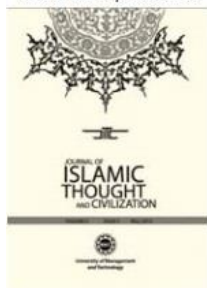


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Islamic Perspective of Leadership: A Role Model for Today's CEOs

Muhammad Yousaf Jamil

Director Quality Enhancement Cell,
University of Management & Technology, Lahore

Abstract

The concept of leadership can be approached thorough various points of views including administrative, army, community and spiritual or from business perspectives. The author discusses the concept of Leadership as observed through literature survey about the Leadership qualities of our beloved Holy Prophet Hazrat Muhammad (SAW) and his Sahaba (R.A). This paper aims to provide an analysis of a religious aspect of Leadership and its importance in the lives of every Leader especially Chief Executive Officers (C.E.Os). This paper discusses key attributes needed in an effective Leader from Islamic perspective and how these attributes can be made part of the practical lives of today's leaders like CEOs. The key word "lead" means "to show the pathway". The leader can drive persons forward with a vision to accomplish the common objectives. A true leader must have some universal inevitable characteristics such as self-confidence, trustworthiness, communication skills, compassion, hopefulness, promising, far sightedness, Passion / Truthfulness, Humility, emotional quotient, Problem solver, Delegating the authority, appraising, training, Succession Management and so on. This paper also addresses at length about the examples taken from Quranic verses and the life of our beloved Holy Prophet (SAW) and the practical examples taken from some of the renowned business empires of the world. Combining all the three sources, at the end of the paper, the author proposes a conceptual framework for an effective leader which can be set as a role model for today's Chief Executive Officers etc. Objectives of this study are firstly, to define the key attributes of leadership derived from the Holy Prophet (SAW), the sahaba and the Quran. Secondly, to propose a conceptual framework for an effective leader and can be set as a role model for C.E.O's.

Key Words: Leadership, Planning, Communication, Dynamism and Influential power

Introduction

Leadership is the capability of a person to lead cluster of individuals for the completion of a certain specified mission, grooming their followers with the aim of succession Management so that no flaw can be created. A true leader is always a man of principle who has effective communication, firmness and dynamism in their personalities. He / She must be sincere to commitments and must have a positive attitude during the conduct of their personal as well as professional lives. Leadership is looked upon as a means of motivating and guiding people in a manner and direction that is planned such that it is in the preeminent concern of the organization; it is basically making a change for the betterment of the organization.

The Holy Book, Quran proposes and creates concrete commendations for the potentials that must be there in a leader so as to result in an effective leadership. Our beloved Holy Prophet Hazrat Muhammad (SAW), for the duration of his stay at Madina served as the head of the Executive or the equivalent of the Chief Executive Officer (CEO) of the State, Justice, Controller, Commander-in-chief and Mentor etc. The problems faced by the individuals and the society were being addressed and resolved effectively and in a very well organized manner by the Holy Prophet (SAW). To accomplish the determined probable output anticipated out of a leader, it is vital to sustain a comprehensive compliance and authenticity in the fullest possible sense to the *shariah*. Also, a leader is continuously required to be able to perform in a way and in accordance to how Allah and His Prophet would want him behave. Trust, responsibility and accountability or *Amanah*, *Taklif* and *Mas'uliyah* are qualities that guide a leader in his quest. Thus, the leader is one of the most imperative members in any organization. Most prominently, firm characteristics of leadership assimilated into the religion of Islam and best characterized by the Great Prophets, need to be agreed upon and examined. In the Islamic context, leadership means to guide an organization towards realization and the attainment of the common goal, and to create a system where there is contentment, or *alfalah*, for everybody.

A leadership model which is associated with the organizational values can resolve the problems and can stimulate the rest of the purposes of the organization. The Holy Prophet Hazrat Muhammad (SAW) had all the qualities which if implemented in our real life whether it's personal, practical or corporate, it can be made successful. There are some universal attributes /characteristics such as self-reliance, trustworthiness, communication skills, compassion, positivity, inspiring, awareness and far sightedness which can be helpful in order to become a successful Leader. Allah SWT has considered Him (SAW) in the Quran in these verses:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
 الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“There has undoubtedly been for you in the Messenger of Allah an exceptional arrangement for any person whose faith is in Allah and the Last Day and [who] evokes Allah frequently.”ⁱ

If we summarize the Qualities of Leadership as observed the life of our beloved Holy Prophet and his companions, we may include the followings;

- Motivate people
- Affectionate and sympathy to devotees
- Conviction
- Raised self esteem.
- Open to recommendations
- Aware of accountabilities
- Unbiased
- Swift decision making powers
- Empathize with people undergoing hardships
- Effective Communicators
- Able to consolidate material
- Executing the strategy
- Self-motivated
- A man of principles
- Could plan with long term goals in mind.

Literature Review

A substantial portion of Islamic leadership qualities have been derived from two sources, from the Al-Quran and *sunnah*. It is quite evident that Islam depicts a very significant role in the lives of Muslims.ⁱⁱ Furthermore, the leaders in the Muslim domain signified individually administrative and ethical influence. Leadership is described as “the capability to stimulate self-assurance and sustenance amongst persons who are desired to accomplish structural goals.”ⁱⁱⁱ Or also as, “the practice of persuading others to recognize and come to an agreement about whatever and how it desires to be completed and the progression of expediting specific and cooperative determinations to realize collective intentions.”^{iv} The enhancement of the discourse of leadership from the Islamic viewpoint into the orthodox is plausible to be central to a widespread theorization and ultimately to be sympathetic of leadership conduct.^v The current leadership theory, when matched with all-encompassing collected works review and detailed exploration of its catastrophes from around the world, uncovered numerous flaws.

The fundamental theory of Islam, i.e. *Tawhid* (singleness and dominance of Allah) repudiates the motivation of instrument and gratefulness to somebody other than Allah, the Originator and Creator of the universe. In Islam, leadership

encompasses the procedure of inspirational and training volunteers to accomplish a vibrant collective revelation.^{vi}In addition, an Islamic leader is not permitted to execute as he/she chooses, not for his *nafs*, nor to further the goals of any other organization, he fundamentally performs for Allah. Allah said in the Quran, "And We set them up pioneers controlling men by Our capability and We demonstrated inspiration to do upright exhibitions, to present predictable supplications to God, and to practice orderly commitments; and they constantly obliged Us *only*".^{vii}In this way, the accentuation of authority in Islam is attempted honorable exhibitions for the purpose of Allah, the Muslim group, and mankind.^{viii}The leadership advancement in Islam plays importance on succession and matters of management. This is recognizable when the *Sahaba* of the Holy Prophet (SAW) embraced a process of establishing a descendant after his passing away, they did this by:

- Seeking advice, from the general public
- Subsequent authorization by the public through collective consent.

The first Caliph, Abu Bakr Siddiq (RA), was designated by the self-worth (the contiguous confidants to the Prophet such as Omar, Sa'ad Bin Oabada and Zubair Bin Al-'awwam) and authenticated by the general *bay'ah* in the year 11A.H/632 C.E. The succeeding Caliph, 'Umar ibn al-Khattab, was selected after conversation with the leaders of the public and was then mentioned to the entire community for endorsement in 13 A.H/634 C.E. The third Caliph, 'Uthman ibn 'Affan, was selected and consequently authorized by the Ummah in the year 23 A.H/644 C.E. On the martyrdom of the third caliph and the subsequent anarchy, the administrations of the Ummah advanced 'Ali ibn Abi Talib to proceed the headship slot. These situations of progression were encouraged by the Quranic belief of *shura*. These have accomplished importance and undergone an imperative law of the legitimate theory of an Islamic political order.^{ix} Islam raises your spirits of self-determination of thought. The Four *Khalifs* of Islam well organized this as a vibrant constituent of leadership.

This shows that the uppermost level echelon ought to be well-preserved amid the directors, administrators, staff and employees for promising and thought-provoking team work. Prophet Mohammad (SAW) says "The Hand of Allah is with the *Jama'ah* (team)."^xThe Holy Quran evidently explains the importance of impartiality, uprightness and fair-mindedness in the organizational relationship. Moreover, it inspires and strains on the knowledge of abilities and effort for virtuous act to value the public as well. Islam firmly believes on conversation and teamwork in effort.^{xi}

It is imperative to highlight the role of "Vision" in leadership process. One scholar has gone as far as saying that vision marked one of the most advanced indispensable constituents for effective leadership. There is additionally good piece of work which has stressed to focus Islamic viewpoint from a business point of view by relating the human nature and encouragement to Islam.^{xii}Farid (2006) has brought to light his own experience and a description of his business

adventure in “Blue Screen of Death” which is an excellent effort by a young Pakistani businessperson to express his stories of three unsuccessful accomplishments followed by a marvelous accomplishment but unfortunately all these efforts have been ineffective to emphasize precisely the role of visualization in the leadership development from an Islamic view point.

Key Attributes of Effective Leaders derived as per Islamic Perspective:

Former Chairman Ralph Larsen is of the viewpoint trusts that a person with character can contribute reasonable improvement towards the success of the organization. Johnson & Johnson states that organizations are in pursuit of hiring the persons with exemplary Character. Leaders with character have been recognized as *trustworthy* leaders: Now the author proposes the Qualities for an effective C.E.O. which has been derived from Islamic perspective.

1.0 Character as a Role Model

The Prophet said, “Mark your personality decent for the individuals.”^{xiii}

A good leader has and model personality. A leader should be renowned to be upright and honest in all his matters. A great leader should have the aptitude to be a leader; he should have undying commitment to his vision and a good personality and be able to deal with personnel, clients, suppliers, regulators and the wide-ranging people within which they function. The character attributes of respectfulness, fairness, cooperativeness, benevolence, Self-sacrifice, truthfulness, reliability, strategic thinking best signify the features of a great Leader.

1.1 Sincerity / Positive Attitude:

Sincerity is the production of the product of *iman*; a sincere individual will have true belief in Allah and his Messenger and all of his actions / deeds will be for the sake of delightedness of Allah and his Rasool (SAW). A sincere leader will never care for his own particular needs but his concentration will be centered towards achieving the common goals of the public, society and the organization itself. Lack of *iman* in a person leads to bad leadership which may be recognized by, half-heartedness, selfishness, greediness, ineffective communication and an authoritarian approach.

1.2 Firmness

The Holy Prophet’s (SAW) task was to institute an impartial and compliant humanity. The tribal leaders of Makkah were an influential hindrance in his mission. When the Holy Prophet (SAW) communicated about impartiality, the influential merchants of Makkah originated to enforce cruelty on Him and his *sahaba*. All feeble segments of humanity had gathered round the Holy Prophet (SAW) The Holy Prophet’s (SAW) strongest quality was righteousness. Then Allah chose Hazrat Muhammad (SAW) to encounter Him for His own closeness, perceived him too distinguished to endure in this world. So He sketched him towards Himself with righteousness.

1.3. Truthfulness

A leader ought to be truthful; his communications and demands should not be unpredictable and outside the realities of life. He must think through the state of affairs adjoining him and his communal as they essentially are. Realism is based on the managing of the pursuit, possession and solicitation of supremacy. The possibility of distinctiveness in policies between certainty and opinion-between what is factual quantitatively and realistically, reinforced by substantiation and lightened by intention and what is only an independent verdict, detached from the evidences as they are and conversant by partiality and aspiring thought.

Worthy intentions give declaration against intentionally bad strategies; they do not promise the ethical goodness and radical accomplishment of the plans they motivate.

1.4 Reliability

Leaders are required to care about their co-workers in the instants that matter. "The motive trust is vital is for the reason that when we're surrounded by individual who consider what we trust, we're more self-confident to take risks," the New Jersey native said. Steve Jobs, who worked at Apple, Howard Schultz, who worked for Starbucks, and Michael Dell, who left Dell, were all specialists who were great at what they did as well as, additionally drove their organizations to the top by embracing representations that they got everybody at their foundations to have confidence in them. Their motivation underscored by the way that the greater part of their ventures required. It is one thing to be an always offbeat agent; however it's a very surprising to couple the impact of certainty.

1.5 Selflessness

Selflessness involves Leaders to put others' welfares in front of their own. Ping Fu, an establishing individual from Raindrop Geomagic, a North Carolina-based propelled programming organization, is a pioneer who shows capacity for benevolence. Fu tackled the part of CEO in 2001 when the association's maintainability was uncovered. The business was working out of cash and the hypothesis capital markets were becoming scarce. Under Fu's authority, various cost-cutting creativities were executed, which included laying off a large portion of the organization's workers. The individuals who persevered took pay cuts. In her determinations to spare the business, Fu advanced the organization cash with a specific end goal to pay its laborers, she went without a pay until the firm recovered. Raindrop Geomagic board member Peter Fuss acknowledges Fu's personal sacrifices. He says she oppressed noteworthy time and was strong-minded in her determinations to reorganize the business.

1.6 Ethics

The Prophet's expressions of ethics are openly linked to his confidence and association with the knowledge of the Divine. Reality and belief is vital to any kind of leadership. It is the primary theme and plays a significant role in all varieties of leadership. Even after being appointed as a Prophet, Hazrat Muhammad (*SAW*) was known as Al Sadiq Al Amin: the honest and truthful.

1.7 Loyalty

One of the descriptions of leadership is to have individuals track you. It is to take individuals from Point A to Point B, to demonstrate them visualization and stimulate them to follow you in order to accomplish the required targets. The Holy Prophet (*SAW*) went home to his wife Hazrat Khadija (*RAA*) and since of their association, which was previously based on reliance and trustworthiness, there was no uncertainty in her concentration that what the Prophet described was factual and that it wasn't a dream. Also when the prophet went to Abu Bakr (*RAA*) it was the same-thing. Abu Bakr without reluctance was stimulated to tail him because he right-handed him intensely.

Commitment and solidarity are the important constituents of Loyalty. If we can take that specific feature of the life of our Holy Prophet (*SAW*) and relate it at home and place of work we will see that we are endorsing abilities of visionary leadership.

1.8 Passion

Passion is about strength and enthusiastic willingness to creating the greatest individual can. Professional passion is a sign of a firm's managing ideologies and benefits others classify the indispensable philosophies of the business. The corporate slogan of a top ranked Fortune Global 500 company Unilever is "Your passion, our strong point, indicates total obligation to incomparable criterions of enactment and throughput, to operative composed professionally and to an avidness to hold new musings and to learn progressively".^{xiv}

A Leaders' energy can create extensive change in the point to which she invigorates others or offers excitement and enthusiasm to the association.

1.9 Moderation

Prophet Muhammad (SAW) as reported by *Baihaqi*. Individuals who make religion rigid and cruel and make it difficult for others and go to extremes are reprimanded. They reveal themselves who execute forceful authorizations of Islam. They extinguish themselves, the individuals who go too far and take too many pains over any one particular thing. Prophet Muhammad (SAW) was educated by Ibn Masud in *Sahih Muslim*. He told us to make things nice and relevant and not to make them hard and dangerous. Give enthusiasm and willing words and don't create abhorrence. Prophet Muhammad (SAW).^{xv}

1.10 Humility

Leadership involves modesty and humility towards Allah and his creation. A decent leader has humility and sincerity towards Allah. *Khulafa Rashideen* were all different in potentials and dispensed with individuals according to their behaviors while holding onto convinced leading light.

The leader has to be willing to take on the opinions and the guidance of persons around him. Followers have an emotional impact upon the leader, his judgments, and inclusive surroundings just like a leader has an emotional impact upon his followers

When we observe humility across many nations, there are substantial variances. For instance, Japanese CEOs ensure to be well-known to leave when their predicted enterprise revenues fell undersized of the streak. These entrepreneurs indicted themselves for their organization's deprived enactment. Leaders who transfer liability to themselves in good as well as worst situations have strong suit of personality that goes further than normal leadership thoughts.

1.11 Fairness/Mercy

Allah (SWT) guided Prophet Hazrat Muhammad (SAW) to be compassionate and kindhearted to his supporters in the succeeding arguments:

وَإِخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا

And lesser to them the wing of humility out of mercy (17:24)
If we as a leader and a devotee impart this principle in our lives, we will be effective in our goals and achieve our potential. A recognized leader demonstrates humility to Allah (SWT) for all his accomplishment and endeavors come from him. The further he is given success, the further his decent potentials—self-effacement, openhandedness, compassion, expenses in the pathway of Allah—intensification. This is the ultimate solution more triumph since Allah (SWT) guaranteed:

وَإِذْ تَأْتِنُ رَبُّكُمْ لِيَنَّ شُكْرُكُمْ لَأَزِيدَنَّكُمْ وَلِيَنَّ كُفْرُكُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Furthermore, [remember] when your Lord proclaimed, 'On the off chance that you are appreciative, I will positively rise you [in kindness]; yet in the event that you dismiss, unquestionably, My sentence is unembellished.'" (14:7)

A Leader's capability for exemplary nature can bolster partner's exertion adequately on determining concerns and troubles, "I consider greatest work forces today are famished for some good obsolete exemplary nature."^{xvi} Staff wish to provide exertion for pioneers who they trust can be honest with them about the validity of their statuses. Decency is overseeing persons rightly and in an unprejudiced modus. For instance, Max De Pree, the previous CEO of Herman Miller, is driven by a profound empathy and uneasiness for others. De Pree believes an association is a mutual of persons who are regarded; staff grows with deliberateness and attentiveness in their care for you.

2.0 Team Work

2.1 Consideration to Subordinates:

Allah (SWT) has made each human in a different way with a special set of capabilities. A leader compliments every person's potentials and restrictions. The Sahaba of the Holy Prophet (SAW) were exceptional having discrete talents that were identified and enhanced by Holy Prophet Hazrat Muhammad (SAW) who assigned them responsibilities in the areas of their specific capacities. Allocating duties to your juniors goes further than just getting the job done. When done well, delegation constructs collaboration, authorizes teams and inspires initiative. If you assign responsibilities to your team members instead of orders, your employees will respond to this by working firmer for you with respect.

Your guidelines need to be vibrant and convinced. A good Leader's duty is not to place him / her above the law that he believes his attendants to follow.

1. *Be positive, Specific, Helpful and receptive.*
2. *Control your anger.*
3. *Do not embarrass /criticize your subordinates publically and counsel him / her in private.*

A leader as a strategic thinker can inspire his employees to enhance / boost their performance in order to accomplish the planned tasks.

Merck, a leading pharmaceutical multinational company of U.S. grades its appreciation of its workers and cooperation competencies as one of its core values. Therefore, constructing characteristics of charisma involves commitment, probable company redesign, and realization of client needs. Leaders who respect variances in workers' circumstances, beliefs, and philosophies help shape exciting and pertinent workplaces.

In recent years, the Track-Type Tractors Division of Caterpillar has practiced exceptional perfection by forming office principles and creating workforce sense vital in the company. Jim Despain, vice president of this division, recognizes that Leadership is "With respect to and not about self."^{xvii}

2.2 Motivation

Hazrat Muhammad (SAW) used to motivate his Sahaba (R.A) to the extent that people even sacrificed their lives to accomplish the mission provided by the Last Prophet. Motivation results from the collaboration of both cognizant and cataleptic aspects such as:

- (1) Concentration of aspiration or requirement,
- (2) Encouragement of the objective, and
- (3) Potentials of the individual and of his or her peers.

Anyone who has ever had an objective instantly recognizes that basically having the aspiration to achieve the goal is not enough, what is truly needed is the capability to persevere through complications and patience to keep going in spite of difficulties.

2.3 Delegating

The Prophet (SAW) had only 23 years to nurture a group which would guide Islam in all the remaining parts of the world. He used the methodology whatever currently recognized as strong point based handing over. He designated whatever remained in the public and formed the finest work individual. Based on person's discrete proficiency and tendency, he allotted them the roles like *kaatib-e-wahi*, education, exchanging, and diplomats. Likewise, he under no circumstances assessed or penalized anybody for insignificant mistakes, deputized his authorities at whatever time imaginable and lastly, skilled four caliphs that would track the Muslim state after him. All these performances are attainable and very much applicable in the modern world.

2.4 Training people

At the present time employees do not monitor the organization if there is only influence and authority. On the other hand, it is not good to be too close with dependents which results in too little supremacy to mechanism them. You must find the best distance from your assistants and preserve it in order to develop the supremacy of humanizing dependents.

A man of Ansar approached Him (SAW) looking for some donations. The Prophet (SAW) questioned him if he had somewhat to sell. He brought a piece of fabric and a woody vessel. The Prophet (SAW) asked the *Sahaba* to purchase. This cost two dirhams. The Prophet (SAW) queried the man to purchase an axe with one dirham and start cutting wood and sell. He visited the Prophet (SAW) when he had earned 10 dirhams.

2.4.1 Training Process includes:

- Comprehend your role of training subordinates
- Attain the perceptions and talents obligatory to recover the aptitude to train subordinates
- Have group exercises to apply the skills learnt in practice

Training is a vital factor for human resource development (HRD) in any organization or in any society as well. The training is not only humanizing work knowledge and expertise, emerging effectiveness for the production and services, but rather inspirations on alteration of workers' attitude and behavior for achievement of commission. Moreover, organizational structure and cultural factors strongly influences on training outcome.

2.5 Consultation and Consultative decision-making

Leadership is consultation as well. Rasul Allah (SAW) constantly asked for the opinions of the people around Him. The determination of consultation is to bond the hearts which realizes the forgiveness of Allah. Allah SWT himself endorsed the Prophet on consultation and smoothness in the succeeding words:

فِيمَا رَحْمَةً مِنَ اللَّهِ لَئِن لَّهُمْ لَوِ كُنْتَ قَظًا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So by mercy from Allah, [O Muhammad], you were compassionate with them. And if you had been impolite [in speech] and strict in heart, they would have dispersed from about you.^{xviii}

The truthful intelligence of consultation is to come up with the paramount plausible leadership and illumination for the objective. When all colleagues convey their recommendation and share it, not only does it open up hearts and minds, it permits a conversation to take place which produces the best possible conclusion. All productive foremost firms trail this methodology and managers take each person's view before creating concluding judgments. This not only gives the supporters a sensation of possession of the venture, it also produces affection and admiration for the leader.

2.6 Problem-solving

Problem solving is the heart of what leaders happen to do. The objective of Leaders is to reduce the occurrence of difficulties. We need to be strong in our pursuit to construct and endure plunge for the business and the workforce we work for.

Holy Prophet Hazrat Muhammad (SAW) used effectiveness and prudent performances to escape disagreement. e.g. change of Qibla direction. Upon Allah's advice, he turned his and the spectators face to Makkah during their prayer or remember the stance of staying on the first night of coming in Madinah. He told everybody that he will stay anyplace the camel would stopover for the relaxation. Prophet Muhammad (SAW) always assumed a complications resolving approach during management of abundant duties.

Leaders see problems as challenges. They grab everyday business contests, unfavorably investigate complications and produce breakthrough resolutions to the hardest organizational concerns.

- Progress your critical thinking and problem-solving skills in our fast-paced program.
- Successful business leaders are proficient to scrutinize complications and prospects critically, **and** instrument resolutions.

Solving the problem is a process of establishing the assumed evidence and using that evidence along with understanding you retain, to acquire the anticipated consequence or clarification.

- The problem must be renowned and acknowledged
- Introductory enquiry and interpretations must be made
- Promising solutions must be selected
- Catalogued constituents of each substitute solution
- Formulate the best solution to the problem
- Implementation of the solution

2.7 Appraising

After 10 years of attending Him (SAW) as his servant, Hazrat Anas (RA) pronounced that the Prophet (SAW) did not penalize him *after* a mistake had been made by him. If at all, possibly time for advanced evaluation strategies. Specifically evaluating the leadership skills of any person who plays a leadership role is critical, so selecting the right words in the appraisal procedure is significant not only for the accomplishment of your staffs, but for the triumph of your company as well.

Performance appraisals apprehension prospects that are arranged upon by the employer and team member at the beginning of the year.

This action comprises appraising specific actions that the employee will be accountable for accomplishing. During the meeting, leaders also recognize preparation actions that will be an essential influence in employee goal accomplishment.

This organism only works when evidently well-defined, reckonable goals are set and reentered several times over a delineated time frame.

An effective Leader:

- Institutes improvement strategies
- Conducts episodic appraisals
- Delivers training meetings
- Accomplishes objective, on time yearly appraisals
- Distinguishes and rewards employee assistances
- Affords familiar and / or formal training / development opportunities

3.0 Core Competencies

3.1 Competence

Those pursuing a Career as a Leader must be familiar with a specific end and goal to endure the insistence of others. CEOs should be capable to the extent that their capacity advises the profound respect of admirers.

FedEx's founder and CEO, Fred Smith, stresses on the impact of Competence. Awarded *Chief Executive Magazine's* 2004 CEO of the Year prize, Smith was obvious for his fitness to take FedEx from presence "only a thought to make an incredible Organization". Smith says that his idea for crafting FedEx was the significance of learning a scientific discipline called topology. He understood that in the event that you interconnected all certainties on a linkage through a focal center, the subsequent proficiencies could be gigantic.

3.2 Integrity

Leaders respect their assurances and capacities. Management attitude I challenge that the capability to familiarize, inspire, comprehend and recreate dependency is not only dynamic to our remarkable and collective well-being; it is the energetic leadership skill of the new global economy.

Integrity signifies to outspoken sketch of a company's ideologies and functioning practices. Texas Instruments (TI) alludes to "showing ourselves and our responsibilities genuinely" as approval of their uprightness. General Electric (GE) recognizes uprightness as an "overall remaining for honest and dependable business lead." The Gillette Company highpoints "aggregate regard and fair direct" as indications of respectability. The closer you can get the business toward uprightness, it is a respectable level of the adequacy of your business, respectability of self-discipline and case, of Leadership and self-assuredness, are certainly the furthestmost vital social aids a Leader can make to the business.

3.3 Dynamism

Credibility in Holy Prophet Muhammad (SAW) as the last Prophet is the indispensable standard of Islam. He had the kindheartedness and empathy of Prophet Jesus (AS), inspiration and specialist of Prophet Moses (AS), patience of Prophet Noah (AS) and the brilliance of Prophet Abraham (AS). The Far-sightedness of the preceding prophets (AS) concerning Holy Prophet Muhammad (SAW) and the life he led under delightful incitement, the miracles conferred upon him and his conduct acknowledged his respect as the Prophet of Allah beyond any doubt.

The inner dynamism, wisdom, pliability and extensiveness of Islam illuminate its special position as the perpetual religion capable of nourishing spiritual and other desires of mankind till the end of the world.

3.4 Effective Communication

Effective communication is the adhesive force that supports you in developing your networks to others and improves collaboration, result orientation and problem-solution. It empowers to converse problematic situations deprived of producing conflict or abolishing reliance. Time and effort is required to develop

the skill of effective communication. To communicate effectively, a leader needs to be conscious of and in control of sentiments. When you're strained, you're more probable to misapprehend other persons, direct unclear and delay into harmful knee-jerk configurations of performance.

Leaders having this skill of effective communication are those who not only share their professional views with their subordinates and empower those who work for them by outlining the company's goal and demonstration how to get there.

Our Holy Prophet (SAW) never treated himself dissimilar or superior than others and his communication was always non-hierarchical. He was light hearted and had a respectable intellect of humor as well. He used to listen with keen interest to the references and notions of his acquaintances and also recognized them if they acknowledged well enough.

3.5 Embodiment of Familiarity and Consideration

There are two corporate methods for completing individuals work, through component of trust or by the use of power. The first is perceived to achievement of respect of group and is more thoughtful, while second should be forcing trouble in people and is less useful. Each successful individual finishes the conviction and certainty of its group which is managing, by survey rationale of belongingness and empathy for them. The Holy Prophet Hazrat Muhammad (SAW) used to proceed inside of region of His Sahaba and was completely aware of their circumstances. He had adequate sympathy to perceive their tragedies and persistently used to be an offer with them. Allah (SWT) also mentions to His (SAW) this capability in the Sacred Scripture as:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾

"There has without a doubt come to you a Messenger from among yourselves. Critical to him is the thing that you lament; [he is] uneasy over you and to the supporters is thoughtful and benevolent." ^{xix}

- The above expressed Ayah clearly connotes to Muhammad's (PBUH) knowledge of near to takes up with His persons, which approved to act naturally persuaded for fulfillment of their appreciation and acknowledgment in Him.

3.6 Influential Power

It is one of the fundamentals of a conspicuous organizer to be charming and dominant adequate so as to persuade people's visions and activities in accomplishing established objectives. Individuals drop emphasis and enthusiasm in the place of work if administrators do not strengthen motive to effort for them. Hazrat Muhammad (SAW) was an embodiment of governance trait, which was

why he was sent to us. The spread of Islam everywhere throughout the world has likewise been made promising by His informative and operational *sunnah* which is a definitive reason that His name is regarded and recognized in essentially each and every substance by Muslim researchers, as well as by the supporters of different religious conviction.

My selection of Muhammad (SAW) to lead the rundown of world's fundamental significant people was the just man in the past who was colossally very much composed on similarly the common and religious level. It is practicable that the corresponding incitement of Islam has been better than the aggregate effect of Jesus Christ and St. Paul on Christianity. It is this unmatched course of action of the materialistic and religious motivating force which I feel enables Muhammad (SAW) to be all around wanted to be the preeminent convincing specific character in the times past.^{xx}

The persuasive ability of Hazrat Muhammad (SAW) had and still has an unmistakably universal appeal.

3.7 Personal Accountability:

Everyone is a devotee or a leader at any assumed period. You ought to track the same certainty on every single level—be it household, occupation, or nation-state. The more a person is closer to Allah the more he will know-how admiration and promise from his followers. Consequently the superiority of a true follower and a pronounced leader is that he holds himself liable and as a substitute of others. If something goes wrong, he accords full liability of the happenings and challenges to cure the state of affairs, and does not put the blame on anyone else.

4.0 Intelligence & Far Sightedness

4.1 Emotional Quotient

Emotional intelligence is a set of skills that match the intellectual aptitudes that are taken for granted in top level executives. The only difference between successful executives and those who struggle is emotional intelligence, or EQ. One of the utmost attributes of Hazrat Muhammad (SAW) was that he was reliable and definitely even whilst facing adversity. He certainly not annoyed persons who affected him when he used to preach teachings of Islam. Correspondingly, he also forgave all of his rivals after the conquer of Mecca. He assumed in continuing self-regulation and pronounced guidelines and criterions in a balanced way with the help of divine guidance.

What is furthestmost conspicuous is the Prophet Muhammad (SAW)'s emotional intelligence. Numerous occurrences can be cited in this regard. Once persons in Taif threw stones on him he bled professedly. When the angel Jibraeel approached to him and said that if Muhammad (SAW) wanted, he would torture the persons of Taif. Instead he pleaded mercy on behalf the persons of Taif or recalls the woman who used to throw garbage at him. When she didn't perform that practice for few days, he went to make inquiries about her at home and found her in poor health.

4.2 Awareness and Far Sightedness of Matters

Each association needs long term objectives for being competent in order to thrive in the endured time. That's why topmost categorized businesses create premeditated policies for imminent twenty to thirty years to come. All of this is made possible through the perceptive determinations of pronounced figureheads, who anticipate forthcoming deviations in the marketplace and energize industry in right perspective. The Messenger (SAW) of Allah had an unmatched farsightedness. For instance, when He chose to offer *Umrah* at the Holy Kaaba in Makkah, in the 6th year after migrating to Madinah, He set out from Madina with 1400 companions. Be that as it may, Muslims were kept away from performing the *Umrah* by the Qureysh.

Although the Qureysh tried to provoke a violent response that resulted in fighting from the Prophet (SAW) and the pilgrims, the Prophet (SAW) was determined to negotiate. The companions of the Prophet protested in the face of not being able to perform pilgrimage, the Prophet (SAW) agreed to a set of terms that were to be beneficial in the long run. This was the Truce of Hudaibiyah, declared by the Prophet (SAW) as a victory.

By embracing this methodology two prime advantages were achieved: firstly, there were a lot of people who embraced Islam as a result of the treaty and Islam grew in numbers. Further to this the Qureysh permitted the pilgrims to keep the outlaws with them, which prompt passageway of persons into the conviction of peace with any misery of vengeance. Besides, Muslims were in smaller numbers compared to the overwhelming numbers when contrasted with the Qureysh around then, so because of farsightedness of our Holy Prophet (SAW), Jihad was unrealistic.

4.3 Courage and Determination

The life of the Holy Prophet (SAW) involved numerous examples of bravery and determination. To start with, when He was helpless with his crusade for Islam, He proceeded with solid minded and never gave up. At the point when travelling from Makkah to Madina, the *kuffaars* gathered around the cave and their place of hiding, Abu Bakr (R.A) shuddered with fear of being found, however Hazrat Muhammad (SAW) was not alarmed.

What's more, Allah is noteworthy in Strength and Judicious. It displays His strength and how He persisted on His intensity, which is the reason He never persecuted any of His exercises and used to stay comfortable front of each fight that He battled against *kuffars*. From conception to courageousness, from stimulation to sympathy and from perception to generosity, He had all types to be unique in His attractiveness which oscillate Him from other conspicuous charismas that existed, and tiered Him at the topmost of the list of the utmost dominant being in the past.

From a business perspective, mettle is having safe impacts about the expected plans of the association and being readied to relate the contemplations of laborers and organization assets to finish those objectives.

4.4 Consistency

Consistency is one of those ambiguous attributes that everyone wants, but few people actually manage to gain. As long as you set precise goals and restrictions to be specific towards, you'll find that you'll be more likely to actually be consistent. "Do good conducts appropriately, unaffectedly and reasonably and recognize that your deeds will not mark you enter Heaven, and that the utmost dearly loved endeavor to Allah's is the most consistent and persistent even however it existed tiny."^{xxi} Prophet Muhammad (SAW) as described by A'isha (RA) in Sahih Bukhari.

A decent leader is enthusiastic as well as intelligent and brilliant. The good leader not only endures high standards but is also defensive in cultivating the bar in order to comprehend dominance in all extents.

4.5 Succession Management

In his 23 years of leadership, the Holy Prophet (SAW) had a progression system in place. He left behind schedule four proficient *khalifas* who would handover out his project after his passing over from this world and spread the religion to main fragments of Asia and Africa.

Succession management is the growth of be acquainted with those jobs considered to be at the indispensable of the organization-- too serious to be left untenanted or occupied by any but the best qualified persons—and then creating a deliberate plan to fill them with qualified and talented staffs. Succession management is critical to work accomplishment and generates and functioning progress for distinctive, emergent, and permeable top leadership capacity. It is dynamic to note that planned succession preparation is not about aptitudes the organization needs now; relatively, it is prominent the aptitude, acquaintance, expertise and capabilities desirable for the flourishing of any business.

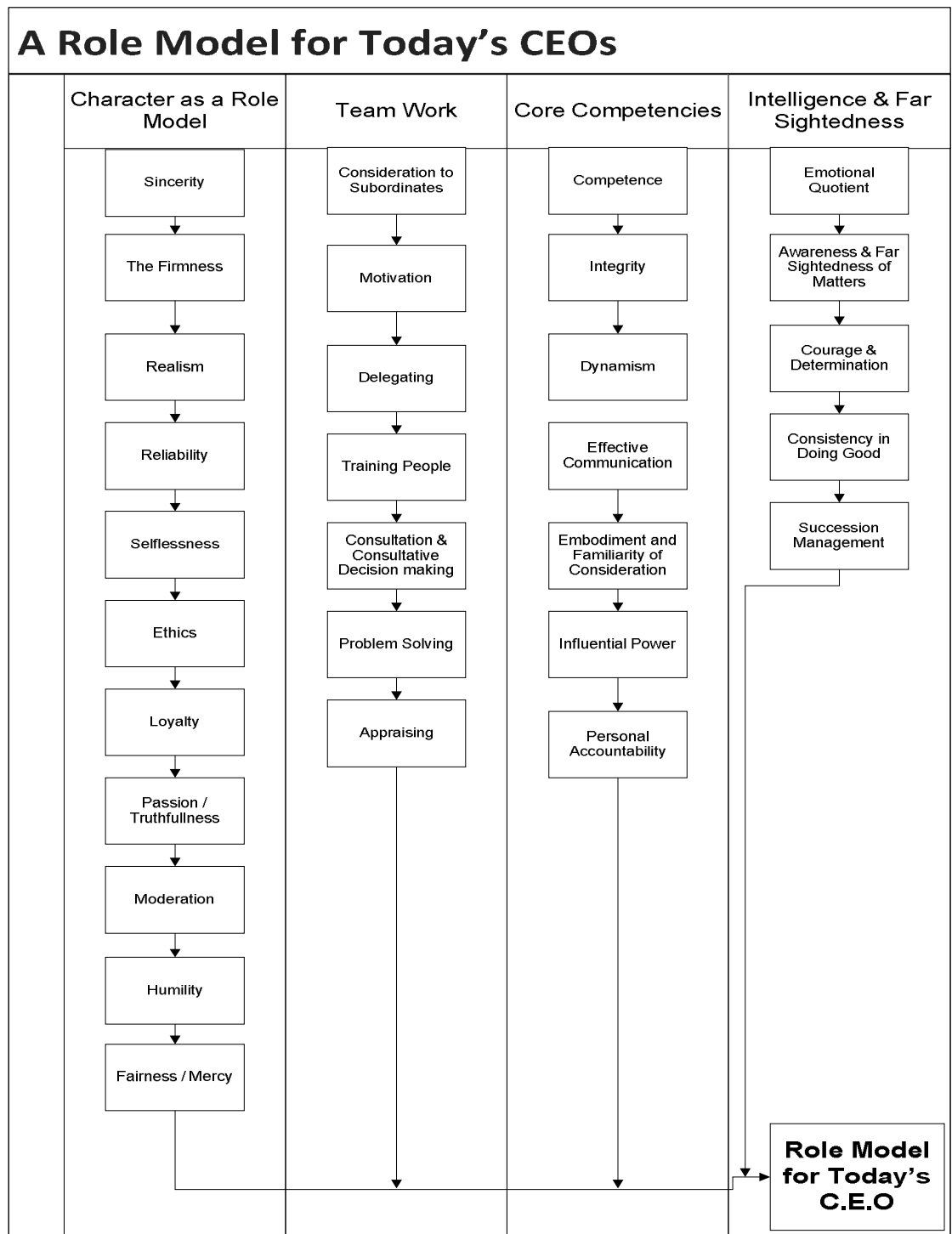
In summary, succession management is a methodical attitude for:

- Decisive the leadership beliefs
- Building a capacity pool to maintain leadership patience
- Developing credible descendants whose strong points will be appropriate with the organizational requirements.
- Identifying the premium challengers for groups of points
- Rational resources on the capacity development method, yielding a better Return on Investment (ROI).

Conclusion:

The author proposes a conceptual framework for Today's CEO according to the Islamic perspective and in the light of the thoughts of world renowned Leaders. A true leader must be a person of having a character who can present themselves as a role model for his subordinates. Their firmness, truthfulness, reliability, selflessness, ethics, loyalty to the organization, passion, moderation, humility, fairness and mercy are important attributes which one has to have in their personality as a leader of the organization, a state or a country. They must be a role model for their team and able to handle / resolve issues and can make

effective decisions after consulting with the relevant stakeholders. Core competencies may include their competence in the relevant discipline. They must be having a sound emotional quotient, far sightedness, strong courage & determination, consistency in doing good all the times and he must be having belief in succession Management. Based upon these attributes drawn from Islamic point of view and especially the experiences taken from the life of our Holy Prophet (SAW), the author proposes a framework for today's CEOs, which if implemented in their lives, they can be great leaders and can take their organizations to the heights of excellence.



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Endnotes

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