit and whether the employees working for them are paid, volunteers or both.

Respondents	Gender	Managerial position	Type of organization	Their employees are
A	Female	Region manager	Islamic nature /Non-profit	Paid
B	Male	Non-executive Chairman	Islamic nature /Non-profit	Both
C	Male	Design team manager	Business / profit	Paid
D	Male	Department manager	Business / profit	Paid
E	Male	Board chairman	Islamic nature /Non-profit	volunteers
F	Male	Board chairman	Islamic nature /Non-profit	Volunteers

Table 7 Interviewees description part 1.

Table 8 shows the level of interviewees general and Islamic education, and the type of leadership training they have went through. The level of Islamic education somehow gives indication on how deep their knowledge is in Quran and Sunnah and how much time they have spent to analyzing and understanding Islamic teachings. Similarly, knowing their level of leadership training gives an indication on how much practice and formal knowledge the leader have got as conventional leadership trainings.

Respondents	Level of education	Islamic education	Leadership Training
A	Graduate	unformal / personal reading / standalone courses	Training workshops and courses

B	Post Graduate	unformal / personal reading / standalone courses	Advanced Formal education
C	Post Graduate	unformal / personal reading / standalone courses	Training workshops and courses
D	Post Graduate	unformal / personal reading / standalone courses	Training workshops and courses
E	Graduate	unformal / personal reading / standalone courses	Training workshops and courses
F	Post Graduate	Formal post graduate	Advanced Formal education

Table 8 Interviewees description part 2.

All interviewed leaders had non-Swedish parents but they had either been born or lived in Sweden for a long period of time. They can be considered second generation immigrants. All leaders said they are working with multicultural teams.

When respondents have been asked about the leadership principles they follow in their practice, their answers varied widely. They all mentioned some of the Islamic principles but there was no consciences on specifics principles. Most of them also mixed between the traits and attributes with principles. Some of the principles were also mentioned while answering another questions, and some where implied or understood form the overall observations.

4.2.1 Interviewees' leadership traits and principles:

This part will present the result of Interviewees responds in accordance to Alsweedan and Bashraheel purposed principles and traits as they derived from Islamic sources.

Successful leader traits and principles	Only Muslim leader traits and principles	
1- Vision	1-	Belief in one God
2- Balance	2-	Followership
3- Communication	3-	Purification
4- Control	4-	Succession
5- Understanding followers		

4.2.1.1 Successful leader traits and principles:

1. Having a clear guiding vision: all interviewees said they do have a clear vision, which they believe in, work for and are passionate about, and some like respondent B and D even started talking about their vision before the vision question came. However, the level of passion seems to differ among them. It was noticed from their tone, facial expressions and how extensive the explanations they gave for their end vision, therefore respondent C and F seems to be little less passionate of their visions. When the vision question was asked it was clear that both respondents C and D who are not in a top management position in their respective organizations had separated their own vision from the company's vision. Thus, respondent C talked about his vision for the team while respondent D talked about his personal and moral goals and vision in working for the company within that specific department.

When it comes to vision sharing with followers/team; all respondents except D said that their followers have the same goals as themselves to a certain extent. D attributed that to the nature of his team where almost all of them have been unemployed for a long time and they are working mainly to support themselves and make some money and do not care much about "his company's goals". Respondent B referred to the age factor among followers or volunteers as young volunteers don't have the same vision he has. Respondent E mentioned the existence of slight differences among each member individual visions and long term goals regardless on the agreement on short term goals. All respondents have supported their claims on followers having the same vision and goals they have, for example, Respondents E and F talked about how their team are all volunteers and if they do not believe in the organization's vision, they would not be there at all or at least would join another organization. Respondent A, B and C supported their claims by claiming that their employees ability to get higher salary by working for another company moreover A and B added that some of their team members usually work from home and outside working hours without any demand from the management.

1- *Balance*: this part was not within the main focus of the questions however some observations have been made on that. Firstly, Respondents A and E mentioned the difficulties in balancing between personal life, work and voluntary work. All respondents have showed passions, persistency and openness. Respondents

B, D and F mentioned their love of books. All mentioned their love and passion to learn new things by participating in workshops or courses and attending lectures or conferences.

Spirituality usually can't be noticed in one meeting however, All respondents are chosen to be "practicing Muslims" which should result in spirituality or it is a sign of the person being spiritual. It was observed that respondent E is a very spiritual person from his demeanor, tone and the things he have talked about during the interview.

2- *Having interaction and communication skills*: It was observed that respondents B and D are very beloved and have strong relation with people around them. The way they greet them, talk to them and laugh with each other's. Respondent B mentioned " Motivating people, connecting people and binding people from different backgrounds" as his main personal responsibility. In the other hand, respondents A, C and E said they have only a job professional relation with their employees.

Interviewees B, C and D mentioned the importance of delegation in their leadership then they explained how they apply it. B, C, D and F said they do motivate their employees and encourage them at time of difficulty.

In general respondents B and D seems to have very strong interaction and communicating performance with their employees / team. While respondents C, F and A seems to have less active communicating performance.

3- *Control*: All respondents appears to have a strong knowledge in their area and highly engaged with followers work, they all know the details of work and they provide guidance to their teams to solve difficult situations. When it comes to the authority of sanctioning or rectifying followers; all but E seems to have strong and firm approach, while respondent E mentioned that once he waited for months to take a firm decision against one of the team members who used to misbehave in the organization. Respondent B and F explained that his reaction to violators depends on how harmful the violation is to the organization, therefore sometimes he rectify the person gradually by giving advices privately and supporting the person to correct him or herself, in other cases he phases out that person immediately.

Planning and innovation; respondents B, C, E and D showed a high degree of planning and enthusiasm in theirs job, they mentioned different examples of things they had created in the organization which reflected their creativity and hard work.

The principle of Shurah or (consultation) is a part of good control according to Alsweedan and Bashraheel's (2004) understanding. All respondents said they do consult their employees/team before taking decisions especially important big decisions. Respondents D, E and F said they take decisions based on voting majority while A and C said they are not obligated to go with the majority opinion, however the later do ask for consultations and advise from their followers but they are not bound by the consultation. All respondents emphasized the importance of consultation for the success of work and strengthening their relations with employees. All respondents had periodic consultation meetings in addition to the random advice asking they partake in.

4- *Understanding followers*; respondents A, B, C and D showed high level of follower understanding and knowledge. While the rest; E and F seemed not to have a strong knowledge in their team competences. Respondent C have mentioned 'understanding employees competences' as a principle of his leadership practice which is essential to do task delegation.

When respondents had been asked about the criteria they look for when selecting people to lead projects, all respondents mentioned *Competence* first and respondents B, C, E and F mentioned the person's *interest* in the position second. No respondent have clearly mentioned *Trustworthy* (Amanah) as essential criteria in selection. Only respondent B and E talked about the important of team spirit for the success of the organization, which of course does not mean other respondents see it as not important, they just did not mention or emphasize it.

4.2.1.2 Traits specific to Muslim leaders

Now we are going to present the interviewees responds in relations to traits and principles that relate specifically to Muslim leaders according to *Alsweedan* and *Bashraheel's* understanding.

1- *Belief in one God (Allah)*: As mentioned before, all interviewees are practicing Muslims hence clearly they do have a strong belief in one God (Allah). However, to see the reflect of this belief on their actions they were asked about qualities they have of being Muslims leaders. Respondents A, B, E and F have clearly mentioned that Muslim leader do things mainly for the sake of Allah. while others have talked about being practicing Muslim leader means you show good conduct and ethics with people not only for the sake the employees wellbeing or the company success but mainly for the sake of Allah and His reward in the Hereafter. Respondent B mentioned that doing things only for the sake of Allah gives leaders the freedom out of cultural and social constrains as he or she does not have to fulfil peoples wishes or needs to look good in front of them only, rather they put Allah's orders and fulfilment first. Respondent C and D have linked the effect of this quality to their personal relations with employees not only to job related tasks they do.

2- *Followership*; Once again being practicing Muslim means the respondents firmly follow the Prophet Mohammad teachings (*Sunnah*) in their lifestyle. When they have been asked about a Muslim leader qualities, respondent A, C, E and F have clearly mentioned the effect of this principle in their life where they try to imitate Prophet Mohammad as much as possible in everything they do.

When it comes to following the Islamic law in their leadership style, no respondent have mentioned any clashes between the Swedish law and the Islamic law in a way that affect their leadership performance. Moreover, respondent A, C and F sees the traditional Swedish leadership style is highly complying with Islamic teachings. However, that does not include some of the Swedish cultural behaviors that contradict with Islamic teachings such as; shaking the other gender's hand, drinking alcohol or eating non Halal (Islamically allowed) food as all respondents said.

3- *Purification*: this quality was not clear in respondents answers except the observation on respondent E. He seems to be highly spiritual and have very strong connection with Allah. Moreover he mentioned that people around him usually tell

him '*you have a strong trust in Allah*' based on how he acted in many occasions. Respondent B described his attitude when working with his team members ' *what you see is what you get*' therefore, he said he does not hide or cover any feeling or information from them. All respondents mentioned working for *Akhera* (Hereafter) as the main concept that influence their actions.

4- *Succession*; the mentality of succession a Muslim leader should have according to *Alsweedan* was difficult to observe on the respondents behaviors or in their statements other than what respondent B declared when asked about his goals; he said "*developing our own Swedish Muslim identity*". Similarly with A, E and F they said to have goals and ambitions to improve and support their communities. They said working for their organization is part of their goal achievement plan.

4.2.2   The moral base of Islamic leadership

Beekun and Badawi (1999) have focused on the Islamic basis of leadership but without differentiating whether a principle or trait can be possessed by any leader and the ones only a Muslim leader can possess. After they have presented the Islamic base and root of Muslim leader practice they presented five main principles that will be the fruits of these roots. They have listed them as follow: Amanah (trustworthiness), 2- 'Adl (Justice), 3- Mujahdah (Struggle), 4- 'Ahed (Keeping promise) and 5- Birr (Righteousness)

First, it's important to mention that morals are difficult to measure on someone from one meeting or based on his or her sayings. Therefore, the result of this part will be to try to place *Badawi's* model and analysis on the behavior of the interviewed leaders.

It is shown on all respondents that the four Islamic base layers for morals personality, however the strength of each one varies in each interviewee. When it comes to the five morals Badawi has presented, some of the respondents like B, E and F have mentioned some of them as their principles in leadership. In fact when respondents were asked about what principles they follow in their leadership practice, the answers varied significantly which made it difficult to group them here. The change of answers was due to the change of the personal understanding of the term "principles".

4.2.2.1   The leadership principles each interviewee follows and the qualities of being a typical Muslim leader.

The following is a display to each interviewee's answers on both; what leadership principles they follow? and what qualities they have of being typical of Muslim leadership?. What are the leadership principles each interviewee follows

Respondent A; she mentioned; 1- following Islam as a role model. 2- Differentiating between individual religious understanding and professional work. In order to respect the professional work ethic before the individual Islamic understanding, she stated on that: "*the problem that we sometimes take too much from Islamic teaching which contradict with the Swedish way, like when someone within the organization commits a mistake some people take the religious concepts and say I will forgive and forget but this is not according to the Swedish way where we should follow certain procedures in such a case* ". On the quality of a Muslim leader; she mentioned doing more with no payment for the sake of Allah, which also can be called *Righteousness.*

While respondent B answered on the First question; 1- Working for the sake of Allah (*Righteousness*). 2- Giving freedom to employees, and *delegation* he said *"...we tell them this is our budget, this is our limitation and go do, be creative ..."* 3- Living up to the rules and regulation of the Swedish society. Which is part of being just. He said*; "if we are not careful and respectful about the dos and don'ts in this society then we are not being just to them we are not doing 'Adel to them which is not good"* . the quality of a Muslim leader according to B is that a leader does things for the sake of Allah.

When it comes to Respondent C, he counted the following on the first question; 1- Whole team concept, he explained *"the whole team is responsible for everything that we deliver"* 2- Identifying each team member capacity he stated *"I identify strengths that every member have, weakness and needs, so when I want to delegate tasks I try to give tasks to people which they can feel comfortable with."* 3- Empowering team members. And *4-* Supporting creativity / pioneering techniques. His listing on the qualities of a being a typical of a Muslim leader was; 1- Following Prophet ﷺ as a role model. 2- Humbleness. 3- Leadership is responsibility not a prestige. And 4- Kindness for the sake of Allah only

Respondent D summarized the qualities with; 1- being goals mediator. 2- Continuity. 3-Direct democracy. and 4- Do it yourself. The Muslim qualities he mentioned were; 1- Being Compassionate and 2- Kindness and sweetness.

The leadership principles Respondent E is following according to him were; 1- Sincerity (*Ikhlas*)/ working for the sake of Allah (*Righteousness*) 2- Be one of them (*humbleness*) 3- Trust in Allah (*Iman/belief*) 3- Being Optimistic 4- Consultation (*Shura*) 5- Its responsibility not a prestige. And 6- Forbearance and Deliberateness (*Mujahdah*). His answer on the second question was; 1- Ethical behavior for example honesty, bravery and trustworthiness. And 2- Prophet Mohammad ﷺ as a role model.

Finally, when Respondent F was asked the first question he listed the following qualities; 1-Sharing knowledge with followers. 2- Overlook small mistakes. 3- Maintaining team work spirit. 4- Treat followers humanely. 5- Forbearance. 6- Having the skills, competence and charisma. 7- Having a strong vision. 8- Always being optimistic. 9- Making followers feel comfortable and confidant through his example. 10- Understanding and knowing his followers' capabilities and competences. And 11- Give up some of his rights for the group's success. On the qualities of being a Muslim leader he mentioned; 1- Having the ProphetProphet Mohammad ﷺ as role model. 2- Do what one says that they are going to do (*Qudwa*) and 3- Sincerity (*Ikhlas*).

5   Discussion and Conclusion

The first question of this study sought to determine the Islamic perspective on leadership, hence the first part of the literature review mentioned the origin of Islamic leadership then gave a glance on what teachings are found in Quran and Hadith on leadership and leaders' responsibilities and how it relates to followership. In the Quran, there are many verses that focus on the leader's behavior and responsibilities and much more are found in Hadith, in addition to what was reported in the life of the Prophet and his companions.

Many Muslim authors , such as; (Almawardi, 1050, IbnTaymiyyah, 1320, Hawwa, 1983, Alsweedan and Bashraheel, 2004, Beekun and Badawi, 1999) have extensively studied the Quran and Sunnah along with the life of the four rightly guided califs (*Khulafa alrashdeen*) In addition to the life of other companions of the Prophet ﷺ (*Shabah*) and their followers (*Tabaeen).* Their aim was to derive an Islamic view on leadership, what leaders are supposed to do and what characteristics they should have to be successful.

The former literature review has focused mainly on the studies made by contemporary authors like Alsweedan and Bashraheel (2004) and Beekun and Badawi (1999). The study which is done by Badawi and Beekun (1999) argued that having a strong belief in the Islamic ideology and principles is the basis for a successful Muslim leader; a Muslim leader cannot be associated to the religion of Islam or be named as "Islamic leader" in the full meaning of the term if he or she fails to possess one of the four core Islamic dimensions that Badawi and Beekun talked about in their book, which they described as layers of moral personality, namely i.e. Iman[18], Islam[19], Taqwa[20] and Ihsan[21], see **Figure** *1*. These four layers according to the authors are essential to fruit the main five characters of a Muslim leader; *Justice, trustworthiness, righteousness, struggle* and *keeping the promises.* On the other hand *Alsweedan* and *Bashraheel (2004)* work was more analytical and descriptive when they differentiated between qualities which comply with Islamic teachings, but which can be found in any leader regardless of religion, and between qualities which can are specific to Muslim leaders.

One noteworthy finding is the importance of consultation (*Shurah*) in Islamic leadership as technique for a good leadership practice, where it was mentioned at least three times in Quran alone. Almost all articles and books on Islamic leadership gave significant attention to this technique, how it should be done and the importance of conducting it before taking decisions.

The research methodology for this part of the research was based on literature review of books and articles that study the Islamic perspective on leadership therefore the result is only theory based result showing the leadership understanding in Islam as it is presented by Islamic authors. Nevertheless, the last part of this study sought to examine the implementation of Islamic teachings on Muslim leaders in Sweden.

Although the leader and manager skills are sometimes interchangeable, authors tend to separate between the two. However, we have noticed that Alsweedan and Bashraheel

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[18] The belief in the six articles of faith

[19] Islam means the achievement of peace with Allah, oneself and with creation of Allah, through willing submission to Him.

[20] ITo have an awe of Allah**.**

[21] It is a matter of taking one's inner faith (iman) and showing it in both deed and action, a sense of social responsibility borne from religious convictions (Maqsood, 1994).

have not succeed in this, since they included many management skills as leadership qualities and skills which made it a bit confusing while analyzing the traits. For example skills like*; good management, whole management, complementary practice* and *crises management* are all usually considered as management skills.

The current study found that the Quran and Sunnah could be used to teach individuals who are in leadership position how to behave and interact with their followers, at the same time, these documents also include some restrictions for maintaining individual and societal rights. For Muslim leaders, leadership in Islam is a process where leaders may either perform correctly and make it a tool for their worldly and hereafter success or use in a wrongful manner to became the reason of their current and hereafter demise. According to what Alsweedan and Bashraheel (2004) have stated, and what Badawi and Bekune (1999) noted, Islam has emphasized on adopting any practices, tools, techniques or behaviors which result in a good result for individuals and community as long as it doesn't break or contradict with clearly understood Islamic teachings. Hence, whenever a person adopts them, he and she will be Islamically rewarded for that in the Hereafter as well as it will be considered as a worship for them. Moreover, some interviewee such as; A, C and F expressed the same belief ,this result is somewhat counterintuitive.

5.1.1 Transformational and servant leadership verses Islamic leadership

The second question in this research was on the possibility of classifying Islamic leadership as servant leader approach or transformational approach. By comparing the Islamic leadership traits presented by Alsweedan and Bashraheel (2004) with the Servant leader traits presented by authors writing on the topic of the Servant leadership approach (Dierendonck, 2011; Russel & Gregory Stone, 2002; Spears, 1995)(Spears, 1995), we found that leadership traits in Islam are matching with the traits of Servant leadership, where for each trait of Servant leadership, we were able to find the same or similar trait in Alsweedan and Bashraheel's listing. It was also noted that some of the characters of servant leadership are matching with more than one character in Alsweedan listing; that was maybe due to *Alsweedan's* intensive classification of traits and principles. As is seen in **Table 5** the last character listed by *Spears* (1995) *"building community"* and by *Russel and Stone* (2002) *" Modeling and visibility"* did not comply with any of the listed main characters that Alsweedan had mentioned. At the same time, these two traits seem to match with the *"Succession"* principle that *Alsweedan* has presented under the traits and principles which are specific to Muslim leaders. In fact many leaders and top managers nowadays- regardless of their religious affiliation- do adopt the '*building community'* principle, as we see many dedicate their life for the benefits of humanity and future generations. This is an Islamic principle as well as Islamic teachings encourage having the mentality of '*succession'* (*Istkhlaf*) as Quran refers to it. Therefore, we think that Alsweedan classification of this principle to be a trait that is specific to Muslim leader principles is not accurate.

It seems that, the largest difference between Transformational and servant leadership theories is that the focus of servant leadership is on humbleness, genuineness, and interpersonal acceptance, given the ideal of service in servant leadership. None of which are a definite component of transformational leadership.

More specifically, these results are in agreement with Stone et al. (2004) findings which showed that transformational leaders focus on organizational objectives; they motivate their employees to higher performance for the sake of the organization. Servant leaders on the other hand focus more on concern for their employees by creating conditions that enhance employees' well-being and thereby facilitate the understanding of a shared vision; thus, servant leaders trust employees/followers to do what is necessary for the organization.

With transformational leadership, the leader's focus is oriented toward the organization, and his or her behaviour builds follower commitment toward the organizational objectives through empowering followers to accomplish those objectives. transformational leaders inspire followers to higher levels of performance for the sake of the organization. The very definition of transformational leadership states the building of commitment to the organizational objectives. The primary focus is on the organization, with follower development and empowerment secondary to accomplishing the organizational objectives. The result, nonetheless, is enhanced follower performance.

Transformational leadership definition states building the followers commitment to the organizational goals as a core principle in this approach therefore the leader empowers his or her followers to accomplish these goals and objectives by inspiring them to higher levels of performance. Nonetheless the overall result is enhanced follower performance primary for the benefits of the organization and its objectives.

While servant leaders value the people who form the organization they concern for the wellbeing of those who constitute the entity. moreover servant leaders do not have particular aim for the corporation above the affinity to empower the people inside this firm.

Servant leadership is close to the transformational elements of inspiration and individualized consideration. However, servant leadership is a belief that organizational goals will be attained on a long-term basis only by first smoothing the growth, development, and well-being of the employees who form the organization. The emphasis of servant leadership is upon the leader's objective to serve. This desire to serve people surpasses organizational objectives. Conversely, transformational leaders attempt to line up their own and others' interests with the good of the organization. The primary aim is organizational performance more than it is service to and smoothing of followers.

On the question of current implementation of Islamic leadership principles among Muslim leaders in Sweden, this study found no contradiction between mainstream Swedish leadership styles and Islamic teachings. These results are consistent with the obtained interviews responses. For example, one interviewee said *"... the Prophet way [in leadership] and the Swedish way are not clashing, I see the Prophet way in everything they teach us, specially here in Sweden so you don't feel it's strange or different",* another stated *"When I was studying management here in Sweden I saw a lot of values same as what in Islamic teachings. So I don't see any clashes with the Swedish system. They are universal human values everyone agrees upon; they are principles not religious rituals."* This result also complies with what Alsweedan and Bashraheel (2004) showed in their study calling them *'universal values'* that Islam has called for and inculcate its followers with.

However, in agreement to what many Islamic leadership authors have talked about, all interviewees believe that Muslim leader are beholden to specific values that non-

Muslims do not share. The most agreed upon attribute that we found was *'Muslim leaders are expected to do things for the sake of Allah'* with no expectations of any worldly reward.

Interestingly, it seems that *'Doing things for the sake of Allah'* attribute is very influential among practicing spiritual Muslims among the respondents. Individual A mentioned it as downside for organizational work when it became too much, as some project leaders working for her had overlooked big mistakes from their team members "for the sake of Allah" which she described as possibly harming the organization or the professionalism of the work. At the same time, as interviewee A also told, working too much for the sake of Allah manners in many cases result in leader exhausting, as she said explaining this issue *"… this quality helps us but it also destroys us [exhaust us] because we may get ill working too much even more than what we are required to do…"*.

This also may became a bad habit for some leaders; specially in Islamic organizations when they use the concept of this attribute to ask and embarrasses their employees to work overtimes 'for the sake of Allah' either by saying it explicitly or implicitly, in many cases those employees are not willing to do it from their hearts, that usually result in bad consequences for the organization and the relation leader.

The second main attributes that all respondents have agreed upon as unique Muslim leader trait is what respondent F has said when asked about the qualities of being typical Muslim leader, he started his answer by saying *"I don't agree with the term "Muslim leader" because the qualities I have mentioned to you earlier you can find them among Muslim and non-Muslim leaders. But what differs that we Muslims have a superior and advance example and role mode to follow which is the Prophet Mohammad □. We have a real practiced experience where people lived with. We are not talking about theoretical values. We have this huge record which called 'Sunnah', a lot of it are practical examples that Prophet Mohammad has done. where reader, researcher and anyone who wants to follow, can find what he or she wants in relation to everything in life including leadership examples."*. This trait is the same as what Alsweedan and Bashraheel call; "*Followership*" which is according to the authors is one of the four traits that are specific to Muslim leaders. Followership in this respect is mainly about following the example of Prophet Mohammad □ in all actions, this trait was also part of the core Muslim attributes that *Badawi* and *Beekun* talked about in their description.

Contrary to what theories we have presented told, interviewees responses showed that few or no respondent have clearly mentioned the third; "*Purification*" and the fourth "*succession*" attributes that *Alsweedan* and *Bashraheel* listed as specific to Muslim leaders. With that being said, it does not mean the interviewed leaders does not have these two attributes in them, which they may very well do since both attributes , specially '*Purification*' is inculcated within the practicing Muslims who observe worships and submit him or herself to Allah. Whereas the essence of Islamic belief is to submit yourself and ask purification and guidance from Allah. A possible explanation for these results may be the unawareness of the interviewed leaders about the importance of the two attribute/principles to leader behavior, or it could refute Alsweedan and Bashraheel view on the importance of these two for a Muslim leader.

It is noticed that Muslim leaders who have high level of religious spirituality- which is originated from their believe in Allah- have a strong desire and enthusiasm to implement and follow the commandment of Allah and His Messenger, some of them succeed in their leadership practices due to their inherited leadership traits they have,

while others on the other hand do not, despite their strong desire for that success. That could be due to their lack of knowledge, experience or techniques on how to implement these Islamic leadership commandments and teachings. These results are likely to be related to some leaders ignorance of many Quranic verses and *Hadiths* ordering people to adopt and follow any way which result in success and good even if it is not clearly taught by Allah or his Messenger as long it does not contradict with any Islamic value or breaks any divine law.

The research has also shown that, you may see a leader who follow most of the Islamic teachings of leadership although he or she may be not Muslim, since the divine Islamic teachings is a set of rules and guidelines that Allah has put for mankind to assure their success, happiness and advancement as one collaborated supportive body rather than being isolated groups or individuals running after selfish benefits on the rights of others. For the fact that, human effort may after long time of experience and learning from mistakes with continues search and improvement, reach the correct successful way of leadership principles that complies with the divine course to a certain extent, regardless who reached these divine principles being believer in God or not, because as *Hermann Hesse* (1962) said *" The truth has a million faces, but there is only one truth."* so the true best principles to follow is already there, either you take them ready from a divine source or you search for them by yourself after long history of following less correct principles.

Arguing from an Islamic worldview, one might state that successful non-believing leaders whose course of action complies with Islamic values; their leadership practice is highly dependent and rely on their worldly current success only, thus they do not consider actions and practices for hereafter gains and results and don't think about the Hereafter rewards for good actions they are doing, which result in not having the same enthusiasm and spiritual motivation that practicing Muslim leaders have. Muslim leaders are supposed to have a strong belief and full implantation to Quranic teachings, that stems primarily from the heart's contentment with divine guidelines and also from their knowledge that following these principles will direct them to the Islamic concept of (*Falah); current and Hereafter success*, as Aabed (2006) and Khaliq and Fontaine (2011) mentioned.

The second major finding was that in Islam a person is suppose not to ask, seek or candidate for a leadership position when that position has a source of power and privilege over everyone else in the organization. According to *Hadith* the companion (*Shabi*) *Abu Musa Ash'ari* reported: I called on the Prophet ﷺ with two of my cousins. One of them said to him: *"O Messenger of Allah ﷺappoint me governor of some land over which Allah has given you authority."* The other also requested for something of the same nature. Messenger of Allah (□) said, *"By Allah we do not appoint someone to this post who seeks it or someone who contends for it."* [Al-Bukhari and Muslim].

However it seems that it is not an issue in other cases when the position does not contain real power, such as being the head of a board members where decisions are based on voting, and the position is more responsibility than a privilege as in most of voluntary positions. When leader shows his will and competence to take this responsibility and believe he or she is the best for that leadership position, for the benefit of the organization, at that point they will be allowed to ask for it. This finding complies with the interview results, respondent A, B and F said that the main criteria they look for when assigning responsibilities is the person willingness first and their competence second.

6 Conclusion

On the question of the Islamic perspective on leadership, this study found that Islam has included a large number of guidelines and rules for Muslims when they hold a leadership position. These teachings have varied from general guidance to in depth small details and recommendations. *Alsweedan* and *Bashraheel* study showed how comprehensive the Islamic teachings on leadership is. Under the nine main qualities they presented lay an additional forty-four qualities and principles, the authors have accompanied all of these qualities with their references found in the Islamic texts.

The current study also found that the two theories; Servant leadership and Transformational Leadership are very similar to each other which make it unclear to see the real distinction between them. Nonetheless, they do have a principal difference in the leader focus for each leadership form. While both show concerns for their subordinates, the transformational leader has major concern for engaging the follower to achieve the organizational objectives. The focus of the servant leader is instead on the service to followers (Gregory Stone et al., 2004).

This study has shown that Islamic teachings in general and the one concerning Leadership in particular are broad teachings which show only the main course and overall manner that leader should follow and take care of. The techniques of following, and implementing this divine course is the leader own responsibility, because, Islamically he or she must seek any knowledge or learn any required techniques that help to reach the full Islamic values in leadership. However, he or she should not adopt a way that contains or shows any disobedience or contradiction to Quran or Sunnah. A leader may fail in some cases or make mistakes in following the way of Allah. Yet that is normal if they rectify themselves and always ask for honest guidance and help of Allah. As long as a leader does not continues adopting and doing the disobedience on purpose and ignore the Islamic. Doing this action will distinguish him or her at that time from being a Muslim leader or not.

Once again, the research has shown that, according to the basic Islamic principle; *"The reward of deeds depends upon the intentions and every person will get the reward according to what he/she has intended"*. Therefore, the routine everyday actions can be rewarded in same manner as acts of worship when they are done with the right intentions. Actions like eating food, drinking or sleeping when it's done with intentions and according to *Sunnah*; it will be move from being normal routines to be a source of reward and hereafter success. For example when it comes to eating food, the *Sunnah* has a large set of guidelines and etiquettes for this action, such as, washing hands before, saying the name of Allah, sitting on the right leg, eating with right hand, eating moderately, thanking Allah after finishing, not wasting food and not eating pork and so on. Hence, practicing Muslim leader when he or she be in a leadership position are supposed to consider all Sunnah actions while practicing his/her leadership.

Finally, these findings may help us to understand the behaviour of practicing Muslim leader when this leader is chosen to be the head of an organization or to be a leader for a small team. The appearance of these Islamic principles on individual does not differ from leader to leader, when all are described to be 'practicing Muslim'.

To develop a full picture of Islamic perspective on leadership, additional studies will be needed that focus only on practicing Muslim leaders who are in business organizations that have no religious nature.

7   Appendix

The Interview questions:

General Questions:

1- Can you please give a brief description of your background and your education?
2- Tell me about your Islamic grounding/education?
3- Can you please tell me about nature of your organization and how many people you are leading?
4- Can you please give a brief description of your role and responsibilities in the organization?
1- What kind of leadership training have you had, formal or informal?
2- How do you perceive your leadership role?
3- What are your goals for your organization? And how do you follow up on them?
4- What are the main principles that you follow in your leadership practice?
5- Are there any qualities you perceive as being typical of Muslim leadership, and how do you apply them?
6- How do you assess your leadership practice?
7- How do you practice "Calling for good and preventing evil" in your leadership?
8- How successful do you feel you are in your leadership practice?

The subordinate:

1- How many persons you are leading? and How many of them are in direct contact with you?
2- What are the cultural backgrounds of your subordinates?
3- Do your subordinates work voluntarily or are they paid?
4- If you have non-Muslims among them how do you deal with them?
5- If you have women among them how do you deal with them?
6- How do you engage your subordinate in your leadership practice?
7- What kind of relations do you have with your subordinates? Can you please give examples?
8- What are the goals of your subordinates relating to your organisarion?
9- How do you engage them in the decision making process?
10- How do you decide when to make decisions without asking for advice?
11- How do you select people for different positions? or to do specific project?

The challenges:

1- What are the main challenges/problems you face?
2- Other than what you have mentioned already, what are the main challenges/problems that you face being a Muslim leader in a secular country like Sweden?

3- To what do you attribute these challenges or problems? (ex. Islamophobia, nature of your organization, being subjected to the secular system, …) How do you deal with them?
4- Do you mix sometimes between what is from Islam and what is from another culture? And how do you tackle that?
5- Is multiculturalism a challenge for you as a leader?
6- Is there a challenge in managing someone with a different faith? Can you please explain?
7- Does your leadership approach differ depending on gender?
8- How easy do you find it to derive the Islamic leadership principles from the Quran and Sunnah?

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