Efficient Leadership: A Systemic Model of Prophetic Thinking

Kepimpinan yang Berkesan: Model Sistemik dari Pemikiran Nabi

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Abstract

This paper reads into the biography of Prophet Muhammad the last Messenger of God (s.a.w.) in order to reconstruct traits of an efficient leadership. Efficient leadership and systemic thinking are issues over which modern scholars have paid special attention. They have written ample books on the two issues. Unfortunately, these works were solely based on speculations from a theoretical perspective. Reference to practical evidences derived from the history was almost missing. History serves as a source of lessons related to all dimensions of human life, including leadership and systemic thinking. The Prophet (s.a.w.) was the most effective leader history has ever witnessed. Reading his biography (*sīrah*), particularly the events linked with his 23 years of Islamic mission, leads the readers to the most striking features of effective leadership traits. Some of the traits this research found are: Complete trust in Allah the Ultimate Source of everything, honesty towards Allah as well as towards fellow human beings, patience and forbearance, responsibility, decisiveness in difficult matters, and steadfastness.

Keywords: Efficient Leadership, Prophetic Systemic Thinking, Prophet Muhammad as a Leader.

Abstrak

Artikel ini mengkaji biografi Nabi Muhammad (s.a.w) sebagai rasul yang terakhir sebagai usaha untuk meneliti semula ciri-ciri keberkesanan dalam kepimpinan. Kepimpinan yang berkesan dan pemikiran yang sistemik merupakan antara isu yang telah berjaya mandapat perhatian di kalangan ramai cendiakawan moden pada hari ini. Pelbagai rujukan mengenainya telah dihasilkan namun begitu, penulisannya hanya berdasarkan perspektif teori. Rujukan atau penulisan yang berbentuk praktikal yang kebiasaannya diperolehi daripada sumber sejarah amat sedikit dan hampir tidak diketengahkan langsung kepada para pembaca. Sejarah sebenarnya dapat memberi pengajaran kepada manusia dalam setiap aspek kehidupan termasuklah aspek kepimpinan dan pemikiran yang sistemik. Sejarah juga telah menyaksikan bahawa Nabi (s.a.w.) adalah tokoh agung dalam kepimpinan yang berkesan dan dapat dijadikan contoh kepada manusia. Dengan membaca biografi baginda (terutamanya dalam tempoh 23 tahun

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misi Islamnya) para pembaca dapat mengetahui ciri-ciri kepimpinan berkesan yang di-tunjukkan oleh baginda seperti: kepercayaan sepenuhnya kepada Allah yang merupa-kan sumber utama bagi segala sesuatu, keihkhlasan kepada Allah dan kejujuran ter-hadap manusia sejagat, kesabaran, kerendahan hati, bertanggungjawab dalam setiap tindakan, ketegasan dalam membuat keputusan serta istiqamah dalam melakukan sesuatu perkara.

Kata Kunci: Kepimpinan yang berkesan, pemikiran sistemik para Nabi, Nabi Muhammad (s.a.w) sebagai pemimpin.

Introduction

Efficiency is a major quality of a successful leadership. This qual-ity is rightly accepted by the two leading world civilizations i.e. Islamic and Western. In Western literatures on leadership, specific characteristics such as honesty, integrity, courage, positive image, emotional intelli-gence, excellent individual and group communication skills, demanding in terms of performance level, good nature, self-confidence, and humble-ness etc. are traits an individual must possess before qualifying or to be considered as a potential leader. [1] In the same manner, Islamic leadership traits include all that are listed in the Western requirements.[2] While the Western leadership theories are simply worldly focused i.e. organization-ally and socially oriented, these traits in Islamic Philosophy are both spir-itual/ "religious" and social to be utilized simultaneously in pleasing Al-lah and fellow creatures particularly human beings.[3] Honesty, for in-stance, in Islamic leadership traits, goes beyond honesty to oneself or

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[1] See Zufiaurre and Wilkinson, "School Leadership: Is A Shift From Efficient Management To Social Justice Possible?" *Formación de Profesores Enero*, 53, no. 1 (2014).

[2] For the requirements on being a Mufti or an Imam, see, Ibn Abidin, *Ḥāshiya Radd al-Mukhtār 'ala al-Darr al-Mukhtār Sharh Tanwīr al-Abṣār Fiqh Abu Hanifa* (Beirut: Dar al-Fikr lil al-Tabaa'ah wa al-Nashr, 2000); Ibn Najim al-Masri, *Al-Baḥr al-Rā'iq Sharh Kanz al-Daqā'iq* (Beirut: Dar Ihya' al-Turath al-'Arabi, 2002); Al-Qarafi, *Al-Dhakhīrah*, ed. Muhammad Hajji (Beirut: Dar al-Gharb, 1994); Al-Hattabi al-Ru'aini, *Mawāhib al-Jalīl li Sharh Mukhtasar al-Jalīl*, ed. Zakariyya Umairaat (Riyadh: Dar Alam al-Kutub, 2003); Al-Nawawi, *Rawḍa al-Talibīn wa 'Umda al-Muftīn* (Beirut: Dar al-Kutub al-'Ilmiyah, 2006); Ibn Muflih, *Al-Mabda' Sharh al-Maqna'* (Riyadh: Dar Alam al-Kutub, 2003); Al-Zuhayli, *Al-Fiqh Al-Islam wa Adilatuh* (Beirut: Dar al-Fikr, 2006).

[3] On the orientation of Western leadership theories, see, B. M. Bass, *Leadership and performance beyond expectations* (New York: Free Press, 1985); W. H. Bommer, R. S. Rubin, and T. T. Baldwin, "Setting the stage for effective leadership: Antecedents of transformational leadership behavior," *Leadership Quarterly*, 15, (2004); Bard Kuvaas, "A test of hypotheses derived from self-determination theory among public sector employees," *Employee Relations*, 31, (2004).

other human beings. Rather, honesty between the leader and The Creator must be at highest levels (this example would further be elaborated in subsequent discussions).

Therefore, the first leadership trait in Islamic philosophy is the relationship between the leader and Allah. This essay emphasizes the use of existing prophetic history that focuses on Badr, Uhud, migration from Makkah to Madinah, and al-Hudibiyyah to develop a new model of thinking which is termed as "Systemic Thinking" and describes a systematic approach to source analysis, designed to promote systemic thinking based on historical events among new Muslim generations as they consider leadership and the clues of victory in early period of Islamic civilization. Thus, the study is arranged as follows: The next section deals with leadership theories, role of history in reinvigoration of thinking, selected history of the Prophet such as Hijrah, Badr, and Uhud, Prophet systemic thinking during migration and in the battle field, Prophetic leadership thinking model and conclusion.

Leadership Theories

Leadership is at the central attention of human generation and civilizations. The oldest extant documented theories on the leadership such as Plato's, Aristotle's, Machiavelli's, and St Paul's could be traced in the medieval period.[4] The well-known theories of leadership are four: trait theories, behavioral theories, contingency theories, and power and influence theories.

1-The Trait Theories: "Traits" are internal feelings and aptitudes manifested in behavior. Traits theories subscribe to the notion that effective leaders share several common personality characteristics. The earlier trait theories however, argued that "leadership" is an innate, instinctive quality that one might or might not possess. In other words, traits are like DNA which is inherited and not developed[5]. Subsequent trait theories provided ways of identifying traits and qualities such as integrity, empathy, assertiveness, and good decision-making skills within individuals in our societies.[6]

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[4] R. M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (Ohio State University, 1977).

[5] See Gordon Allport, *Personality: A Psychological Interpretation* (New York: Holt, 1937); Richard Ryckman, *Theories of personalities* (U.S: Brooks/Cole, 1985).

[6] For example, see Stogdill (1977) and Ryckman (1985).

2- Behavioral Theories: The weaknesses of the trait theories gave birth to the behavioral theories, which mainly focus on how the leader behaves. They seek to investigate whether a leader dictates his/her team and expect cooperation from them or he/she inspires his/her team to participate in decision-making process. This set of theories was later advanced by Kurt Lewin in 1938. He developed a framework from which behavioral leadership styles can be categorized into three classes. First, the autocratic behavioral leadership style explains a leader who makes decisions without consulting his/her team. Second, the democratic leadership style explicates a leader who allows the team to provide inputs before making decisions. Third, the laissez-faire leadership style points towards a leader who does not interfere into the people's right to make decisions on their own.

3- Contingency Theories: Behavioral theories are also flawed like the trait theories. The shortcomings of these theories led scholars to the conclusion that there were hardly any leadership theories that could be considered practically reliable. Yet, researchers managed to identify a novel set of theories known as contingency theories, which provide answers to questions such as which leadership style is good for an emergent situation? Should a leader, at a point be more people-friendly or task-oriented? Some of most popular contingency theories are the Hersey-Balanchard situation leadership, House's contingency "Path-Goal theory and Fieldler's contingency theory.

4- Power and Influence Theories: These theories answer questions: How powerful a leader should be? How much influence should a leader exert on people? Psychologically, people like powerful and influential leaders. As a matter of fact, influential leaders are looked at as charismatic leaders.

Above all, these four major set of theories is the "transformational leadership theory" which is identified by several studies as the most effective leadership style. Transformational leader shows integrity of character; and knows how to develop a robust and inspiring vision for the future. Such a leader motivates people to achieve the vision, ensure its delivery, and build strong successful teams. Nevertheless, due to the dynamic nature of human, there is a need for adoption of a style to fit a specific group of people or a situation. This is why it is essential to gain adequate understanding of different leadership styles.

Prophet Muhammad as Leader

Prophet Muhammad peace and blessings of Allah be upon him transformed the entire Arabian Peninsula from idol-worship into Islamic civilization. This scenario can be juxtaposed with the modern transformational leadership theory. Transformational leadership is a relatively new area of study. It has, however, gained much attention at both academic and organizational levels.[7] Bass posited that transformational leadership has four dimensions. The dimensions are charisma, inspirational motivation, intellectual stimulation, and individualized consideration. Piccolo and Colquitt and Judge and Piccolo acclaimed its vital role in the workplace management because it has demonstrated significant results such as increase in employees' job satisfaction and organizational performance.[8] Conventional leadership thinking discourse is often limited to organizational and societal studies through Judeo-Christian ideology. One may hardly identify any work or literature that discusses thoroughly the leadership qualities from Islamic perspective, particularly the Prophet's model of leadership.

Agreeably, almost every aspect of the Prophet's life has been studied. There are numerous and excellent studies on military, economic, social and political aspects of his leadership style. Most of the earlier works on the Prophet focused on the outcomes of his thinking style rather than on its antecedents. There are literatures on how he strategically won the battle of Badr and Uhud; when and how he managed to emigrate successfully from Makkah to Madinah; and how he concluded al-Hudibiyyah and Ghatafan treaties. But nothing has been researched and written down on his perception and thinking of Uhud battle; how his departure from Makkah to Medinah affect his transformational leadership role and behavior; and on the motivational mechanisms that drive him to display transformational leadership behavior during al-Hudaybiyyah and Ghatafan treaties.

Self-determination theory (STD) is often invoked to determine how an individual's motivation is identified as autonomous and control form of motivations; or to differentiate between human autonomous and

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[7] R. F. Piccolo and J. A. Colquitt, "Transformational leadership and job behaviors: The mediating role of core job characteristics," *Academy of Management Journal*, 49, (2006); B. J. Avolio, F. O. Walumbwa, and T. J. Weber "Leadership: Current theories, research, and future directions," *Annual Review of Psychology*, 60, (2009).

[8] See T. A. Judge and R. F. Piccolo, "Transformational and transactional leadership: A meta-analytic test of their relative validity," *Journal of Applied Psychology*, 89, (2004).

control motivations.[9] It suffices to state at this juncture that individual courage or "self-determination" was conceptualized as theory almost three decades ago by Edward L. Deci and Richard M. Ryan, knowing well that this is a major significant trait of Prophet Mohammad (peace and blessings of Allah be upon him). Nonetheless, reconceptualization of self-determination theory into the universal "systemic" Prophetic thinking model under study would contribute to the contemporary thinking models particularly to scholarly conversation on modern Muslims leadership.

Role of History in Reinvigoration of Thinking

That Prophet Mohammad's history serves as stimulation and motivation for the contemporary Muslim and non-Muslim societies alike is an undisputable phenomenon particularly in the Muslim seminaries across Islamic nations.[10] This is regardless whether those stories had been positively or negatively explored or manipulated.[11] A common goal of those researchers and manipulators was to rejuvenate their followers' or preys' thinking and redefine their goals regarding a general or a specific phenomenon. This reality is consistent with some of the recent findings which encourage usage of oral history in furthering education and

[9] See E. L. Deci and R. M. Ryan, *Intrinsic motivation and self-determination in human behavior* (New York: Plenum Press, 1985).

[10] See Montgomery Watt, *Muhammad at Medina* (London: Oxford University Press, 1956); Marshall Hodgson, *The Venture of Islam: The Classical Age of Islam* (Chicago: University of Chicago Press, 1974); David Nicolle, *Armies of the Muslim Conquest* (Oxford: Osprey Publishing, 1993); P. K. Davis, *100 Decisive Battles from Ancient Times to the Present: The World's Major Battles and How They Shaped History* (Oxford: Oxford University Press, 1999); Ervand Abrahamian, "The US media, Huntington and September 11," *Third World Quarterly*, 24, no. 3 (2003); Laurie Goodstein, "Seeing Muhammad as Both a Prophet and a Politician," *New York Times.* 20 Dec 2006, http://www.nytimes.com/2006/12/20/books/20goods.html; Tariq Ramadan, *In the Footsteps of the Prophet.* (U. S: Oxford University Press, 2007); M. H. Haykal, *The Life of Muhammad* (Selangor: Islamic Book Trust, 2008).

[11] For positive exploration of Muhammad's life see Karen Armstrong, *Muhammad: Biography of the Prophet* (U.S: HarperCollins, 1992); S. R. Al-Mubarakpuri, *Ar-Raheeq Al-Makhtum*, (Qatar: Ministry of Waqf and Islamic Affairs, 2007). For negative manipulation of Muhammad's life see Robert Spencer, *The Truth About Muhammad: Founder of the World's Most Intolerant Religion* (Washington, D.C: Regnery Publishing, 2007); Susan Sachs, "Baptist Pastor Attacks Islam, Inciting Cries of Intolerance," *New York Times.* 15 Jun 2002, http://www.nytimes.com/2002/06/15/us/baptist-pastor-attacks-islam-inciting-cries-of-intolerance.html, where Reverend Jerry Vines is quoted as labeling Muhammad as a "demon-possessed-pedophile".

the dispersal of information.[12] The findings further stressed the inclusion of oral history methods in the education system particularly those related to humanities.[13]

Indisputably, there are excellent researches such as those done by Ehrman, Lennox, McGrath, and Aslan which adopted historical narratives on religions and science either to discourage, encourage, or minimizes dogmatic fundamentalists' interpretation of scriptures particularly regarding negative implications of Biblical interpretation among American religious communities.[14] Though some of these researches encourage integration and robust harmonization between religious and scientific approaches to the development of critical thinking and society in general, the approaches adopted were narrative rather than analytical. This reaffirmed the positive position on the effectiveness of history as a viable method of inculcating scientific (critical) thinking in students and educational curricula.

The stories of the Prophet (peace be upon him) need to be recounted and redeliberated in the context of model of thinking. Histories pertaining specifically to Prophet's experiences abound in number. Each branch of the Prophet's Holy Wars and socio-political engagements has been thoroughly studied for collecting and maintaining primary sources of information pertaining to Islamic civilization. The religious historians i.e. Orientalists such as Armstrong, as well as Muslim scholars such as Al-Mubarakpuri, Husayn and Ramadan are unanimous over the accuracy of existing narrations on Prophet's peace be upon him history.

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[12] For example, see Alistair Thompson, "Fifty Years On: An International Perspective on Oral History," *The Journal of American History 85*, no. 2 (1998); Siobhãn McHugh, "The Affective Power of Sound: Oral History on Radio," *Oral History Review* 39, no. 2 (2012).

[13] For example, see A. G. Crothers, " 'Bringing History to Life': Oral History, Community Research, and Multiple Levels of Learning," *The Journal of American History 88*, no. 4 (2002).

[14] See B. D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, (New York: HarperOne, 2007); J. C. Lennox, *Seven Days That Divide the World: The Beginning According to Genesis and Science* (Michigan: Zondervan, 2011); A. E. McGrath, *Historical Theology: An introduction to the history of Christian Thought* (Oxford: Wiley-Blackwell, 2013); Reza Aslan, *Zealot: The life and times of Jesus of Nazareth* (New York: Random House, 2014).

Hijrah (Migration) from Makkah to Madinah

Several narrations of Islamic civilization showed that there was a number of migrations that took place in the early campaign of Prophet Muhammad peace be upon him. Prominent among these migrations was the emigration of some of the earlier Muslims to "Abyssinia" (Ethiopia) on the instruction of the Prophet. The second emigration of the Prophet's Companions was motivated by the first and second 'Aqabah pledges of Madinan Muslims. These migrations were followed by the Prophet's most popular emigration from Makkah to Madinah in 622 C.E. Right from the beginning until the end of Makkan era of the Prophet's mission, there were events and circumstances that displayed his leadership style that could be developed into a leadership theory. The strategic dissemination of his prophetic messages from Makkah to Madinah under hostile atmosphere of Makkah governed by "Quraysh" speaks volumes of his effective leadership.

Abu Salamah was the first to migrate a year before the second 'Aqabah (popularly known as the Great 'Aqabah or 'Aqabah treaty). Abu Salamah lost his son and his wife, Umm Salamah, was detained by his in-laws. Umm Salamah was later released and walked barefooted alone to Madinah to rejoin with her husband. Similar hardships were experienced by Suhaib upon his expression and interest to migrate to Madinah. The Makkan polytheists felt humiliated by his interest to leave them and to join others in Madinah. The Makkan pagans insinuated him that he entered Makkah wretched and made all his wealth in Makkah. Thus, they ordered that he should not be allowed to leave Makkah. Suhaib gave-up all his wealth in order to be allowed to migrate to Madinah. Likewise, Hisham bin al-'As was detained by the Makkans. 'Ayyash bin Abi Rabi-'ah was tricked by his own brother al-Harith into believing that his mother fell seriously ill. 'Ayyash agreed to go back to check his mother's condition, but on the way back to Makkah Abu Jahl and Al-Harith jumped on 'Ayyash and tied him, took him to Makkah and tortured him beyond imagination.

Despite tribulations and hardships at the hands of Quraysh, the Prophet peace be upon him remained in Makkah until the time of his own departure from Makkah. His steadfastness served as an inspiration for the new converts to Islam. The Companions' ability to withstand all adversities including loss of lives, properties etc. to the Makkans was beyond cultural orientation of so called "hard life of the desert". Rather, it was totally derived from already deeply established Belief in Allah, His messenger, and His Book. It was a Belief deeply rooted in the hearts that en-

abled men and women, young and old, rich and poor, master and slave to endure the unbearable.

The Madinans during the great ʿAqabah alluded to their inherited bravery. They said it was a trait handed down to them from their ancestors. On the contrary, the Prophet did not inherit such an ancestral warlord ideology. Thus, in his early propagations, despite all obstacles in his way, the Prophet never invoked war against any group of antagonists. The Prophet's inspirational leadership style did not see any relevance in fighting at that time. For every decision, the Prophet always looked towards Allah for help. For example, during his migration to Madinah, he advised Ali to lie on his bed assuring him that Allah would protect him. Abu Bakr was also assured that Allah was with them during their migration to Madinah.

One of the leadership traits regarded as fundamental for all good leaders is "inspiration". The leader must be able to inspire people to accept his calls. The Prophet only promised the Madinans and the Muhājirūn the unseen and unknown Jannah but this was enough for the followers to give-up their lives, wealth, and properties. Another vital evidence of this "inspiration" trait in the Prophet's leadership was his ability to convert a sworn enemy, "Suraqah bin Malik" into an honest believer. Suraqah intended to capture the Prophet dead or alive in order to be rewarded by Quraysh. But the Prophet's words changed his mind and heart. The Prophet's inspiration was inspired by Allah in whom he always placed his trust.

Battle Field of Badr

Arriving at Badr the Prophet apprised his men of the gravity of the situation and asked them if there was any objection to that plan. The Muhājirūn led by Abu Bakr immediately submitted in totality. The Prophet further sought the Ansar's view on facing dangerous situation. The Madinans led by Saʿd bin Muʿadh gave the same assurance of compliance with all the Prophet's commands. The Muslims moved forward and the Prophet encamped at the nearest spring of Badr. A Companion named "al-Hubab bin Munẓir" requested to know whether the Prophet's choice of campsite was based on a divine message. When the Prophet replied in the negative, al-Hubab said that the selected site was not ideal and suggested the Prophet to encamp at the nearest water well and make reservoir full of water, and destroy all the other wells so that the enemies would be deprived of water. The Prophet agreed with his suggestions and acted accordingly.

Furthermore, Muʿadh suggested that a tent should be made for the Prophet which would serve as the headquarter for the Muslim army and at the same time as a protective shed for the Prophet. This proposal was seconded by Saʿd who further justified that in the event of adverse consequence of war, the Prophet would remain safe. In addition, the Prophet could return to Madinah for the continuity of his mission and as well rally for help of the other Ansar. Similarly, a squad of guards was chosen from among the Ansar under the leadership of Saʿd bin Muʿadh to defend the Prophet at the headquarter.

On the battle field, the Prophet strictly ordered his army not to attack until he instructed them to do so. Thus, his strategy was that Muslims should maintain defensive position. He further instructed them to parsimoniously use their arrows and never resort to sword unless the enemies came closer. These conditions were necessary as the Muslims were lesser in number and ammunitions compared to the Makkan army.

Battle of Uhud

On the eve of the battle of Uhud, the Prophet initially preferred to take defensive position. He suggested to his army men to remain in and around Madinah to protect the city. Some Muslims particularly those who had not participated in the battle of Badr were keen that the Prophet should lead them out to the plain of Uhud in order to engage the invaders, the Makkan army. Under this circumstance, the prophet heeded to their enthusiasms and agreed to move out to the battle field. The Prophet put on his military uniform, a sign that he wanted to march towards the battlefront. Saʿd bin Muʿadh and Usaid bin Hudair blamed people for putting pressure on the prophet to go out for war. The people then wished the Prophet to stick to his earlier plan of staying in Madinah. The Prophet thereupon argued that it was not befitting for a Prophet to wear the military uniform and then take it off before meeting the enemy in the battle front.

The Prophet, on this occasion, strategically divided the Muslim army into three battalions, al-Muhājirūn under the commander of Musʿab bin ʿUmair al-Abdari, the Aws commanded by Usaid bin Hudair, and the Khazraj under the command of al-Hubab bin al-Munẓir. Upon reaching the location al-Shaikahn the Prophet paraded his army and persuaded minors and incapacitated to leave the army, with the exception of two minors, Rafi' bin Khadaij and Samura bin Jundub for their exceptional fighting skills.

Few hours before the Muslim army approached the Makkan army, about one-third of the Muslim army rebelled against the Prophet. The rebellion was a pre-planned act of 'Abdullah bin Ubayy (the hypocrite leader of one of the Madinan clans) and his followers. This was in order to demoralize the Muslims and indirectly support the enemy who aspired for defection from and dissension among Muslims. This attempt failed to materialize as 700 Muslim military men remained firm in their loyalty to Allah and His Prophet.

The Muslims were undaunted by this defection of fellow soldiers from their own rank. The Prophet organized his numerically small army in a way that the looked stronger even to the enemy. He selected fifty skillful archers under the command of 'Abdullah bin Jubair bin An-Nu'man al-Aws al-Badri, and commanded them to stay where they were on a mountain side at the south bank of Qanat al-Wadi (canal of the valley), around 150 meters southeast of Muslims' army camp. He instructed them to not leave their position in any circumstances until further command. It was to block the pass through which the enemy might sneak into the Muslim army area.

The commander-in-chief, the Prophet ordered his men not to attack the enemy line until they received his order. He inculcated into them the spirit of fortitude and courage. To further motivate his Companions in the battlefield, he declared that the most capable would be entitled to his personal sword. The Muslim soldiers vied with each other for that privilege. It was Abu Dujana Sammak bin Kharsha who proved his worth for the reward. Abu Dujana took the prophet's sword and showed his pride smacking self-glorification. To this, the Prophet said that such an act of walking exultantly is disliked by Allah except in the situation of war devoted for the cause of Allah.

When the Muslim army inflicted crushing defeat on the enemy, forcing them to flee, majority of the archers stationed at the mountainside rejoiced and forgot to wait for the Prophet's order for them. They left their positions and began collecting the booty from the field. The fleeing army commander saw this situation and returned with his brigade through the open pass and took the Muslims unawares. He inflicted huge loss of life on the Muslims.

The Muslims were undeterred by their losses at Uhud. They once again mustered their strength, rallied behind the Prophet, and fought back with the enemy with such a resolution that the enemy fled the place. The Prophet and his Companions returned to Madinah sad and totally tired. The Prophet, however, immediately ordered his men to pursue the enemy

so as to leave no room for Abu Sufyan (the leader of the Makkan army) to turn back to attack Madinah. Despite their sufferings, the Muslims concurred with the Prophet without any compunction. Amazingly, the Prophet's assumption that the Quraysh might once again return to attack Madinah was accurate. The Quraish, at a point, stopped on the way back to Makkah and had mutual consultation on whether they should go back to the warfront at Madinah with full strength to ensure victory. The following battle known as Al-Ahzab was the climax of that consultation.

The Quraysh concluded to attack directly the city of Madinah. To this resolution, Safwan bin Omayyah tried to dissuade his people saying "O people! Do not do such a thing! Because I fear that Muhammad and his Companions might already have prepared for your probable return; and let us go back home as winners". Many refused to accept this sound advice and were willing to return to war. Another string of warning came from Ma'bad bin Abu Ma'bad who overstressed the danger awaiting them. He informed them that the Prophet had already marched to waylay them with a large regiment of fighters including those who did not participate in the Uhud war. With these two warnings, the Quraysh changed their mind and returned to Makkah safely. From these account it is very clear that the Prophet had a result-oriented thinking in all situations including difficult one like war.

Prophetic Systemic Leadership Thinking on Migration and Battle Fields

The literature evidently shows that leadership and thinking theorists were yet to come-up with a holistic model of leadership theory. In both Badr and Uhud battles, the Prophet had employed different approaches in handling the situations before and after the battles. The Muslims were outnumbered and mostly without weapons in Badr. In Uhud, they were outnumbered but better equipped with weapons. In both Badr and Uhud, the motivational forces of the two armies were quite different. The leaders of Quraysh relied on their traditional bravery, armaments, and number of their troops etc. The Muslim leader "The Prophet" relied totally on Allah, the Source of Power and the Master Planner.

Migrations in the early period of Islam were permitted by the Prophet. This was to assure the Companions of good positive image of the Prophet and the new religion. The Companions were advised to seek political asylum in Abyssinia. However, the Prophet remained in Makkah, exposed to trials and dangers at the hands of the idolaters. Another positive image displayed by the Prophet in his migration was the help

from Allah during his escape from his house surrounded by the Makkans. His eventual unharmed escape and safety of Ali testified to the good nature of the Prophet. Self-confidence was evident as the Prophet never demonstrated resentment despite heavy waves of enmity from the polytheists. His assurance to Abu Bakr of their safety in the most difficult journey in the desert was the direct outcome of his self-confidence generated by his confidence in the Power and plan of Allah.

The Prophet possessed excellent individual and group communication skills. Even the idolaters were aware of this quality. The idolaters often avoided debating with him. The Prophet explained to his followers on the eve of Badr battle about the rewards awaiting them in exchange of their sincere commitment to the cause of Allah. The model of communication was alive that the companions witnessed and testified to its efficacy. In the face of the war, the Prophet maintained his integrity and always remained undaunted by the sheer number and material strength of the enemy's military. His emotional intelligence could be noticed in accepting the advice of one of his Companions concerning change of the place of encampment in the plain of Badr. This approach of the Prophet speaks volumes of his honesty towards his Companions, which resulted in consolidating further the trust between the Prophet and the Companions. This mutual trust was founded on another quality of the Prophet, humbleness/humility—pre-requisite of effective transformational leadership.

In Uhud, the Prophet's firmness on his stand confirmed his quality of effective leadership. His first choice was to remain in Madinah and defend the city from the foreign invasion. But when the Prophet endorsed the majority's demand of going out into the open to meet the enemy, there was no change in this strategy even though later on some suggested the Prophet to change that. Obviously, here the Prophet demonstrated cooperative leadership and agreed to lead the army to confront the idolaters at Uhud. By this act, he decided to take responsibility for the war, and showed that he had no fear but of Allah.

Self-awareness played an important role in his decision making during Uhud. He displayed forbearance by not blaming any of his soldiers for the mistakes at Uhud which reversed the victory into humiliating defeat at the hands of the enemy. By this self-awareness, decisiveness, and courage, the Muslims eventually won the war after Uhud. His thinking style and as well leadership system elevated the Muslims' morale.

Hudaibiyyah Treaty

After Hijrah of the Prophet and his Companions to Madinah and several wars between the believers and the polytheists, the Muslims were not able to visit Makkah and observe Hajj (pilgrimage) and ʿUmrah (lesser pilgrimage). This phase was followed by the increase in the number of converters to Islam. The number of the Muslims grew significantly. The territories under Islam expanded beyond Madinah towards Makkah itself and other parts of Hijaz land. It was the right time for the Muslims to restore their obligation to perform Hajj and ʿUmrah. The Prophet was the first to take this initiative.

It was around the 6th year of Hijrah in Madinah that the Prophet had a dream that he was performing ʿUmrah in the Sacred House with his followers. When he woke up, he narrated the dream to some of his Companions. They were extremely excited as they were about to realize their deep longing to perform the pilgrimage.

The Prophet, his wife Umm Salamah and his followers set out for the journey to Makkah with one thousand five hundred Companions. They did not have intention to engage in war. Thus, they carried no weapons except sheathed swords. When they arrived at Dhi Hulaifa, the Prophet ordered them to don Al-Ihram (the pilgrim's garb) and mark animals for sacrifice. He dispatched a spy to gather intelligence about the enemies. The spy informed the Prophet that huge number of Quraysh and their slaves had blocked the road to Makkah against the Muslim pilgrims. The Prophet consulted his Companions and resolved that they would not fight anyone unless they were prevented from entering Makkah to perform pilgrimage.

The Quraysh, on the other hand had resolved to prevent the Prophet from achieving his mission of performing ʿUmrah at any cost. They sent a regiment led by Khalid bin al-Walīd to attack the Muslims around Zuhr (afternoon prayer) prayer unknowingly. They were unable to meet the Muslims. This was because the Muslims avoided marching on the main road and followed the mountainous road. Khalid rushed back to the Quraysh to inform them about the situation.

When the Muslims arrived at Thaniyat al-Marrar, the Prophet's camel knelt down and resisted movement. After a while they resumed their march and encamped at the farther part of al-Hudaibiyyah beside a well of scanty water. Budail bin Warqa' al-Khuzaʿi with some prominent people of his tribe, the allied of the Prophet, asked him the reason for his visit to Makkah. The Prophet affirmed that his visit was not for war but for performing ʿUmrah at the Holy Sanctuary. The Prophet made it clear

that if Quraysh prevented Muslims from pilgrimage, he would surely wage war against them to the last man, and the Words of Allah would prevail.

'Urwah observed the level of love and respects the Muslims showed to the Prophet. He noticed that when the Prophet performed ablution, the Muslims rushed to drink the used dripping water; and when he spoke the Muslims lowered their voices. He returned to Makkah and informed Quraysh that he had never seen the love and respect as demonstrated by Muslims to the Prophet anywhere in his life. He further asserted that Muslims would never forsake the Prophet under any circumstances. He told the Quraysh not to disturb the Prophet in his plan of performing 'Umrah. When some young Makkans tried to infiltrate the Muslims' camp, they were arrested but the Prophet later freed them.

The Prophet asked 'Umar to visit the nobles of the Quraysh on his behalf. Thereupon, 'Umar advised the Prophet to send 'Uthman bin 'Affan on the grounds that he belonged to one of the powerful clans in Makkah. 'Uthman went to Makkah and informed Abu Sufyan and other chiefs that the Muslims were visiting to pay their homage to the Sacred House and to worship there, with no intention to fight. 'Uthman also called the Quraysh to Islam, and gave glad tidings to the Muslims (men and women) in Makkah that the conquest was approaching and Allah would make Islam prevail. The Quraysh were adamant and refused to permit the Prophet and his Companions to enter Makkah. They however, permitted 'Uthman to observe 'Umrah if he wishes to do so. 'Uthman refused and informed them that unless the Prophet was allowed to perform 'Umrah he would never accept their offer to him.

When 'Uthman delayed his return to Muslim campsite due to his inability to secure the Quraysh consent on time, Muslims felt very uncomfortable and wanted to retaliate and made pledge on the hands of the Prophet that they would teach befitting lesson to Quraysh if they harmed 'Uthman. This historical pledge is known as "Bay'at al-Riḍwan". When the Quraysh were informed about the firm determination of the Muslims to fight to the last man in defense of their conviction, they realized the Muslims' resolve could in no way be thwarted. After further intelligence communications, Quraysh agreed to conclude a treaty of peace with Muslims popularly known as treaty of Hudaibiyyah. The clauses of the treaty included: (1) the Muslims would not enter Makkah that year; (2) they would come the following year to perform 'Umrah; (3) they would remain in Makkah only for three days; (4) they would enter Makkah unarmed; (5) Muslims and Quraysh would bring to a halt their war for the

next ten years; (6) if anyone from Quraysh went to the Prophet, he should send him back to Quraysh, but if any Muslim went to Quraysh they would not send him back; and (7) either side was free to make alliances and treaties with any tribes in Arabia.

Thinking Leadership: The Prophetic Model

In the context of the process which led to al-Hudiabiyah the Prophet showed his sincerity as leader. Apparently, the treaty was humiliating to Muslims particularly the provision barring their entry into Makkah. Yet, they demonstrated their total submission to Allah by giving total support to the Prophet. During the writing of the al-Hudaibiyyah treaty, the Prophet remained firm on his stand. ʿAli bin Abi Ṭalib was the scribe of the parties. When he wrote the opening phrase: "In the name of Allah the Most beneficent the Most Merciful", the Quraysh representative, Suhail bin ʿAmir disagreed with that and suggested the phrase "bi ismika Allahumma" (In your name, O Allah) to be written down instead. The companions were further infuriated but the Prophet agreed and ordered ʿAli to write that.

When the Prophet continued the dictation as: "This is what Muhammad, the Messenger of Allah has agreed to with Suhail bin ʿAmir", Suhail disagreed and protested: "Had we acknowledged you as Prophet we would not have debarred you from entering Sacred House, nor fought against you". Suhail demanded: "write your own name and the name of your father". At this point, the Muslims were exasperated but the Prophet ordered ʿAli to comply with Suhail's demand. Immediately after the signing of the treaty Abu Jandal, Suhail's son came from Makkah to the Prophet to seek shelter. He was mercilessly beaten, tired and fatigue. The Muslims requested Suhail to release him but he refused and requested the Prophet to honor the treaty. The Prophet sympathized with Abu Jandal but honored the terms of the treaty. He advised Abu Jandal to be patient, and resign himself to the Will of Allah and assured him that Allah would soon make a way out for him and also for other helpless Companions. ʿUmar overtaken by anger stood up and requested Abu Jandal to take sword and kill Suhail. However, Abu Jandal spared his father's life and followed the Prophet's advice.

The chief features of Prophetic model of leadership may be enumerated as follows:

Decisiveness and Responsibilities

In the current state of affairs, most of the leaders are indecisive and unwilling to take responsibility for their decisions. This includes macro and micro levels of life. Majority of contemporary leaders want everything for themselves but are not ready to make a decision to get it, and if they do, they do not want to take responsibility for their actions or inactions.

This was not in the case of the Prophet. He started from the smallest social unit of a relationship. He made the decision to distance himself from all false gods and remain closer to Allah alone. This was with a decisive assurance that there is God worthy of Worship other than the Makkans' idols. He extended his decisiveness to the level of being responsible for all that would follow his personal convictions against the Makkans' norms. His activities during the early days of Islam were enough to inspire our contemporary societies that decisiveness and ability to shoulder responsibility are the fundamentals of successful leadership and enduring thinking style.

From the beginning of his mission to the migration period, the Prophet preferred to shoulder the responsibility of whatever Muslims faced. His permission to some of his Companions to migrate to Abyssinia while he preferred to remain in Makkah speaks volumes of the Prophet's thinking style and leadership. He always acted first before anyone did. This is a great trait of efficient leader and thinker.

He never blamed anyone for any happening whatsoever. This trait made its way into the attitude of his Companions, as they also avoided blaming each other for any untoward incident. Historically, the appointed leaders of the Companions took the blame for any collective faults in war or peace situations.

Honesty and Trustworthiness

As mentioned in the introduction that the foundation of an excellent leadership is honesty. Honesty, however, in Islamic context has two dimensions, one between man and The Creator, and the other between man and man and other creatures. The Prophet had struck a just balance between his natural desires and the Will of Allah. His thoughts and desires were within the bounds set by Allah. His honesty in his dealings with fellow humans was well-known. Even the polytheists of Makkah attested to his honesty and trustworthiness. They called him as the most trustworthy (*al-amin*) and the most honest (*al-sadiq*). His marriage with the richest lady of Makkah was the outcome of his honesty and trustwor-

thiness. Immediately after his prophethood, the polytheists knew people would definitely believe him. Thus, they detested hearing his public speeches. The Prophet therefore opted for secret communication to convey the message of Islam for several years.

The Prophet on one occasion asked the Makkans whether they would dispute him if he informed them that a caravan behind the mountain was about to invade Makkah. Upon this the Makkans' answer was negative as they declared that they never experienced him speaking lies. His dealings with his Companions were beyond pretenses and empty actions.

The current state of affairs in the Muslim nations and the developing nations in general shows how lack of honesty by their leaders led to disintegration of Syria, Libya, Nigeria, Egypt, Iraq etc. There is no single Nigerian who trusts their leaders. The citizens of these nations never support their leaders. At the international level, the powerful nations never trusted the developing nations and vice versa. Dishonesty and untrustworthiness in international relations, telling lies and deceiving one another have been termed as "diplomacy", which has nothing to do with the leadership of the Last Prophet.

Patience and Forbearance

The Prophet's life was not easy from the day he declared himself as the Prophet of Allah. He was targeted even by his own relatives. The polytheists of Makkah attempted to execute him on many occasions besides torturing him mentally and physically. He considered all these as provisions of test from Allah. He did not respond to these provocations particularly during the early period of Islam. He presented Islam to the people of Ta'if hoping that its people would be receptive to his message, which had been rejected by most of the Makkans for over a decade. However, the people of Ta'if proved as cruel and intolerant as those in Makkah. Not only did they turn down the message of Allah, but turned their youths against the Prophet. He was stoned, battered and left exhausted. On this occasion, he was offered by Allah the destruction of Ta'if, but he pleaded to Allah not to do so as he believed that their children or grandchildren would surely accept Islam and worship Allah.

Revenge and vengeance were not part of the Prophetic leadership and thinking. He never retaliated in anger. One can hardly find any example in today's world leadership for opting for forgiveness to the hard core enemy. In the contemporary leadership style, elimination of threats is a fundamental rule in international relations.

Conclusion

In the contemporary world, leadership style seems to be controversial. Writers and researchers have made a number of suggestions to render leadership as effective as possible. International community has yet to reach consensus over the most viable model of leadership. Prophet Muhammad was the most influential leader in history. His huge success in his mission speaks volumes of the qualities of his effective leadership. Honesty, patience, humbleness, forbearance, decisiveness, responsibility, and trust in Allah constitute the most effective and successful leadership qualities. These were the prominent features of the Prophet's style of leadership. The Prophet's life and mission have been studied from various angles; political, social, religious, military, and moral but has yet to be studied from the angle of effective leadership. Muslim universities and colleges need to embark upon research projects focusing on the style of leadership demonstrated by the Last Prophet.

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