

The Principles *of* Leadership

in the Light
of Islamic Heritage
and the American
Experience



By: Dr. Yusef bin 'Othman al-Huzaim



أركان القيادة

The Principles of Leadership





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The Principles of Leadership

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and the American Experience

by

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TRANSLATOR'S FOREWORD

All praise and thanks are due to Allah, the Most Beneficent, the Most Merciful and Master of the Day of Judgment. I bear witness that there is none worthy of worship save Allāh Alone Who has no partner, the Lord of the universe and the Originator of the heavens and the earth. I bear witness that Muhammad, upon whom be peace, is His servant and Messenger, who was sent as a mercy for mankind and a proof for those traversing the path to Allāh.

In this work entitled *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, Dr. Yusuf bin ‘Uthmān al-Huzaim offers an insightful awareness of the many theories and practices of leadership deriving from Islamic heritage and the modern American experience. This study is not so much a comparative one as it is a complementary one, in an attempt to fuse together the contributions and developments that have emerged from both domains as a way of forging new grounds within this specialization we know as leadership. Like most literature on leadership, this work is full of conceptual frameworks and models, real-life examples and figures, practical advice, and recommendations. However, Dr. al-Huzaim does something more in his study of leadership: he combines Western management theory and practices with Islamic principles. From an Islamic standpoint, Dr. al-Huzaim does not rely on Western philosophy to establish principles of leadership, but he draws on them to demonstrate the vast wealth of literature on the subject (a point he emphasizes to the Arab world for its lack of specialized





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works in this field), while only tending to draw on those that are in agreement with the truth.

One might question the motive or reason behind Dr. al-Huzaim's reiteration of the many theories available in the West; of course, when reading this book it needs to be kept in mind that what you are holding in your hands is a translation of his work from Arabic. Further to Dr. al-Huzaim's dismay over the serious drought in managerial literature suffered by the Arab world, he has rendered a great service by making the developments of this specialization readily available in Arabic. The present translator can fully appreciate the laborious efforts the author has exerted to interpret and translate conceptual terminology from English into Arabic, due to the technicalities and specificities of Business Management and Administration, and of which is further accentuated in back-translation.

Methodology Employed in the Translation:

This book was originally intended for the Arab reader, in particular, for Arab students, practitioners and others interested in the subject of leadership and management. The author adopts a number of styles of writing throughout the book. His overall style is modern and technical in nature, particularly when dealing with the academic literature he draws on from Western theories. In terms of the practical examples he provides, his style varies widely from the classical Arabic of 12th century scholars, to military and war jargon, to that of the modern world of business administration. The issues of importance pertaining to this translation can be summarized in the following:

1. All references to the Qur'ān were taken from Dr. Muhammad Taqi-ud-Din al-Hilālī and Dr. Muhammad Muhsin Khan's Interpretation of the Meanings of the The Noble Qur'ān in the English Language (2007), Riyadh, Darussalam. Most *Ahādīth* have been translated according to English translations





of *Sahīh Bukhārī* and *Sahīh Muslim* where it has been possible to locate their sources (upon which their references have been provided); as for the *Ahādīth* which are not attributed to these sources and the sayings of the *Sahāba* (Companions) (may Allāh be pleased with them) either their translation has been sourced from elsewhere, whenever possible, or else all the translations are my own.

2. In rendering the Western concepts into Arabic, like most specialists, the author presents some very technical (specialized) and specific terms and concepts. As these have been adopted by the author from English, I have tried, as best as possible, to identify the equivalents (original sources) in English so as to represent them back into the correct phraseology and terminology. This was often problematic due to difficulties I encountered with transliterated names, as no clear transliteration system had been employed that would facilitate back-transliteration. For this reason, it can be assumed that any mistakes in the spelling of names are due to this fact. A further problem caused was not being able to find the original works cited by the author; in these cases, names of books written in English or concepts, for example, have been translated as best as possible, while the original theories might be termed somewhat differently.
3. Due to the academic nature of some of the theories employed in this book, I found it difficult to identify the exact theory or person being quoted. As a result, quotes translated back into English are not the exact words of the people being quoted.
4. Islamic terms have been loosely translated, as a literal translation would result unfavourably and probably incomprehensibly. Some terms have been transliterated, such as *Qur'ān* or *Ihsān*; these appear in italicized format and glosses have been included in the body of the text as well as in a glossary. The reason for keeping some of the terms in transliterated Arabic was because





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of the Islamic nature of the text, which is often based on the works of scholars or intellectuals and so tends to deal with difficult and complex issues that need to be understood with their details intact and with their full meanings.

5. Some footnotes have been inserted in places where I feel additional information is necessary, for example, if the author has not provided references for the books or quotes he draws on. I have also provided transliterated Arabic and English names for all references, even where the works were originally written in English, for purposes of consistency and referencing.
6. The author draws on some works that I have not been able to identify, such as older philosophical texts, and so no sources are provided for these. Translations of their names have therefore been rendered loosely as have the names of the people cited therein.

All good comes from Allāh, while all mistakes are from myself. I ask that Allāh accept this translation as a benefit to the *Ummah* and amongst my good deeds on the Day of Judgment – *Aameen*.

Safina Naser





FOREWORD

For almost a quarter of a century, I have been advocating the pressing need to develop and aid in the progress of local administrative leaders throughout the Arab world. During the period of the first development boom, a crucial lesson emerged – the evident lack of local administrative leadership. Since that time, I have been calling for the development of young Arab leaders to obtain knowledge about correct administration and productivity in the field of Operational Management. Initially, this process begins with the training and development of a single Arab administrator, who will then, by the will of Allāh, be equipped to develop and aid in the progress of thousands of his employees. As such, it may be assumed that the presence of a single Arab leader within the industrial sector or the service sector, for example, will occasion thousands of other leaders; this is herein a conclusive assumption. I, as well as others, have conducted surveys within this country (Saudi Arabia) in order to determine whether there was a successful and proficient leader behind the accomplishments that were achieved during the first development boom, and likewise, to discover whether incompetent administration has been the reason for some of the unfortunate losses and failures that have proved a hindrance to development.

The developed world understands the importance of literature on administrative leadership, so much so that the number of specialised books published on leadership and administration exceeded more than 10,000 within the past thirty years. As for the number of theses,





studies and articles written about administrative leadership, this amounts to hundreds of thousands, not to mention the studies carried out on the personal curricula vitae of multinational corporate leaders who earn millions for their companies. Such positive outcomes resulting from managerial leadership led to the recognition of the importance of administrative leadership within the entire Arab world, which further triggered some literature to be produced in the early years of the third millennium, markedly, the era of intelligence and capitalisation. It is against this backdrop that this work of my colleague and brother, Dr. Yusuf bin ‘Uthmān al-Huzaim emerged, entitled *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, which is in your hands today.

In fact, this book that you hold in your hands was published at the time of the second development boom and is, therefore, contextual and appropriate to the aforementioned ideal that the development of a single administrative Arab leader effectively, etymologically and absolutely engenders thousands – if not tens of thousands – of other subordinates. Arab interest in the importance of administrative leadership therefore seeks to recognize the various components and competencies of Arab leadership in modern times, following notable failures in the management of public services and towards creating (at the very least) an operational and sustainable environment based on efficient productivity; besides the potential development of their effectiveness, affairs and scope. This in general gives hope and assurance to public institutions of their capacity to accomplish high levels of performance. In turn, this facilitates the realisation of the overall aims and objectives, through effective development and leadership, which further affords success to those workers who showed love, loyalty and who also supported and benefitted it with. Likewise, competent leadership exists within Islamic intellectual thought, as described by the author in his search for intellectual Islamic contributions in contrast to contemporary Arab leadership.





“Leadership”, the subject of this book, is the topic on everyone’s lips. Although many claim to understand its meaning, substance, forms, manifestations and mechanisms, its availability is a concern for so many of us and is therefore the reason why so many are drawing attention to its utmost immediacy and urgency. Management specialists and lecturers, including myself, believe that we are familiar with the scope of its framework and borders, yet even after thousands of books have been produced on the subject, we are still trying to explain it. Earlier, the focus has always been on defining its core elements, however, by shifting the camera, so to speak, we attempt to explore its focal point and identify its limitations. Dr. al-Huzaim’s work in this book constitutes one of these efforts.

Within government administrations, bureaucrats insist that they have elaborated on the use, perfected the art of leadership – which, simply put, constitutes an outright atrocity in itself – with politicians claiming it to be a fundamental part of their constitution. However, all undoubtedly agree that the spirit of true leadership is truly lost – lost at home, within schools and within the workplace. This ambiguity and inconsistency is transferred to all forms of leadership, even Presidential leadership, which leaves the scope of political, strategic, bureaucratic and industrial leadership, as well as management and administrative leadership, in a confusion of notions and concepts.

In most chapters of this book, Dr. al-Huzaim delves into the theory of administrative leadership within developed Western nations in an attempt to reconcile them with Islamic principles of leadership, herein characterised as inclusive political leadership as opposed to Western management and administrative theories. In addition to this, Dr. al-Huzaim’s approach looks to a sole leader at the head of both the government and business sectors. In this way, his work, as I mentioned before, expands on the tens of thousands of books previously written on the subject of leadership and therefore definitely deserves due recognition in an unprecedented era of





globalisation and knowledge of the contemporary world. The attempt made in this book by Dr. al-Huzaim has come at this particular time due to an extreme lack of literature covering the specific issue of Arab leadership in comparison to the amount of leadership and management literature produced in the West. Given that the issue of leadership is fundamental to shaping visions, goals and motivations that provide the foundations for commitment and loyalty, the author has addressed these notions in simple and accessible language to facilitate an understanding of management for the Arab reader working in the field of administration.

The stance taken by Dr. al-Huzaim in his book, *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, is based on empirical research that he conducted over a period of two decades within so-called constructive “non-profitable organizations” set up to help the poor in developing Islamic countries. The author’s perception of the future of administration is manifest in the many chapters that seek to find similarities between Western notions of administrative leadership and general leadership trends within Islamic culture. In doing so, the author advocates his proposal by suggesting a means for the development and promotion of Arab administrative leaders, while incorporating contemporary Western and Islamic principles of leadership. Based on this view, Dr. al-Huzaim recommends a general manifesto that focuses on the Islamic concept of “The Strong and Trustworthy” leader in Chapter Eleven, while laying emphasis on the weight of Western concepts of administration theories.

The merit of an upright Arab leader who practices integrity and chastity of both the hands and private parts is more crucial than a sophisticated and skilled intellectual who seeks after personal gain and conflicting interests by means of corruption and sabotage. The development of a single Arab leader whose conduct is righteous and faithful is far superior to having thousands of corrupt leaders,





regardless of how highly developed and successful they are; this is supported by much of the substantial literature that deals with administrative leadership. In this new contribution to the theory of leadership, Dr. al-Huzaim has presented us with “The Theory of the Strong and Trustworthy” in Chapter Eleven.

This work most definitely represents a brick in the wall of human history and in the foundations of the future of Arab administrative leadership. We kindly thank him for his composition of the chapter, “The Strong and Trustworthy”, and for the attention he gives to the issue of security, since the collapse of secure leadership may be considered cancerous and nothing other than disastrous, which consequently affects tens of thousands of other subordinates. It is impossible for anyone – no matter who he is or however great his knowledge, skills, culture, tradition or weaponry might be – to put forward a guaranteed, ideal model that will resolve the problems surrounding development in any given Arab country, just as it is impossible to cure all illnesses with a single antidote; rather, such complex situations arise and are resolved over long periods of time. However, with the presence of an Arab leader, as described by the author in “The Strong and Trustworthy”, one is permitted to contemplate the upright leader, with the hope that, by the will of Allāh, an increasing presence of leaders will provide a variety of solutions and dynamic and diverse ways to tackle issues of development and growth within Arab countries. For this reason, the strong and trustworthy leader is required to be flexible, resilient and capable of executing decisions rapidly and effectively.

In view of the fact that the author draws on Western perspectives of leadership as conducive to Islamic theories of leadership, especially the principle of “The Strong and Trustworthy Leader”, the subject matter of the final three chapters: the problems of leadership within Arab countries, ways to reform these countries and a conclusion along with recommendations, forms an attempt





to amalgamate Western theories of administrative leadership with the Islamic heritage. A discussion with the author further reflects his proficiency in the field, which he acquired over a period of two decades, in addition to his administrative aptitude that has shaped his knowledge of administration and this distinct thesis.

This book is a serious intellectual effort to answer some of the questions that demand to be adequately answered within the dynamic subjects of leadership and administration or administrative leadership. The author allows us to return to our need for trusted and distinguished leaders, who are adept at finding the right solutions to the many administrative problems, and who bear traits and attributes associated with resilience, competency, efficiency and promptness in making decisions and implementing them. The author bases all of this on the idea of power and security, demonstrating that on their own, these qualities will never be sufficient in obtaining excellence.

Throughout this book, we travel with Dr. al-Huzaim and his fifteen discourses on a pleasant and interesting journey through the fundamentals of leadership in the light of Western perspectives on administration – particularly American and Islamic heritage. There is certainly no denying that Dr. al-Huzaim has exerted every effort to expound on these perspectives, by identifying and assimilating them with the position of leadership in Islamic thought prior to their emergence as Western notions. Most importantly of all, he conveys a holistic stance in all chapters of his book, thus illustrating the basic and fundamental role that administrative leadership plays, and on which rests the success of Arab countries to proceed from the trappings of ignorance.

I am almost certain that the dilemma faced by Arab administration was occasioned by the failure to recognize the importance of leadership administration, and that the majority of shortcomings were caused by a lack of management expertise with regards to





its issues and concerns. It is a fact that the Arab nation is plagued with administrative illiteracy just as it is plagued by technological illiteracy. Accordingly, administration and its leadership comprise the occupations of all people, including those with no occupation, just like a wall that starts to tower over book-keepers who have no accounts. I sincerely hope that this hypothesis is read by the Arab readership, as well as other books related to management and administration. I am absolutely positive that if this book were to be utilized to the extent that it deserves, then administrative leadership would assume a more favorable position and citizens would become reformed and refined. Administrative leadership is ultimately a means of serving the country. Allāh knows best the intentions behind what I say.

Dr. Ibrāhīm bin Abdullāh al-Munīf





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To the Saudi leaders, the Armed Forces, senior ministers of the Ministry of Interior, officers and other officials of the private and government sectors, and to the non-profitable organizations.

To those...

who have written on the subject of Saudi leadership and the nation, for we are in need of sincere people who care about our nation's future, the stronghold of Islām and the rest of the genuine Arab peoples.

To those...

who are considered unfortunate in this world, [as in text] but whose names will surely live on and receive the reward of the Hereafter; there, you will have sustained your Homeland and your Afterlife. Allāh, the Sublime, says: ***“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqūn (the pious).”*** [Al-Qasas, 28: 83].

To those...

who light a candle instead of intensifying the darkness and who take the first step for others to follow. But to you, the doubters, the shaken, the scared and the timid, some of whom have good intentions, we are now faced with enormous challenges, the most





Fundamentals of Leadership

serious of which is that we have been targeted – but why? Because we are the stronghold of Islām and the remainder of what’s left of the genuine Arab people. Yes, we are human beings, but we have been afflicted with some deficiency within ourselves. We are certainly not the worst of human beings, the list is long and there are many who come before us, so as long as we strengthen our prayers, the youth respect their elders, the elders show compassion to the youth, and our Saudi leadership does not show hatred to anyone, only then can we humble and review ourselves peacefully and progressively.





INTRODUCTION

“By Allāh, I do not want anything from this world except the good deeds that I have earned in it, a friend who I can benefit and an enemy to restrain; and it was only out of my love of honour and virtue that I pursued the Ministry”.

Abul Hassan bin al-Farāt

Minister of Caliph Al-Muqtadir Billāh, 296 AH

All praise is for Allāh, Lord of the Worlds (Mankind, Jinn and all that exists), and prayers and peace be upon the Mercy of Allāh sent to the Worlds, our Leader Muhammad, and on his virtuous family and righteous followers of the finest personalities, and on whoever pursues good deeds until the Day of Reckoning.

With regard to the many friends who have complained to me about the wrong practices of leadership they have had to face in their professional lives from their bosses and superiors. They have expressed a great deal of concern because of their feelings of dissatisfaction, low self-esteem and pessimism about the future fostered by them. This has resulted in a decline of productivity, and has transferred the added pressure to the private and domestic life. I have intently reflected on the superiority of Western civilization and its achievements, which most certainly deserve due respect. Allāh, the Sublime, says: ***“O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer in piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.”*** [Al-Mā'idah, 5:8].





Despite our ostensible “Clash of Civilizations” with the West, we must appreciate that the vast gap between us and them in the domain of administrative science is practically the most important element of their civilization, especially as far as the American experience is concerned. In addition, in the case of the Gulf countries, we are faced with challenges that require us to contemplate on potential opportunities and to move forward using the availability of economic resources, political stability, and the prominent national capacity they have displayed in their regional and international initiatives and successes.

On observing the amount of studies that combine leadership in our Islamic cultural heritage with the attempt made within American heritage, I have applied my own expertize and reflections to twelve positions of local leadership which will allow me to narrow this study of local leadership for better understanding. I am appalled at how many promising and potential areas of research there are within this specialization, particularly in relation to our Islamic heritage, that have not yet been explored. I further realized that our insight, as Arabs, is so vast and propitious that I was unfortunately unable to deal with it extensively, as you will come to notice when reading this book.

Indeed, “leadership” means the leadership of any impact, growth, modernization, development and advancement pertaining to civilization. Therefore, if we are to solve significant and complicated issues, then we are required to give importance to the discipline of Business Management, at the heart of which lies the subject of leadership. Indeed, Allāh apportions authority, while he does not apportion the Qur’ān. As follows, leadership can be considered a blessing, an enhancement and a favor, and hence, I call on people to participate in the research, education, qualification, instruction and promotion of it.

Of course, the greatest crime of all is that we are void of having hope in anything other than that which is economically-orientated





and feasible. Our leaders should serve to stimulate us and renew our faith, applying themselves earnestly and assiduously to a leadership that is based on humanity (creation), and to confront opposition and conflict. Allāh, the Sublime says: *“Those who have been expelled from their homes unjustly only because they said: ‘Our Lord is Allāh’. For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.”* [Al-Hajj, 22:40]. Instead, only a virtuous and moral leadership ought to be defended.

This book attempts by all means possible to benefit the reader from the onset. Throughout, I have been especially methodical, novel and meticulous concerning the subject of heritage, in order that its findings can be consulted and utilized, as well as representing the product of thorough primary research gathered from more than a hundred specialist sources.

I request that the respected reader of this book will also follow the developments of the second edition. I would like to thank Professor Turkī bin 'Isā al-Murshid for his concern about the production of this book, as well as his assistance in its editing.

I hope that this book contributes to knowledge and inspires people to pass it on to those more equipped to deal with it.

Dr. Yusuf bin ‘Uthmān al-Huzaim
Riyādh – 01/01/1429 (AH)







THE DEFINITION OF 'LEADERSHIP'

“True leaders are ordinary people with exceptional resilience and extraordinary determination.”

(John Seaman Garns – translated)

Linguistic Definition of 'Leadership'

(الْقَوْد) [*Q-w-d*]: “to be led”; it is said, *an animal is “led” in front and is “steered/driven/guided” from behind.*⁽¹⁾

Ibn Dureed mentions that the word القيادة [*Al-Qiyādah*]: “leadership”; “driving/steering/guiding”, is derived from the verb (قاد) [*Q-a-d*], i.e. “led”, as in: The man “led” his camel, i.e. he was “leading/steering/guiding” it. Also, ينقاد [*Yunqād*]: “compliance”, “yielding”, “submission”, as in: the murderer was “made to yield/succumb/surrender”, i.e. he was killed himself.

In *As-Suhāh fil-Lughā wal-'Ulūm* [“The Veritable Book of Language and Science”], it is confirmed as being taken from the word القيادة [*Al-qiyyād*]: the “leading rope, halter” of an animal. In turn القيادة [*Al-qiyyādah*] (“leadership”): is “a means of arriving at a desired aim by overcoming any obstacles and avoiding any pitfalls and whoever undertakes it must therefore adhere to this”.⁽²⁾

- (1) *Khazāna al-Adab* [“The Treasure of Literature”] and *Lisān al-'Arab* [“The Arab Tongue”], Vol. (3), Maktabah al-Khānjī, 4th edition, Cairo, 1997, p.84.
- (2) *As-Suhāh fil-Lughā wal-'Ulūm* [“The Veritable Book of Language and Science”], Vol. (2), by ‘Abdullah al-Alaylī, Dar al-Hadhāra ‘Arabiyyah, first edition, Beirut, 1975, p. 261.





Al-Munjad states that القيادة [*Al-Qiyād*] refers to the one guiding the animal forward by its halter; thus, this person might be called “so and so, the halter-guider”, that is, a person might be characterized by this act, or “so and so, the guider”, which implies one concedes obediently and is used derogatively.

القيادة [*Al-qiyaḍah*] (“leadership”): The leader’s base; the place where the leader operates and from which general leadership takes place, i.e. the headquarters.

القائد [*Al-Qā'id*] (“leader”), plurals include, قواد [*Qawād*], قود [*Qawad*], قادة [*Qādah*], قادات [*Qādāt*] (“leaders”): of a rectangular area of land or mountain (including) mountain peak; leading the mountain also extends to the land.⁽³⁾

Conceptual Definition of Leadership

Leadership is centered on the phenomenon of influencing others and this occurs when a person possesses particular characteristics that make him capable of exercising this influence effectively, thereby distinguishing himself as a leader.⁽⁴⁾ Thomas Gordon recognizes leadership as “a post in which a person utilizes their characteristics and qualities in order to acquire experience and education.” Frans and Sander, on the other hand, define it as “the social influences embedded within part of society.” As for Hyman, he prefers to define it as “a process by which an individual is able to direct and guide others and influence their thoughts, behavior and emotions.”⁽⁵⁾ Faysal Bāshrāhīl puts forward the definition of “a process that mobilizes

(3) Al-Munjad, *fī Al-Lughā wa al-'Ilām* [“Language and Information”], Dār al-Mashriq, 40th edition, Beirut, 2003, p.660.

(4) Māher, Dr. Ahmad, *As-Sulūk at-Tanzīmī* [“Organizational Behavior”] (section: ‘Developing Skills’), ad-Dār al-Jamī‘īyya (n.d.), Alexandria, (n.e.), p. 304.

(5) Al-Qahtānī, Dr. Sālim, *Al-Qiyāda al-Idārīyya* [“Managerial Leadership – The Transformation towards the Global Leadership Model”], first edition, Riyadh, 2001, p. 7.





people towards an aim.”⁽⁶⁾ Max Landsberg defines it as “the ability to create visions, dreams and momentum amongst a group of people.”⁽⁷⁾ In *Extraordinary Leadership*, Norman Schwarzkopf defines it as “a combination of the personal and the strategic; however, if it were necessary to dispense of one of them, then it would have to be the strategic.”⁽⁸⁾ Finally, Peter Northouse states that leadership is “a term that describes the power relationship between a leader and his followers. Thus, it can be inferred that leaders exercise their power in order to influence others.”

In addition to the many definitions that have been put forward for the concept of leadership, which attempt to explicate the meaning of leadership, there are several key elements related to the phenomenon of leadership that can be defined as follows:

1. Leadership is a “process”
2. Leadership involves “influence”
3. Leadership is established within a “group”
4. Leadership entails “goal achievement”

In light of these key elements, the following definition will be adopted throughout this book: “Leadership is a process by which an individual influences a group of individuals to achieve a common goal.”⁽⁹⁾

Colonel Samuel Hein and Lieutenant William Thomas elaborate

- (6) Bāshrāhīl, Faysal and Dr. Tāriq as-Swaydān, *Sana'a al-Qa'id* [“Forming the Leader”], third edition, Riyadh, 2004, p. 40.
- (7) Landsberg and McKee, *Adwāt al-Qiyāda* [“The Tools of Leadership”], Ta'rib Ghada ash-Shahābī, Maktabah al-'Ubaykān, first edition, Riyadh, 2003, p. 20.
- (8) Peter J. Reed, *Al-Qiyada al-Mutamīyya* [“Extraordinary Leadership”], translated by Ahmad 'Alaa', *Majmu'a Nil Arabiyyah*, first edition, Cairo, 2005, p.35.
- (9) Northouse, Peter, *Al-Qiyāda al-Idāriyya: an-nazariyyah wat-tatbīq* [“Managerial Leadership: Theory and Practice”], translated by Dr.Salāh al-Ma'yūf, The Institute of General Administration, (n. ed.), Riyadh, 2007, p. 20.





on this concept of leadership by stating: “Leadership is the art of influencing human behavior in order to accomplish a style of conduct desired by the leader. This leader might emerge either spontaneously, outstandingly or unequivocally. It is therefore possible to classify leaders based on their leadership practices towards those they are leading; these grades are used by the Armed Forces within the upper, middle and supervisory administrations of the Civil Service to apply to the Senior Officer, Field Officer and Non-Commissioned Officer positions.” The type of leadership employed at these levels is variable and can be classified into three main factors for the purposes of this study: distinct personal qualities, the ability to influence attitudes and group dynamism aptitude. Each of these factors represents a method of managing and handling leadership; therefore, with the method that pertains to distinct personal qualities, leadership is understood as constituting a special advantage in the person of the leader. As for the factor of aptitude to deal with the dynamics of a group, leadership is accorded to one who is noticeably more capable of providing for the needs of the group. The method that addresses the ability to influence attitudes considers leadership in accordance with the leader’s skills and qualities within a specific context. Each of these methods of leadership is supported by evidence. While there is also evidence to the contrary, it is only the consolidation of the three factors that will elucidate two objects of enquiry: the corroborating evidence, and the contradictory evidence. This may then serve as a unified concept, which combines the three main factors for dealing with leadership, to create a dynamic and interactive formula that incorporates the leader, followers and context (environmental factors). After this, it may then function within the framework of coordinating and assisting leadership operational analysis in solving problems specific to leadership and in developing leadership skills.⁽¹⁰⁾

(10) Hein, Samuel and William Thomas, *Tawallā al-Qiyāda* [“Taking Leadership: The art of military leadership and its operations”], translated by Sāmī Hāshim, The Arabic Institute for Studies and Publication, second edition, Beirut, 1989, p. 32.





Leadership according to the Author

The present author identifies leadership as: “An individual’s circumstantial position shaped by time, values, information, and socially and professionally accepted and recognized skills and qualities, which seek to influence others through creative and convincing methods to achieve a precise set of objectives, or that contribute to establishing an idea that is determined and orientated towards ensuring adequate growth and overcoming challenges, in addition to obtaining the contentment and satisfaction of the followers.”

The author points out that the phrase “circumstantial position” confirms that leadership is a process involving the leader, different attitudes and the group. Hence, how many extraordinary leaders do we know nothing about, or how many of them would have been successful because their followers believed in their visions but instead their location and timing were wrong? When we speak of “circumstantial”, we mean that leadership has to deal with a number of factors. The best proof of this can be seen by the decline of some great leaders, who were forgotten once the loyalty of the group began to grow weak, or a change in circumstances (such as time and place) occurred. Dr. Turkī al-Hamd maintains: “The hero throughout history has emerged regardless of status and condition, for these things do not diminish one’s humanity, or more accurately, they do not make the person superior to the rest of humanity. In fact, the ones who live on in history as heroes are those who endeavored to excel the level of the people and so became living legends. Of course, this does not make the value of a hero’s exertion in pursuit of the truth any less, as the hero is a “human being” situated within a specific context and possessing particular capacities and abilities just like anyone else; but is it how he utilized them that made him a hero. As for how he, as opposed to someone else, was able to utilize these abilities under the particular circumstances, the answer to





this question concerns numerous historical and social variables that are directly connected to the hero and which form the foundations of the hero's heroism inasmuch as he is a human being of specific capabilities and circumstances".⁽¹¹⁾

From this statement, it is evident that he does not merely focus on one dimension of the leader; rather, he refers to several dimensions, including that of the time and the decisive factors involved in the leader's emergence. According to another perspective, it is an important requirement that managers and administrative supervisors hold "values", as they are called in the West. One exponent of this view is the prominent thinker Stephen Covey, who also refers to them as the "conscience", which we would in contrast term "*Ad-Deen*" ["the Way of life", i.e. Islam], while professionals would otherwise term them "ethics". However, these do have a significant impact on the establishment of a vision and so the present researcher acknowledges this in order to assess the findings of the administrative operation; moreover, they ensure the development of progress and overcome challenges. We might further ask: How many inspirational figures have led their nations towards backwardness and destruction, and even downfall, because of the domination of an immoral vision in the mind of the leader that was circumstantially accepted by society?

The faithful leader fully associates the actions of this World (*ad-Dunyā*) with the recompense of the Hereafter (*Al-Ākhirah*) in such a manner that, in principle, he is committed to upholding the heritage belonging to him and the believers. Hence, he not only advocates the divine will with which he is inspired, but he extends this to his belief in the unseen, such as the Angels, or the occurrence of exceptional blessings that lead to appeasement and success, by way of example of Muslims' beliefs. If the leader is moral, as opposed to lacking in faith, then the fruits of this will become evident in the acceptance of discipline, integrity, rectitude and human values. This

(11) Al-Hamd, Dr. Turkī, *Wa Yabqā at-Tārīkh Maftūha* ["History Remains Open"], Dār as-Sāqī, third edition, Beirut, 2006, p.18.





is not only verified by religious texts, it is further confirmed by the prevalence of peace, balanced and reasonable thinking, as well as the establishment and raising of noble and virtuous families.

With respect to the other dimension of the leader's personality, this concerns his intellectual and professional knowledge and skills. By knowledge, this implies not only formal education but it also refers to knowing how to listen, interact, observe, contemplate, communicate and read, in addition to undertaking different emotional and physical tasks, especially in the contemporary world whereby influential figures engage in a variety of leadership roles with those around them.

I have read and reviewed over a hundred sources pertaining to the subject of leadership, and in doing so, I did not find a more reiterated word than "influence". It follows then that the majority of specialists choose to define leadership as "influencing others."

One who possesses the aforementioned knowledge and skills will naturally have an influence as an inevitable outcome; in fact, it is impossible in this case to not have an influence. The exception to this, however, is found with impulsive leadership and influence, such that important questions remain to be asked about which direction this influence will go and what its scope is; who will undertake it; what the extent of its ethics are and the consequences it has on the individual, group, organization and society. Noticeably, studies covering administrative management also draw on behavioral studies, which is primarily due to the element of "influence" and the frameworks involved in influencing others. The present researcher adds that influencing others takes place in a number of ways, that is, via persuasive and creative means, which in the modern age have reached their pinnacle particularly due to the dissemination of information and the media. These media have demonstrated their capacity to achieve such a deep impact to the point that the





contemporary period has duly been labelled “the Media Age”, as an inevitable outcome of the media, advertising and public relations and industrial revolutions that have taken place amidst the technological revolution. Human history has never before witnessed the extent of such persuasion. As for creative means, this has a lot to do with the faith of the leader and his manner of communicating his policies to others in the course of exhibiting his competency to attend to necessary issues and tackle challenges.

Influencing others for the sake of mobilizing them toward achieving precise goals implies that the occupational specification of the leader is to choose between alternatives, specifically: the correct aims and objectives; and the adequate and precise set of circumstances, which constitute the main priority with regard to others. In fact, in order for it to be considered a priority, the benefits of it must be considered high and at the same time, its material and human harms must be minimal.

Similarly, the aims and objectives of the leader are organized and derived from the vision envisaged by the leader in order to realize his dream for the future – a dream that will then be transferred to others and become a reality. Although this vision need not be comprehensive, it should be applicable, realistically viable, understandable to all, as well as adaptable and incorporative of the desired aims.

In terms of the leadership, this should be simplified in clear terms and its operations should be explained. However, it is not necessary to go into depth about the outcome of leadership operations, which in effect establish leadership credibility, given that the ups and downs related to the risks and threats involved in achieving economic and physical stability are many. In fact, this stability and satisfaction is vital, seeing that the chief purpose of leadership is “the other.”





THE TYPES OF LEADERSHIP

“The boss creates fear, the leader imparts confidence.

The boss lays the blame, the leader rectifies wrongs.

The boss knows everything, the leader poses questions.

The boss makes work hard, the leader makes it enjoyable.

*The boss enjoys his own company, the leader enjoys the
company of his crowd.”*

Russel H. Ewing

Strategic Leadership (Headship)

A possible definition of “strategic leadership” might be: “The power of influencing others towards realizing a strategic goal.” The power to influence stems from the qualities enjoyed by leaders. Moreover, innate strength and divine inspiration are granted to some rather than others that thereby affords them charismatic leadership. Harīrī asserts that “after following this line of thought to understand the concept of charismatic leadership, we arrive at the following truths: ⁽¹²⁾

1. The concept of charismatic leadership suggests the existence of potential characteristics and abilities belonging to the charismatic personality that surpasses the abilities of others,

(12) Harīrī, Bāsim Yūnus, *Dawr al-Qiyādah fī al-Kārīzmiyah fī San'a al-Qarār al-Isrā'īlī: Namūdhaj Bin Jūriyūn* [“The Role of Charismatic Israeli Decision-Making: A Case Study on Ben-Gurion”], Emirates Institute for Strategic Studies and Research, Abu Dhabi, first edition, 2003, p. 21.





- allowing him to inspire others because of them.
2. The charismatic personality enjoys the ability to win the votes of his supporters in his pursuit of the leadership position.
 3. The capabilities of the charismatic personality are made apparent with the success of having an impact on most segments of society, as this will be perceived as rescuing them from falling behind and allowing them to achieve their hopes and aspirations for liberation, prosperity and stability.
 4. The charismatic personality has the benefit of being able to make exceptional decisions in the settling and resolution of complex problems which are not dealt with by the present law and constitution.
 5. Charismatic leadership possesses the potential to cross all political and organizational barriers by winning the hearts of the masses who show love and complete loyalty to it.
 6. Charisma is the union of personal talent and divine consciousness in the creation of historical leadership. Subsequently, it is absolutely erroneous to equate international political offices with charisma, for the reason that charisma enjoys human, personal leadership and it is not the role of the state to impose its influence over other states or to offer support at international political summits. The type of influence in this case can be classified as hegemony, coercion and political intimidation, as a way of attaining the backing of other states, a classic case being the United States of America and the political hegemony it practised in the nineties and continues to practise today within the political arena.
 7. Modern societies are characterized by bureaucratic systems and transnational companies. This changeable feature of society will be a critical factor preventing the emergence of a charismatic model for the foreseeable future.





8. There exists a relationship between charisma, ethics and law: the charismatic leader tries to operate in compliance with customs, moral norms and laws, to ensure the rights of others and to keep to the constitution. However, this does not prohibit the leader from directly and independently issuing resolutions, though this is done in the interests of the public and not otherwise.
9. Loyalty to the charismatic leader could possibly turn to disregard if he deviates from justice and the needs of the people.”

It can be noted from the previous definition that strategic leadership implies “inspired” leadership. I further agree with this definition that is adopted by the majority of political circles where the impact of influence is immense, the time range is long and the effects resulting from it – whether these are positive or negative – are geared at realizing that aim and objective or strategic initiative proposed by the leaders of nations, military wars or religious reform, as well as leaders of parties, organizations and trade unions.

As for the second level of strategic leadership, this pertains to the leader who has a vision, about which Dr. ‘Abd ar-Rahmān Tawfīq writes: “Visionary leadership is the envisagement of where the organization should be in the long-term. After that, this vision is transferred, in various forms, to others with the purpose of motivating individuals to participate in and affiliate themselves with this vision, and finally, for the organization of resources and operations in order to achieve it.”⁽¹³⁾

Furthermore, visionary leadership is not merely concerned with the personal attributes of the leader, as with charismatic leadership, but it is also interested in the leader’s behavior and position, in other words, it is interested in all three factors. The visionary leader has four functions: to clarify direction; to strive for change based on external

(13) Tawfīq, Dr. ‘Abd ar-Rahmān, *ash-Shakhsiyya al-Qiyādiyya fikran wa f’īlan* [“Personality of the Leader: In theory and Practice”], The Center for Professional Administrative Expertize, Cairo, n. ed., 2004, p. 50.





environmental factors; to be an official spokesperson; and to instruct and train others to work as a team towards realizing the vision.

Hughes and Katherine Colarelli identify a third level of strategic leadership. They state: “Strategic individual and team leadership applies when they think, act and have an impact on others in a way that encourages them to gain a permanent competitive advantage or lasting success for the organization.”⁽¹⁴⁾ Being a good leader does not mean that one is a strategic leader, as our research and expertise have enabled us to discover some important intricate differences. Where the decisions and actions of leaders have strategic effects on the organization, the following classifications can be made:

- Strategic leadership is wide-ranging
- The effects of strategic leadership are tangible after a considerable period of time
- Strategic leadership often involves significant institutional change

Adopting the concept of strategic leadership ensures the continuous learning of leaders. Hughes states that: “Organizations and leaders adopting specific theories on the factors that lead to success in the field of its activities, whose actions and decisions are informed and whose results are determined by controlled measures, to then have these measures meet expectations, the organization will appear to be on the right track. However, if these measures do not meet expectations, the necessary changes will take place and it will otherwise be considered part of the learning process.”

This process consists of five factors:⁽¹⁵⁾

- “Evaluating our current position”: refers to the process of

(14) Hughes, Richard L. and Katherine Colarilli Beatty, *Kayfa Tasba Qā'idan Istrātijīyyah* [“Becoming a Strategic Leader”], Maktaba al-'Obaykān, Riyadh, first Arabic edition, 2006, p.33, p.36.

(15) Ibid, p. 46.





gathering relevant information and deriving its meaning within the competitive environment for the institution.

- “Knowing where we were and where we want to go”: refers to the strategic ambitions of the institution with respect to its core vision, mission and values.
- “Learning how to achieve the goal”: involves the understanding and formation of the critical elements of the strategy.
- “Commencing the journey”: means translating the strategy into actions through the identification and application of plans.
- “Ascertaining the extent of progress”: involves a process of continuous evaluation of effectiveness and efficiency. This measure leads to re-evaluation at a new level of institutional performance to facilitate the course of learning thereof.

Managerial Leadership

Dr. ‘Abd ar-Rahmān Hijān defines it as: “The process by which it is possible to influence staff or workers by convincing them to work towards achieving the aims of the institution effectively and efficiently”.⁽¹⁶⁾ Mohammad ‘Uthmān defines it as: “The capacity to plan, organize, direct, coordinate and control to achieve a specific objective with the use of influence or action and official authority when necessary.” As for White, he defines it as: “The leader undertaking the direction, coordination and control of other workers within the administration”.⁽¹⁷⁾ In terms of the world of Management, Peter Drucker defines managerial leadership through the director. He states: “There are five basic operations associated with the work of the director and these ultimately result in the integration of resources

(16) Hijān, Dr. ‘Abd ar-Rahmān, *Al-Qiyāda al-Idārīyya an-Nisā’īyya* [“Female Managerial Leadership”], Dār al-Mu’td, first edition, Riyadh, 2004, p. 53.

(17) Al-Qahtanī, Dr. Sālim, *Al-Qiyāda al-Idārīyya* [“Managerial Leadership – The Transformation Towards the Global Leadership Model”], first edition, Riyadh, 2001, p. 7.





into an organism for growth and survival.”

Firstly, the director sets goals, he then decides on their nature, after which he sets ultimate macro goals in each area of the smaller micro goals, in terms of what needs to be done to arrive at each of these goals and how to effectively present them to those requiring them for performance.

Secondly, the director organizes and assesses the necessary activities, decisions and relations, and undertakes the delegation and division of work by dividing the work into manageable activities and delegating each activity to the relevant staff. He then brings these units together to work with the organizational framework and then appoints individual members to manage each unit of work that must be undertaken.

Thirdly, the director develops the enthusiasm, motivation, communication and formation of teams from amongst the individuals responsible for the various units of work. The director carries out these tasks drawing on the operations and relations he undertakes with his “fellow workmen” and their “resolutions”, particularly in relation to salary, recruitment and promotion, whilst remaining in constant contact with his superiors, subordinates and colleagues.

The fourth main element is performance appraisal. This entails establishing the criteria, which should take account of several factors, for measuring organizational performance as well as appraising individual performance to ensure that organizational standards are understood and met by each person.

Fifthly, the director seeks to develop and progress individuals in addition to himself.⁽¹⁸⁾

(18) Drucker, Peter, *Al-‘Idāra: al-Muhām - al-mas’liyyāt – at-Tatbīqāt* [“Management: Tasks – Responsibilities – Applications”], translated by General Muhammad ‘Abd al-Karīm, International Institution of Publishing and Distribution, first edition, Cairo, 2004, p. 33-4.





CIVIL AND MILITARY LEADERSHIP

Colonel Samuel Hein and Lieutenant William Thomas provide a definition of military leadership and describe the difference between it and civil leadership in the following statement:⁽¹⁹⁾ “The problems of military leadership in most respects resemble those faced by civil leaders, just as the same skills and knowledge are required of both of them. However, the conditions of military service and the nature of the environment that the military leader is in requires him to work in creating a number of unique circumstances, specifically in the case of the Armed Forces. Although some view the latter organization as totally authoritarian, such a broad generalization about its nature and reality can in no way be considered accurate. While this might have been true in the past, it is certainly no longer the case. The command of effective military leadership consolidates his leadership powers with his troops, so that in times of crisis and in dangerous situations, he is able to influence their behavior effectively, and correctly, whether he is exercising this leadership during drills within military training centers or within actual combat situations. Leadership within every Armed Force carries punitive measures in connection to maintaining the responsibility of all troops, in addition to other roles unique to this form of leadership. The vital importance ascribed to warfare leadership exists at all levels of administration; hence, the troop or division commander is responsible for a small band of troops who are repeatedly assigned to dangerous operations wherein they are exposed to life and death situations, and which differ only in time-

(19) Hein, Samuel and William Thomas, *Tawallā al-Qiyāda* [“Taking Leadership: The art of military leadership and its operations”], translated by Sāmī Hāshim, The Arabic Institute for Studies and Publication, second edition, Beirut, 1989, p. 13-4.





range to those operations carried out by the leaders of larger units.

Besides the risky responsibilities inevitably attached to warfare and training, it is further required that the military leader be well versed in administrative skills and techniques applicable to industry and commerce. Thus, its administrative services, departments and training centers very closely resemble the organizations of the industrial world, and in many cases, the individuals working there constitute part of the civilian labor force. As such, it is not possible to distinguish these workers from those who work within industry and commerce, as carrying out any of these tasks requires the commander to adapt functional methods to the needs of the group or environment. In spite of the vast differences in attitudes or organizational structure, or in the nature of the individuals appointed to leadership, the basic requirements of leadership remain nonetheless the same. Influencing subordinates is therefore crucial, as is being in charge of them, guiding them towards specific aims and solving individual problems, just as it is essential to achieve the particular aims and objectives of an organization.

In the past, minor and major adjustments to leadership have taken place, with varying degrees of success, such that many leaders who have employed conventional knowledge and expertise have demonstrated a great deal of talent and competence to fulfill their roles, while others have not been able to do this at all. It is quite often the case that leaders do deliver the desired results, though at the lowest possible level and at the expense of considerable time, manpower and finance. What's more, leaders who achieve such low levels of performance fail to address – rather they neglect – serious problems, which therefore continue to escalate. Military leaders these days have no choice but to be able to tackle complex issues, while making minimal mistakes, at the level of enhanced and outstanding performance. However, merely knowing how to operate one of the headquarters is not a sufficient enough foundation for addressing





the rapidly changing circumstances of the contemporary military milieu. For this reason, leaders must be adequately equipped for the issues of today and conscious of the “causes and effects” of things; this enables the leader to acquire expertise through experience and practice. This latter point is an essential element of leadership as it affords the leader the opportunity to derive significant lessons from his experience, thereby extending the extent of his knowledge and his ability to adapt to changing circumstances.

Lieutenant Colonel Nasir bin Hamūd al-‘Utaybī divides the various roles pertaining to military leadership into these classifications: leadership, administration, and the art of leadership.⁽²⁰⁾ He says: “The general concept of leadership refers to the professional pursuit of arms and its specialization in comparison to civil life. This is derived by the leader from the responsibilities and powers conferred upon him and in compliance with the rules and regulations of holding office. Successful leadership therefore demands the accomplishment of tasks and official matters and the realization of the country’s goals, and not only the ability to understand and read into matters or merely demonstrate academic achievement. Rather, the leader is required to be practiced and proficient in the area of administration, as this will help him plan, manage, control and coordinate the carrying out of tasks, official matters and units of duty.”

Hence, if leadership refers to the power vested in regular workers within the chain of command, also termed “the leadership of men”, then it can be inferred that men are in fact the cornerstone of this process. About the art of leadership, he states: “The art of influencing others and motivating them to set objectives towards carrying out tasks and completing work is performed in accordance with the requirements of a specific objective and by enthusiastically

(20) Al-‘Utaybī, Colonel Rukn Nasir bin Hamūd, *Al-Murshid li-Mafāhīm al-‘Amal al-Qiyādī al-‘Istrātijīyya wa al-‘Amaliyātīyya* [“A Guide to the Concepts of Strategic and Operational Leadership”], first edition, Riyadh. 1421 AH, p.113-4.



cooperating with their leader. This is particularly pertinent in the case of leader-soldier relations.”

Categorically, there are four aspects to the process of leadership: the leader; the subordinates; the work environment and the situation or position; and the communication process between the leader and his subordinates. The impact of the art of leadership is most prominent and significant at the lowest level of authority, that is, of any direct leadership where the impact affects subordinates face-to-face and where the leader applies an important role to himself in the process. Likewise, a significant role is also played in determining directives and goals, as well as policy-making at the highest level and implementing methods of application for management procedures.

The Difference between Leadership and Administrative Leadership

Experts distinguish between the concepts of leadership and administrative leadership. While leadership connotes the characteristics that describe the influential leader based on personal and behavioral components, administrative leadership refers to the occupation of managers to plan, organize and monitor subordinates. It follows that not all leaders (administrative leaders) are managers, and likewise, not every leader is a manager. Others are of the view that leadership forms part of a manager’s job, especially with regards to directing subordinates. The table below sets out the differences between leaders and managers:⁽²¹⁾

(21) Zigarmi, Drea, *al-Qā'id Bidākhilik* [“The Leader Within”], Maktabah Jareer, first edition, Riyadh, 2006, p. 202-3.





Managers	Leaders
<p>Directing the Self</p> <ul style="list-style-type: none"> • View the self as playing a role in the maintenance and running of an organization in order to achieve development • Prefer logic and rationality • Prefer regulated methods of working • Measure risks and prefer to plan • Cooperate by negotiating, and likes details and practical applications • Allow for data to determine the situation • Allow others to interpret the situation • Interested in the present and current affairs 	<p>Directing the Self</p> <ul style="list-style-type: none"> • View the self as an entity separate from the environment with no sense of involvement in or reliance on the past • Prefer to rely on intuition and feelings • Prefer unregulated methods of working • Face risks and generally prefer challenges • Uses persuasive methods and likes extraordinary ideas • Determine the situation themselves • Explain events and content for the purpose of understanding • Interested in the future and making a change





Directing Others	Directing Others
<ul style="list-style-type: none"> • Focus on governing factors that help others to achieve the desired results • Emotions are considered a cause of anxiety, uncertainty and vulnerability • Self objectives are considered unnecessary and use methods that have been previously tested • Prefer roles that specify the nature of relationships • Seek to strike a balance between power and mediation • Focus on the decision making process • Give indirect instructions that indicate ambiguity in order to lessen the impact of emotions • Utilize time to reach a compromise and afford time to discuss other issues 	<ul style="list-style-type: none"> • Focus on creating a vision that guides others while depending on his own ideas • Prefer emotions as they create attachment and express a strong desire • Set goals regardless of their ideas and enjoy anticipating future events • Prefer emotional attachment in determining relationships • Strive to win with everyone • Focus on the type of decisions taken by themselves • Attitude is clear in the face of the emotions • Utilize time to reach conclusions of matters while continuing to focus on a specific number of issues





Directing the Establishment	Directing the Establishment
<ul style="list-style-type: none"> • Prefer to follow traditional methods • Prefer short-term results • Focus on concrete things • Interested in parts and details and not relationships • Follow the same methods • Devise an approach that seeks emotional satisfaction within the organization, which encourages staff to take an interest in the decisions taken and participate in making them 	<ul style="list-style-type: none"> • Prefer innovative methods • Prefer long-term results • Focus on researching morale • Approach focuses on everyone and seek the improvement of all • Develop new methods • Create an influential atmosphere within the workplace in order to make employees feel more attached to their work and develop work related values

Some experts, amongst them Roger Kaufmann,⁽²²⁾ differentiate between strategic leadership and managerial leadership based on the assumption that the former adopts the method of strategic thinking, while the latter adopts an operational approach. The difference between strategic and operational thinking is that 99 percent of managers and officials have thorough knowledge and skills in the practice of operational thinking, and so the majority tend to be inclined towards operational thinking whether deliberately or as a result of habit. This has applied to the vast majority of officials and managers for long periods of time, and so drawing a distinction

(22) Tawfīq, Dr. ‘Abd ar-Rahmān, *al-Qā'id wa al-Mudīr fī 'Asr al-'Ulama wa at-Taghyīr* [“The Leader and the Manager in the Era of Globalization and Change”], The Center for Professional Administrative Expertize, n. ed., Cairo, p. 74.





between the two has inevitably been the subject of much ongoing debate and discussion:

Strategic Thinking	Operational Thinking
<ul style="list-style-type: none"> • Concrete • Practical/applied • Leads to solutions to performance-based problems • Is subject to routine and continuity • Efficient • A practical approach • Visible to those on the ground (below) 	<ul style="list-style-type: none"> • Longer-term • Based on perception • Intellectual and conceptual/ evaluative • Identifies key issues or opportunities • Effective • A theoretical approach • Visible from above • Ventures into new areas

The Differences between the Types of Leadership

Some say that the function of leadership is to do the right thing, while the function of the manager is to do things in the right way. In other words, the field of work that applies to leadership is “effectiveness”, in relation to strategy and objectives that identify “effectiveness”; on the other hand, the manager’s (administrative





leader's) field of his work is "efficiency", in relation to administrative regulation, supervision and control. Peter Drucker, however, does not differentiate between leaders and managers in his work entitled "The Destruction of Leaders",⁽²³⁾ saying that all influential rulers and great men throughout human history were not simply leaders but also successful managers, as well as businessmen and prominent professionals. Conversely, effective leadership does not depend on an appealing personality, as Eisenhower, George Marshall and Harry Truman, while they were all exceptionally unique rulers, not one of them had a personality that could be considered more charismatic than that of Konrad Adenauer, the Chancellor who rebuilt West Germany after the Second World War. In the same manner, there is conceivably no personality that Allāh has blessed with more charisma than that of Abraham Lincoln from the State of Illinois (died in 1860 CE), despite being an unusually thin man and having lived in particularly remote area. Yet surprisingly, it can be argued that there is no person less charismatic than Churchill, a cynical man who was defeated and broken mainly in the years between the wars; nevertheless, the most important issue is that, in the end, he was able to rectify himself.

In fact, an appealing personality has arguably become the chief component that brings about the destruction of leaderships. It has tenaciously harmed leaders, causing them to believe in their own infallibility and making them incapable of change, as was the case with Stalin, Hitler and Mao. To draw on classical history, it has been argued that the premature death of Alexander the Great is what saved him from becoming incompetent and unsuccessful. The reality of the matter is that a charismatic personality does not necessarily guarantee its bearer will be an effective leader.

Perhaps John F. Kennedy was arguably the most prominent, charismatic personality to have lived in the White House, which

(23) Drucker, Peter, *al-'Idāra lil-Mustaqbal* ["Managing for the Future"], p. 186.





has nothing to do with his “leadership qualities” or “leadership personality”. Franklin D Roosevelt, Winston Churchill, George Marshall, Dwight Eisenhower, Bernard Montgomery, and Douglas MacArthur were all leaders of a high degree of efficiency – and to a considerable degree, of appearance – during the Second World War, however, no two had the same characteristics in common.

What, then, is leadership if it is not a charismatic personality or a set of personality traits? The first thing that is said about it is that it is work...This has been confirmed time and time again by many leaders possessing charismatic personalities, such as Julius Caesar by way of example, or to draw an example from the business world, Alfred Sloan, the man who established and directed the company General Motors from 1920-1955 CE.

The basis of effective leadership is to contemplate on the mission of the institution, by identifying and establishing it clearly and manifestly upon setting the leader’s aims and priorities and in setting and maintaining standards; this way, the leader naturally arrives at moderate solutions. Unfortunately, the reality of the matter is somewhat different. Effective leaders have a tendency to consider themselves above the law (who are therefore lost and which further implies to their supporters, such as the supporters of Stalin, Hitler and Mao who also suffer from this delusion). However, before an effective leader can accept any moderate solution, he must first deliberate on its accurateness and desirability. The first task of the leader is therefore to determine the benchmark between himself and a misguided leader. He does this by setting real determinants for dealing with economic and political problems or issues specific to the people that are in compliance with his task and aims or which he otherwise abandons. This should in turn determine whether he is an effective leader or not, or whether he only adheres to a few of these standards (which is expressed, for example, by means of his specific behavior in accordance with them), or whether he sees





the standards as a means to prevent the consequences of his actions from being exposed. Additionally, the setting of standards also identifies whether the leader has genuine followers or merely loyal, hypocritical helpers.

The other requirement looks at whether the leader views leadership as a responsibility rather than a rank or privilege, as effective leaders are rarely “forbearing” and blame themselves should things go wrong. From the perspective that the effectiveness of the leader depends on him and no other, the first and foremost responsibility is to not be afraid of the authorities who are there to assist and follow him, unlike the misguided leaders who are constantly fearful and therefore are always interested in purgation. On the contrary, effective leaders are in need of powerful assistants and in practice, drive them forward, encouraging them and giving them confidence. Given that, a president considers himself responsible for the mistakes of his assistants and followers, then in the same respect, their victories represent his victories more than “threats.” Of course, the effective leader naturally acknowledges the existence of threats in the form of competent, ambitious people, though the leader recognizes that this type of threat is considerably less risky than that posed by a regular worker possessing no distinction or excellence whatsoever. He also knows that the most serious threat he faces lies with the collapse of the establishment, whereby it is simply abandoned and left to die, as was the case in Russia the moment Stalin passed away. In fact, this mostly occurs in companies, whereupon the effective leader recognizes that the task of leadership ultimately entails creating activities and visions for people.

Gaining confidence is the final requirement of effective leadership, as without it the leader will not acquire followers. The single characteristic of a leader is a man who has followers, although having confidence in the leader does not necessarily imply showing love towards him, or even agreeing with him. Rather, confidence





The Principles of Leadership

along with faith with conviction imply that the leader means what he says, as well as believing in the long-established concept known as “trusteeship” (*Al-Amānah*) which appeals to the conscience within. The decisions and beliefs that the leader governs with, must in this way be corresponding, or at least comparable to one another, so that effective leadership – and this can once again be found in ancient wisdom – does not rely primarily on the intelligence of the person but instead is rooted in solid foundations.





INTRODUCTION TO THE THEORY OF LEADERSHIP

*“The best way to judge the intelligence of the leader is by
looking at the men around him.”*

R. H. Grant (translated)

A. The Trait Perspective

This perspective maintains that people possess particular characteristics that make them “great” leaders. According to this belief, a distinction is drawn between leaders and others based on a general set of common characteristics. Researchers in leadership such as Stogdill, Mann, Kirkpatrick and Locke make the following designations:

- i) Intelligence:** Intelligence or mental capacity is a positive correlate of leadership. It appears that the ability to articulate, observe and analyse creates the best leader.
- ii) Self-Confidence:** Self-confidence is to be sure of his abilities and skills and includes a sense of self-respect and self-discipline. He also believes that he is capable of making a difference.
- iii) Determination:** Determination refers to the desire to undertake work and includes characteristics such as





insistence, perseverance and motivation.

- iv) **Integrity:** This means honesty, truthfulness and reliability. Thus, individuals who adhere to a firm set of principles and accept responsibility for their actions are described as having integrity.
- v) **Sociability:** This is the tendency of the leader to form positive social relationships with friendly, generous, versatile and diplomatic individuals who sympathize with the needs of others and show an interest in their situation.⁽²⁴⁾

B. Leadership Behavior

These theories focus on what leaders do and how they behave. The two important types of behavior are: (1) Work-related behavior; and (2) Behavior that is related to social relations.⁽²⁵⁾

i) Ohio State University Studies

In 1957, scholars Hemphill and Coons devised a questionnaire comprising of 150 questions in which they assessed and described leader's behavior and impartiality. After describing the behavior of 12 leaders, the researchers gathered a scale of employee responses to leader behavior based on two general models: (1) the initialization and structuring of the organization; and (2) accountability. The former involves specific work behavior, such as the organization of work, the harmonisation of the work environment, determining responsibilities and setting a rota for work activities. Accountable

(24) House Northouse, Peter, *Al-Qiyāda al-Idāriyya: an-Nasariyya wa-tatbīq* [“Managerial Leadership: Theory and Practice”], translated by Salā al-Ma‘yaf, The Institute of General Administration, (n. ed.), Riyadh, 2007, p. 38.

(25) Ibid.: p. 60.





behavior, on the other hand, is embedded in the foundations of social relations and includes building a close, respected, trusted and loved relationship between the leader and his followers.

ii) University of Michigan Studies

Researchers at the University of Michigan, including Cartwright and Zander in 1960 and Likert in 1967, have conducted studies on leadership behavior in which they gave special attention to the effects of a leaders' behavior on the performance of small groups. They identify two types of behavior: (1) employee-orientated behavior; and (2) production-orientated behavior. Hence, the first type of behavior refers to the human interaction of leaders with their followers and is similar to "accountable behavior" proposed in the Ohio State University study. As for production-orientated behavior, this alludes to the behavior of the leader that places emphasis on the creativity and productivity of employees. Contrary to the Ohio State University researchers, University of Michigan researchers present primary research of their employee-orientated and production-orientated observations in a series of quantitative findings. These indicated that leaders who tended to focus on productivity were less interested in employees, whereas leaders who were inclined towards employees were less interested in productivity.

iii) Blake and Mouton's Managerial and Leadership Grid

The Leadership Grid (or the Managerial Grid) plots the degree of task-orientation versus person-orientation on a grid style axis. Thus, the Managerial Grid is based on two behavioral dimensions (see figure 1). Where the vertical axis represents the concern for people, the horizontal axis represents the concern for production. Incorporated onto the axes is a scale consisting of nine points, where





(1) signifies the lowest type of concern and (9) signifies the highest type. The many methods of leadership are also incorporated onto the Grid in which Blake and Mouten have defined the following five leadership styles: (a) Authoritarian Leadership (1, 9); (b) Country Club Leadership (9, 1); (c) Impoverished Leadership (1, 1); (d) Middle-of-the-Road Leadership (5, 5); and (e) Team Leadership (9, 9).

- a. **Authoritarian Leadership (1, 9):** This puts a lot of emphasis on the requirements of the task and job, but little emphasis on employees. People in this category believe that employees are simply a means to an end. Employee needs are always secondary to the need for effective and productive workplaces. Communicating with followers is done solely for the purpose of giving instructions and therefore constitutes production-driven behavior. This type of leader (1, 9) is very autocratic, has strict work rules, policies and procedures, and exercises his authority excessively.
- b. **Country Club Leadership (9, 1):** This style of leader is most concerned about the needs and feelings of members of his team. These people operate under the assumption that as long as team members are happy and secure then they will work hard. What tends to result is a work environment that is very relaxed and fun but where production suffers due to lack of direction and control.
- c. **Impoverished Leadership (1, 1):** People within this category neither have a high regard for work or interpersonal relations. This leader (1, 1) feels that he is a leader but is mainly withdrawn and does not get involved in matters; as such, he is mostly ineffective. As a result, he can be described as disorganized, dissatisfying and uncommitted.
- d. **Middle-of-the-Road Leadership (5, 5):** This style seems to be a balance of the two competing concerns. It may at first

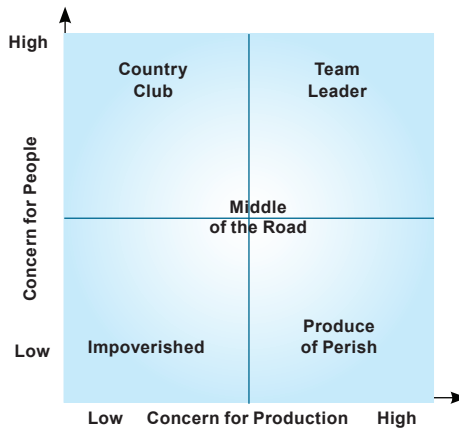




appear to be an ideal compromise. The problem, though, lies with the compromise, as with a compromise it is necessary to give away a bit of each concern so that neither production nor people's needs are fully met. Leaders (5, 5) who use this style settle for average performance and often believe that this is the most anyone can expect.

- e. **Team Leadership (9, 9):** This type of leader (9, 9) has a high regard for getting the job done and interpersonal relations. These leaders stress production needs and the needs of the people equally and in so doing, encourage a high degree of participation and teamwork within the organization and at the same time meet the needs of those who commit themselves to their work. The following phrases might best describe this type of leader (9, 9): stimulates participation, acts decisively, raises issues for open discussion, makes priorities clear, gets over obstacles, acts with an open mind and enjoys work.

Figure 1: The Blake Mouton Grid



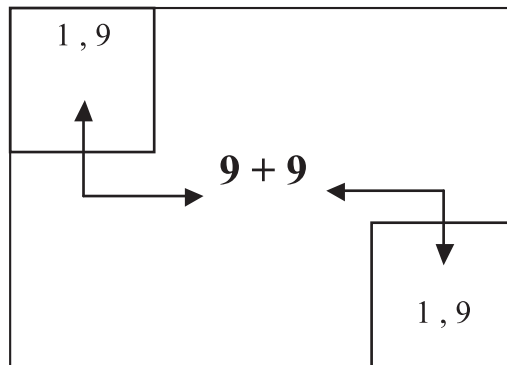


In addition to the five main methods described in the Managerial Grid, Blake and his colleagues identify two other types of behavior that reflect the different dimensions of the Grid.

- f. **Patriarchal/Matriarchal Leadership:** A patriarchal/matriarchal leader uses techniques (1, 9) and (9, 1); however, he does not integrate them (see figure 2). This way, he represents a “good dictator” who is gentle in meeting the organization’s objectives. Patriarchal/matriarchal behavior shapes his interaction with employees to one that does not appear to be work-related.

Figure 2:

Patriarchal/Matriarchal - Incentive and approval is awarded to people in return for loyalty and compliance; and where a lack of obedience leads to punishment.



- g. **Opportunism:** This refers to expediency. This leader integrates all five leadership styles in order to obtain personal benefit (see figure 3).

Blake and Mouton (1985) point out that, in most situations, any given person will not usually employ one specific behavioral style



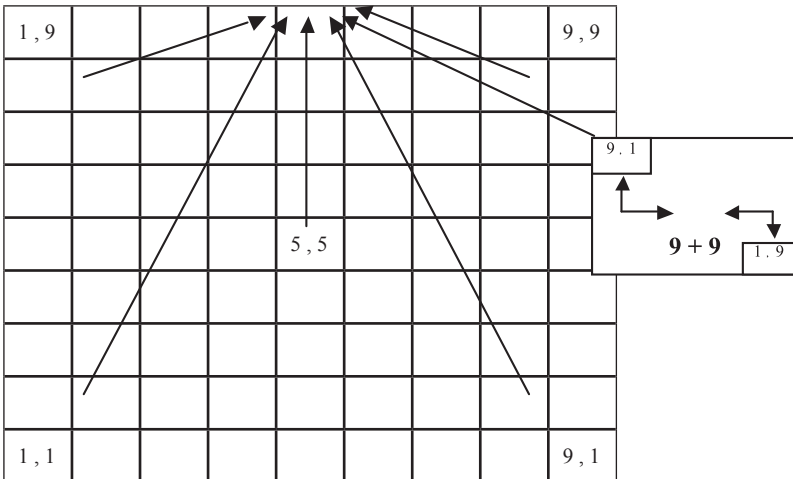


from amongst the five leadership styles, namely, what is called a “behavior reserve”. This reserve method is used by the leader when under pressure, and once the method, which is usually used to carry out work, has failed.

In short, the Managerial Grid reiterates the practical model for leadership based on the two main principles of work and relations, which to a large extent resemble the ideas and observations put forward by researchers at both Ohio State University and the University of Michigan. Additionally, the Managerial Grid has been adopted in the field of organizational development throughout the world.

Figure 3:

Opportunism



(With Opportunistic Management people adapt and change their methods of leadership to obtain the greatest competitive advantage, determine performance according to a system of self-interest and exert effort simply to achieve personal gain).





C. Situational Leadership Model

This theory was first developed by Hersey and Blanchard in 1969 and was later reviewed and promoted in 1985 by Blanchard and Zigarmi. Situational leadership maintains that different leadership styles are contingent to different situations. According to this view, if a person wants to be an effective leader, they need to adapt their method of leadership to be determined by the situational variables.

The primary concern of this theory is leadership behavior, which is considered the pattern of conduct of the individual leader who seeks to influence others through Directive Behavior (related to work) and Supportive Behavior (related to workers). The first type of behavior helps members of a group achieve their goals by means of giving directions, setting goals and methods for evaluation, implementing time schedules, delegating individual roles and clarifying how to achieve objectives. On the other hand, Supportive Behavior tries to help individual members of the group feel satisfied with themselves, their loyalties and own positions.

Situational Leadership classifies leadership into four types of behavior:

- (a) (See figure 1) High in Directive; Low in Supportive
- (b) (See figure 2) High in Directive; High in Supportive
- (c) (See figure 3) Low in Directive; High in Supportive
- (d) (See figure 4) Low in Directive; Low in Supportive

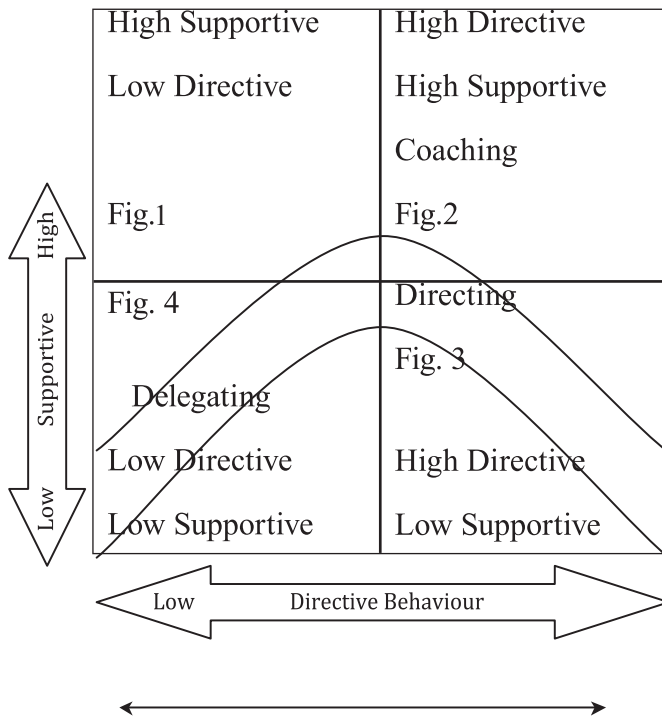
As for the second main method according to the model of Situational Leadership, this is mainly interested in the level of followers and the level of development in terms of the degree of necessary competence and commitment shown by workers in the accomplishment of specific tasks or activities. It further illustrates





whether a person possesses the necessary skills to undertake such tasks and whether the person has been positively achieving. For instance, employees with high levels of development demonstrate the willingness and confidence to perform tasks, unlike employees with low levels of development who show a lack of appropriate skills when performing tasks even though they feel motivated and confident enough to undertake them. It is possible to classify employees into the following four groups: Development (1); Development (2); Development (3); and Development (4).⁽²⁶⁾

The Four Types of Leadership Behavior:



(26) Ibid.: p. 87-8.





D. Contingency Theory

The most prominent exponents of this perspective are Fiedler and Garcia (1978) whose approach attempts to reconcile both leader and environment so as to harmonize leader behavior with the appropriate situational variables. The term “contingency” is designated to it because this perspective maintains that leader effectiveness depends on the extent of appropriate leader behavior in the surrounding environment.

On account of leadership behavior, the Least Preferred Co-worker (LPC) scale of assessment is employed, which is similar to personal assessment and describes in detail those people who are mainly driven by tasks (obtaining a low score), those who shift motives (obtaining a medium score) and those who are motivated by relationships (obtaining a high score).

There are three variables involved in the evaluation of situational control:

First Variable: Leader-member relations, which are indicative of group-climate and the degree of loyalty and appeal felt by subordinates towards their leader.

Second Variable: The task framework, i.e. the extent that tasks are identified and made clear.

Third Variable: Position power, which refers to the amount of authority available to the leader to reward or punish his subordinates and also includes legislative power acquired by individuals as a result of the post occupied within an organization.⁽²⁷⁾

(27) Ibid.: p. 127.





E. Path-Goal Theory

this theory focuses on how leaders motivate their subordinates to achieve goals. Major exponents of it include Evans (1970), House (1974) and Mitchell (1974). As we have already mentioned, the Path-Goal Theory was developed to describe the way that leaders encourage and support their followers in achieving the goals they have been set. It can be argued that this approach, however, is a conditional theory of leadership given that effectiveness depends on the harmonization of a leader's behavior and the specificities of the subordinates and the task. Furthermore, the fundamental path-goal principles of the theory are derived from the theory of expectation, which suggests that employees will be motivated provided they feel confident and are rewarded. According to this view, the leader can help his subordinates by his choice of leadership behavior. House and Mitchell (1974) describe four styles of leadership:

I. *Directive leadership*

This is similar to the concept of “initialization and structure” advocated in the Ohio State University studies. As such, it entails telling subordinates what needs to be done and giving appropriate guidance along the way. This includes giving them schedules of specific work to be done at specific times. Rewards may also be increased as needed and role ambiguity decreased (by telling them what they should be doing).

II. *Supportive leadership*

This is similar to the “accounting for conduct” concept defined in the Ohio State University studies. Considering the needs of the follower, showing concern for their welfare and creating a friendly working environment are key components of this style. This also includes increasing the subordinate's self-esteem and making the job



more interesting.

III. Participative leadership

Leaders adopting this style consult with subordinates and take their ideas into account when making decisions and taking particular actions.

IV. Achievement-oriented leadership

This style of leadership involves setting challenging goals in relation to both work and self-improvement (and often together). High standards are demonstrated and expected. The leader shows faith in the capabilities of subordinates to succeed and steadily progress.

This perspective highlights the importance of knowing how to judge subordinate specificities and characteristics. Subordinates whose needs entail a strong desire to feel like a member prefer Supportive Leadership; whereas for subordinates who possess dogmatic faith, are authoritarian and need to work under indeterminate conditions, Directive Leader is better suited to them.⁽²⁸⁾

F. Leader-Member Exchange Theory

The leadership theories that have so far been discussed tend to emphasise leadership behavior from the perspective of the leader (i.e. Trait and Behavioral theories) or through the subordinate and situation (i.e. Situational Leadership, Contingency Leadership and Path-Goal Leadership). Notably, the Leader-Member Exchange Theory (LMX) makes the relationship between the leader and his subordinates the focal point in the process of leadership. Amongst the leading exponents of this theory are Dansereau and Green (1976).

(28) Ibid.: p. 137-8.





In the earlier works of this theory, the two-way relationship between the leader and the work-unit was perceived as being comprised of two very separate components, wherein the leader's special relationships was considered the "inner circle" of followers and those other relationships with employees on the official side was considered the "external group" of followers. It was argued that the first group of followers became members of the inner circle based on their ability to adapt to the leader and desire to enhance their own responsibilities. On the other hand, those who kept formal and official relationships with their leader remained as members of the external group of followers, whereby members of the inner circle exercised greater influence and received better opportunities and rewards above those of the external group who only received the benefits of their posts.

Later studies in the development of this theory shifted the emphasis to the various forms of leader-member exchange in the organization's performance. In so doing, academics found that forms of high-quality interaction achieved positive results (i.e. low labor turnover, high levels of organizational commitment and greater employee progress). In general, these academics pointed out that the result of positive exchange is that subordinates feel better, exert extra effort and help the organization to develop.

Today, ongoing studies on the subject of LMX focus on the "leadership industry", which stresses that leaders should attempt to develop high-quality interactions with all their subordinates and subsequently the leadership industry will also develop over time. This includes three phases: the separation phase, the introduction phase, and the mutual relationship phase. In the process of adopting new responsibilities and roles, subordinates undergo all three of these phases to develop mature mutual relations with their leaders that are marked by greater mutual trust, respect and commitment by the leader and the member. The third phase, exchange based on self-





interest is transformed into mutual commitment to the mission and objectives of the work unit.

G. Transformational Leadership

Transformational leadership – one of the most advanced and comprehensive leadership theories – is interested in the process of how specific leaders are able to inspire subordinates to accomplish major tasks. This theory asserts that leaders need to be able to understand and accommodate subordinates' needs and wants. A transformational leader focuses on “transforming” others to help each other, be encouraging, harmonious and look out for the organization as a whole. In addition, the role of a transformational leader is to articulate a clear future vision for the organization and to engage in such a way that leaders and subordinates raise one another to higher levels of morality and motivation that provide them purpose within their work lives. Transformational leadership first originated and appeared in the works of scholars such as Burns (1978), Bass (1985), Bennis and Nanus (1985), and Tichy and Devanna (1986). It is possible to evaluate transformational leadership using the “multidimensional leadership model”, which measures seven dimensions of leadership behavior. The factors entailed in transformational leadership are:

I. Idealized Influence:

The first factor is marked by “Charisma or Idealized Influence” and describes leaders whose modes of behavior are perceived and felt by the followers to be ideal and who then imitate them and are happy with them. These leaders often demonstrate exceptionally high standards of moral conduct that ensure that the right thing is done. Leaders are in this way greatly respected by subordinates who also tend to have a lot of trust in them; in turn, leaders provide subordinates with a vision and a sense of mission. In essence, this charisma serves to distinguish special individuals who make others





want to follow the visions they inspire. The leadership of Nelson Mandela (the first non-white President of South Africa) can be considered charismatic, given that he was known as being a leader with high moral standards and possessing a vision that led to a significant change in the way that people wanted to be governed in South Africa. His gift of being able to inspire others and respond to the people enabled Mandela to transform an entire nation.

II. Inspirational Motivation:

The second factor draws on “Inspirational Motivation” and describes leaders who challenge followers with high expectations, communicate optimism about future goals, and provide meaning for the task at hand. In doing so, leaders inspire followers to be motivated towards committing to a shared vision within the organization and making them feel like a part of it. In the application of this vision, leaders draw on communication skills and emotions to focus the efforts of group members on achieving beyond their own expectations. This type of leadership reinforces team spirit, an example of which can be seen in the case of a retail manager who motivates his sales assistants to excel in their work by using encouraging words and expressions that clearly convey the key role that they are playing in the future development of the company.

III. Intellectual Stimulation

The third factor is called “intellectual stimulation” and is the degree to which the leader intellectually drives followers to be creative and innovative, challenges assumption, takes risks and solicits their beliefs and values. This type of leadership stimulates creativity in followers to attempt to develop new methods and patterns of behavior, as well as innovative ways of tackling organizational matters. It also encourages followers to think for themselves and resolve their own





issues, such as in the example of a company manager who promotes the individual efforts of workers to develop unique ways to solve problems that hinder performance.

IV. Individualized Attention:

The fourth factor of Transformational Leadership is called “Individualized Attention” and represents leaders who attend to each follower’s needs, act as a mentor or coach to the follower and listen to the follower’s concerns and needs. These leaders might compensate followers as a means of helping them through personal problems, for instance, with reference to a manager who spends his time attentively and considerably engaging with every single employee, this type of leader might provide emotional support to some employees, while others prefer to be given comprehensive directions.

Transactional Leadership differs from Transformational Leadership, in that the transactional leader is not concerned with the individual needs of followers nor does he focus on developing each person. As such, transactional leaders are more interested in a series of “transactions”. This person is interested in looking out for oneself, having exchange benefits with subordinates and clarifying a sense of duty with rewards and punishments to reach goals (Kuhnert, 1994); in the process of this gain, followers act according to the interests of the leader (Lewis, 1987).

V. Conditional Incentives:

The fifth factor pertaining to “conditional reward” also constitutes the first factor of Transactional Leadership. Conditional reward refers to the process of exchange between leaders and followers in which followers exchange effort for specific rewards. However, with this type of leadership the leader tries to obtain the followers’ agreement concerning specific duties. Thereafter, incentives are granted





to whoever is successful in completing these specific duties. An example of this type of exchange is in the case of a father or mother who negotiates a time for his/her child to spend watching television after agreeing to take a piano lesson. Another example alludes to what usually occurs within the academic domain whereby the Dean negotiates with a lecturer from one of the schools on the number of research papers he requires in order to receive a promotion.

VI. Management by Exception:

The model for “Management by Exception” figures in the sixth factor of Transformational Leadership and is leadership by what is referred to as “corrective criticism”, and determining and reviewing negative practice. Management by Exception practices are established where it has been determined that only those events that deviate from a standard are significant. It takes on two forms: active and passive. The leader who adopts active Management by Exception monitors subordinates to detect any faults or breaking of rules, on which occasion the necessary steps for correcting them are taken. An example of active Management by Exception can be illustrated by the methods employed by sales supervisors on a daily basis to monitor how employees handle and interact with clients. This way, problems that might have otherwise resulted in the delay of sales met by the employee can rapidly be rectified and sales can resume to what they were. On the other hand, the leader who is passive in Management by Exception intervenes only in those situations in which actual results differ significantly from planned results, or once problems arise. This type of management is found in the case of the supervisor who grants a promotion to one of his employees. Both active and passive types of management tend to apply negative approaches to reinforcement more than they apply positive approaches (such as “Conditional Incentives” as explained above).



VII. The Principle of Non-Interference:

The seventh principle of leadership describes the far-right side of the chain of Transactional-Transformational Leadership in the sense that this alludes to the absence of leadership. As the French saying goes, the leader who adopts the principle of “non-interference”, adopts the attitude “let things go”. This leader evades responsibility and is slow in making decisions, nor does he provide feedback or exert effort to help his followers to satisfy their needs or to progress. An example of leadership built on the principle of “non-interference” is that of a boss of a small factory who does not hold meetings with the factory supervisors, nor does he have a long-term plan for the company, while remaining in very little contact with employees of the organization.⁽²⁹⁾

H. Team Leadership

The theory of Team leadership provides a framework that was initially carried out in a study of organizational factors that contribute to the output or general effectiveness of the group. The fundamental function of the leader according to this theory is to help the group achieve its goals while monitoring and identifying the issues of the group and taking the necessary steps to deal with them. Amongst the most prominent exponents of this theory are Elaine et al. (1993).

The study has been divided into strategic decisions in such a way as to discern the varying resolutions taken by group leaders for the purpose of obtaining group effectiveness. The model shows three resolutions: what kind of intervention did he choose to use (supervision or taking action)? At what level should the intervention be directed (internally or externally)? What leadership function is to be implemented in order to achieve the group’s work?

Effective Team Leadership is determined according to several
(29) Ibid: p.193-6.





criteria:

a. A Clearly Defined Objective:

Group objectives must be clear so as to determine whether the performance target is achievable, as quite often, groups fail at the expense of vague and ambiguous tasks. Similarly, these goals must be stimulating and allow for participation and even convince group members of their value and importance.

b. Results Built on Structure:

Teams need to identify the most preferable structure for the achievement of objectives. Teams or work groups engage with different aspects of work. Thus, where senior management groups interact with power and authority when dealing with the ideas and plans of important administrations, customer services teams deal with customers. These groups can be divided into three broad types: problem-solving teams, creative teams, and tactical teams.

c. Competent Team Members:

Team members should be appropriate and diversified so that tasks can be assigned to them and they should be equipped with adequate information, education and training that makes them competent team members.

d. Unified Commitment:

Distinct teams tend to develop a sense of single unity or single identity. The team spirit generated by this can be extended to the involvement of members in all relevant aspects of the process.

e. A Friendly Atmosphere:

It appears that trust fosters the necessary honesty, openness,





cohesion and respect that it takes to build a friendly atmosphere. This allows members to give attention to problems, be open with each other, confide in each other, feel free within the working place and look out for one another.

f. Standards of Excellence:

It is necessary for the organization or the team itself to practice standards of excellence to the extent that members feel obliged to exert the maximum effort possible and so that standards are clear and specific.

g. External Support and Appreciation:

The team that receives external support is capable of achieving excellence through the granting of necessary resources to carry out its functions, while appreciating its achievements through collective performance incentives for the team as opposed to individual performance.

h. Leadership with Principles:

The leaders of effective teams work as coaches in order to facilitate group work and dependence on one another. Thus, they help the team to enhance unified commitment and motivation and to reduce coordination problems. It is possible for the leader to also assist in providing knowledge and expertise in the development of joint efforts and experiences.⁽³⁰⁾

1. The Psychology Model

This theory emphasizes the significance of leaders understanding their own personal characteristics and the responses of their followers in depth. Leaders should encourage group work by members to try to understand each others' personalities so that they can comprehend their reactions towards leaders and towards each other. The key

(30) Ibid: p. 227-30.





notions relevant to this dynamic psychological perspective on leadership include: *family roots, maturity (or self-development), individualism, dependence, independence and self-repression*. Each one of these notions plays a unique role in the leadership process.

a. Family Roots:

This concept of family-based roots attempts to understand the behavior of adults (those who have reached the age of maturity). Every human being is born into family where the role of the parents is to give the child a social upbringing; the role of a leader in the rearing of a future leader is similar to that of parents.

b. Maturity and Acquiring Personal Individuality:

A child must undergo a process of “maturity” throughout their life, namely, the transition from adolescence to adulthood, which psychologists call “acquiring personal individuality”. There are two components to this process: the first is the relationship with authoritative figures. Thus, the father’s position is one of great authority such that he possesses the power to make the child obedient or rebellious. The second component is linked to closeness and openness with reference to the way that parents express a string of different emotions and attitudes towards their children, or they convey kindness, care and tenderness on one side, yet they can be strict and critical on the other hand.

c. Subordination and Independence:

An individual’s reaction towards his leader could perhaps be to “subordinate, i.e. dependence, or to resist following, i.e. independence”. “To subordinate is self-explanatory and manifests in the reaction of the follower, compared to one who resists following and refuses to accept the directions of the leader”. Subsequently, independence occurs when followers resist the leader’s endeavors





and judge the situation from a somewhat subjective standpoint of their own.

d. Restraint and Self-Repression:

Psychology is the field where conduct can be studied based on behavior that is seen, heard and felt. According to another aspect of psychology, we can also examine what people think or feel. However, it is said by some that it is in-depth psychology that drives us to behave and think in particular ways, which derives from below the level of awareness, in other words, the subconscious.

e. Transactional Analysis:

Also called “exchange analysis”, the theory of Transactional Analysis (TA) was developed by psychiatrist Eric Berne who postulated three “ego states” of the self – the Parent, the Adult and the Child – which were largely shaped through childhood experiences. Each state has an obvious link to the family roles we are all familiar with, though their levels of influence and importance to the individual differ from person to person.⁽³¹⁾

(31) Ibid: 259-63.





THE PRINCIPLES OF LEADERSHIP (THE AMERICAN ATTEMPT)

*“Experience is not what happens to people but what a person
does about what is happening to him”.*

Aldous Huxley (translated)

General Patton’s Rules

Patton died in 1995, approximately half a century after the war in which he fought (World War II), and became a distinguished commander for the following reasons:

1. He engineered the armoured doctrine which would be used by the US Army in World War II and advocated the use of tank and armoured car tactics, suggesting new methods for their use.
2. Patton excelled over all his fellow veterans in the largest military training maneuvers and held the highest prestige in the history of the US Army prior to its entry into World War II. He also proved that an armoured force was the most effective force of all.
3. Patton remarkably enabled the collapsed and defeated US Army in North Africa to defeat the brilliant Nazi General Erwin Rommel, the revered and respected “Desert Fox”. Patton quickly invaded Sicily ahead of Sir Bernard Montgomery himself, incurring the least possible losses.
4. Patton was placed in command of the US Third Army and led his army across France to Germany at extremely dangerous speed. Patton preferred to bypass centers of resistance and used the mobility of his units more than anyone else in the Second





World War, or in the history of the American War Machine.

5. In the course of this advancement, Patton threatened to attack a German survey unit, disengaging from the front line to relieve the surrounded and besieged 101st Airborne Division (in the Battle of the Bulge). It was said that Patton performed a miracle after his exhausted troops survived an ongoing battle lasting for three months. Ninety degrees north, his bold counter-attack on the south wing of the German Army inspired American victory.

Alan Axelrod's survey of the personality of this leader heralds Patton as one of the best military leaders ever, a fact that is duly acknowledged by the West. Patton's unique leadership style was grounded in the following principles:

- a. A commander will command, bear the responsibility and always be at the forefront, as attempting to lead men from behind makes you a driving force not a leader.
- b. The commander is a major general and is distinguished by the following qualities:
 - Tactical aggressiveness (likes warfare).
 - Strength of character.
 - Purposeful.
 - Accepting of responsibility.
 - Energetic.
 - Of sound constitution.
- c. The "Model Leader" displays:
 - Certainty of details.
 - Personal supervision.





- o Comprehensive and precise knowledge of subjects before pursuing them.
- o A strong and real leadership presence.
- o The ability to give good and bad.
- o The ability to issue orders and explain them.
- o Accurate implementation of orders.
- d. The greatest general is he who commits the least mistakes and the way in which he does this. It should not be out of hesitancy and cautiousness, but rather by not missing an opportunity that might afford it to the enemy (boldness).
- e. The commander is a man who can adapt principles to circumstances. In other words, leadership is the combining of theory and practice, deliberation and spontaneity, and preparedness and lateral thinking.
- f. Leadership is not a competition of peoples. Focus should remain on the task and how to manage that task.
- g. Dominate, though cautious of excessiveness.
- h. Work is the most important thing from the point of view of every commander. He chooses who will work with him, and these are distinctly those who accomplish deeds no matter what. Monitor the appointment or promotion of candidates throughout their work, pay attention to outcomes, focus on those individuals who address unattended matters and are capable of channelling other peoples' potential and abilities for the achievement of tasks, and finally, be careful of the effects of other leaders' achievements that might cause you to be drawn to them (in friendship).
- i. It is not for the general to complain or show disheartenment. As a commander of war, you should not make everything you feel





- apparent, especially when those feelings are negative.
- j. A commander knows which approach to take. Therefore, he never expresses his point of view! He knows that nobody is interested in your opinion or the use of phrases like “I believe, I think, I consider, I would imagine...” Rather, he must issue orders and those who hear them should know exactly what he wants.
 - k. Commit to leadership, that is, lead the army well, for a general should not be thinking about anything else.
 - l. Refrain from giving hostile orders, otherwise the commander will have to constantly deal with “enemies” at home and abroad.⁽³²⁾

Dr. William Cohen’s Rules

Dr. William Cohen is a retired major general from the US Air Force Reserve and has lectured on American Leadership at the US Military Academy at West Point and within other Military and Administrative field experiments over a period of fifty years. In the course of doing so, he has found that there are Eight Universal Laws of Leadership, which are:

1. *Maintain Absolute Integrity*: “Integrity” means more than just “the truth”, it also means doing the right thing. According to General Norman Schwarzkopf, “the first thing we learned in West Point is that integrity is the most important thing of all.”
2. *Know Your Stuff*: Know your intrinsic self. This is to be familiar with your own capacity and nature, then start by learning and gaining experience to refine your intrinsic self, your talents and your tendencies, and finally, your direction in life.

(32) Axelrod, Alan, *Qawā'id al-General Patton (daras fī al-Qiyāda al-Istrātijīyya wa al-Riyāda* [“Patton on Leadership: Strategic lessons for corporate warfare”], Ta'rib Hāla an-Nāblisī, Maktabah al-'Ubaykān, first Arabic edition, Riyadh, 2002, p. 53-83.





3. *Declare Your Expectations:* This law entails planning and determining your goals and contacts.
4. *Show Uncommon Commitment:* You must be prepared to encounter risks. Perhaps you have heard the saying, “The road to glory is fraught with risks?” Ask yourself: What is the worst that could possibly happen? Accept this as true and then keep going.
5. *Expect Positive Results:* The more elevated your goals are, the harder you have to work to achieve them. In order to achieve these goals, as a leader you must maintain a positive attitude. Dr. Danny Dyer, the renowned scholar in Psychology, asserts: “The facts are not the important thing. What is important is what is done with the facts and how they are explained.” He goes on to say that this way we can control how we feel.
6. *Take Care of Your People:* There is an old saying in the army that says: "If you go out of your way to look after your men, then they will look after you." This implies a mutual sense of loyalty, which means that you cannot expect others to support your interests while you remain ignorant of theirs.
7. *Put Duty Before Self:* If you are a commander then it is incumbent on you that you put your task and your men before yourself, otherwise you are not a commander.
8. *Get Out in Front:* Go to where it is possible for you to look and looked. On this path, you will not know what is going to happen, but you will soon realize that your followers are committed to you.⁽³³⁾

(33) Cohen, Dr. William, *Fann al-Qiyāda* [“The Art of Leadership”], Maktaba Jareer, second edition, Riyadh, 2005, p. 62.





THE PRINCIPLES OF LEADERSHIP ACCORDING TO KOUSEZ AND POSNER

Scholars Kousez and Posner insist that when we view leadership as a process of interaction and activity, through the analysis of cases and empirical research, then we arrive at five practices involving deregulated workers within organizations. In this situation, leaders should apply these Five Practices of Exemplary Leadership:

1. **Model the Way:** Exemplary leaders are aware that obtaining the commitment of others and inspiring them to attain the highest aims requires that they reflect the type of exemplary behavior that they would expect from others.
2. **Inspire a Shared Vision:** When people describe their most preferred approach to leadership, they tend to specifically talk about the times that inspired a vision of the future for them and that were appealing and beneficial to their organizations. This is because they had visions and dreams about what could have been done and, more importantly, they had absolute faith in these dreams in terms of enjoying the confidence in themselves to accomplish extraordinary tasks.
3. **Challenge the Process:** Leaders are distinct because of their capacity to be adventurous and the degree of respect they assume. To challenge, therefore, means that leaders have a somewhat pioneering character and that they are people who





constantly delve into the unknown seeking out opportunities for creativity, growth and improvement.

4. **Enable Others to Act:** Ideal leaders allow others the freedom to behave, thus they embrace the principle of achievement in the workplace by building a monument of trust. This group will therefore work and be driven by an atmosphere of cooperation and trust that paves the way for direct achievements and enhanced confidence between members of the team who, too, benefit from the completion of the project. Within organizations today, cooperation cannot be merely limited to individual groups, but must further include colleagues, managers and clients, as well as suppliers and citizens.
5. **Encourage the Heart:** It is a certainty that a leader's work must entail promoting moral encouragement to their subordinates in order to continue. Some practical behavioral methods that ensure encouragement serve to enlighten the spirit and push people forward. An important aspect of the leader's position is to convey a proper appreciation for the contributions of others, in addition to creating an atmosphere that collectively celebrates the recognition of individual roles and an appreciation of them. In this manner, we have all heard of or witnessed personal gratitude cards been written out to people as a way of celebrating and acknowledging their efforts, not to mention the gesture made by "This is Your Life".
6. **The Five Practices of Exemplary Leadership** are comprised of behavioral methods that could provide a basis for learning successful leadership. Recommended below are some behavioral instructions specific to leadership:
 1. Make your voice heard while demonstrating your personal abilities.
 2. Be an example by acting according to shared values.





Fundamentals of Leadership

3. Set a vision of the future that imagines stimulating and great possibilities.
4. Create a shared vision with others that incorporates joint aspirations.
5. Seize opportunities and take risks in order to generate minor lasting benefits and learn from mistakes.
6. Establish a spirit of cooperation through setting collective goals and building trust.
7. Stimulate the participation of others by granting them authority and the freedom to act.
8. Acknowledge contribution and display your value and appreciation of individuals.
9. Celebrate values and victories by way of creating a spirit based on performance.⁽³⁴⁾

(34) Kousez and Posner, *al-Qiyāda Tuhaddu* [“The Leadership Challenge”], Maktaba Jareer, first edition, Riyadh, 2004, pp. 19-44.





THE PRINCIPLES OF LEADERSHIP FOR EFFECTIVE MANAGEMENT ACCORDING TO LATISFA MAIDEN AND PETER SCHAEFFER

The principles below should help the leader understand what it is that will enable him to know how to lead others, maintain the level of cooperation, establish relationships with friends and employees and enhance their belief in him as a leader:

1. Be confident in your leadership abilities

- a. Make others see that you are sincere, efficient, worthy of authority, and even capable of success.
- b. Identify your weak points, then, analyze whether your experiences have been successful or futile.
- c. Endeavor to improve your personal and positive strengths and skills and always remember that it is possible to develop and learn leadership through training.
- d. Do not consume stimulants such as drugs and alcohol which cause you to lose control of yourself, as well as losing other peoples' trust in you, for this only impairs your health and leadership skills and performance.
- e. Conduct research on new ways to improve your personal skills and learn to respect and love yourself, for if you do not respect



yourself first, others will probably not respect you either.

2. *Make your leadership style special*

- a. To be an effective and dynamic leader you must possess some special skills.
- b. Honestly evaluate the impact of your personality on others.
- c. Good individual personal skills are important to building relationships with others. All employees, leaders and clients respect integrity and credibility, and that is why being good towards others will earn you their respect. Employees are not only interested in financial gain, they also desire respect from others as a basic human need.
- d. Develop your strengths in the art of knowing oneself without losing the respect of others, as these skills form the foundations for building personal relationships at work and your successful leadership of others, in addition to the enhanced productivity of the organization. Subsequently, this heightens both organizational success and personal success at work. Your position at work affords you authority; however, it is your behavior that will allow you to earn the respect of others. These leadership skills can be acquired by the individual who may then teach them to others; such skills include the ability to say “no” in the face of inappropriate demands.
- e. Some individuals are apprehensive, shy or feel uncomfortable when placed within a group. If you encounter this problem, then it is necessary that you develop skills that make you feel at ease about being in that situation. This task starts by identifying your needs and requirements in course of dealing with the group.
- f. Regularly assess your leadership style, how you manage important meetings, how you rate your staff, then ask yourself,





what good things did you find? What would you like to change? It must be noted that leadership skills do not come with the leadership position; instead, the development of leadership behavior is achieved through education and experience.

3. *Take care of yourself*

- a. Leading demands several responsibilities, which are very easy to overcome. Each one of us have a limited capacity, that is why it is vital that we look after our bodies and not let ourselves slip into a state that might impact on our performance, such as tiredness, exhaustion or sleep problems. Therefore, be extremely careful to maintain your family life and protect it from breaking down, sustain your health and guard your job. However, if you are not capable or you do not know how to manage this, then it is incumbent that you seek the help of others.
- b. We are always putting pressure on ourselves because of our lack of correct time-management and because of exaggerated expectations. Be ambitious, though set yourself goals that are easily achieved, and then plan your time in terms of when you would like to achieve these goals.
- c. Prominent leaders enjoy the capacity to undergo exciting journeys, although they are extremely cautious and are aware of the difference between intelligence and dangerous adventures. The first step on this path is therefore to avoid dangerous adventures, as with these there is a greater risk that they will end up wrong and consequently require more thought and information. The leader has a duty to not make dangerous decisions that are in no way or state considered natural.
- d. Time is a treasure, so try to preserve it. Do not allow others to distract you for any reason, set time limits for meetings, plan and schedule your time.





- e. Place great significance on the positions of employees by helping them to strike a balance between their responsibilities, personal needs and requirements. This balance will in effect lead to increased productivity and performance levels on their part.
- f. In order to not concern yourself with trying to please and help others with their tasks while ignoring your own personal goals and needs, learn to say “no” without hurting the feelings of others or feeling guilty.
- g. Sometimes, leadership requires one to be innovative and creative. Acquire skills that enhance your creative talents and take in other people’s opinions.

4. Aspire to initiate debate and respect the opinions of others

- a. You must learn how to listen. The importance of this skill cannot be ignored. Listening consists of more than just letting others talk about their points of view; in fact, when people do articulate their opinions, most of time we are not even listening or paying attention to what they are saying. In the end, this is because we are incapable of consciously listening.
- b. Listening is one of the most important jobs of a leader. Everyone wants to be put in an important position and listening well to them demonstrates your respect for the person who is speaking. If an employee happens to disrespect you, then you will not be able to earn their trust back. On the contrary, a person knows that you consider their situation important by your manner of listening and paying attention to him.
- c. A leader should try to get closer to his employees. Therefore, go and see them in their offices sometimes, as this act demonstrates your interest in them and it might perhaps tell you more about



their workplace and personality.

- d. Learn to express your opinions freely, whether you are dealing with your employees, friends or supervisors. Good articulation skills form part of this skill, which mostly tend to be expressed in special interviews rather than in general meeting.
- e. In some organizations, it is common for the manager to become a worker as a result of his standing with employees within the workplace and performing tasks with them. We know that experience and experiments are the best way to learn, therefore perhaps the leader gains personal skills by putting himself in that position, and in this way, leaders become familiar with the work of their employees.
- f. Leaders should take an interest in the fundamental beliefs of individuals so as to find a common ground between them.
- g. Think about your occupational post and its impact on important issues. This refers to your own knowledge and how it is important to you and what your values or objectives are, then once you have decided these things, address those important issues. It is important that a leader knows that people do not trust or respect someone who changes his work and values based on arbitrary whims.
- h. Demonstrate your confidence in your employees by delegating them responsibilities. Prominent leaders encourage their employees to be innovative and provide them with opportunities to be successful, as well as opportunities to undertake the education and training needed for the development of their skills.
- i. A reliable leader encourages his employees by putting multiple options in front of them and by helping them build their confidence and competency through adequate training and education.



5. *Work hard to attain the best opportunities and skills*

- a. Many of us appreciate the application of customs, yet we find creating new methods for their implementation, i.e. a new system, particularly difficult. The longer we have spent doing a particular thing, the more difficult it gets to think about other ways of performing it, even if the old method is wrong. Here, the application of creative skills intended at creating cooperation and interaction between people becomes necessary; though unfortunately, innovative ideas and thoughts are often ignored or received with sarcasm.
- b. It is possible to teach ourselves how to be innovative. Thus, when you have an idea about how to tackle one of the cases, then start by writing it down and filing it, or when you hear a good idea, then do the same thing. This way, innovation does not come as a surprise but via the alternatives available.
- c. We have to unveil the available opportunities and solutions for all problems. As Gradner said: “We are often faced with many great solutions that will uncover our problems. Try to transcend barriers that hinder your mind; the first step towards doing this is to ask questions, starting with “would it be pleasant if I did such a thing?”
- d. Try to take a positive stance and have a comprehensive view. Do not think negative thoughts that take you back to another time. Talk show host Oprah Winfrey once told her audience of how she owned a journal in which she would write five new things on a daily basis about what had happened to her that day. She said that doing this had changed her perspective of the world and how to deal with her problems.
- e. Innovation usually requires you to be adventurous, and moreover, doing something that has not been done before usually involves high risks. Therefore, carefully assess these





adventures in terms of their rewards, whilst at the same time, not letting your fear of failing stop you from taking those steps that might lead you to success and personal gain, despite the dangers.

- f. It is necessary to take an interest in every idea and to develop unique skills and ideas surrounding problems and appropriate solutions, as this always triggers the best ideas and even helps you to arrive at sound resolutions. Attach importance to every idea so that they might be thought about and receive the necessary attention.
- g. Avoid suppressing ideas that threaten your own. Avoid sentences like, “It has happened before and it failed”, “These problems are not our responsibility”, “Why not try letting somebody else do it?” Words like these will not encourage your employees to put their ideas forward in the future. On the other hand, if you treat them seriously, then they will contribute with their creative skills as well as develop them.
- h. Having arrived at the best alternative and assessing the extent of its effectiveness, it must then be implemented immediately. This will not only solve the problem, it will also make the individual aware of the available opportunities and solutions. Understanding ideas and their implementation, in reality, leads to a kind of job satisfaction for individual workers, though applying these ideas at the ground level ensures that all those involved feel satisfied and assured and thereafter motivates them to participate in the future.

The Leadership Tools of Max Landsberg

The essence of leadership according to Max Landsberg consists of the ability to create a Vision, Inspiration and providing Momentum





to a group of people. Plans and analyses are not what lead people, most of the time it is a triad of other things. It follows that a truly effective leader centers almost all of his work on allocating a variety of skills to each element of the triad.

1. The Vision depicts a positive image of what could become of the organization and the path towards reaching that point. As for finding a shared Vision, the leader constantly needs new ideas that fit in with organizational strategy, he needs to be smart enough to discern the good in them and he must also be – figuratively speaking – a brilliant artist capable of transforming those ideas into effective images and stories that are meaningful and achievable.
2. Inspiration constitutes the driving force of the people within an organization. The leader draws on his personal skills to influence those who work with him, helping them to see how they can benefit themselves to arrive at their destination and how “a word can become a clearly manifest reality”.
3. The Momentum of the organization’s projects and initiatives is that which leads the organization to a celebrated position. The leader keeps this task on the right track by utilizing his strengths and skills to solve problems.

True leaders work with strength, relying on these three dimensions. Hence, for the person who has the benefit of a Vision, the leader does not have to give him Inspiration, in the same way that the leader does not need to create a shared Vision for a person who possesses Momentum.⁽³⁵⁾

Feiner’s Laws of Leadership

Michael Feiner, the former Senior Vice President and Chief Personnel Officer for Pepsi-Cola’s beverage operations worldwide

(35) Landsberg, Max, *Adawāt al-Qiyāda* [“The Tools of Leadership”] p. 20.





and current Management professor at Columbia Graduate School of Business, offers fifty insightful laws covering everything from managing bosses to dealing with colleagues:

1. Leading Subordinates:

- a. *The Law of Expectations:* People respond according to the amount of trust they have. Expectations are therefore the ceiling of performance, and not its floor.
- b. *The Law of Intimacy:* In order to lead your subordinates, you need to know them.
- c. *The Law of Building a Cathedral:* Leaders convince their subordinates that they are striving together to achieve the highest goal and that each of them represents a rock in a building.
- d. *The Law of Personal Commitment:* If a leader wants to gain the loyalty and commitment of his subordinates, to support his success and the success of the company, then he must equally be loyal and committed to his subordinates.
- e. *The Law of Feedback:* Feedback is granted, however if it is to be beneficial, it needs to be accurate. The leader is expected to clarify his assessment and the implications of it on the performance of subordinates and teams and on their professional lives. If the leader conducts feedback with the intention of frustrating or discouraging the determination of subordinates, then this is already not constructive and hampers performance.
- f. *The Law of Tough Love:* During those times and occasions in which the leader finds it difficult to express how he really feels and subordinates find it difficult to listen, high-performance leaders have the benefit of having enough courage to say what they need to say.



- g. *The Law of Competency-Based Coaching:* The lower the subordinates' levels of skills and experience, the greater is the need for the leader to provide training and education.
- h. *The Law of Accountability:* If you want all leaders of your company to follow these laws, they should be held accountable for doing so.

2. Leading Bosses:

- a. *The Law of Make Your Own Bed:* You should be aware that you are the only one responsible for the quality of your relations with your boss.
- b. *The Law of Who Is That Masked Man?* You should know your boss and those you are working for, who are above you in the company.
- c. *The Law of Professional Commitment:* Whether your boss cares about you or feels indifferent towards you, you should commit yourself to achieving success.
- d. *The Law of the Career Covenant:* Just as you need to draw up a contract for your subordinates, you also need to draw up a career covenant with your boss.
- e. *The Law of the Emperor's Wardrobe:* You should keep yourself to yourself and seek knowledge of how your boss is persuaded to detract his point of view – this is how you know when the Emperor is exposed.
- f. *The Law Class vs. Style:* Do not treat your boss like a fool – even if you think he is one!
- g. *The Law of Acting Grown-up:* When you do not get what you want, ask!

Three Facts about the Leadership of Bosses:





- You do not choose your boss.
- High-performance leaders do not act like victims.
- People join good companies but leave bad bosses.

3. Leading Teams:

- The Law of First Among Equals:* A leader needs to embody the whole unit for the sake of leading a team towards its goals. Therefore, never apologise because you are leading a group of colleagues.
- The Law of Winning Championships:* You cannot ignore the company's policy, but your first aim should be to select the best players available regardless of the center and team-members having different agendas; and high-performance leaders are conscious of this.
- The Law of the Building a Cathedral – Again:* Teams need to understand both the general and ultimate aims.
- The Law of the Nitty-Gritty:* You should clarify the rules of engagement: the decision-making process; the delegation of responsibilities; how differences will be resolved; and the achievement of harmony through a fair process, as opposed to unanimity through a long battle. Not just the leader, the entire team should feel as a whole that the agendas are their agendas, as is the development of an action plan – of time-frames and clear deeds – because amendments must typically take place during the course of its term and it will be easy to make amendments to a fixed plan.
- The Law of Communicating Up:* Make your bosses aware of the progress of things, give them justifications for them to have trust in you and discover what corrections and amendments will need to be made at an early stage.





- f. *The Law of Team Together, Team Apart:* Do not let differences leave the team's meeting room by means of triggering of ideas, debate and discussion, and by openly confronting conflicts that arise from motivated personalities, and by creating a brief at the end of the meeting to settle rumors.

4. Leading Peers:

- a. *The Law of Equality:* No one is the boss of an owner and for that reason you must both adopt the concepts of fellowship and mutuality. It is important you understand the fact that the relations of colleagues depend on one another.
- b. *The Law of Pull vs. Push:* Sometimes people need a push in order to be put on the right path and sometimes they need a pull; however if you want to exercise influence over the long-term, you should use more push methods than pull. You will not get what you want from your relationships with colleagues by merely raising your own level of efficiency and the quality of your ideas, instead your colleagues should, too, feel pleased with their suggestions.
- c. *The Law of the Mirror:* Start with the assumption that you are the cause of the problem. Do not suspect bad intention, even if it has been affirmed to you.
- d. *The Law of Trust:* Being trustworthy is the way to build trust. Trust is like a reputation or market shares, their value can be significantly lost overnight.
- e. *The Law of Tell Your Cat!* Do not participate in gossip about your colleagues, for if every person told a secret to someone they trusted, it would soon spread to the entire company – that's why you should pour your heart out to your cat!

5. Leadership Style:





- a. Laws pertaining to high-performance leadership do not change, regardless of the style of the leader applying it.
- b. Leaders are characterised by flexible behavior since they are associated with very diverse positions. In spite of this, they do not try to please everyone, as you can be flexible in your behavior but not in your values.
- c. Leaders comprehend the value of authenticity, simplicity and honesty, and that personal appeal stems from being honest to others and not from telling people what they want to hear.
- d. The key elements of rhetoric are humility, honesty, simplicity and vision; not one of these things calls for vain words.
- e. Substance and personality, and not style, are what makes others respond.⁽³⁶⁾

The Principles of Leadership according to Goleman, Boyatzis and McKee

Daniel Goleman and his colleagues argue that the principle that distinguishes leaders is Emotional Intelligence (EI), and not mental intelligence of leadership. The principles of leadership are as follows:

1. Self-Awareness:

- a. *Emotional self-awareness*: Leaders are people who enjoy a high degree of personal self-awareness. They appear to be composed and aware of how their emotions influence their professional performance. Their values are in harmony and, very often, they are capable of intuitively knowing what the best options are in what seem to be complex situations. Emotionally, intelligent leaders are open, truthful and capable of speaking genuinely about their emotions or with conviction about the vision that

(36) Feiner, Michael, *Arā'a Fener fī al-Qiyāda* ["The Feiner Points of Leadership"], Maktaba Jarīr, first edition, Riyādh, 2005, p. 35, and 130.





guides their actions.

- b. *Strict self-assessment:* Leaders possessing a high-degree of self-awareness usually know what to learn whenever they are in need of improvement, just as they welcome constructive criticism and feedback. Strict self-assessment allows the leader to know when to request help and where to focus the development of new leadership abilities.
- c. *Self-confidence:* Knowing their abilities well allows managerial leaders to play on their strengths, which thereby enables them to welcome difficult tasks. Very often, these leaders tend to have a kind of presence so much so that self-confidence allows them to be prominent in any group.

2. Self-Management:

- a. *Self-restraint:* Leaders who have the capacity to restrain themselves emotionally find ways to manage their emotions and erratic feelings, in terms of finding useful ways to channel them. The pinnacle of self-restraint is when the leader remains calm and thinks straight under immense pressure or in a crisis, and can also stand firm and relaxed, as opposed to wavering in the face of adversity.
- b. *Transparency:* Leaders who are described as having transparency live according to their values. Transparency – a real openness to the other in relation to one’s feelings, beliefs and actions – permits integrity. These leaders openly admit mistakes, however large or small, and treat others with moral conduct instead of overlooking it.
- c. *Acclimatization (Adaptive capacity):* Leaders capable of acclimatizing and adapting are able to fulfill a number of requirements without losing focus or energy and they do not feel frustrated from the inevitable ambiguity of life within an





organization. Such leaders enjoy the flexibility to adapt to new challenges confronting them, as they have the insight to adapt to change and the agility to think when faced with new facts or data.

- d. Achievement:* Leaders who have the ability to achieve enjoy high personal standards that push them to constantly strive to improve both their own performance and the performance of those they are in charge of. Paradoxically, leaders set measurable objectives, though they pose a challenge, just as they are capable of calculating threats in a way that makes their goals seem far-fetched, albeit achievable. The hallmark of achievement is in the continuous learning – and teaching – of new ways to accomplish what is better.
- e. Initiation:* Leaders who have the power to influence “effectively” – i.e. they have what they need to control their affairs – tend to take initiative in such a way that they seize opportunities, or create them, instead of sitting back and waiting. A leader like this does not hesitate to breach fixed routines or even break the rules with the purpose of creating better opportunities for the future.
- f. Optimism:* An optimistic leader handles the ups and the downs and sees obstacles and impediments as opportunities rather than threats. These leaders look positively at others, expecting only the best from them and considering the glass half-full as for what the future holds, believing that change is for the better.

3. Social Awareness:

- a. Sensitivity:* Leaders who are sensitive are capable of harmonizing a wide array of emotional indicators, as this makes them apt to deal with overriding feelings without disclosing them to anyone else. Leaders such as these listen carefully and understand other peoples’ perspectives. Sensitivity enables the leader to





properly engage with various social differences in dealing with mutual understanding between peoples and cultures.

- b. *Organizational awareness:* A leader with sharp organizational awareness has brilliant political adeptness to ascertain critical social networks and key power relationships. Leaders under this category are able to recognize political forces interacting within any organization, as well as any value tendencies and unspoken rules between people.
- c. *Service:* Leaders who provide a high degree of efficient service create a congenial atmosphere and make people who are in direct contact with customers or clients maintain an upright relationship. Leaders like this monitor customer or client satisfaction with great care to ensure that they meet their needs, as well as make themselves available to provide their services when necessary.

4. Relationship Management:

- a. *Inspiration:* Leaders who inspire others create a response and mobilize people through a convincing vision or a common task. Leaders like this embody what is requested of others (i.e. they set an example), as well as being able to articulate a shared inspiration in a way that drives others. In this way, they are granted a sense of common purpose for everyday tasks, thus making work more exciting.
- b. *Impact:* Indications of a leader's power to influence can be found from his ability to attract a particular listener to his knowledge of how to obtain the participation of key individuals and establish a support network for beginners. Leaders skilled in influencing are capable of persuading and attracting every group of people they address.
- c. *The development of others:* Leaders skilled in developing





peoples' abilities show a real interest in those who help them understand their aims as well as their strengths and weaknesses. Leaders like these are able to provide constructive feedback in a timely manner, just as they guide and train when necessary.

- d. *Encouraging change:* Leaders who encourage change are able to recognize when there is a need for it, tackle the prevailing situation and support the new system. They can also be advocates of change in the face of opposition and persuasively provide justification for it, as well as find ways to overcome obstacles that hinder progress.
- e. *Conflict Management:* The best leaders of conflict management appeal to all parties by understanding the different points of view and then finding a common goal that each part can support. In doing so, they settle conflict or difference by acknowledging each party's feelings and opinions, after which they can re-direct their energy towards the shared goal.
- f. *Team collaboration:* Leaders who are excellent team players establish an atmosphere of close camaraderie and find that they themselves are models of respect, providing both assistance and cooperation. Thus they draw on other people's enthusiasm and commitment to exert a collective effort while also building up morale and loyalty. As such, they spend time forming and strengthening close relationships that go beyond mere work commitments.⁽³⁷⁾

Stephen Covey's Seven Habits and Eight Merits of Leadership

1. The Seven Habits of Leadership:

(37) McKee, Annie, et. al, *al-Qādat al-Judat* ["New Leaders"], translated (Arabised) by Dr. Bashīr Ahmad Sa'eed & Co., Dār al-Mirīkh, n. ed., Riyadh, 2004, p. 317, p. 320.





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- a. *Be Proactive:* You are responsible for behavior and not for knowing circumstances or events. It is up to you to control your reactions towards every person and situation.
- b. *Begin with the End in Mind:* You can clearly see the future you would like to achieve. You must therefore have a clear vision of where you want to go and what you want to achieve, living your life according to sound beliefs and principles.
- c. *Put First Things First:* Your work life revolves around activities of great importance; therefore do not be hasty while building relationships or drafting your mission or long-term plan. You must be able to say “no” to things that seem rushed, that is, if they are unimportant.
- d. *Think Win/Win:* You believe that one person’s success does not require the failure of another. You strive to achieve comprehensive solutions to problems and to find useful solutions for all parties.
- e. *Seek First to Understand, Then be Understood:* You need an extensive and serious framework in order to understand another person emotionally and mentally; hence, you diagnose the problem before assigning the treatment.
- f. *Synergise:* You are creative and cooperative, you believe that the whole is greater than the sum of its parts, you appreciate people’s differences and try to build on these differences, and when faced with two opposing forces you seek out a third one that is more cooperative.
- g. *Sharpen the Saw:* You seek continuous and steady development, innovation and accuracy and you are on a permanent quest for knowledge.

2. The Eight Merits of Leadership:





- a. *Continuously Learning:* You seek out training and attend lessons, listen and ask.
- b. *Work-Oriented:* You perceive life as a “task” and not a profession.
- c. *Emit Positive Energy:* You are delightful, pleasant, happy, optimistic, enthusiastic and confident of the abilities of others.
- d. *Deal with Others Fairly:* You do not react extremely to negative behavior, nor do you bear grudges, judge people according to stereotypes or make presumptions about them.
- e. *Live a Balanced Life:* You are balanced, fair, wise, logical, lucid, direct, physically and socially active, cultured. You are not stubborn or compulsive, you accept praise and blame in an appropriate manner, and the success of others benefits you.
- f. *You See Life as an Adventure:* You are courageous, do not surrender to defeat and explore life with liveliness and enjoyment.
- g. *Complete:* You push others to make a change, cooperate and be prolific.
- h. *Participate in Mental, Bodily and Spiritual Self-Renewal:* You participate in intellectual, bodily, emotional and spiritual exercises, you like reading and writing and solving problems creatively. You are emotional but patient and you listen with social empathy and show unconditional love. It can be extended to this context to mean that you pray, contemplate, fast and read the Book of Allāh.⁽³⁸⁾

The Leadership Principles of the American Management Association (AMA)

- (38) Asswaydān, Dr. Tāriq, *al-Qiyāda fil-Qurn al-Hādī wal-‘Ashrīn* [“Leadership in the 21st Century”], Qortoba Artistic Productions, n. d, Riyādh, 2000, pp. 88-91.





The AMA – for the professional development of managerial leaders – was established as a center of development to provide managers and their organizations with a range of basic products and services (essentials).

Strategic Competencies – Leading management:

Model Behavior:

- Articulating a clear vision of what needs to be done.
- Developing strategies and planning.
- Employing the use of self-evident perception
- Understanding daily phenomena and identifying relevant trends.
- Assessing the short-term and long-term.
- Asking: Is what is being done logical and has it been planned for?
- Asking: Is there awareness for the reception of new ideas?
- Solving complex problems through creative means.
- Prompt decision-making, yet flexible.

Performance Management Competence – Leading the cooperation of others: the formation of an effective organizational system or the coordination of team effort to obtain the desired results.

Model Behavior:

- Setting a clear trend for the required goals.
- Allocating roles and responsibilities.
- Working on the integration of methods and conditions.



- Giving raises, bonuses and promotions when appropriate.
- Showing due appreciation and praise and giving constructive feedback.
- Recognizing the efforts of employees and the value of their actions.
- Dealing with crises – identifying and solving conflict.
- Representing and defending the organization/team.
- Building a cohesive team that gears actions towards shared goals.
- Guiding changes in operational policy and endeavoring to persuade employees by it.

Inspiration Competence – Leading with the heart and soul: the establishment of two programs, namely, to incentivize and encourage others to exert efforts towards the implementation of shared goals through effective communication of visions and commitments by reviewing values and utilizing positive authority and influence.

Model Behavior:

- Engaging with inspirational visions that attract attention.
- Raising the levels of both open and extensive internal cooperation.
- Understanding the values of others – their ideas, needs and wants – that underline their mission in this respect.
- Expressing and emphasizing self-confidence, though not with intolerance.
- Exercising authority without suppression and with proficiency.
- Offering security and showing concern for needs and





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circumstances of others.

- Taking an interest in people's individual cases and displaying a spirit of enthusiasm about their ideas and efforts.
- Establishing a culture of awareness in the context of executing high-efficiency operations within the workplace.

Personal Constitution Competence – Taking up the responsibility of developing moral behavior and trust in oneself:

- Behaving with a moral and dignified disposition.
- Acquiring values and principles that help you obtain self-confidence and trust.
- Demonstrating courage in making critical decisions in accordance with principles.
- Fulfilling promises.
- Accepting accountability for your own behavior, as well as others.
- Setting a good and useful example for others.

It is possible to summarize the various criteria of model competencies for leaders according to the American Management Association. In the following model, we will see what it is that leaders do, that is, the process of leadership and key competencies.





LEADERSHIP ASSESSMENT

The following has been reported about Samrā', the daughter of Nahīl al-'Usrīyya: "She knew the Messenger of Allāh (peace be upon him), she lived a long life and she would walk around the market places enjoining good and prohibiting bad, hitting people with a whip."

(Ibn 'Abd al-Birr)

One of the best models for assessing leadership as well as being internationally recognized is the Excellence Model promoted by the European Foundation for Quality Management (EFQM). Designed as a framework for organizational management systems and balanced performance, specific and general, the EFQM Excellence Model is a practiced tool to help organizations achieve success by measuring where they are on the path to excellence. It is used widely across Europe, in the public as well as the private sectors, and is based on nine criteria.⁽³⁹⁾

- a. Leadership
- b. Policy and strategy
- c. Human Resource Management
- d. Company resources
- e. Operations

(39) Peter, Reid, p. 164.





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- f. Results relating to customers (satisfaction)
- g. Results relating to employees (employee satisfaction)
- h. Results relating to society (Corporate Social Responsibility - CSR)
- i. The results of organizational performance

The first five criteria are known as “enablers” and the other four are “results”. The leadership criteria that we are concerned with here are those pertaining to how leaders establish the mission’s vision and facilitate their realization, how they establish the values needed to attain long-term success, how to implement them through the use of appropriate actions and methods, in addition to the personal engagement of leaders to ensure the establishment of the organization’s management system and its application.

Such criteria draw attention to the actual behavior of leaders in the promotion of values and expectations that have been agreed on when developing and strengthening the purpose and direction of the organization and its culture of excellence. They further indicate the need to be an example and model of standard behavior, to be held accountable and answerable, and to assess the degree of their effectiveness in the course of doing so. Hence, do leaders personally participate in training and development activities and, if so, to what extent?

There are particular indications of leadership criteria, namely:

- a. Leaders setting out to establish a mission and a vision are role models of a culture of excellence.
- What role do leaders play in establishing the missions, visions, values and behavior expected by the organization?
 - Can the actual behavior of leaders determine behavioral styles





and expectations set by the organization?

- How do leaders assess their own behavior as role models and how do they measure performance in this regard?
- Are leaders involved in giving training? How many participate in this? What is the extent of their participation?
- Do leaders personally participate in improvement activities? Is their participation made apparent and seen outside of management?
- Do leaders allocate time and resources to the facilitation of activities? Do leaders assign progress activities to themselves instead of specialists?
- Do leaders outwardly and visibly engage in activities such as setting goals, prioritizing improvement and reviewing improvement performance?
- Have the specialized budgets for improvement activities been assigned or transferred to the lowest level of management within the organization? Do leaders make full use of improvement budgets allocated to them?
- How do leaders strike a balance between the pressure of meeting operational objectives and allowing employees to engage in improvement activities?
- How do leaders plan to enhance creativity and innovation and empower their employees?
- How do leaders affirm the importance of education?
- How do leaders affirm the importance of cooperating with all parts of the organization?
- How do leaders gather feedback to review their own leadership behavior and use it to bring about improvement (for instance, through the complete assessment of performance – the 360





degrees theory)?

b. Leaders personally ensure that the management system of the organization and its implementation and development are continually established.

- Do leaders know the competencies entailed in the process of improvement and their uses in the progress and development of employees?
- How has the structure of the organization been designed to implement strategies formulated by leaders?
- How does the organization adopt operations management methodically?
- Is there a clear ownership of operations with the management structure of the organization?
- How do leaders establish a system for the formulation, implementation and modernization of organizational strategy?
- How do leaders establish a system that focuses on the key findings leading to strategic success?
- How do leaders go about establishing procedures for establishing their plan aimed at enhancing creativity and innovation in their employees?
- What sort of leaders deal with reviewing and improving management systems?

c. Leaders engaging with customers, companies and community representatives:

- How do leaders prioritize their activities with different groups of customers?
- Is there a strategy that applies to key customers, and do leaders





participate in leading these activities?

- Is there a strategy that applies to other organizations, such as joint-ventures, and do leaders play a role in steering these activities?
- Is involvement widely spread across the board or is it exclusive to those who consider themselves constitutive of a group exempt from working, for instance, sales and marketing managers meet their customers, whereas supplies managers meet their importers?
- Do these issues cover joint improvement and cooperation cases or are they essentially aimed at combating crises or to follow-up progress?
- Do these issues target future needs before they emerge (i.e. prevention rather than cure) or do they only address requirements after they have proven to pose a real crisis?
- Do you have a policy or another form of directing and guiding surrounding your involvement in the promotion of excellence in work outside the organization?
- What sort of leaders engage in promoting excellence in work outside your own unit, for example:
 - Delivering lectures/offering training to other units of the organization.
 - Delivering lectures to professional agencies and local organizations at conferences.
 - Delivering lectures or offering training to suppliers or customers.
 - Leading teams from different organizations operating in the field of researching preferred practices, for example.





- Writing articles on behalf of foreign/external publications.
- Does the membership of leaders to professional bodies effectively contribute to the promotion of excellence at work?
- Do leaders play a direct role in the workforce's corporate activities?
- Have these external activities been integrated into the usual management process, or are they abstract?
- Has the appreciation of excellence and improvement extended beyond the organization, such as to customers, suppliers and other interested external parties?

d. Leaders motivate, support and empower individuals within the organization:

- How do leaders make themselves available to their employees?
- How do they communicate with employees? Do they allow for the opportunity to listen to employees?
- How do leaders define the direction of the organization and how can individuals contribute to arriving there?
- How do leaders justify their perspectives in making contributions?
- How do leaders stress the importance of improvement activities and get individuals to participate in them?
- Do leaders expect or stipulate the requirement of improvement activities and participating in them in the assessment of employee performance?
- Is there a clear link between committing to improvement activities and engaging with them on the one hand, and the criteria that leaders employ to select employees for promotion,





on the other hand?

- What processes are in place that allow leaders to show an appreciation to individuals and teams for their outstanding performance? What is the personal role of leaders in showing this appreciation?
- Does appreciating and rewarding individual and team performance based on excellence and progress continue to have equal footing with other business considerations, for instance, in comparison to personal productivity goals and bonus programs?
- What degree of relative emphasis is put on appreciating teams compared to that of individuals? Is the emphasis on collective work-related values supported?
- Do all leaders give appreciation, or is it the same group all the time (is there a basic manner and method set up for doing so or is it left to the discretion of each leader)?
- Is guidance or training offered to leaders regarding how to give appreciation?

I think we all agree that finding leaders who can correctly carry out these remarkable tasks within an organization makes this model truly extraordinary. Evidently, these features represent specifications of an “ideal world”; however, they are not only derived from perspective but also from internationally renowned practice. It is a recognizable fact that on using the differentiation criteria, to obtain a score of 50 percent (“very good”) in the final scoring system of the model, it usually takes a period of seven years in order for the organization to realistically be considered adequately professional. Likewise, to border on achieving a more qualified score of 75 percent, it will take a similar length of time and hard work. From this point of view, even extraordinary challenges seem possible for leaders.







LEADERSHIP IN ISLAMIC HERITAGE

“Whoever employs a man over a group while there is one pleasing to Allāh amongst them, he has betrayed Allāh, His Messenger and the Believers.”

(Narrated by al-Hākim)

The Definition and Characteristics of Management in Islamic Thought:

Dr. Hizām al-Mutairī defines management in his statement: “Management is that which enjoins individuals to guidance, knowledge and conviction to perform work assigned to them at various levels. In other words, management is what individuals undertake in implementing various aspects of the management process at all levels and in accordance with legislative policy.”

As for the characteristics of Islamic management, Dr. Ibrāhīm bin Fahd al-Ghafīlī mentions the following in his thesis entitled “Towards an Islamic Procedure to the Study of Management”:

- Management that is efficient, qualified and moral
- Management that seeks consultation (“*Shūrā*”)
- Management that is concerned with the psychological, spiritual





and physical needs of human beings

- Management that is responsible for advocating and authorizing compliance to it
- Management that is self-supervised.⁽⁴⁰⁾

The Difference between Management and Management in Islam:

Management is recognized as “the specific process of harmonizing and unifying the utilization of physical, non-physical and human elements in the organization, such as funds, materials, numbers, turnovers and individuals through planning, systematizing, directing and controlling efforts towards achieving the ultimate goals of the organization.”⁽⁴¹⁾

Dr. Muhammad al-Khashrūm and Nabīl al-Mursī identify management as “a process of planning, systematizing, making decisions, leading and supervising the activities of the organization’s members, as well as utilizing all organizational resources – human, financial, physical and informational – in achieving the organization’s goals efficiently and effectively.”⁽⁴²⁾

Some Muslims subscribe to the theory that management is distinguishing ourselves from our “unethical, Western counterparts” (“the Other”). It is true that ethics or morals are not exclusive to us, as they can also be found in the likes of religions such as Buddhism. In fact, the issue of ethics and morals is often grossly

(40) Al-Mutairī, Dr. Hizām, *Idāra al-Islāmiyya (al-manhaj wal-mumārasa)* [“Islamic Management (Procedure and Practice)”], Maktaba ar-Rushd, second edition, Riyadh, 2004, p. 22.

(41) ‘Alāqī, Dr. Madanī ‘Abd al-Qādir, *al-Idara (Dirāsa Tahlīliyya lil-Wathā’if wal-Qarārāt al-Idāriyya)* [“An Analytical Study of Management Staff and Decisions”], Maktaba Tihāma, fourth edition, Jeddah, 1990, p. 71.

(42) Mursī, Nabīl and Dr. Muhammad al-Khashrūm, *Idāra al-A’māl (al-Mubādi’ wal-Mahārāt wal-Wathā’if)* [“Business Management (Principles, Skills and Staff)”, Maktaba ash-Shaqrī, second edition, Riyadh, p. 21.





exaggerated, such as with the Jewish and Christian Semitic religions which alternatively have a tendency to exaggerate the issue of the “Hereafter” (“*al-Ākhirah*”) in the way they link worldly behavior with etymological repercussions. Unsurprisingly, it follows that we need to be able to identify a theory for human behavior that provides a link between human behavior and productivity. However, after reading most of the literature on the subject of management in Islam, I was not able to locate a single academic who had arrived at an adequate and convincing definition of “Islamic Management.” It can be argued that while Islām possesses general characteristics and principles, there is not necessarily a particular concept of management in Islām. Moreover, it can also be argued that this ambiguity is reflective of its justice and mercy, whereby it stipulates permissible *Mu‘āmalāt* (“behavior”) in dealing with business management, public management and so forth, where human heritage is chiefly applicable to these areas of management. At the same time, we should not adapt the Qur’ānic text, the *Sunnah* (The legal ways, orders, acts of worship and statements of Prophet Muhammad ﷺ, that have become models to be followed by the Muslims) or the teachings of the *Salaf* (the Righteous Forebears) to arbitrarily suit our argument and contention of Islām when there is in fact no basis for it.

Accordingly, Islam is not a school of management, it is a devotional religion based on *Tawhīd*, following the guidance of *Al-Mustafā* (peace be upon him) and above all, it is a Semitic religion belonging to the Lord of the Worlds. Subsequently, it is not possible to dispute or compare it to the ever-changing (time and place) management theories of human beings. The present researcher maintains that it is possible to derive a comprehensive Islamic system that has some of the aforementioned management principles and characteristics. This is supported by Dr. Ra’fat ‘Uthmān, who says: “Islām is a *Shari‘ah* (Law) that came to regulate the lives of individuals and societies so as to create a bond between each other as well as with the Glorified and Sublime Creator.” From the perspective that Islam is a religion





that is not subject to time and place, its application within human societies shows us that some issues have not changed throughout the ages, and as for those that have, it is sufficient to explicate its general rules while leaving the details of each environment as being appropriate and suited to that particular context.

The management and governance of beneficial issues of which the point of interest has changed over time depends on it having legal status (called *Maslaha*, “welfare” or “delegated welfares”) and should therein stipulate the following conditions: “An endowed welfare is beneficial because it is built on the rulings derived from it and of which fall under the category of *Mu‘āmalāt*. However, this welfare must not be contradictory to any of the legislative directives, it must be a welfare that is realistic and not misleading, and it must also be a public welfare and not a personal one.”

Dr. ‘Uthmān summarizes the rules of management and governance that are emphasized in Islām as follows: “Upholding the *Deen* (the Way of Life/religion of Islām), *Shūra*, Justice, prohibiting bribery, supervising and monitoring, being responsible for whoever assumes the role of governance or management, supporting the affairs of people and that the head is entrusted with welfare.”⁽⁴³⁾ It could therefore be argued that there is no difference between management and Islamic management except in the sense of worship and moral etiquettes, which could possibly be attributed to the sciences a Muslim learns and by identifying and specifying those morals as tracing back to one’s environment and heritage, and furthermore, embracing and understanding them in accordance with the Book (Qur’an) and the Prophetic *Sunnah*.

Leadership in Islamic Thought

(43) ‘Uthmān, Dr. Muhammad Ra’fat, *Idāra fil-Islām, al-Bank al-Islāmī lī-Tanmīyya*, [“Management in Islam, The Islamic Bank for Deveopment”, seminar no. 31, second edition, Jeddah, 2001, p. 107.





Dr. Sālim bin Sa‘eed al-Qahtānī states, “It (leadership) denotes the conduct practiced in a position of leadership when interacting with one’s subjects.” Al-Yāsīn (1404 H: 17) reaffirms that this “process of leadership in Islam...it is social interaction encompassing the activity of instructing and influencing, aside from being a position of power. Leadership is an Islamic concept...it is linked to the Islamic concept of *Aqīdah* (“creed”), which is equivalent to a superior ideal...A Muslim believes in it and it has a complete impact on his attitude and actions.” According to Hamid Badr, “Islamic leadership is what a leader undertakes to influence the behavior of individuals using Islamic methods and in order to achieve the objectives of his Islamic endeavor. Individuals then respond to him in compliance with religious teachings and in obedience to the *Walā al-Amr* (“legal guardian, man in charge, responsible manager”)...In short, the behavior practiced by a Muslim leader could relate to the affairs of Muslims within any occupation...to influence workers towards his endeavor and to carry out the work required of them. Similarly, this resembles the decree of *Allāh* and His Messenger to ensure that everyone yields to the welfare of the work in a way that is not conflicting with Islamic precepts and without prejudice.”⁽⁴⁴⁾

As for Dr. Sayyid Mursī,⁽⁴⁵⁾ he defines managerial leadership in Islam throughout his book as follows:

- 1. Leadership is moderate behavior** that is disposed to accommodating to the rights and needs of Muslim individuals and groups with justice and equality, neither with coercion, nor leniency, nor dominance nor neglect. ‘Umar (may Allāh be pleased with him) said: “In this matter (leadership), nothing

(44) Al-Qahtānī, Dr. Sālim, *Al-Qiyāda al-Idārīyya* [“Managerial Leadership – The Transformation towards the Global Leadership Model”], first edition, Riyadh, 2001, p. 90.

(45) Mursī, Dr. Sayyid ‘Abd al-Hameed, *Maḥmūm al-Qiyāda fī Itār al-‘Aqīda al-Islāmiyya* [“The Concept of Leadership within the Framework of Islamic ‘Aqīda”], Rabita al-‘Ālam al-Islāmī, n. ed., Makkah al-Mukarramah, n.d., pp. 101-2.





can benefit it except resilience without weakness and strength without violence.”

2. **Leadership is humanitarian:** It preserves human dignity, associating it with everything that is important to it and betters its *Mu‘āmalāt*, therein applying the Qur’ānic verse: “***And be kind and humble to the believers who follow you.***” [Ash-Shu‘arā’, 26: 215], and the verse: “***And consult them in the affairs.***” Āl ‘Imrān, 3: 159].
3. **Leadership is affiliated with the group:** Nothing distinguishes them except for the responsibility carried on the shoulders of the leader, just like when ‘Umar (may Allāh be pleased with him) said to the Companion, Abū Mūsā al-Ash‘ari (may Allāh be pleased with him): “Attend to their affairs in person, as you are a man (like them), only Allāh has made you bear a heavier burden.”
4. **Leadership requires political aptitude:** It takes a thorough account of all the forces affecting the surrounding environment.
5. **Leadership believes in an objective and is committed to it:** It inspires followers by way of example; the ideal leader has perseverance, determination, and sacrifice in order to achieve the objective. The best examples of this can be seen in the *Jihād* (“struggle”) of the Messenger (peace and blessings of Allāh be upon him), in conveying and spreading the message of Islām. He carried out his mission with patience and perseverance while adhering to the cause without complaint or retreat, and similar was the effort exerted by Abū Bakr (may Allāh be pleased with him) in inviting to the way of Islam and fighting the apostates.

Leadership in Islam is distinctly ethical, emphasizing and focusing on people as its epicenter. Ja‘far al-‘Abd specified a number of characteristics that facilitate an understanding of Islamic leadership and which are required of the Muslim leader. These are:





1. **The process of leadership in Islam is a joint responsibility between the leader and subordinates**, so that each can complement the other. Al-Mustafā (peace and blessings of Allāh be upon him) said: “An analogy of the believers in their love, compassion and affection towards one another is like a body; if any part of it is not well, then the whole body suffers sleeplessness and fever because of it.” (Muslim and al-Bukhārī).
2. **The process of leadership must be carried out in an environment of compassion and kindness**. Allāh, the Exalted, says: *“And by the Mercy of Allāh, you (Muhammad, peace be upon him) dealt with them gently. And had you been severe and hard-hearted, they would have broken away from you.”* [Āl-‘Imrān, 3: 159].
3. **The consulting of followers, without which the affairs of leadership will be off track**. Allāh, the Exalted, says: *“and consult them in the affairs”* [Āl-‘Imrān, 3:159]; thereafter, he must have trust and courage. Allāh, the Exalted, says: *“Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).”* [Āl-‘Imrān, 3:159].
4. **The leader provides the necessary care and support to his followers in their undertaking of technical, managerial and social work**, instructing subordinates while being remissive of any unintentional errors.

The present researcher believes that leadership can be defined from a *Fiqh* (jurisprudential) perspective, i.e. that strategic leadership, such as with political leaders, members of the board of management, ministers, general directors, company chairmen and the like, is dependent on an *‘Aqd* (contract).

Linguistically, leadership means authorization. Idiomatically, it





means the authorization that is given to somebody who is normally capable. *Wakāla* (authorization) is permissible under the Qur’ān, *Sunnah*, *Ijma’a* (consensus) and *Qiyās* (analogy) as it is needed in order for people to pursue their lives given that no one can do everything they need on their own.

The *Sharī’ah* (Islamic law) stresses the need for undertaking public authorities, powers or responsibilities (strategic leadership) and Muslims must take care when they give (or undertake) such a responsibility.

Scholars of *Fiqh* have arrived at three opinions concerning the recommendation of *Wakāla*:

- a. **It is preferable to avoid undertaking leadership:** That is because it entails exposure, namely, the fear of one not undertaking authority for oneself, which is either out of incompetence or negligence, and so reveals one’s flaws to the people. Imām Ahmad (may Allāh have mercy on him) would not feel safe undertaking anything without first seeking advice. On requesting to be appointed to public office like the rest of the *Sahāba*, the Messenger (peace and blessings of Allāh be upon him) said to Abū Dhar (may Allāh be pleased with him): “O Abū Dhar, you are weak and authority is a trust, and on the Day of Resurrection it is a cause of humiliation and sorrow except for him who fulfills his obligations and (properly) discharges the duties thereon.” (Muslim, 1825).
- b. **It is preferable to undertake it in order to meet the needs of, and serve, the people:** This is what Prophet Yūsuf (peace be upon him) did upon his request to the Pharaoh of Egypt. Allāh, the Exalted, says in the Qur’ān: “[Yūsuf (Joseph)] said: **“Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt).”** [Yūsuf, 12:55].





- c. **Taking all the facts into considerations:** If one is aware that he is incapable, fears his betrayal, or that he is preoccupied with something more important, this only further prohibits his right to undertake authority. As for one who is competent, secure and not preoccupied with other matters, the desirability of him undertaking authority is accentuated. This generally applies to all government or rule, whether major or minor.⁽⁴⁶⁾

Thus, we have said that strategic leadership is about contractual representation, although with regards to one (the leader) neglecting or infringing this warranty, as Shaykh al-Islām Ibn Taymiyyah said, “It is evident when a representative is neglectful. As for whether he is cautious when it comes to buying and selling, if some inequity or fault manifests that is not due to his own negligence, then he is excused, as is the case for an imām or ruler.”⁽⁴⁷⁾

With political leadership, there is evidently no doubt about the contract of representation. In the words of Dr. Anwar al-Jundī, “A ruler is he who is appointed by the people which makes this leadership representative, or acts as an agent of the community that both chose him through *Bay‘ah*, homage (or referendum in modern terminology) along with his mutual acceptance to represent. This is in actuality a contractual agreement between two parties: the community and the ruler. Thus, the mutual agreement binds both the ruler and community to certain commitments that are known and understood by both parties and whereby the ruler vows to proceed under the prescribed rules (those of the Qur’ān and the *Sunnah*). As such, this represents the constitution of the contractors...and thus, the homage is the contract of representation or agency between the community and their elected ruler as responsible individuals.”⁽⁴⁸⁾

(46) al-Basām, ‘Abdullah bin ‘Abd ar-Rahmān, *Nīl al-Mārib fī Tahdhīb Sharh ‘Amda at-Tālib*, an-Nahdha al-Hudhaitah Press, second edition, Makkah al-Mukarramah, n.d., p. 181.

(47) Ibid.:185.

(48) Whether he is elected or a victor, the legitimacy of his rule relies on the homage that the law of representation confers to him, while not splitting except as





Evidently, the contract of representation is not a contract of ownership belonging to the agent, nor does it stipulate ownership; rather, the function of the contract is so that the agent can act on behalf of the client within the limits delineated by the agent. He then acts in accordance with it as a temporary and conditional contract, and as such, it is subject to genuine supervision.⁽⁴⁹⁾

Accordingly, rulers, government leaders, corporate managers, general directors, and members of management boards are in conformity with the concept of *Wilāyah* (government or guardianship) and in tandem with contractual representation or management as we have already seen. The validity of this claim is in actual fact supported by those to whom a contract of hire is applicable (employment),⁽⁵⁰⁾ where salaries are paid in exchange for specific hours of work. In fact, their responsibilities extend far beyond determining visions, setting strategic objectives, selecting adequate management leaders and staff, and then motivating them, as all of those activities pertain to exceptional leadership capabilities that are for that reason creative and innovative, while the rest of

a parliament representing the community or as scholars enjoining believers to the *Dīn* and the welfare of the community.

- (49) Al-Jundī, Anwar, *Manāhij al-Hukm wa al-Qiyāda fī al-Islām* [“Methods of Ruling and Leadership in Islām”], al-Maktaba al-‘A-riyya, first edition, Beirut, 1982, p. 10.
- (50) “Hire” is defined as: “a contract of consented and conscious utility”, and appears in the chain (of transmitted *Ahadīth*) in Al-Bukhārī. ‘Ā’ishah narrated: “The Messenger (peace and blessings of Allāh be upon him) and Abū Bakr (may Allāh be is pleased with him) employed a (pagan) man from the Tribe of Ad-Dail as a guide [...] The Prophet ﷺ and Abū Bakr had confidence in him and so gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (the Prophet ﷺ and Abū Bakr) set out on their journey” (Al-Bukhārī, vol. 3, book 36: 464). Hence, a contract of hire, or employment, has three conditions: firstly, knowledge of the use, as this is what is being contracted; secondly, knowledge of the hire or substitute (exchange); and thirdly, there is consent and approval (see-Basām, ‘Abdullah bin ‘Abd ar-Rahmān, *Nīl al-Mārib fī Sharh ‘Amda at-Tālib*, an-Nahdha al-Hadātha Press, second edition, Makkah al-Mukarramah, n.d., p. 215, p. 217.





the administrative employees representing the boss and below are predominantly subject to a contract of hire or employment.

Leadership Trends in Islamic Thought

Hierarchical leadership in Islamic intellectual thought demarcates five levels ranging from the highest to the lowest. In *Tawq al-Hamāma Sharh al-Bashāmā al-Kubrā* [“The Pigeon’s Torque: An Explanation of the Greatest Dislikes”] written by Ibn Hazm al-Andalūsī, in which the author addresses scholars of reason and rationality, he postulates what he refers to as the “fourth science”, considered by him to be the *Science of Policy* (leadership), which he further divides into five subdivisions:⁽⁵¹⁾

1. *Prophetic Policy (Leadership)*: Allāh designates whoever He wills; His decree cannot be contested; He does not ask what to do, while it is they (people) who ask.
2. *Sovereign Policy (Leadership)*: This entails upholding the *Shari’ah* law (the constitution) for the nation or community, reviving the *Sunnah* (Prophetic example), enjoining the good and prohibiting the bad.
3. *Public Policy (leadership)*: Presiding over groups like the governance of princes over their countries or generals over their armies, taking the steps necessary to achieve order (management decisions), and precise planning (being prepared for consequences).
4. *Private Policy (Leadership)*: Knowing oneself, managing the affairs of one’s male offspring in terms of what will follow after them, and fulfilling the rights of the Brotherhood

(51) As-Sanānī, Ahmad bin ‘Abdullah, *al-Ghasūn al-Miyāsa al-Yāni’a bi’Adilla Ahkām as-Siyāsī* [“Mature Lofty Branches, based on political proofs”], research conducted by Amīn al-Buhayrī, Dār al-Afāq al-‘Arabiyya, first edition, Cairo, 2001, p. 27.





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(Muslim brethren).

5. *Self Policy (Leadership)*: A person reviews his own actions, speech, morals and desires so that he has control of his mind and deters from repeating the same mistake.





PRINCIPLES OF LEADERSHIP IN ISLAMIC HERITAGE

It was said to Abū ‘Ubaydah: “Listen to the Companions of the Messenger (peace and blessings of Allāh be upon him), involve them in affairs and do not take decisions without examining the facts. Indeed, this is war and it cannot be overcome except by the contemplative and proficient man.”

‘Umar ibn al-Khattāb

The Leadership Principles of ‘Umar ibn al-Khattāb

Major General Mahmūd Shayt Khattāb describes ‘Umar ibn al-Khattāb (also referred to as “al-Fārūq”, a name he was given by the Prophet (peace be upon him) meaning “the Distinguisher between *Haqq* (Right) and *Bātil* (Wrong)”) in the following summary of his words: “‘Umar (may Allāh be pleased with him) was proficient in the selection and appointment of leaders. He would give priority to the *Sahāba* (Companions of the Prophet) and those belonging to the first generation of predecessors, and was strict but not boorish. ‘Umar (may Allāh be pleased with him) was well known for his physical strength and dominance, and came from a family of noble descent.” He relied on the concept of *Shūrā* (consultation) as a system for his administration. In doing so, he would take advantage of major occasions, such as the *Hajj* (pilgrimage) season to review and appraise his mastery in the art of counseling and advising, and he would even advise the enemy and juveniles (young men). Al-Fārūq (may Allāh be pleased with him) was distinguished by his propensity





to gather information and for requesting his leaders to inform him of its details. He was passionate about the fate of his army and those who lost their lives and as such he would commemorate the soldiers through their families. ‘Umar ibn al-Khattāb (may Allāh be pleased with him) was considerate towards those who were new to Islām and towards animals.

First and foremost, he concerned himself with dispensing justice to his workforce and addressing their petitions, and he would impartially subject the entire community – including himself – to the Islamic constitution and system.

As for ‘Umar ibn al-Khattāb’s qualities and characteristics (may Allāh be pleased with him), he was distinguished by his courage and insight so much so that the Messenger (peace and blessings of Allāh be upon him) once remarked: “Were a prophet to come after me, he would have been ‘Umar (may Allāh be pleased with him)” (At-Tirmidhi). He was renowned for his great individual strength and fortitude, and he was a born warrior such that he would gallantly jump onto his horse and combat with a stick. He bore responsibility and was therefore frank in expressing his opinions, and he would make rounds to enquire about the condition of his rule for himself. History recalls the story of how he justly reacted to the Arab woman who spoke out against him and how he held the son of ‘Amr ibn al-Aas’ to account. His superiority in leadership was greatly acknowledged and trusted in, first and foremost by the Messenger himself (peace and blessings of Allāh be upon him), and then by Abū Bakr (may Allāh be pleased with him), while also having confidence in himself and having earned the trust of the people, including his enemies. He also had a charismatic and influential personality with a noble eminence due to his powerful background through his father and family. ‘Umar (may Allāh be pleased with him) was the ambassador of the Quraysh during *Jāhiliyyah* (the days of “ignorance”, herein referring to pre-Islamic times) while possessing a profound knowledge of the





sciences of war. At this point, it seems necessary to recount some of the things that he said or that were said about him:

‘Umar (may Allāh be pleased with him) once said: “People who adhere to their *Imāms* (“religious leaders”) and their guides will not stray from the straight path.” He also said: “Subjects obey their *Imāms* as long as their *Imāms* obey Allāh.”

It is reported that Al-Harmzān once saw ‘Umar (may Allāh be pleased with him) reclining in the Prophet’s *Masjid* (“mosque”), upon which he said: “By Allāh! This is truly a happy ruler!” ‘Umar (may Allāh be pleased with him) replied: “On the contrary! The Arabs are like the nose of a camel (or the face) that follows its leader. He looks at his leader to see where he is leading him. And by the Lord of the *Ka’bah* (House of Allāh)! I will lead them on the path.” One day ‘Umar (may Allāh be pleased with him) was giving a sermon in which he said: “Indeed, Muhammad, peace and blessings of Allāh be upon him, was sent with the Truth! If a camel died because he lost his way on the shore of the Euphrates, I would fear that Allāh would question the family of al-Khattāb about it.”

A relative of ‘Umar (may Allāh be pleased with him) once asked him for money, at which point ‘Umar cast stones at him and had him removed. It was then said to ‘Umar: “O Leader of the Faithful (*Amīr al-Mu’minīn*)! Someone asks you something, so you scold at him and have him removed?” He said: “He was asking me for the money of Allāh. What would be my excuse if I had discovered him to be a treacherous king? Though I would not have reacted this way had he asked me for my money.”

When ‘Umar embraced Islām, it started to thrive, the Muslims began to openly invite people to Islam, they would sit close to the *Ka’bah* and circumambulate it and they took back their rights from those who defamed them. ‘Umar, (may Allāh be pleased with him), was dominant and eminent so much so that the Messenger (peace





and blessings of Allāh be upon him) said: “By Him in whose hands is my soul, the Satan never once encountered ‘Umar walking in one direction without running in the other.”

Once, ‘Umar (may Allāh be pleased with him) had been walking with a number of the *Sahāba* of the Messenger (peace and blessings of Allāh upon him) behind him. He stopped and turned around to look at them, though to his surprise he did not find a single one of them. On seeing this, ‘Umar fell to his knees, his eyes filled with tears and he said: “O Allāh! You know that I fear you more than they fear me.”

‘Abd ar-Rahmān bin ‘Awf (may Allāh be pleased with him) once addressed a group of Muslims, to whom they said: “Speak to ‘Umar ibn al-Khattāb, as he is more favored and higher in rank than us. By Allāh! We can barely look at him (out of awe).”

On the authority of ‘Abdullah ibn ‘Abbās, (may Allāh be pleased with him) who said: “I spent a year waiting to ask ‘Umar ibn al-Khattāb about one verse (from the Qur’ān), but out of awe I could not bring myself to ask him.”

Al-Hassan said: “There was no better Companion to the Messenger (peace and blessings of Allāh be upon him) than ‘Umar, (may Allāh be pleased with him), not because he observed the longest prayers or fasted the most, but because he was the most ascetic person on this earth, whilst being the strictest in enjoining the command of Allāh.”

Ibn ‘Abbās, (may Allāh be pleased with him) was asked about ‘Umar, (may Allāh be pleased with him) to which he replied: “He was like a vigilant bird who would see every path as a trap.”

Al-Mughīra bin Shu‘bah referred to ‘Umar, saying: “By Allāh! His virtue prohibited him from deceiving and his mind prevented





him from being deceived.”

‘Umar once said: “I am not a cheat, nor has a cheat ever deceived me.”⁽⁵²⁾

Amongst his most prominent qualities was the criterion he would use to select and appoint his men (leaders). Major General Mahmūd Shayt Khattāb (may Allāh have mercy on him) cites the following:

1. The leader would be from among the *Sahāba* (Companions of the Messenger, upon whom be peace), as only the *Sahāba* could be ordered to carry out conquests. ‘Umar would not put any other than the *Sahāba* in charge nor would he ever accept for a *Sahābī* to be put in charge of something that was not suited to the *Sahāba*.

In general, the *Sahāba* experienced long and useful trials in fighting under the command of the Leader, the Messenger of Allāh (peace and blessings of Allāh be upon him), during which they would make the highest and severest sacrifices, as well as encountering the noblest and most prestigious ethics of war and peace. It was the *Sahāba* who would valiantly engage in battle and for that reason the *Sahāba* suffered more deaths than the others. With reference to the Battle of Yamāma, which took place between the Muslim force, headed by Khālīd ibn al-Walīd, (may Allāh be pleased with him) and the Apostates, headed by Musaylima “the Liar”, the death toll suffered by the *Muhājirūn* (“Emigrants”), the *Ansār* (“Helpers”) and the townspeople amounted to more than the entire Bedouin population. The number of *Muhājirūn* and *Ansār* from Madīnah who were killed came to 360, while the number of *Muhājirūn* and *Ansār* who were from other than Madīnah amounted to 300 men. It was on this occasion, with the death of all of these *Sahāba*, that Abū Bakr (may Allāh be pleased with him) commissioned the compilation

(52) Khattāb, Major General Mahmūd Shayt, ‘*Umar ibn al-Khattāb (al-Fārūq al-Qā’id)* [“Umar ibn al-Khattāb (the Greatest Leader)”], Dār al-Maktaba al-Hayā, second edition, Beirut, n.d., p. 156.





of the Qur’ān (in writing) for fear of it being lost.

Abū Bakr *as-Siddīq* (“the Honest”) ordered Khālid ibn al-Walīd (may Allāh be pleased with him) to take half of the people with him during his journey from ‘Irāq to the land of ash-Shām (the Levant), and to appoint Al-Muthanā bin al-Hāritha al-Shaybānī as a successor over the other half. Khālid chose all the *Sahāba* of the Messenger (peace and blessings of Allāh be upon him) for himself, leaving those who had not been with the Messenger of Allāh (peace and blessings of Allāh be upon him) albeit the same number of people, for Al-Muthanā. He then chose those who had shown passionate support to the Prophet (peace and blessings of Allāh be upon him) for himself, that thereby angered Al-Muthanā ibn al-Hāritha ash-Shaybānī who had been left with those who had merely been convinced, despite amounting to the same number. He then divided the rest of the soldiers into two groups, at which point, having seen the outcome, Al-Muthanā got vexed and said: “By Allāh, I am not revolting except for the order of Abū Bakr! And by Allāh, I do not request victory except with the *Sahāba* of the Prophet (peace and blessings of Allāh be upon him).” Having seen this obedience and loyalty from Al-Muthanā, Khālid was pleased with him.

The Messenger (peace and blessings of Allāh be upon him) would extend gifts to his Companions and was always an exemplary model to them. As a result of that, they were swayed by his influence and guided by his guidance, they never departed from his teachings, and they raced towards death and longed for martyrdom.

‘Umar (may Allāh be pleased with him) preferred the *Sahāba* belonging to the first generation of predecessors over others and to limit their scope of work; he also preferred them to have the most prestigious work of that time.

‘Umar’s first move following the death of Abū Bakr *as-Siddīq* (may Allāh be pleased with him) was to commission those people





with al-Muthanā ibn Hāritha ash-Shaybānī to the people of Persia, which took place on the night of Abū Bakr’s death before the *Fajr* prayer. The next morning, people began to give him their *Bay’ah* (“pledge, homage”) while he continued to commission them for the battle of Persia. This carried on for a period of three days, though no one had been delegated to Persia. The reason being was at that time, Persia represented the most hated place by the Arabs who saw it as the greatest threat to them due to the austerity of their rule and the control and subjugation that they had over their nation. As a result, on the fourth day he decided against it and instead assigned the people to ‘Irāq. The first of whom was Abū ‘Ubaydah bin Mas‘ūd, followed by Sa‘ad bin ‘Ubayd and Saleet bin Qays. Once this delegation had been assembled, someone said to ‘Umar (may Allāh be pleased with him): “Appoint over them one of the *Sahāba* belonging to the first generation of predecessors among the *Muhājirūn* (Emigrants) and the *Ansār* (Helpers).” ‘Umar said in return: “By Allāh, I will not! For whilst Allāh has advanced you through your swords and your speed towards the enemy, should you show cowardice and disdain your encounter, then entrust leadership to whoever is the first amongst you to push you and respond to your call. By Allāh! I am not appointing over them other than the best of delegates.” Then he called on Abū ‘Ubaydah, Saleet and Sa‘ad, and addressing the latter two he said: “As for you two, if you put yourselves forward, then he is entrusted with you.” Then he said to Abū ‘Ubaydah: “Listen to the Companions of the Messenger (peace and blessings be upon him), involve them in affairs and do not take decisions without examining the facts. Indeed, this is war and it cannot be overcome except by the contemplative and proficient man.”

1. ‘Umar was the best at being a contemplative and cautious leader, as well as recognizing opportunities and knowing when to seize them. He knew how and when to attack and to withdraw from the battlefield. ‘Umar said to Saleet: “If it weren’t for your hastiness you would be commissioned to a





position of authority, however, war is fierce and it cannot be overcome except by the contemplative man who is efficient and recognizes opportunities.”

2. ‘Umar desired to be a strong and dominant commander possessing a charismatic and influential personality. Thus, if he believed one man to be stronger than the other, he gave preference to the strongest of them. Accordingly, he employed Mu‘āwiyah bin Abī Sufyān over Ash-Shām (the Levant), having dismissed Sharhabīl bin Hasna and excusing him before the people, saying: “I am forbidden from employing a man after having found someone stronger than him.”
3. As a leader, he requested brave and soldierly men. When he sent Sa’d bin Abī Waqqās to ‘Irāq to occupy the post of general commander, he said: “Indeed, he is a brave and soldierly man.”
4. When ‘Umar would assemble the Muslim army, he used to appoint an *Amīr* (“head”) from the people of knowledge and jurisprudence over them. He would be unsatisfied with the appointment of desert nomads over those who dweltled in towns and cities. As evidence of this, ‘Umar once asked ‘Utbah bin Ghazwān: “Who did you employ over the people of Basra?” He said: “Mashāja’a bin Mas’ūd.” To which he remarked: “You employed a tent-dweller over a city-dweller?”

These were the advantages of ‘Umar’s leadership: He had a glorious and esteemed past in the domain of war and in his servitude to Islām; he had practical experience in warfare; he was strict but not boorish; he was conscious of opportunities and knew the right time, place and occasion to engage in war, as well as stopping it; he possessed a strong personality and enjoyed full control over his men; he was courageous and soldierly; and he was a scholar of jurisprudence. These are the same pros recognized by both modern and classical scholars specializing in the art of war.





In terms of leading, ‘Umar, (may Allāh be pleased with him), would ask himself the question: “What is required to be done?” Then he would ask: “Who is the best person for that job?” He would then consult others on the matter, after which he would subject the public welfare to this guidance and insight. For this reason, ‘Umar’s leadership succeeded in leading the Muslim armies that were, are and will continue to be marvels in the history of war.

The Leadership Principles of ‘Umar ibn ‘Abd al-‘Azīz

Dr. Muhammad bin Mushabbab al-Qahtāni states in his book, *An-Namthaj al-Idārā al-Mustakhlās min Idārā ‘Umar bin ‘Abd al-‘Azīz* [“Extracts from the Leadership Model of ‘Umar ibn ‘Abd al-‘Azīz”]: “...As such, it is possible for us to start with portraying his characteristics (may Allāh have mercy on him) as a model for the characteristics of leadership that leaders are required to possess. ‘Umar ibn ‘Abd al-‘Azīz would not only say what he thought, but he would say what he thought and elaborate it, and he would then put it into practice.” This includes:

1. The Characteristics of Faith:

- Firm belief in Allāh and the Last Day
- Profound fear of Allāh and apprehensiveness about the Day of Resurrection

2. Behavioral Characteristics:

- Honesty and having an aversion to lying
- Patience
- Conviction





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- Discretion and forgiveness
- Boldness, openness and truthfulness
- High determination and ambition
- Asceticism
- Humility
- Piety
- Firmness
- Justice
- Intellectual Qualities:
 - A deep understanding and awareness of matters.
 - Articulate , expressive and eloquent speech

Hence, it can be argued these qualities were and continue to be a subject of great significance to thinkers and intellectuals of Management and that the pioneering efforts of ‘Umar ibn ‘Abd al-‘Azīz were unprecedented in establishing a practical model for application that incorporates those distinct leadership qualities.

As for the first set of characteristics, this specifies: firm faith in Allāh and the Last Day, and secondly, a profound fear of Allāh and the Day of Resurrection. Together these comprise what are known as the *Characteristics of Faith*. Such phraseology and descriptions are not present in contemporary managerial thought (in Western and Eastern socio-political and economic academia), however these attributes can be taken into account by thinkers of Management in Islām and by those interested in their significance to leaders and managers, specifically as constituting social and humanitarian aptitude.

With regards to the leadership characteristics of ‘Umar ibn ‘Abd al-‘Azīz that fall under the category of *Intellectual Qualities*, these





have reappeared in alternative terminology in the more recent works of modern management scholars to include concepts now known as “personal skills” and “artistic skills.”⁽⁵³⁾

The Leadership Principles of Abū Hāmid al-Ghazālī

Al-Ghazālī (may Allāh have mercy upon him) says: Know that if a leader is both mighty and fruitless he must create conversation and dialogue between the righteous and the wicked (the corrupt), and between the winner and the loser. He must ramify envy and every accidental and unintentional object of desire. It is therefore necessary to remain principled, orderly, collected and patient, and fulfill hopes to meet expectations and to prompt their attainment. This is considered of prime importance, as Mu‘āwiyah (may Allāh be pleased with him) said: “Give importance to the attainment of noble matters, for I would not have had a people for my *Khilāfah* (“Caliphate”) if I had not given importance to them.”

The affairs of your associates are the subject of interest and fascination of every sect, including the sects of other nations. Therefore, if your party (group of associates) is offered support, then take on those people who bear the characteristics of gentleness and religious spirituality and who remain headstrong when faced with controversy, and respond to harshness with harshness.

O student! Behave in this manner towards the kingdom, address the people according to their intelligence, show justice and respect to those who help others, satisfy your army, console the downhearted, be fair (even to yourself), and satisfy your guards, governors and workers. Dealing with bribes is an obstruction and falsity of the

(53) Al-Qahtānī, Muhammad bin Mushabbab, *an-Namdhaj al-Idārī al-Mustakhlās min Idāra ‘Umar bin ‘Abd al-‘Azīz* [“Extracts from the Leadership Model of ‘Umar ibn ‘Abd al-‘Azīz”], Umm al-Qurā University, n.ed., Makkah al-Mukarramah, 1416 H, pp. 176-8.





truth that spreads unjustness among your subjects and turns hearts away from you, whether you deal with them secretly or openly.

The other path to observe in the interests of the kingdom is, firstly, the generous spending of money, and secondly, by the sword of hope. This, however, requires one to abandon miserliness concerning soldiers, to remove the call of the oppressed and to not oppose inalienable rights.

It is necessary to allocate a period of time every day to investigate the condition and state of subjects and those equal to them (the general public), as oppression is ramified through negligence, especially with regards to guards and workers.

Having a group of ministers and people endowed with knowledge, intelligence and experience pertaining to judgment and advice is better for you, to keep you from straying from the right course (of truth and reward); for if one is not honest and reliable to himself, then what about towards his equals?⁽⁵⁴⁾

The Leadership Principles of Abū al-Hassan al-Māwardī

Al-Māwardī's principles of leadership are divided into principles relating to (a) the morality of the leader and (b) the politics of the leader.⁽⁵⁵⁾

Between commendation and vilification, he states: "I am aware

- (54) Al-Ghazālī, Abī Hāmid, *Taqdīm wa Tahqīq Amīn 'Abd al-Jabbār al-Buhayrī, Sirr al-'Ālimīn wa Kashf mā fī al-Dārayn* ["The review and foreword of 'Abd al-Jabbār al-Buhayrī on 'The Secret of the Worlds and Exploring the Two Domains'"], al-Afāq al-'Arabiyya, first edition, Cairo, 2001, p. 21, p. 29.
- (55) Al-Māwardī, Abī al-Hassan 'Alī, *Tahqīq wa Dirāsa wa T'alīq al-Mustashār ad-DaktūrFu'ad 'Abd al-Mun'im, Darara as-Sulk fī Siyāsa al-Mulk* ["The review, study and commentary of Consultant Dr. Fu'ād 'Abd al-Mun'im, "Pearls of Conduct in the Politics of Kings", Dār al-Watan, first edition, Riyādh, 1997, pp. 56-97.





that people who lack morality by their very nature can neither be wholly praised nor partially vilified. Dispraise cannot be rectified by leaving it to the will of nature; it might only be accomplished through developmental and ethical coaching, as one cannot have decent conduct without decent morals.”

A person must therefore direct himself so that he has the capacity to deal with others’ politics, as some of the rulers of the past have said: “Whoever starts with his own politics, will discern the politics of the people”. Abū Hurayrah (may Allāh be pleased with him) narrated that: The Messenger (peace and blessings of Allāh be upon him), said: ‘Extremity is not in spontaneity, it is that which entraps you at the point of anger.’ (al-Bukhārī).

The morals of the leader are attributed the following characteristics:

1. *Having tranquillity and dignity and averting arrogant pride and showing-off:* As for *Kibr* (“arrogant pride”) and *I’jāb* (“showing-off”), both lead to criticism and both are adverse in essence. Showing-off stems from the *Nafs* (“the lower/base self”) and what it reckons of its virtues. As for arrogant pride, this comes from one’s status or rank and what it reckons of its superiority. Distinctly, arrogant pride has its causes, the greatest of which lies in being well-connected and authoritative and from a lack of associating with efficient people. Showing-off also has its causes, which come from the over-praising of the individual by relatives and those who seek to flatter him.

As for dignity, its deficiency is resultant of one hastening towards the desires, chasing suspicion, avoiding taking prompt action and the failure to give due recognition, the outcome of which causes one to be bound by the extremity of silence.





2. *Adopting honesty and being cautious of deceit:* Adopting honesty in one's speech and being cautious of deceit by not allowing oneself to succumb to it, except as a guise in the deception of war, as "war is deceit" (al-Bukhārī, no. 1298).
3. *Beware of anger:* One is wary of anger and prevents it, as it is the evil of the powerful and the impairment of the obstinate. It not only corrupts matters and creates chaos but the extremity, intensity and immediacy of it prohibits one from ruling effectively. The Messenger (peace and blessings of Allāh be upon him) is reported to have said: "When the Sultan becomes outraged, Satan dominates" (Ahmad).
4. *Beware of guile and obstinacy:* Guile refers to slyness, cunningness and controversy. As for obstinacy, this is persistent antagonism.
5. *Patience:* On occasion of incidents that have not yet been addressed and in suffering the brunt of an affliction, it is easy to complain instead of having patience and nobility, which as a result has little impact in relieving one's chest of worries.
6. *Confidentiality:* Patience cannot rectify matters in times of haste without confidentiality. For this reason, confidentiality is the greatest cause of victory and most crucial in the plotting of the enemy. It is narrated that the Prophet (peace and blessings of Allāh be upon him) said: "Help yourself in matters by doing them discreetly" (at-Tabarānī).
7. *Consultation:* A king should not pursue matters according to his own discretion as the outcome of his thoughts serves to expose his secrets. Turning to the opinions of others to take counsel with them allows him to engage with the understanding and forbiddances of trustworthy, God-fearing people so that they might impart their experiences to him. The Messenger (peace and blessings of Allāh be upon him) said: "No one was ever happy by making decisions on his own; and if you consult





others, you will not be miserable” (al-Bayhaqī).

8. *Example:* One does not enjoin the truth without starting with his own actions, nor does he prohibit bad without first abstaining himself. One cannot blame others and not blame oneself, as some rulers have said: “Better yourself for yourself and others will follow.”
9. *Reverting to the truth:* Do not deter from the truth except under compulsion or provided there is proof to act. Reverting to the truth is the first rank of knowledge and verifying its proofs.
10. *Holding oneself to account:* Refinement by probing one’s morals and etiquettes and for the guardian to monitor him as he monitors his enemy.

With regards to the policy (conduct) of kings (leaders), this is:

1. *Being Grateful of Blessings and Bettering One’s Course of Conduct:* Allāh, the Sublime, says: **“But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidūn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers and corrupters).”** (Al-Qasas, 28: 77). The Prophet (peace and blessings of Allāh be upon him) is also narrated to have said: “Whoever takes the good path will reap its reward, and will be rewarded from this world to the Day of Resurrection, and nothing can detract from that reward. Those who take the wrong path will reap the sins of that path and the sins of this world till the Day of Resurrection, and nothing can detract from those sins” (Muslim).
2. *The Deen (“Way of Life/Religion”) of the King:* Some leaders have said: “The king (leader) should disdain anyone from his subjects who claims to have a superior faith to him, just as he



should do so to anyone claiming to be a more proficient leader than he is. In his covenant to the kings of Persia, Ardashēr bin Bābak stated: “Certainly, religion and the king are twins: nothing is undertaken by one of them without his other. Religion forms the foundations and the king is its guard; therefore, the king does not have to be the foundations, nor does religion have to be the guard, as there is no guard for the missing like there are no foundations for the demolished.”

3. *Just Policy (behavior)*: The components of a *just policy* are: desire; fear; equity and demanding righteousness (including taking revenge). These are as follows:
 - a. *Desire*: The call for harmony, proper compliance and obedience, inciting compassion and imparting advice. It is said: “Whoever trusts in your patronage, sympathises with your king (ruler).
 - b. *Fear*: To settle differences with the obstinate and to suppress the endeavors of the corrupt.
 - c. *Equity*: This is the justice on which subjects can rely on and which gives order to the kingdom. It is said: “Whoever is just in his rule is satisfied with his assistants.” Some rulers have said: “A kingdom will sustain under disbelief while it will not sustain under injustice.”
 - d. *Demanding righteousness (motivation)*: This pertains to the issue of monetary distribution, as justice can neither be realized by entirely abandoning funds altogether, nor by just taking from it. Rather, both are essential to justice and a king cannot be righteous otherwise.
 - e. *The Policy (Conduct) of the King (Leader) towards His Assistants and Attendants (Followers)*: He is aware that neither he nor his subjects can have integrity without the refinement and cultivation of his assistants and attendants. This is because a king (leader) is not capable of issuing direct orders on his own





and therefore relies on the efficiency of his confidants. Abruwīz once said: “Whoever relies on inefficiency is not deficient of corrupt opinion, false suspicion and exaggerated hostility.”

The basic elements embedded in the selection process of qualifying assistants entails examining his (own) people, probing all attendants, analyzing their mentalities, opinions, substantial knowledge and intentions to the point of penetrating their surfaces and discovering their innermost hopes, secrets and ethics. In doing so, the leader will be able to identify the varying and contrasting natures and interests of people, distinguishing the individual nature of each person so that it can be dealt with in an appropriate manner. In effect, this prevents him from giving to someone undeservedly, assigning trusteeship to someone unfit for the position, he does not deprive someone of the salary he deserves and that which he has earned, as all of these scenarios would serve to discredit his policy. Bahrām Gūr said: “There is nothing more harmful to the king than not being able to trust his informant and not being able to administer that which he has been advised.” It was said to the Persian Commander and Minister, Buruz Jamhar: “How do the affairs of the Sāsān family (Persian dynasty) remain unsettled with the likes of you amongst them?” He said: “Because they sought the assistance of mindless workers for major operations such that their family affairs no longer were their own.”

The Characteristics of the Minister (Leader) According to al-Māwardī

Muslim jurists, in general, stipulate that those who hold a particular office within a country are required to possess the following attributes: justice, honesty (trusteeship) and competence. Similarly, Muslim jurists have stipulated specific conditions in a manner that relates to the specifications and competencies pertaining to the nature and function of each individual office. Hence, the conditions placed on one pursuing the ministry are specific to and intended for





whoever qualifies to hold that office, these are:⁽⁵⁶⁾

1. *Islām is the Truth:* Verily, Allāh the Sublime instructed showing obedience to the *Walī Al-Amr* (“legal guardian/protector”), in reference to whom the Qur’ān specifies the necessity of being a Muslim. Allāh, the Sublime, says: **“O you who believe! Obey Allāh and obey the Messenger (Muhammad, upon him be peace), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, upon him peace, if you believe in Allāh and the Last Day. That is better and more suitable for final determination.”** (An-Nisā’, 4:59).
2. *A Mature Adult Male:* This condition stipulates a further two conditions: the first is, manhood at the exclusion of womanhood; and secondly, the Qur’ān says about the “adult male” criteria of the leader: **“Men are the protectors and maintainers of women, because Allāh has one of them excel the other, and because they spend (to support them) from their means.”** (an-Nisā’, 4:34). Al-Māwardī also cites the saying of al-Mustafā (peace and blessings of Allāh be upon him): “A nation will not succeed under the rule of a woman.” (Al-Buhkārī). He (peace and blessings of Allāh be upon him) also said: “If your men are unrighteous, the stingy rich and women run your affairs, then the belly of the earth is better for you than the surface of it (i.e. death).” (Narrated by at-Tirmidhī).

On the topic of mature, adult leadership, this predominantly occurs around the age of forty (the completion of manhood) in a man, as Allāh, the Sublime, says: **“And We enjoined on man to be dutiful and kind to his parents. His mother bears**

(56) Al-Māwardī, Abī al-Hassan, *Tahqīq wa Dirāsa Daktūr Fu’ād Abd al-Mun’im wa Daktūr Sulaymān Dāwūd, Qawānīn al-Wizāra* [“The Investigation and Study of Dr. Fu’ād Abd al-Mun’im and Dr. Sulaymān Dāwūd, ‘The Rules and Regulations of the Ministry’”], Mu’assasa Shabāb Muhammad, second edition, Alexandria, 1978, p. 28.





him with hardship. And she brings him forth with hardship, and the bearing of him and weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: 'My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).'" (Al-Ahqāf, 46:15). At this age, one enjoys mental maturity and emotional stability at its fullest, and notably, it was at this age that Allāh inspired His Prophets and Messengers, upon whom be peace. About this, Isfahāni says: "When a person reaches this age, his being becomes empowered (to do that which he is meant to do); after that, he can just about apply himself."

3. *Non-Affiliation with Trade*: A minister is warned against being affiliated with trade and should be devoted to his office. Al-Māwardī supports this statement by drawing on the narration of the Prophet (peace and blessings of Allāh be upon him) who said: "If a *ra'ī* ("leader; shepherd; patron") deals in trade his subjects are ruined."
4. *'Adl (Justice)*: Justice is unequivocally the constitution of the ruler. A minister must therefore be fair and honest, and he is required to acquit people from inequity and the inequity of others. A minister must also stand up for truth and justice, which should manifest both inwardly and outwardly. However, if he becomes unjust and tyrannical then he can no longer assume the role of ruler no matter what oppressive means he exercises, as he cannot take possession of his subjects except through affectation, duplicity and hypocrisy.
5. *Honesty (Trusteeship)*: To fulfill what is required of him, to collect funds (without accumulating them for himself), to not





accept gifts that were given to him by virtue of his office or as bribes, to represent an exemplary model of behavior shown towards workers under his command.

6. *Competence*: This denotes organizing work in accordance with sound rules and regulations and issuing the orders of offices. Muslim jurists have further stipulated – above the aforementioned condition – health and safety standards (of the limbs and senses), courage and bravery, and the active preservation and maintenance of the country or state.

The Leadership Principles of Ibn al-Tāqtaqi

Muhammad bin ‘Alī at-Tabātabā, more commonly known as Ibn at-Tāqtaqi, a historian from the city of Mosul, was born in the Hijrī year 660 and died in 709. Having succeeded his father in heading the Alawi councils of Halla, an-Najf and Karbalā’, the first thing that was said to him was: “Indeed, the virtuous king [leader] is he who possesses certain (desirable) traits while being void of others.”

Among the traits and qualities that are desirable in a person are: *Reason* – this is the most vital and favorable of qualities since it is with this that the country is governed, and more precisely, the king; this says enough in itself. From it emerges justice, which is in the distribution of funds, as businesses prosper from it and men are distinguished by it. Knowledge also ensues from it, for knowledge is the fruit of the mind and it is so that the king (leader) is able to judge between what to accept and reject. It prevents him from making mistakes in judgments and further causes him to be admired in the eyes of the public and in private. And know that merely bookish knowledge is not desirable in kings (leaders) as it serves to multiply problematic issues. The desirability for knowledge in a king is such





that he does not take a liking to it to the point of undermining those endowed with knowledge.

Amongst these qualities is also having fear in Allāh, the Sublime. This quality is in fact the root of all good and the key to every blessing. Hence, when a king fears Allāh, Allāh grants him security, such as forgiveness for one's sins and being spared from error. It is therefore the best of good qualities, as with it hearts are inclined and intentions are cleansed. As Allāh, the Sublime, says in the Qur'ān: ***“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the needy), and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.”*** (An-Nūr, 24:22). In this way, it inspires dignity and standing and so with it the order of the kingdom can be maintained and the aspirations of subjects can be safeguarded. ***Constancy and fidelity are also resultant of it, as Allāh, the Sublime, says: “And come not near the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.”*** (Al-Isrā', 17:34).

With regards to recommended qualities that one should be known for, Ibn al-Muqafa' mentions that: “The king (leader) should not get angry because his capability lags behind his needs. He should not lie, as people will not be able to commit to him or to that which he desires. He should not be stingy, as few people excuse the fear of poverty. He should not be malicious, due to the magnitude of the repercussions carried out by anyone he has abused. He should not swear by events, as people hold on to them and if they fail to materialize he will find himself humiliated, and moreover, he needs the trust of the people.

Of the qualities that are desirable in a king (leader), this includes





solitude and restriction, as this is better than feeling regretful, for there is no benefit in remorse. Of the qualities that should be void in the king (leader) are fatigue and boredom, for they are the most detrimental to affairs and corruptive of the situation.⁽⁵⁷⁾

The Principles and qualities of the leader according to Nakor Janbon (in *Qābūs Nama*)⁽⁵⁸⁾

Regarding the requisite conditions and specificities pertaining to the leader of the *Ummah* (“community”) or the king, three categories have been identified: firstly, he bears general characteristics that benefit and reform every king or ruler (leader); secondly, he seeks out what is desirable in a king in terms of the specificities and traits; and thirdly, he complies with the obligatory moral and behavioral prohibitions for a king (leader) by abstaining from them.⁽⁵⁹⁾ The following elucidations of the aforementioned criteria have been adapted from the work of the author:

I. General Attributes:

1. The king (leader) is a believer in Allāh and His Messenger, (peace and blessings of Allāh be upon him): [“If you are leader for a day, then be devout.”]. *Imān* (“faith”) regulates the *Nafs*
(57) Tabātabā, Muhammad bin ‘Alī, *Tahqīq Mamdūh Hassan Muhammad*, ‘*al-Fakhrī*’ [“A critique by Hassan Muhammad, ‘al-Fakhrī’”], Maktaba ath-Thaqāfa ad-Dīniyya, n.d., Cairo, p. 25.
(58) Originally written in Persian, this is the Arabic name given to the well-known book *Nasihatanama* or *Gabusnama* by Iranian author Kikawis bin Iskander bin Qabus bin Shamkir. The “Book of Advice” is written in the adage of the ruling Prince’s advice to his son on issues ranging from religious matters to the rules of leadership to how to deal with the people of mysticism (*tasawwuf*).
(59) Damaj, Daktūr Muhammad Ahmad, *Mirāyā al-Amrā’* (*ma’a kitāb Qābūs Nāma – an-Nasīha*) [“Mirror of the Princes (with reference to Qābūs Nāma – ‘Advise’”], Mu’assasa Bahsūn, first edition, Beirut, 1994, pp. 46-8.





- (“lower-self”), purifies the body and determines the power of the ruling authority.
2. The hands and tongue of the king (ruler) are chaste and virtuous: [“Refrain your eyes and hands from that which is prohibited for the Muslims and dress modestly.”]
 3. The ruler (leader) is guided by the light of reason: [“And consult your reason, thereby shaping your opinions in obedience to it in all matter.”]
 4. He demonstrates the munificent morality, virtuous values and superior ideals that the *Sharī'ah* and social philosophies have enforced. He speaks honestly, and honesty preserves the king's decency and dignity within his country and amongst his followers: [“Be truthful in speech.”]. He should also be merciful to his servants and show them kindness: [“Be merciful to the servants of Allāh, the Sublime.”]
 5. The ruler (king) should show forbearance: [“With decency, justice, generosity, safeguarding, dignity and honesty”].

II. The Favorable Morals of the King (Leader):

The author highlights a set of moral qualities and attributes that serve to establish and strengthen subject-leader relations and deepen the bonds of love and loyalty between people and the king. These are:

1. The king (leader) is generous in spending and giving, as generosity is loveable to the people, while stinginess and miserliness are detrimental to the prestige of the king and diminish his capacity: [“If you are not open-handed then all of creation will become your enemies”].
2. He ensures justice for the people from himself and his workers. Thus, he is not permitted to be oppressive, tyrannical or





obstructive; nor does he turn away the people, the oppressed, the needy and the feeble. He does not allow the leaders of his country to pose a secret barrier between him and his subjects as to the distribution of funds to the eligible.

3. He oversees the wellbeing of his subjects and consoles their pain and grief: [“And do not be patient over the suffering of Allāh’s servants”].

The Moral Prohibitions of the King (Leader):

1. The king must maintain a high regard for self-esteem, dignity and respect, and stay away from humiliation and debasement: [“Do not be lowly...and do not show your inadequacy to people”]. Hence, humiliation demotes human importance, it derogates his standing and it incites subjects to become daring towards him.
2. The king (leader) must remain an ideal example of honor, dignity and moral decency: [“Exert effort so that you do not become deluded”].
3. The king (leader) must rule with justice between people and battle against oppression and adversity: [“Do not be satisfied with injustice”].
4. He should associate with honorable and principled people, disdain debasement and not pursue anything other than good deeds: [“Beware of demeaning yourself”].
5. The king (leader) deals with matters rationally, patiently and carefully: [“Do not be hasty”].
6. The king (leader) should be moderate between seriousness and fun, he should save face, he should not allow his subjects to be too free with him and he should not permit the rebelliousness of his attendants: [“Speak and laugh little”].





7. The king (leader) refrains from oppressing people: [“Do not make oppression a way to your heart”]; for oppression demolishes structures and undermines the fundamental principles of kingdoms and states.

Characteristics of the Commander-in-Chief:

In the opinion of Qābūs, it is not any man who is fit for military leadership, but for those who have the mental and physical qualities and characteristics, a statement that is further corroborated by Ibn al-Azraq.

Regarding the characteristics of the commander-in-chief, he identifies the following:⁽⁶⁰⁾

- a. Courage, strength of will and drive are among the most important qualities of a leader: [“If the drums of war beat at the superior commanders ...they seize the opportunity, not thinking about defeat or the struggle of death”]. Thus, a cowardly leader is of no benefit in times of war, given that his display of backwardness shakes the stability and solidarity of his army, weakens its military force and discourages their determination. A chief commander therefore constitutes the highest exemplar to his soldiers in all situations. In turn, his soldiers emulate him, adhere to his guidance, follow in his footsteps and draw on his sayings and actions.
- b. Qābūs also specifies that a commander must be high-spirited and composed, saying: “Be persistent in your endeavor to advance your position and never ever retreat”, as withdrawal and recoil on the battlefield splits the army, dissipates their force and executes any hopes of victory.

(60) Ibid.: pp. 91-3.





- c. He is firm, vigilant and heedful: [“Always be vigilant”], vigilance and foresight form the basis of victory. It is also his duty to be a proficient planner and politician, and not to be injudicious: [“If you are triumphant then do not pursue the defeated too much, for it would be a great mistake to go back as before”]; as such, war is a game of deceit and victory is not achieved without contemplation and prudence. The enemy might at times appear defeated while in actuality he is pretending to be defeated in order to pave the way for his opponent to catch up with him, in which event he can ambush him, making the once victorious opponent now defeated.
- d. The commander is brave, resolute, passionate and highly determined: [“Be a Pasha on the day of the battle when you set eye on your enemy’s troops”]; thereby boosting the courage and spirit of the soldiers to give them a sense of victory. Qābs warns against exhibiting complacency and weakness before the soldiers, that is, to discourage less while he also advises the leader against being lowly, saying: “And do not be abased.”

The Leader’s Relationship with his Soldiers and his Treatment of the Enemy

The author of the book under analysis advises the commander to deal with his soldiers and his enemies in the following manner:

Firstly: The commander should caution his enemy – whether strong or weak – and he should be adequately prepared for their encounter. It is his duty to address the enemy before others and to be seen as being strong and unyielding so as to enhance the power and status of his army after victory: [“No matter if the opponent is weak or not, do not consider him weak”]. Foresight and caution within war are fundamental to realizing victory and defeating the enemy,





particularly the weak enemy: [“And be as cautious with the affairs of the weak as you are with the strong”].

Secondly: It is his duty to be benevolent and humanitarian toward his soldiers: [“Be humanitarian towards your soldiers and your subjects”]. It follows that being good towards one’s soldiers enhances their capacities and motivates their obedience, that is, they vie for accumulation of wealth and obtaining positions of leadership such that they mobilize with their leaders to achieve what has not yet been gained. In turn, it is the duty of the leader to show endearment towards his soldiers and to speak kindly to them; this cannot be achieved through money: [“If you are not able to enhance your honor, fail not to speak”].

Thirdly: The leader should place himself on an equal footing with his soldiers by drawing them close to him, sitting with them, being kind and gentle when interacting with them, especially with the heads amongst them, and eating and drinking with them: [“Do not eat a morsel of bread nor drink a sip except in the company of your soldiers”]. As a result, this pleases the soldiers and reinforces their trust in their chief, causing them to love and respect him, to comply with his orders and to not feel reluctant within themselves: [“If you desire that they begrudge you over their spirits (lives), then do not begrudge them their bread (food)”]. In actual fact, if the soldiers engage in consuming alcohol and wine, it does not give the commander the right to invite them to do so, which takes into account both religious and health considerations and further demonstrates his role as an exemplary ruler, since Islam forbids the consumption of alcohol, harming the body and spoiling societal bonds.

Fourthly: The commander must be prepared for the enemy, demonstrate his potential before his soldiers, convey the disrepute and ignobility of enemies by listing their flaws in his address to the army before going into battle as a means of heightening their





spirits and determination in order that they might realize victory. Qābs says: “When you set your eyes on your enemy’s troops and you encounter each other face to face, tell your soldiers who they are and what their roots are.” From the examples drawn herein, it is evident that the author is conscious of the significance of personal and psychological warfare within the political and military spheres.

The Leadership Principles of Mahmūd Shayt Khattāb

Major General Mahmūd Shayt Khattāb, the exceptional Iraqi Military Commander, has written on the subject of military leadership from the perspective of Islām. In the foreword, written by the Eminent Muhammad Abū Zahra, to his book entitled *Bayn al-'Aqidah wa al-Qiyādah* [“Between Creed and Leadership”], the following is said about him: “... Allāh, the Sublime, has conferred upon our friend, Major General Khattāb, the qualities of (1) sincerity in speech and action; (2) extensive insight, meticulous perception and adept thinking such that as a commander he would know his opponent and his opponents’ goals to the point that he was able to anticipate war or attacks initiated by the enemy at their precise times prior to any declaration of war from the opponent ... he had knowledge of the 1967 attacks by the Jews; and (3) true faith in Allāh and His Messenger and faithful Prophet, (peace and blessings of Allāh be upon him) and therefore followed the path of the *Sālifīn* (pious forebears) after the passing away of Prophet (peace and blessings of Allāh be upon him). To further complement the qualities in him he had a disposition of high resoluteness, past experience and expertise in science and war.”^{(61) (62)}

(61) Khattāb, Major General Mahmūd Shayt, *Bayn al-'Aqida wa al-Qiyāda* [“Between Creed and Leadership”], Dār al-Qalam, first edition, 1998, p. 11.

(62) This mountain, in eminence, greatness and loftiness...Sir Khattāb, may Allāh bestow mercy on him, died in 1999 before which he called on some-





In the conclusion of his book, Major General Khattāb provides a general list of the qualities belonging to a victorious leader, which include:

A firm doctrine (of faith), mutual love between him and his men, mutual trust, a strong and charismatic personality, firm and reasonable management, ethics, the capacity and facility to train and develop men, fortune, success and happiness, a firm and sound mentality, practical education in management and warfare, a noble and respectable reputation, sound military knowledge, high personal standards and ideals, vigilance and foresight, strong passion, exceptional courage, expertise in dealing with men, strict and firm discipline, to work monotonously and persistently without feeling tiredness or fatigue, to meticulously inspect subordinates and management related issues, rational and sound organization, distinct and original subordination, consultation, enduring patience, responsibility, physical ability, mastery of the principles of war, decisiveness, prompt in making the right choices and high morality. It is essential that the following four conditions are also present (in a leader): An endowed and talented nature; acquired knowledge; practical experience; and a firm '*Aqidah* (creed; doctrine).⁽⁶³⁾

Khattāb additionally stresses that leadership is not a *Firah* (natural disposition), namely the innate, natural facilities, knowledge and practice preceded by '*Aqidah*'; instead he identifies it as an ideal example in which the people believe and the sacrifice money and self for its sake." He highlights the role and function of '*Aqīdah*' in his statement: "An army is only victorious in defense of a purpose (case) and whose members believe that their souls deserve to be sacrificed for its cause. The case, as it is termed by modernists, herein alludes to a firm doctrine of faith for general welfare. For instance, for the first Muslims, the case that they fought for was to uphold the Word

one close by requesting his assistance to lift the siege that was oppressing the Iraqi people.

(63) Ibid.: pp. 513-4.





of Allāh and thus they engaged in fighting for the sake of *'Aqīdah*. As for the case fought for by the Allies and Axis of World War II, this pertained to the interests of nationalism and patriotism.

There is, however, a considerable disproportion between a war fought for *'Aqīdah* and a war fought for other interests: the former is a just war in contrast to that of the latter. The great historian Ibn Khaldūn gives attention to the importance of *'Aqīdah* with specific reference to the Arabs, about which he states in his famous *Muqaddimah* ("Introduction"): 'The Arabs are not won over by their king except through religious comportment, guardianship or great influence.' This is a well-known fact, however the enemies of the Arabs and the Muslims distort the facts in order to aid their control and exploitation, for they know that a nation without *'Aqīdah* can never bear the burdens of warfare and in which they are impelled to surrender their pride and glory with humiliation.'⁽⁶⁴⁾

The Leadership Principles of al-Murādi

The Moroccan author, al-Murādi, says in his book entitled *Al-Ishāra ilā Adab al-Idāra* ["A Reference to Management Literature"]:

1. *Traits of the King:*

- a. Resoluteness: considering matters before they emerge, avoiding pitfalls before they occur, and planning affairs to achieve the best possible results.
- b. The Stance of Kings: to them can be ascribed three types of behavior, two of which are resolute and the other is ineffective:
 - The first of the resolute forms is the consideration of matters before they emerge and resolving them before they occur so as

(64) Khalīl, Dr. Ahmad, *al-'Arab wa al-Qiyāda* ["The Arabs and Leadership"], Dār al-Hadātha, first edition, Beirut, 1985, pp. 63-5.





to gain from their advantages and prevent their shortcomings.

- The second resolute type is that pertaining to the evaluation and planning of affairs so that they might be addressed and willingly disposed of.
- The third ineffective type refers to the incompetent idler who remains uncertain about his affair, is incapable of dealing with them and is inattentive of his own reform and betterment to the point of leading himself to his own destruction.

2. Traits of the Sultān and Governor:

- a. Managing internal strife
- b. Managing war
- c. Both managements require two policies and bodies
- d. Both policy and body serve to empower the king
- e. Both policy and body are complementary

“Policy is power, as al-Murādi asserts, and is a foremost altruism, as even if it diverges it continues to complement...it is thus an admirable force and admiration too is a force, though it is mainly attributed to people.”

3. Traits of the Army Commander: (Here, al-Murādī goes on to postulate symbolic qualities that he associates with animals in political conduct and behavior as they appear in legendary heritage. He attaches eight qualities to the army commander:

- a. Lion: pouncing
- b. Vulture: seizing
- c. Wolf: deceiving





- d. Fox: crafty
- e. Donkey: patient
- f. Boar: aggressive
- g. Crow: prompt
- h. Crane: protective

Al-Murādī likewise attaches qualities to attendants and soldiers, such as: assistive qualities (acuity, politics, honesty and obedience); and militant soldiers (acuity and chivalry), respectively.

4. Traits of the Judge:

- a. Elephant: dignity
- b. Eagle: superiority
- c. Pigeon: proximity
- d. Gazelle: passion
- e. Mouse: smart
- f. Monkey: cautious
- g. Tiger: perceptive
- h. Hoopoe: worship
- i. Parrot: expression

The Leadership Principles of Imām Abī ‘Abdullah al-Qal‘ī

It has been said by wise people: “The Sultān is the shade of Allāh in His land and the ruler in the boundaries imposed by His religion, to whom Allāh has allotted good decorum and has entrusted His authority and rule to the patronage of His creation. He has allocated to him the advocacy of His right to observe His commands and





prohibitions and to ensure espousal and adherence to him. He must hold fast to these commands and comply with them himself.”

Allāh empowers him in the land, entrusts him to His creation and servants, extends His hand and sovereignty to him and elevates his station and standing. Hence, it is his obligation to uphold the *Amanah* (“trusteeship”), be devout to religion, to refine (beautify) his course of conduct, to renew his intention and purpose, to outwardly persevere towards justice and to make recompense for his intentional mission.

It has been said by some wise people: “If a king built on the rules of justice, relied on virtue, gave persistent thanks and safeguarded the deeds of the pious, Allāh would bestow victory on his partisans, forsake his adversaries and grant him aid and security over others.”

Al-Qalī says: “Be just thereof and show gratitude for what has been endowed to you, for the Creator has extended His favour to you over His creatures. It is neither from your own power nor your own destiny that Allāh favoured His right upon you, and indeed a favour renders persistent gratitude from which you are not exempt. It can neither be assumed that this favour extends to encompass the welfare of your soldiers and subjects, nor to your money in upholding your dignity. Therefore, divide your days into four: a day for enhancing your worship; a day for you to recount and give thanks for the blessings of Allāh; a day restricted to hearing out stories and grievances; and a day spent to promote the honoured and esteemed.”

Some wise people have said: “Whosoever makes his kingship a servant of his *Deen* (Way of Life, Religion; Islām), causes every Sultān to yield to him; whosoever makes his *Deen* a servant of his kingship makes him susceptible to the people’s greed.”

It was said by Abruwīz: “To be above yourself is to be without yourself,” and by Ardshīr: “The happiest kings are those whose





subjects are pleased by his justice, who have realised prosperity during the days of his rule, experienced the best years of that era and revolted against anyone who disputed that rule.” In contrast to this, he says: “People belong to three classes that correspond to three levels of policy: the characteristics of kindness and *Ihsān* (striving to achieve excellence) accorded to the class of specifics and particulars; the characteristics of violence and kindness accorded to the class of generals and intermediates pertaining to economics and excessiveness; and the characteristics of rudeness and deviation accorded to generals and arbitraries.”

He also said that the king himself observes three things: prompting the reward of the good-doer for his excellence, postponing the punishment of the insubordinate for his disobedience and enduring the misfortunes and disasters of his era. Thus, prompting the reward of the good-doer induces consciences towards obedience, while postponing the punishment of the insubordinate facilitates forgiveness, dismissal, recompense of repentance and regret, and whereby enduring misfortune extends the schools of thought and policy as well as clarifying any obscurities constituting a hindrance or affliction. He further stated that there is no benefit in blockading ports, guiding armies and dispatching horses, and ground and territorial reinforcement except with the integral qualities of resoluteness (to substantiate the resources and facts of matters), knowledge (prohibiting him from impulsiveness when faced with dilemmas except when the opportunity for it arises), courage (that is not diminished by the occurrence and magnitude of disasters), honesty (he is trusted with fidelity in making threats and promises, thereby making answerability of the treasury easy for him). He also said that the king should not possess five qualities: he should not be a liar (as the person to whom he makes a promise or a threat will neither be shaken nor scared); nor should he be miserly because then nobody will ever be sincere and loyal to him, and there is no point in having *Wilāyah* (trusteeship) without sincerity and loyalty; nor





should he be a coward (as, if he is, then his enemies will obtain the upper hand and his affairs will be discarded); nor should he be made of steel (or else people will flee from him); and nor should he be covetous (as people will not respect him and people are of no benefit without their respect).

He also said that a king's good resembles a vulture surrounded by carcasses, whereas his evil represents a carcass surrounded by vultures. Some rhetoricians have said: "A king does not abandon four things: the beautification of the *Deen* (religion), the satisfaction of trustees, demonstrating resoluteness and accomplishing greatness. The four things that a king should abstain from are: the betrayal of ministers, mismanagement, malicious intent and the oppression of subjects. The four things a king should not sustain are: Money that has been accumulated through *harām* (unlawful) means, a state or condition interwoven with sin and iniquity, an opinion digressed from reason and a king void of justice. Al-Harīrī said: "The happiest person is he whose subjects are happy with him and who protects them from being brutalized within their homes." In the words of Al-Tha'ālibī in his *Al-Mubhaj* ("Exhilaration"): "A king entrusts his close associates and friends with his *salāt* (prescribed prayers), contends with the blowing of the wind for his bequests, knights his horsemen for the moment and draws strength from the lions. A king rectifies his affairs in order that his speech is restrained, his hand is upright and his plan (vision) is clear. A king consults the correct opinion in its full scope and establishes strong pillars among his manpower and wealth. A king is he whose sword is obliterating and glide is impressive, whose generosity pours like the rain and fortitude invokes the rain. A king's justice provides surety to supporters and he determines his favour abundantly; he is praised by his own little finger and toe. A king not only submits to Islām, distinguishes truth from falsehood, disregards sectarianism or practices justice, he combines honourable association with attainment, orders favour and fairness, borrows only when he has exceeded and he does not





seek praise and glory. A king is concerned with appeasing hearts and sparing blood having tapped on the door of heaven to preserve the door of grace.

If the king's hand were the key to sustenance and his sword brought death to the disunited, then kings would transcend horizons. A king is like the rain that gives life when it overflows, streams that flood when overloaded, a full moon that guides when it appears and fate that deals a fatal blow when it hits. A king's favor is witnessed by his observers, his delegation pursues his interests and his palm is the sky. Wealth and blood are literature to the cunning king in building honor and acquiring exploits. He obtains knowledge, exhibits generosity, cares for his subjects and protects his interests. A king's resoluteness is energetic towards those endowed with the sword and not towards the ladies of the house, and in the interests of soldiers and not of buxom girls, and with the nightly conversation of spearmen and not the erection of buildings."

Books written in praise of princes express that a prince is stationed at the climax of esteem and glory, independent of the defects of his kingdom, and carries out headship through kindness without weakness, and strictness without violence. Others have stated that they (princes) embody the different dimensions of crudity and habitual tenderness, and their views resemble the glistening of the sword adorned with benefaction. In describing kings, it is said that a king revives the years of justice and eradicates the years of tyranny. Thus, he inviolably defends the *Deen* (religion) and he has many traits and qualities.

Leadership Principles according to Ibn al-Azraq ***The Policy of Minister***





Three policies – with respect to what Ibn al-Azraq stipulates – are cited: a policy for *himself*, *his Sultān* and *the rulers of his State*.

The First Policy – For Himself: He gets up in order to bear what lies ahead of him. It is said: Whoever cannot discipline himself cannot discipline the masses. Proponents of this view base their claim on scientific belief and a process of resolutions. This constitutes:

The First Component: Scientific beliefs – this is collectively:

The First Belief: To act in pursuit of justice and equity, maintaining the secrets of hearts and allowing sincere love to triumph therein. In relation to tyranny and oppression, he does not engage in them except with manifest hypocrisy, which is secretly known by whoever carries it out, and which domineers what drives him both inwardly and outwardly.

I comment that this – which precedes the policy for the Sultān – serves to identify the minister as constituting a branch and member of that of the Sultān.

The Second Belief: Since a grateful servant's gratitude of a blessing is a blessing on him, to deny that blessing by renouncing it exposes its cessation. Likewise, by showing his appreciation in giving thanks, he grasps the meaning of it in that regard.

The Third Belief: The goodness of affairs considers the significant benefits of guardianship and their personal repercussions. These are: the containment of security, providing general satisfaction and loyal obligation, and promoting *Ihsān* (excellence), which as a result generate better days, occasion *Dhikr* (remembrance of Allāh) and capture the heart. On the contrary, this is not the case if one avoids doing so or departs from it.

The Fourth Belief: Preferring rest when necessary as opposed to acting in a state of fatigue. This is vital to achieving welfare with the





passage of time; otherwise tiredness only continues to build up and by no means is this beneficial.

The Fifth Belief: Maintaining whoever is troubled by the abandonment of blessings – undertaking the role of attending to or defending their preservation – to attain peace and accumulate good deeds for the Day of Reckoning.

The Second Component: A Process of Resolutions – This is collectively:

The First Resolution: Having *Taqwā* (fear and love) in Allāh, the Sublime. To recognize His knowledge of all things by accepting His supreme authority and trusting in Him is in due fulfilment of His rights, whereby he exerts every effort towards achieving this and adopts faithfulness and loyalty to Him.

The Second Resolution: Prompting the completion of temporary work tasks and current jobs on his guard against potential delays and risky setbacks, as delayed time has its own specific tasks allocated to it. It is said: “The very least that is obtained from the congestion of work is the incidence of deficiencies therein.”

The Third Resolution: Being wary of omitting something He has ordained and being predisposed to the praises of people upon doing a job well, which might cause one to contemplate exceeding limits that he has not crossed before. Trusting in the praises of people – aside from the intrinsic disadvantages and impurities – is a digression from more appropriate matters and more credible information.

The Fourth Resolution: Adopting the delegation of work tasks – by means of efficiency and trusteeship; in effect, this could be considered as being far from giving attention to them (efficiency and trusteeship), which is the reason why he must ensure that he is neither neglectful nor deceptive by falling subject to his whims and





desires, or love, or deficiency.

The Fifth Resolution: To deem himself above the commonness directly attributable to most of the public whose insolence would otherwise lower him, however insomuch as he does not go too far to the point of being harsh or rude. Thus, he must rise above those things that are harmful to him and not be intimidated by threats: “For Allāh has decreed the fate of everything.”

The Second Policy – A Policy of Authority: This pertains to the ethics and manners that enhance his rank and position and the fear in Allāh and prudence he displays in dealing with and exercising his authority, which can be divided into two types:

The First Type: The Moral Code

The First Moral: Having righteous and sincere intentions in all aspects of life. Plato said: “Good actions give strength to ourselves and inspire good actions in others.” He also said: “Speech adapts the intention of the speaker to the intention of the listener; though if the listener disagrees with it then the situation fails to be improved as the speaker had intended and it will instead resemble a king who has been imprisoned.”

I quote the saying of Shaykh Tāj ad-Deen (Ibn ‘Atā’ Allāh): “All speech highlights the composition of the heart from which it emerges and in which it resides.”

The Second Moral: Desistance from exercising authority that is harmful to people; on the contrary, it ought to be conducted in a humane manner that draws on kindness in a way that is beneficial, thereby demonstrating his ideal or love for *Ihsān* (“excellence”) and his dislike of anything harmful.

I add that relying on this moral ensures that one’s manner of conduct is channelled by it and guided towards success.





The Third Moral: To refrain from resigning from authority upon feeling that it is of no use to him. According to Platonists, a minister should yield to the benefit of the king and to not forget his place having been entrusted greater authority. In Greek times, if someone sought counsel in you, whereupon you were unable to impart words of advice without troubling or making it difficult for him, you would then be obliged to demonstrate what you meant by relieving him of his need and giving him more than he had sought for in the beginning.

The Fourth Moral: To notify his authority (Sultān) upon executing any changes so that he is not in violation of upholding the *Sharī'ah* (law) or reviving the Prophet's *Sunnah*, so as to suppress and curb innovation, as he would be held liable for taking the initiative. Hence, it is crucial that he makes any changes in the view of the people and that he is also seen as according more importance to the Sultān over himself. It is mentioned in the Greek Scriptures: "Indeed, you are driven towards he who enhances your status, better your impact on others and makes your affairs more pleasant."

The Fifth Moral: Exerting his effort to request the excusal of the Sultān in matters in which the Sultān has declared his error, while being cautious to not declare his concurrence. In the view of Platonists, "If a leader recalls a mistake and acknowledges it as his own, then defer excusing him of it, be wary of provoking his anger and do not admit liability with him."

To illustrate this latter example further, if someone wanted to appease the king's anger concerning someone, then he would approach the king with that person and subsequently belittle him before the king while also making him acknowledge the king's eminence. This way, he has done this without the king summoning him in an obvious attempt to beseech the king's comfort and ease. If one were to draw an analogy of this situation it would be of a glass-making machine in which glass is transferred to a hot surface after





being removed from the fire in case it gets damaged by the cold air.

The Sixth Moral: Humbling himself to express his gratitude to the Sultān and acknowledging his kindness, which empowers his position and helps him attain favourable and commendable results. As it states in the Greek texts, if you did a good deed to someone, he would urge you to then extend his thanks to the king in such a manner to declare that you strove more for his sake than you did for yourself.

The Seventh Moral: Shaping his conduct in keeping with the indispensable, majestic virtues of patience and justice and whatever goes along with these, even towards the Sultān. According to Platonists, a Minister is required to not dispute the moral quality of the king except for his patience in pursuit of matters and the justice he practices therein, ensuring that every aspect receives its due; this specifically applies to him. To a king belongs both excessiveness and deficiency: in the extent of his inclinations, his love and his tolerance.

The Eighth Moral: To pay attention to the conditions of the Sultān secretly and openly as well as in his absence and when in his presence such that none of his affairs remain hidden from him and to neitherot be absent from him, whether a little or a lot. Al-Tartashī said: “A Minister neither knows what is for him nor what is against him to the point that even a person he regards as a trusted confidant might jealously accuse him over his lover.”

Hence, what is obtained of knowledge is not concealed from understanding.

The Ninth Moral: Knowing the character of his Sultān so that he can behave and plan in accordance with it, such as with regards to his liberality, avarice, governing force, weakness, lack of constraint, mistrust, good company and depression. Thus, liberality and





generosity generate much thankfulness; the power to govern and control calls for the pursuit of participation, which also serves to authorize participation; weak management demands compensation and reliable measures to be taken in order to rectify it; good opinion enables him to judge matters, which is followed by the greatest amount of benefit; ill-opinion or suspicion preoccupies him with seeking redress concerning dedication given to his management; glad tidings boost the activity of his advisor and capture the hearts of the disengaged on his arrival; severe depression causes him to become lethargic in the pursuit of his affairs and hinders his chest from feeling harmony and ease. The texts which narrate sixteen pairs of morals, and state: “We believe that during the creation of them all (morals) – and their opposites – moderation was created, which exists in the mind and is not manifest in the good qualities but was instead intended for when these morals are overcome.” It also says: “Management and planning serves to improve your credence and command and your obedience to authority.”

Advantage: Knowing that the morals and ethics of the Sul³an fall into two categories: The immediate and explicit; and those that prevail in him. Platonists assert: “Know that the morals and ethics of the king prevail over those of his fellows and have some bearing on the characters of those closest to him; therefore entrust yourself to fulfill this.

The Tenth Moral: This constitutes the foremost moral and an essential prerequisite to all other morals and ethics: Having *Taqwā* (consciousness and piety in Allāh, the Sublime) in your obedience to Him. This draws on two points:

1. One cannot be obedient to the Sultān in disobeying Allāh, the Sublime. This is validated from a legal perspective and appears in the preaching of al-Hassan to Ibn Habīra who had asked him about a message he had received from his Sultān





which involved committing some offense and whether he had the capacity to obey him. He said: “Indeed, Allāh has the most right to be obeyed and so one cannot obey someone else if it means disobeying Allāh.” Following this, the Leader of the Faithful examined the message in line with the Book of Allāh and wherever he found there to be compatibilities he approved them and wherever he found there to be contradictions he discarded them. Then he said: “O Ibn Habīra! Have *taqwā* in Allāh, for He almost dispatched a Messenger of the Lord of the Worlds to seize you from your bed and remove you from the comfort of your palace to the confinement of your grave. Therefore, put your Sultān and *dunyā* (worldly life) behind you and proceed towards your Lord,” whereupon he recalled the *Qawm al-Mujrimīn* (nation of wrong-doers) so as to culminate what he meant.

2. By assessing his preference to obedience, which is demonstrated by his promptness to inflict due penalty. The caliph Muqtadar Allāh (one who has been entrusted with upholding the law of Allāh) remarked to his minister, ‘Alī bin Īsā: “Have *Taqwā* in Allāh who favored me over you and fail not to obey Him, for He has put me in charge of you.” Al-Ma’mūn said to some of his ministers: “Be cautious of disobeying Allāh while drawing close to me, as He has given me power over you.” The first point illustrates whether being insubordinate regarding obedience is inadmissible, which is further evidenced by the *Hadīth*: “Whoever assists an oppressor is overpowered by him.”

The Second Type: Fearing Allāh

The First Safeguard: Carrying out what he has been commissioned to do without disclosing important matters. According to Platonists, if a king appoints you to the ministry you do not accept his delegation,





as this is considered a grave ordeal to a minister.

The “texts” further elaborate that delegation gives rise to much suspicion and assumption. It states, “If it is conferred upon you authoritatively, you are then legally bound to the Governor in such a manner as if he were to personally commemorate everything you accomplished in a collection of poems and give them to the king to read collectively.”

The Second Safeguard: Not being reserved in your speech when addressing the Sultān as if to overestimate his concern and the needs of others. In the “texts” it says: “Be reserved in your speech when addressing him, be careful of saying beyond what you were summoned for, speak well of him to the people, avoid talking in a hostile way to anyone and avoid representing your equal, for it might be that he cautions you as well as the person you mentioned to him.”

The Third Safeguard: Exceeding one’s authority to the detriment of the king’s welfare, whether that be a little or a lot. In the “texts” it states: “Know that it is shame and weakness for the king to be better than you in demonstrating patience within life, in abandoning the comforts of this world, in showing severe vigilance and in contemplating deeply about the welfare of the kingdom. Though if he pardons you for this and keeps his advancement over you discreet, he will undermine you and believe that he has no benefit in you. Therefore, work hard to show that you are ahead of him and that he cannot surpass you in these things.”

The Fourth Safeguard: Exposing his virtue excels the virtues of his fellows. Platonists would say: “If a king were to provide work, do not demonstrate that your virtue excels the virtues of people of the same status, as this will not improve your position for he will realize that your motive exceeds your competence.”

This point can be illustrated in another sense. A person who





speaks in a forward manner and is well-expressed should not inform people of what he hears, as their feeling envious of his good qualities will cause them to accuse him of lying, abandon their sincerity for the *Sharī'ah* (law) and instead burden themselves with competing with his speculation.

The Fifth Safeguard: Your response to participating with the Sultān in matters of management and politics that happen to perplex him, such that if you were instated over the king's affairs, you do not take pleasure in it, or take it for granted, especially when fulfilling his wishes. Similarly, if he invites you to join him, you should inform him that you do not seek to pass your time with entertainment for fear of depriving the kingdom of intellectual valour.

The Sixth Safeguard: Condemning and prohibiting vice and degeneracy upon witnessing it from the king. This means not condemning the vice of any king and prohibiting him from it, as orders and prohibitions belong to both the king and you, however it is better that you remind him of the virtues that his vice has deviated from and better him; if he adheres to this then he will abandon that vice that was within in him. So, if he is miserly, then better him by collecting large quantities of items and distributing them rightfully, therein denouncing his infringement and abuse. By making him aware of this, he will realize the ugliness inherent in miserliness and therefore abstain from it.

The Seventh Safeguard: Showing retort in the Sultān's council, only after been granted permission; if someone speaks against him in the presence of the king, then do not respond without being given the permission to do so, reminding him, before all those present, that you do not speak out in his Majesty's council whilst showing humility and smiling at him. Hence, dispute the accusation made against you once you have composed yourself.

The Eighth Safeguard: Displaying outrage in the presence of the





Sultān; do not make a display of anger before the king, as although fervour stimulates victory, this will not be for anyone in the council other than him, provoking the anger of the king will give rise to argumentation and will further taint matters between you and him.

The Ninth Safeguard: Appeasing the antagonism of an enemy under the pretext that it is for the welfare of the king; the most severe thing that one can do to the leader is to reconcile his affairs with the enemy, deluding him to believe that it is in his interests. In doing so, you occupy the position of a dog who strays to whoever can benefit him. Therefore, take caution not to do this and do not exhibit your hate, or love, for anyone; instead, ensure your anger or satisfaction is received deservedly within his kingdom.

The Tenth Safeguard: Showing reluctance to do what the Sultān has decreed; according to the “texts”, you do not occupy a position from the king without first demonstrating that reluctance is not in your nature, that you do not resort to it for anything or that you do not stoop to trickery and deception when being consulted about it.

The Eleventh Safeguard: Accepting the Sultān’s approval after being reprimanded once he has been corrected. In the “texts”, if you have been reprimanded on suspicion of breaching the conditions of your affair, then you do not accept approval until you have proven yourself, or once it has been seen that you are not influenced by life until you are acquitted of suspicion.

The Twelfth Safeguard: Having a high tendency to refuse the Sultān in requesting things. In the view of Platonists, a minister is to be cautious of setting out to deny the king his things and of being a mediator between him and others, whether that person is the king’s mother or whoever the king might zealously seek information from about the minister’s refusal.

The Thirteenth Safeguard: His happiness with what the Sultān





designates with regards to his clothing, his mount and his adornments. In the “texts” it states: “Be wary of wearing a garment, riding a carriage and using what he adorns you with.”

The Fourteenth Safeguard: Exceeding your function to one’s detriment with the Sultān. In the “texts ” it says: “Be careful of the ruins of taking liberty with someone, as they constitute the greatest enemies to your eminence and the integrity of your affairs.”

Additionally, according to Platonists, evil resides in ornamentation and embellishment. Al-Tartashī said: “If a minister was made equal to a king in appearance and nature, the king would wrestle him to the ground. If he did not do that, then he (the minister) would certainly know that he was insane.”

The Fifteenth Safeguard: Matching himself to the Sultān in adornment.

The Sixteenth Safeguard: Raising objections to the expansion of the situation at the Sultān’s request. Platonists state: “The greatest burden kings experience from their workers ensues from the evasion of money and the loss of villages and machinery.”

The Seventeenth Safeguard: Being excessive in accruing offspring and followers; the “texts ” state: “Abstain from absorbing yourself in accruing more sons and attendants since the envious person watches them and you compel him to observe your blessings; they are a source of consumption for you, and vice versa, thereby causing the economics of your affairs to fluctuate your stability and security, your lowest levels of inadvertency to be lowered and your heart and limbs to become complacent. It was said by the author of the “Greek texts”, “Exert your last effort to engage in assessing the state of the kingdom, while contemplating the diameter of each part of it, determining what is extra, lacking or needs to be suspended, and planning in its interests. This in turn sustains its honour and





enhances its influence.”

The Eighteenth Safeguard: Begrudging what he does not have; the “texts” state: “If you were the best advisor to the king from amongst his ministers though he happened to treat you all the same, do not allow this to distress you, as you take from him what he has enjoined on you from your intelligence and reason while showing them whatever display of emotions he fancies.”

The Nineteenth Safeguard: Disputing the Sultān’s intentions, or those pertaining to any of his followers, in order to change the situation without reason. Platonists maintain: “If you mean for the king to follow you, or something of your affairs, then seeking justification for it is worse than proving your disobedience to him. He is not vulnerable to the words of his followers, just take a look at your country – rather than something else – through the eyes of the king and you will perceive the perversity in it.”

The Twentieth Safeguard: Requesting to enhance his dignity. Platonists assert: “Display more modesty and humility to the king over those things he has given to you on account of your nobleness, as if you seek exemption from it he will know not to grant it to you and you would have also offended him; rather, the outcome of his gesture commends you.”





THEORETICAL APPROACH TO AL-QAWĪ AL-AMĪN (THE STRONG AND TRUSTWORTHY)

He said: "Justice is the most powerful army and security is the most contented existence...the best of your money is that which you have spent, and the best of your deeds are those that you made consistent...the prime virtue is in the synthesis of betterment...from his greatest and lowest self."

Abu Sa'ad Mansūr al-Ahwāzī

Why *al-Qawī al-Amīn* (the Strong and Trustworthy)?

Islām is certainly a *Deen* ("Religion or Way of Life") of moderation that strikes a balance between the needs and requirements of individuals and society, the *Dunyā* (World) and the *Ākhirah* (Hereafter), and between ideals and human reality. This reality acknowledges both the *Fitrah* (natural human disposition) and human tendencies, just as it respects the accumulation of field experience as a civilization. For that reason, it can be argued that within the domain of principles – manners, ethics and human behavior – any impartial and objective sane person would accept that Islām has no viable alternative or substitute and is equally applicable to Muslims and non-Muslims. As for refuting claims, or before this, creeds and beliefs, this first requires *Īmān* (faith).

The principles of strength and trustworthiness represent two sound managerial principles for human beings that stand irrespective





of religious affiliation. For the Muslim, he is obliged to adhere to the sanctity of these principles given that they are explicitly mentioned in reference to leadership and work in the Holy Qur'ān and the *Sunnah* thereby making them a door of worship for him. This does not imply impulsiveness and arbitrariness, however, as these are the only two principles that occur and reoccur, as was previously mentioned when speaking of the difference between Management and Islamic Management. This *Deen* is not a school within the academy but a principled *Deen* built on the origins of *Tawhīd* (the “Oneness of Allāh”) and worship with respect to human experience in the field of *Mu'āmalāt* (actions and dealings) and behavior. About this the Messenger (peace and blessings of Allāh be upon him) said: “Verily, I was sent to complete the refinement of morals”, not in order to create new principles to distract and divert human civilization which had inherited most of its good principles from previous religions, but to complete this path to its best.

Below are American studies that confirm the importance of honesty and competence (“the strong and trustworthy”) that are compatible with the legitimate Islamic sources put forward in support of it: “In a recent dialogue that took place between 21 federal executives, during which they granted the award in recognition of distinguished administrative leadership for the year 1997, the importance of honesty and competence was also stressed. Having asked these distinguished executives about the secrets of their success, all of them gave answers that revolved around the following four principles:

1. Each of them had their own clear and concise strategy in the direction that they were working in.
2. They exerted efforts to encourage others and motivate them to work.
3. They worked with sincerity and diligence.





4. They possessed impartiality and integrity such that it is no exaggeration to say that honesty and competence constitute the bedrock of all work relations as well as successful relations.⁷⁽⁶⁵⁾

Definition of 'the Strong and Trustworthy'

The Linguistic Definition of 'Strong'

قوي [Qaw] (“strong”): The opposite of weak and could refer to: (1) physical strength – having, showing or able to exert great bodily or muscular power; physically vigorous or robust: *a strong man*; (2) of great moral power, firmness, or courage: *strong under temptation*; (3) especially able, competent, or powerful in a specific field or respect: *He’s very strong at Mathematics*; (4) mentally powerful or vigorous: *He may be old, but his mind is still strong*; (5) aggressive; wilful: *a strong personality*; (6) to take heart, courage: *The slave took strength* (7) decisively unyielding; firm or uncompromising: *He has a strong sense of duty*; (8) having a high proportion of the effective or essential properties or ingredients; concentrated: *strong tea*; (9) clear and firm; loud: *He has a strong voice*. (10) mechanical strength: able to resist strain, force or wear, etc.: *It has the strength of 60 horses*.

(*Words associated with “strong”*: energy, force; hard; dominant; acumen; intellect, reason; fidelity, loyalty; understanding; superiority, high rank; authority).

A “living force” is therefore a type of energy: the “force of life”, a term that was used by the French philosopher, Henri-Louis Bergson in his book *The Creative Evolution*, which was in particular an attempt to rethink the prevalent continuous creation of life theory

(65) Reed, Peter J., *Al-Qiyāda lil-Jamī* [“Collective Leadership”], translated by Walīd Shahāda, Maktaba al-‘Ubaykān, first Arabic edition, Riyādh, 2007, p. 35.





of his time, suggesting that evolution is motivated by an élan vital, a “vital impetus” that can also be understood as humanity’s natural creative impulse. He further suggests that the subjective experience of time, which he terms “duration”, can best be understood through creative intuition, not through intellect. The “force of life” in this way leads to human awareness and intellect by turning the function of the brain into tools and instruments to be utilized.⁽⁶⁶⁾

The Linguistic Definition of 'Trustworthy'

الأمين [*Al-Amīn*]: “reliable, trustworthy, loyal, faithful; safe, secure; authorized representative; trustee”; الأمان [*Al-Amān*]: “security, safety; peace; protection; safeguarding; أمنًا – أَمَنَ [*Aman – Amanan*]: “one who is trusted and relied on”; آمِن [*Āmin*]: “calm, untroubled, safe, trusting”; الأمانة [*Al-Amānah*]: “honesty, trusteeship”; what Allāh entrusted his servants with; the opposite of betrayal; أَمَّنَهُ [*Ammana*]: “to reassure someone; to entrust to someone something”; it is said, he entrusted so and so with his money with assurance, i.e. he made him a guarantor of it.

(*Words associated with “trustworthy”*: security, serenity; fulfillment; agreement; protection; guarantee; reliable; trustable; what was prescribed against betrayal and disloyalty).

The 'Strong and Trustworthy' in the Holy Qur’ān

The 'Strong' according to the Holy Qur’ān:

Strong is mentioned in reference to physical, bodily strength about which Allāh, the Sublime says: ***“And said one of them (the two women): ‘O my father! Hire him! Verily, the best of men for you***

(66) Al-Munjad, *Al-Lughā wa al-‘Ilām* [“Language and Information”], Dār al-Mashriq, 40th edition, Beirut, 2003, p. 90.





to hire is the strong and trustworthy.” (Al-Qasas, 28:26). In other words, one of the daughters of this man, who it is said, went behind Prophet Mūsā (Moses), upon him be peace, said to her father: “O my father! Hire him!” i.e. to herd the sheep. When she said, “Verily, the best of men for you to hire is the strong and trustworthy”, her father then said to her, “Who told you that?” To which she replied, “For he can lift a rock whose weight cannot be carried even by ten men.”

Strong is mentioned in relation to the concept of numerical strength, i.e. abundance, financial strength and the strength of supplies and equipment belonging to settled and nomad tribes. Allāh, the Sublime says: **“Have they not travelled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens and in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”** (Al-Fātir, 35:44). Ibn Kathīr says: “Allāh, the Sublime says: ‘O Muhammad! Say to these rejecters of the Message you brought to them: Travel in the land and see how those who rejected the Messengers were punished and how Allāh destroyed them and those who disbelieved its parables. See how they were deprived of their homes and robbed of their comforts after possessing total strength and large numbers (of people), and an abundance of wealth and offspring, of which there comes nothing richer than that.’”

The concept of strong also appears in connection to intellectual strength and understanding. This is what Qārūn (Korah) said when his people advised him and guided him aright. Allāh says: **“He said: ‘This has been given to me only because of the knowledge I possess’. Did he not know that Allāh destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimūn (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account.”** (Al-Qasas; 28:78).





Strong also relates to the concept of personal strength as opposed to strength acquired from others. Allāh says; ***“Then he will have no power, nor any helper”*** (At-Tāriq, 86:10). Ibn Kathīr explains: “[Then he will have] means on the Day of Resurrection, [no power] means within oneself, [nor any helper] means anyone other than himself, i.e. he will not be able to save himself from Allāh’s punishment nor will anyone else.”

Strong is mentioned in the sense of partisanship which attaches followers to their leader. Allāh says: ***“He said: ‘Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).’*** (Al-Hūd, 11:80). Ibn Kathīr says: “Allāh says when recruiting his Prophet Lūt (upon him be peace): ‘Lūt threatened them by saying [Would that I had strength] in order to resist you.’ Similarly, Abū Hurayrah (may Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: ‘May Allāh’s Mercy be on Lūt who betook himself to some powerful support’ by which Allāh, the Majestic means ‘Allāh did not send a prophet after him except with the force (strength) of his people’” (at-Tirmidhī).

It is true that strength implies unlimited force, while at the same time any strength is in accordance with a maximum capability, possibility and ability. Allāh says: ***“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them, whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.”*** (Al-Anfāl, 8:60). Ibn Kathīr comments: “Whatever your abilities might be.”





The 'Trustworthy' according to the Holy Qur'ān:

“Trusteeship” appears in reference to someone who is honest in speech, about which Allāh, the Sublime, says: **“I am a trustworthy Messenger to you.”** Ibn Kathīr explains: “Indeed, I am a trustworthy Messenger from Allāh to you; Allāh sent me to inform you of the Messages of my Lord that I neither add to nor omit from.”

Trusteeship implies material and moral safeguarding. Allāh says: **“An ‘Ifrīt (strong one) from the jinn said: ‘I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.’”** (An-Naml, 27:39). Ibn ‘Abbās (may Allāh be pleased with him) said: “This means that he is strong in bearing it and trustworthy concerning its substance.”

Trusteeship alludes to morality and at the forefront of that is maintaining one’s dignity and lowering one’s gaze. Allāh says: **“And said one of them (the two women): ‘O my father! Hire him! Verily, the best of men for you to hire is the strong and trustworthy.’”** (Al-Qasas, 28:26). Her father then said to her: “How do you know this?” She replied: “Because when you brought him, I stood in front of him and he said to me: ‘Stay behind me, for if the road diverts me then it will cast its stones at me and I know how the road seeks to guide me’.” I add, this was the conduct of the Prophets and of those of their rank, though only a few nobles actually did this, may Allāh have mercy on them.

Trusteeship is mentioned in connection to the concept of security, and in contrast, fear. Allāh says: **“By this city of security (Makkah)”** (At-Teen, 95:3) about which Ibn Kathīr says: “The third (verse) is Makkah, the city of security and whoever enters it feels safe.”

Trusteeship appears in relation to: the *Deen* (Religion or Way of Life), ‘*Aql* (mind, intellect), responsibility, or the tongue, i.e. speech and expression. Humankind bears this trusteeship as the most





willing to do so, on account of which Allāh says: ***“Truly, We did offer al-Amāna (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it as they were too afraid of it (i.e. afraid of Allāh’s torment). But man bore it. Verily, he was unjust to himself) and was ignorant (of its results).”*** (Al-Ahzāb, 33:72).

Trusteeship refers to material maintenance, concerning which Allāh says: ***“Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintār (a great amount of wealth), we will readily pay it back to you; and among them there is he who, if entrusted with a single Dinār (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: ‘There is no blame on us to betray and take the property of the illiterate (Arabs)’. But they tell a lie against Allāh while they know it.”*** (Āl-‘Imrān, 3:75).

The 'Strong and Trustworthy' in the *Sunnah*

'Strong' according to the Prophetic *Sunnah*:

The concept of strong appears in the *Sunnah* in reference to challenges and accepting risks, while also overcoming them. On the authority of Ibn ‘Umar (may Allāh be pleased with him), the Prophet (peace and blessings of Allāh be upon him) said to Abū Bakr (may Allāh be pleased with him): “When do you pray *Witr* (night prayer after *Ishā’*(night prayer) and before *Fajr* (dawn prayer))?” To which he replied: “I pray *Witr* then I sleep.” He said: “I do this with certainty and resolution.” ‘Umar (may Allāh be pleased with him) asked: “When do you pray *Witr*?” He said: “I sleep then I get up at night and pray *Witr*.” He said: “I do this with strength of action” (narrated by Ibn ‘Hibbān). It should be noted here that “assume” gives different meanings within the various applications of the concepts;





herein, they imply “initiative.”

Strong is mentioned in the *Sunnah* in terms of absolute force or bodily strength about which Abū Dharr al-Ghaffārī (may Allāh be pleased with him) reported on the authority of the Prophet (peace and blessings of Allāh be upon him) who said: “Indeed, the poor are a *Fitnah* (trial) for the rich, the weak are a *fitnah* for the strong and kings are a *fitnah* to adherents. He who has *taqwā* (fear and love) in Allāh, the Majestic, and entrusts to Him what he can, then He will command that he does what he is not capable of doing.”

In another *Hadīth*, strong alludes to absolute force of the bodily sort – strong health and mind, as well as financial and political strength, and strong direction and influence. Islām calls for the mobilization of forces with respect to the weak, especially those who are inherently weak by nature, a state which human beings have no say in. Abū Hurayrah (may Allāh be pleased with him), narrates that the Prophet (peace and blessings of Allāh be upon him) said: “A strong believer is better and is more loved by Allāh than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and help from Allāh and do not lose heart, and if anything (in the form of trouble) comes to you, do not say: ‘If I had done that, it would not have happened’ and so on, but say: Allāh did that which he had ordained to do, as your ‘if’ opens the (gate) for the *Shaytān* (Satan)” (*Sahīh Muslim*, Book 33: 6441).

In the traditions of the *Sahāba* [Companions of the Prophet (peace and blessings of Allāh be upon him)], strong is applied to mean legal and regulatory force or strength, namely, the Truth that people possess. It was reported that Mu‘ammar, who had been informed by some of the people of Madīnah, said: “Abū Bakr (may Allāh be pleased with him) delivered a sermon to us in which he said: ‘O people! I was entrusted over you while I am not the best amongst you. If I am weak, stand up to me; and if I do well, then help me with





strength (of men). Honesty is a trust and lying is deceit. The weak amongst you are strong against me until I afford them their rights by the Will of Allāh; and the strong amongst you are my weakness until I take their rights from them by the Will of Allāh. A nation which is called to *Jihād* (struggle) for Allāh's Cause but refuses, Allāh afflicts them with poverty [in text], nor does corruption emerge and spread amongst a people without Him making some misfortune prevail over them. Obey me in obeying Allāh and His Messenger (peace and blessings of Allāh be upon him) though if I am disobedient to Allāh as His Messenger, then do not obey me. Observe your prayers and Allāh will have mercy on you" (compiled by 'Abd ar-Razzāq).

"Strong" is mentioned in the *Sunnah* in the sense of the rank and superiority of a person, his office or post and his strength or force. On the authority of Samāk bin Harb, who said: "We were in the company of Mudrik bin Hārith bin 'Abd al-Muttalib who narrated that the Prophet (peace and blessings of Allāh be upon him) said: 'Verily, Allāh does not glorify a nation that does not take the right of the weak from the strong and He is not pleased (with them).'" (Hākim)

'Trustworthy' according to the Prophetic *Sunnah*:

Islām links *Īmān* (Faith) to *Amānah* (Trusteeship) such that on relating to the branches of *Īmān*, al-Bayhaqī draws on a "good" chain of narration about Anas (may Allāh be pleased with him) who said: "When the Messenger of Allāh (peace and blessings of Allāh be upon him) gave us a sermon, he said: 'He who has no trusteeship has no faith, and he who has no fulfillment has no religion.'"

Islām affords trusteeship the highest priority, towards sustaining the blood of life and wealth. Abū Hurayrah (may Allāh be pleased with him) reports: "The Messenger of Allāh (peace and blessings of Allāh be upon him) said: 'A Muslim is he who surrenders his tongue





and hands to the Muslims; a *Mu'min* (true believer) is he who the people entrust with their blood and wealth.”

Islām's response to whoever digresses from *'Aqīdah* (Creed), *'Ibādah* (Worship) and *īmān* (Faith) with regards to (secular) administrative conduct is summarized in the saying of the Prophet (peace and blessings of Allāh be upon him) who said: “The signs of a hypocrite are three: When he speaks he lies; when he makes a promise he breaks it ; and when he makes an agreement he violates it; whoever fasts, prayers and keeps to his word is a Muslim.” Islām thereby emphasizes that trusteeship is rarely realized in full due to the difficulties attached to it, about which Hudhayfa bin al-Yamān (may Allāh be pleased with him) narrated having spoken to the Messenger (peace and blessings of Allāh be upon him) concerning the status of trusteeship who said: “A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He will then sleep whereupon the remainder of *Al-Amānah* will also be taken away from his heart and its trace will resemble a blister which is raised over the surface of the skin, like when an ember touches one's foot; and in fact this blister does not contain anything. There will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is so and so who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart” (al-Bukhāri, 74:18).

Trusteeship also assumes the meaning of line of command or occupation, as Imām Muslim, (may Allāh have mercy upon him) reports that Abū Dharr (may Allāh be pleased with him) said: “I said: ‘O Messenger of Allāh, will you not appoint me to a public office?’ He stroked my shoulder with his hand and said: ‘O Abū Dhar, you are weak and authority is a trust, and on the Day of Resurrection





it is a cause of humiliation and sorrow except for him who fulfills its obligations and (properly) discharges the duties therein.” (*Sahīh Muslim*, Book 37:1204).

Similarly, Al-Bukhārī reports on the authority of Abū Hurayrah (may Allāh be pleased with him) who said: “While the Prophet (peace and blessings of Allāh be upon him) was talking, an Arab nomad approached him and said: ‘When is the Hour?’ He replied: ‘When you have lost trusteeship then await the Hour’. He asked: ‘How is it lost?’ The Messenger (peace and blessings of Allāh be upon him) replied: ‘When it is not fulfilled then await the Hour.’”

Trusteeship also appears in the sense of keeping secrets such that Jābir bin ‘Abd Allāh (may Allāh be pleased with him) said: “The Messenger (peace and blessings of Allāh be upon him) said: ‘Only three councils bear trusteeship: in the shedding unlawful blood (murder); yielding to the prohibited (fornication and adultery); and seizing wealth without right (theft, interest and usury, fraud, cheating, imposture, deceit and dishonesty).’”

The degree of trusteeship is enhanced in the importance attached to it when a believer requires it; thus it is said: “The advisor (or counselor) is trustable.” The most important place in which one chooses the right trusteeship in the field of trade and commerce and for this reason the Prophet (peace and blessings of Allāh be upon him) said: “The reliable and trustworthy trader is with the prophets on the Day of Resurrection” (At-Tirmidhī: 1209).

The adjective *Amān* (reliable, trustworthy) is specific to the situation, thought and speech of that particular place and time such that Imām Ahmad (may Allāh have mercy on him) narrated: “What has two sides is not reliable.”

Trusteeship is defined as being a convention of leadership on account of which the Prophet (peace and blessings of Allāh be upon





him) said: “Woe to the trustees and woe to the people of authority who people will desire on the Day of Resurrection that they were hanging from chandeliers by their forelocks and that they had never been anything.” (Narrated by ‘Abd ar-Razzāq).

Trusteeship implies the meaning of fulfillment after safekeeping and under any circumstances even if it were known to another party that it was a trusteeship. The Prophet (peace and blessings of Allāh be upon him) said: “Afford trusteeship to whoever entrusts something in you and do not prove treacherous through your betrayal.” (reported by Abū Dāwūd).

Trusteeship: The creation of firmness within oneself to refrain it from people who do not have a right over it, standing ready for adverse circumstances without incurring peoples’ condemnation, giving it its due right out of vigilant care for it and if he can to endure it without raising peoples’ condemnation.

Amānah (trusteeship) is a verbal noun like *amān* (guarding; agreement; protection), while *Amān* comes from *Amn* (peace, security, safety”), the latter being an antonym of fear. When void of the causative factors of truth, *Amān* (guarding; agreement; protection) is reached within the self, whereby whoever is honest and trustworthy does not fear the antagonism and aggression against the rights of others such that his battleground is one of security. This is known as *Amān* (reliable, trustworthy, sound) in whom the creation of *Amānah* (trusteeship) is part of his *Fitrah*, or natural disposition, as well as being acquired. It follows that trusteeship constitutes a natural tendency within human beings, one that is developmental in shaping a strong, firm and effective character, while also influencing conduct through education and training. The *Fitrah* is attested to in the saying of the Prophet (peace and blessings of Allāh be upon him), narrated by Hudhayfa bin al-Yamān (may Allāh be pleased with him) who said: “Allāh’s Messenger (peace and blessings of Allāh





be upon him) narrated to us two narrations, one of which I have seen (happened) and I am waiting for the other. He narrated that *Al-Amānah* was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (*Al-Amāna*) from the Qur’ān, and then from the *Sunnah*.” (Al-Bukhārī and Muslim).

As for the fields that trusteeship applies to:

1. *Wealth* – a trusteeship refraining those who have no right to it from it, and fulfilling the rights of its possessors (owners) while dealing with selling, debts, inheritances, trusts, mortgages, wills and other major and minor trusteeships of this sort.
2. *Avoidance* – a trusteeship refraining whoever does not have a right to it, which includes refraining the self and the tongue from indulging in what is bad for it, like slander or backbiting.
3. *The Body and Soul* – trusteeship of the body and soul involves refraining oneself and hands from being badly exposed, such as killing, wounding, harming or damaging.
4. *Wisdom and Knowledge* – trusteeship over these two entails pursuing them without perverting or changing them, attributing sayings to their owners and not plagiarizing whatever one desires.
5. *Al-Wilāya (Guardianship)* – trusteeship in this sense is concerned with the fulfillment of rights for the people, entrusting work to those who deserve it and are competent to undertake it, safeguarding the peoples’ wealth, as well as their bodies, spirits and minds, and maintaining whatever leads to that. Furthermore, upholding the *Deen* (Religion or Way of Life) that Allāh sanctioned for His servants to not bring harm to anyone, keeping the country’s secrets and whatever else he should conceal from being leaked to its enemies.
6. *Conviction* – to uphold it as it is and to observe it without





changing or perverting it, or adding or taking away from it.

7. *Judgment* – issuing judgments in compliance with the rules of justice that the judge has confidence in.
8. *The Book* – to be in accordance with what it stipulates and with the authenticity that has been upheld. Neither changes nor substitutions nor additions nor omissions have been made to it; though if this occurred during the author’s writing of it, then trusteeship entails ensuring that it is free from lies, falsifications and manipulation of the facts to mean something else.
9. *Secrets* – that people have put their trust in you to keep and to not divulge; trusteeship is therefore in their concealment.
10. *Message* – to deliver them to the people in full, no more or no less, and in accordance with the wishes of their bearers, whether they are verbal, written or practical.
11. *Listening and Seeing and the Rest of the Senses* – to refrain them from adversity and hostility over the rights of their holders and to shield them from disobeying Allāh, such as eavesdropping or peeping at that which is not permissible for it.⁽⁶⁷⁾

Types of Leadership in accordance with the Concept of 'The Strong and Trustworthy'

We have already seen the various applications of the words “strong” and “trustworthy” as they appear in the Holy Qur’ān and the Prophetic *Sunnah*. According to the theoretical perspectives of leadership drawn from Islamic Heritage, these revolve around two virtues and as such it is possible to categorize leaders into the four following classifications:

- a. High in Strength; High in Trusteeship

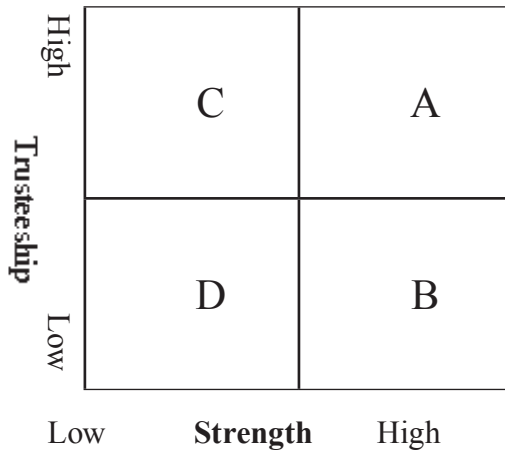
(67) Al-Mīdānī, ‘Abd ar-Rahmān Hassan Hankaba, *al-Akhlāq al-Islāmī wa Usushā* [“Islamic Ethics and its Foundations”], Dār al-Qalam, sixth edition, Damascus, 2002, pp. 645; 649-50.





- b. High in Strength; Low in Trusteeship
- c. High in Trusteeship; Low in Strength
- d. Low in Strength; Low in Trusteeship

The figure below illustrates these types more lucidly:



After having analyzed the texts of the Qur’ān and *Sunnah*, we have found Strength to imply:

1. Bodily Strength
2. Strength in Numbers
3. Intellectual (Mental) Strength
4. Strength of Partisanship (Tribal)
5. Exerting Energy (Strength of Effort)
6. Financial Strength

Dr. Sālim al-Qahtānī divides Strength into several other





classifications:

1. Coercive Strength
2. Reward/Compensatory Strength
3. Strength of Knowledge
4. Authoritative Strength
5. Strength of Partisanship

As for *Shaykh al-Islām*, Ibn Taymiyyah (may Allāh have mercy on him), he stipulates that “Strength” can be divided into:

1. Competence and Efficiency
2. Power with Coercion (fear) and *Ihsān* or excellence (preparedness), in other words “vigorousness”; it can be noticed from *Shaykh al-Islām*’s analysis that “Strength” is in fact objective while “Competence and Efficiency” are conditional to personal measures and implications, such as the power of retribution, exclusion and intimidation, coercive and offensive strength, and the power to prompt and honour, all of which form part of a leader’s conduct.

Strength further denotes intellectual strength, about which Ibn al-Qayyim (may Allāh have mercy on him) says: “All human beings have power of two things: knowing Truth from Falsehood, and preferring Truth over Falsehood. The stations (ranks) of people were not created by Allāh, the Sublime, in the *Dunya* (this World) and the *Ākhirah* except by measuring who is the best in deed in these two things and of which were commended by the Prophets of Allāh, Glorified is He and peace and blessings be on them, in His saying: **“And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac) and Ya‘qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.”** (as-Sād, 38:45).

The Hands: The strength to execute the Truth (competency);

Sight: Discernment of and insight into the *Deen* (Religion and





Way of Life) as being described as the complete discerners of Truth and in executing it (effectiveness) (vision);

Strength is also characterized as constituting personal, inherent strength that is comprised of: the strength of *Īmān*, or Faith (spiritual strength); and intellectual strength (a deep understanding and realization of things, as well as eloquence and other characteristic of speech and knowledge). Behavioral strength encompasses honesty, conviction, courage, piety, decisiveness, resoluteness, ambition, justice, patience and modesty.

Upon analyzing the texts of the Qur'ān and *Sunnah*, we have also found *Amānah* (Trusteeship) to mean:

1. Honesty
2. Safeguarding material possessions and morals including the preservation of life
3. Ethics and Manners
4. Security
5. The *Deen* (Religion or Way of Life, i.e. Islām)
6. Intelligence and the Faculty of Reason
7. Protection from those who have no right over the thing that has been entrusted
8. Keeping secrets
9. Advising and conveyance of opinion in a clear and transparent manner
10. Unified opinion, situation and speech
11. Leaders or *Al-Umanā'* (those that are trustworthy and reliable)

Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) defines *Amānah* (Trusteeship) as appointing the most truthful and upright. He says: "Trusteeship is a general term that implies to all trusteeships and, in particular, justice; the greatest justice is in the





appointment of the most true and upright (person).”

Having compartmentalized the various types of leadership and drawn on the different definitions of “the strong” and “the trustworthy”, and their respective attributes, descriptions and styles, it seems necessary at this point to postulate another classification that is inclusive and demonstrative of the spirit of leadership; in this way it is possible to categorize leaders according to the following:

- a. The **reformer leader** possesses vigorous strength and trusteeship whose actions and behavior affect and shape those of others;
- b. The **upright leader** has abundant trusteeship though weak in strength and whose actions and behavior are mostly limited to himself;
- c. The **firm leader** (dissolute) possesses vigorous strength while his trusteeship is weak;
- d. The **weak leader** is in no way just nor does he possess anything above the attributes of strength and trusteeship.

The figure below illustrates this more clearly:

High Trusteeship Low	Upright	Reformer
	Weak	Firm
	Low	High





It is reported that ‘Umar ibn al-Khattāb, may Allāh be pleased with him, said: “O Allāh, I seek refuge in You from the whip of the dissolute and the failure of trust.” What is implied by “dissolute” is he who is firm or strong but lacks trusteeship; as for “trust”, this refers to one who is upright possessing high trusteeship but low in strength. With regards to the designation of “firm”, this describes a person who is firmly established, proficient or well-grounded (high in rank). Al-Azīz of Egypt said to Yūsuf (upon him be peace) in the Words of Allāh: **“And the king said: ‘Bring him to me that I may attach him to my person (take him specially to serve me)’. Then, when he spoke to him, he said: ‘Verily, this day, you are with us high in rank and fully trusted.’”** (Yūsuf, 12:54).

Definition of Leadership in accordance with the Concept of 'The Strong and Trustworthy'

It follows that after sufficient abstraction of these texts related to leadership and the types of leadership that can be deduced from them, it is possible to refine the definitions attached to leadership within the framework of these pertinent concepts of “the strong” and “the trustworthy.” The following definitions are herein provided:

Leadership: an individual who is administratively competent and who possesses coercive strength and preparedness;

Leadership: an individual who is effective and whose teamwork operates efficiently;

Leadership: setting appropriate objectives, recruiting the best people and motivating them to undertake the work in a unique manner;

Leadership: the art and knowledge of fixing goals, appointing the one who is the fittest (the strong and trustworthy) and then





monitoring him;

Leadership: the power of vision, determining aims and the trusteeship of choosing the fittest person to execute them.

Leadership Practices according to the Concept of 'The Strong and Trustworthy'

1. With regards to subordinates following their bosses (leaders), historians have recorded that, the days of debate and dispute started when people began to question the killings of the previous day, the crucifixions, flagellations and amputations.
2. When *Wāli* (an administrative title that applies to the Muslim Caliphate) Sulaymān bin ‘Abd al-Mālik was entrusted with overseeing marriage contracts and foodstuffs, the people began talking about raising the levels of food and relaxing the conditions surrounding the marriage contracts and concubines; for these reasons, councils were constructed to address these issues. Similarly, the people would make enquiries about the rule of *Wāli* ‘Umar ibn ‘Abd al-‘Azīz, asking him: “How much of the Qur’ān have you memorized? How much can you cite? How much has so and so memorized? How many fasts does he observe?” and so on.
3. Leadership in the contemporary Islamic period has consistently revolved around the personality of the leader. This is justified socially and is sometimes subjective, which has been realized through relating the topics of leadership. It should further be recognized that failure is inevitable even with a righteous and dignified leader if he fails to take into account two essential points, namely, fixing the rules, regulations and procedures of management, and then promoting the principle of *Shūrā*



(consultation) of the *Ahl al-Hal wal-'Aqd* (the people of solution and contractual agreement)⁽⁶⁸⁾ accordingly. Allāh, the Sublime says: ***“And by the Mercy of Allāh, you (Muhammad, upon whom be peace) dealt with them gently. And had you been severe and hard-hearted, they would have broken away from you; so pass over (their faults), and ask (Allāh’s) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).”*** (Āl-‘Imrān, 3:159). It was narrated that Abū Hurayrah (may Allāh be pleased with him) said: “I have never seen anyone more inclined to consultation than the Messenger of Allāh (peace and blessings of Allāh be upon him).” (Reported by Ash-Shāfi‘ī) Thus, absolute authority is absolutely corruptive in the words of Khayr ad-Deen Pāshā at-Tūnisi in his book *As-Sālik ilā Aqwām al-Mamālik* [“Dealing with Enslaved Nations”]. He states: “These nations have no legal regulatory administration to guard the “people of solution and contractual agreement” from its good and bad while limiting the extent of its success to the person of the King (leader) in terms of his competence and integrity” (p. 99).

4. The qualities of leadership are often limited to Strength and Trusteeship, although it should be noted that the components of their details are relative and in accordance with each position of leadership. So for example, Strength in War Management is

(68) The Qur’ān dictates that governance should not be autocratic, and that the affairs of government should be conducted through consultation (*Shūrā*). According to the classical jurisprudential theory, governance should be pursuant to a civil contract (*‘Aqd*) between the governor and the governed, and the ruler should obtain a pledge of support (*Bay’ah*) from the influential members of society as well as the majority of his constituency. In theory, rulers are supposed to consult with jurists, as well as other representative elements in society, and then, after concluding the consultative process, act upon the best interests of the people. In classical Islam the consultative body was known as *Ahl al-Hal wa Al-Aqd*, and this body was supposed to be representative to the extent that it included the authoritative and popular jurists and other influential members of society.



attributable to one’s courage, experience of warfare and display of cunningness; on the other hand, Judiciary Strength is due to knowledge pertaining to justice, which has its justification in the Book of Allāh and the *Sunnah* of the Messenger of Allāh (peace and blessings of Allāh be upon him) as well as possessing intelligence about the opponent and the pretence of their arguments; this is what the Prophet (peace and blessings of Allāh be upon him) meant when he said: “The best judge amongst you is ‘Alī.” For this reason, the leader must ascertain the type of strength that affords him the relevant command and proficiency with regards to his followers and to enforce it appropriately.

5. The best leader is one who combines Strength and Trusteeship, i.e. is the most suitable; the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “Whoever turns their backs on the affairs of the Muslims in anything, then he will face a man who is the most upright to the Muslims; he has betrayed Allāh, the Messenger of Allāh and the believers.” (Al-Hākīm) On the authority of Yazīd bin Abū Sufyān who said: “Upon delegating me to *Ash-Shām* (the Levant), Abu Bakr (may Allāh be pleased with him) said: ‘O Yazīd! It might be that you are in a position to influence others because of your rank, but it is this that I fear the most (for you), for the Prophet (peace and blessings of Allāh be upon him) said: “Whoever turns their backs on the affairs of the Muslims in anything, then order someone more favourable over them, as he is cursed by Allāh Who will not accept his dismissal, nor justice, until he enters the Hellfire. Whoever guarantees someone Allāh’s protection then he has violated it in something that he has no right over; upon him is the curse of Allāh – or it is said – he is exempt from Allāh’s security.”” (narrated by Ahmad)
6. The gravity and importance attached to the selection of leaders and the implications it means for the *Dunya* (this World) and the





Ākhirah (Hereafter) can be understood from the aforementioned *Hadīth* of the Prophet (peace and blessings of Allāh be upon him). It can therefore be asserted that, for the most part, Islamic intellectual thought focuses on the good and correct selection of leaders and team work.

7. The presence of both Strength and Trusteeship within a single person is not a common occurrence, as maintained by *Shaykh al-Islām*, Ibn Taymiyyah (may Allāh have mercy upon him) who says: “The coming together of “Strength” and Trusteeship in a person happens but a little.” As such, ‘Umar (may Allāh be pleased with him) said: “I grieve over the whip of the disbeliever and the incompetence of trust.” The Prophet (peace and blessings of Allāh be upon him) is also reported to have said: “People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride” (Al-Bukhārī, Book 76: 505).
8. If suitable people are few and far between, then, what is needed for the work to be undertaken? It can be argued that work requires more Strength than Trusteeship, such as in leading wars (Military Leadership) which is undertaken by one who possesses much Strength. Imām Ahmad (may Allāh have mercy upon him) was once asked about two men who were honest and reliable in carrying out invasions, one of them was strong and dissolute, while the other was upright and weak; people asked which one they should invade with? Imām Ahmad (may Allāh have mercy upon him) replied: “As for the dissolute and strong man, his strength is for the Muslims and his immorality only harms himself; as for the upright and weak man, his righteousness is for himself and his weakness harms the Muslims, therefore invade with the strong and dissolute one.”
9. Imām Muhammad bin Muhammad al-Mosulī says: “If the





person who is dissolute is not more suited to the office of war than the person who is upright in the *Deen* (Religion or Way of Life), then he does not fit his place. This is why the Prophet, peace and blessings of Allāh be upon him, employed Khālīd ibn Walīd (may Allāh be pleased with him) for the position of leading wars after he embraced Islām, while there were others more favourable than him in the *Deen*. However, the aim of the Prophet (peace and blessings of Allāh be upon him) concerned the war such that he said during it: ‘Verily, Khālīd is the Sword of Allāh against the *Mushrikīn* (“Idolaters”)', even though he sometimes did things that the Prophet (peace and blessings of Allāh be upon him), disavowed to the point that he raised his hands to the sky and said: ‘O Allāh! I am free from blame for what Khālīd does,’ for his killing of the Jidh‘a tribe and taking their money in a way that raised suspicion about him. Interpretations of this account also refer to his diligence which the Prophet (peace and blessings of Allāh be upon him) disapproved of as well as that of some of his companions who were with him; however even with this he still led army expeditions as he was the fittest of all in this field.

10. Furthermore, if the leader is stern (strong), appointing him a reliable and lenient deputy who is the opposite of him is most appropriate. Muhammad bin Muhammad al-Mosulī ash-Shāfi‘ī says in his book, *Hassan as-Sulk al-Hāfiz* [“Maintaining Good Conduct”]: “Some scholars [*Shaykh al-Islām*, Ibn Taymiyyah (may Allāh have mercy upon him)] say that if a chief administrator has a tendency to be lenient, then he should employ someone with a tendency to be strict; and if he has a tendency to be strict, then his deputy should have a tendency to be lenient in order to moderate matters. For this reason, Abū Bakr (may Allāh be pleased with him) urged the appointment of Khālīd (may Allāh be pleased with him) as his deputy, unlike ‘Umar (may Allāh be pleased with him) who sought to dismiss him and appoint





Abū ‘Ubaydah al-Jarāh (may Allāh be pleased with him) in his place. This was because Khālid, like ‘Umar, was stern, while Abū ‘Ubaydah was lenient like Abū Bakr and so it was more suitable and beneficial for all of them to be administered by the one who would moderate matters; that is why the successors of the Messenger of Allāh (peace and blessings of Allāh be upon him) are those who are moderate.”

11. Leadership is in fact rare in people; this is not to diminish the value or importance of the majesty, sincerity or faith of some leaders, however the requirements of their posts remain to be taken into consideration. *Shaykh al-Islām* Ibn Taymiyyah (may Allāh have mercy on him) says: “The important thing in this area is dealing with *Ma’rifā al-Aslah* (knowledge of the most suitable (person)) is obtaining knowledge of the purpose of *Wilāyah* (guardianship) and knowledge of the medium of that purpose, as if you know the purposes and means, the matter is then conclusive.” In other words, it is incumbent to select the most suitable person and to not complete selection only after the position or office has clear objectives and means, which is referred today as the identification of tasks, job description and identifying the required qualifications and skills.
12. Subsequently, we can ensure objectivity in the selection of leaders which is extended to posts of leaders, especially those posts that have an impact on the country. At-Tirmidhī reports in a *Hassan* (good) chain of narration that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “The sky does not cast a shadow nor does the dust lift from the ground from the breath of the most honest speech, that of Abū Dharr.” At the same time, he (peace and blessings of Allāh be upon him) is also reported to have said: “O Abū Dharr! I find that you are weak and I like for you what I like for myself. Do not rule (even) over two persons; and do not manage the property of an orphan.” (Muslim, Book 37: 1203).





13. Indeed, the principles of leadership are firmly rooted in Islamic thought; however, its flexibility has suffered exceptional departure from the interest and well-being that was perceived by the greatest leader in inspiring the spirit of leadership. Thus, the Prophet (peace and blessings of Allāh be upon him) appointed Usāmah bin Zayd (may Allāh be pleased with him) to office, for the sake of seeking his father's revenge, and appointed 'Umar bin al-Āas (may Allāh be pleased with him) to partake in a chain of invasions to compensate his relatives for having had delegated 'Umar over someone more favourable than him amongst them.
14. It is role of the chief leader that if he is compelled to appoint a professional, strong and dissolute person, he must take measures and not exempt him from the necessary rules of governance, which include:
 - a. It is temporal and circumstantial until he examines himself and establishes within himself the principle of “the Strong and Trustworthy” (the most suitable);
 - b. He is subject to supervision, accountability and enquiry and if he happens to inflict any harm on others, it is the role of the State to compensate the affected parties, as the Prophet (peace and blessings of Allāh be upon him) did with Khālid ibn al-Walīd (may Allāh be pleased with him);
 - c. To appoint for him a deputy who would assume the role if he fails in it. He is to be honest and loyal if the leader is strong, and strong if the leader is honest and loyal; and to be lenient if the leader is strict and strict if the leader is lenient, as maintained by Imām al-Mosulī who says: “Some scholars claim that if a chief administrator has a tendency to be lenient, then he should employ someone with a tendency to be strict; and if he has a tendency to be strict, then his deputy should have a tendency to be lenient in order to moderate matters. As the Messenger





- (peace and blessings of Allāh be upon him) said: ‘I am the Prophet of mercy and the Prophet of fierce battle,’ and he also said: ‘I am the frequent laughter and the fighter.’
- d. He learns and trains and is geared towards rising above his deficiencies and failures; he therefore enjoins the good and forbids the bad;
 - e. To divide tasks between two leaders: the task of “Trusteeship” is assigned to the trustworthy and the task related to Strength is assigned to the strong;
 - f. To examine the state of society such that if society were strong and dissolute, then someone honest and loyal should be appointed over them and if it is honest and weak, then appoint someone strong to lead them.
9. The axis of focus for a commander should centre on Trusteeship competence and efficiency without having a regard for fame and glory, though if he finds that he is being pursued and adhered to then this is preferable. The Prophet (peace and blessings of Allāh be upon him) supported the leadership of the youth and endured dangers with them during their establishment to stress the aforementioned point. Dr. Ma’mūn Hamūsh says: “The validity of a healthy command, efficiency and competence is to not pursue fame and glory as the Messenger of Allāh (peace and blessings of Allāh be upon him) ruled before his death when ordering the army to prepare for the Battle of Rome in *Ash-Shām* (the Levant) and in which he assigned leadership to a youth, namely, Usāmah bin Zayd (may Allāh be pleased with him). On the authority of ‘Abdullah bin ‘Umar (may Allāh be pleased with him) who said: ‘The Messenger of Allāh (peace and blessings of Allāh be upon him) sent an army under the command of Usāmah bin Zayd. When some of the people criticized his leadership, the Prophet (peace and blessings of Allāh be upon him) stood up and said: “If you are criticizing





Usāmah's leadership, you used to criticize his father's leadership before and by Allāh he was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usāmah) is one of the dearests to me after him (Zayd).” (Al-Bukhārī, 3730).

10. Leadership starts from the leadership of people itself, as Imām al-Māwardī says: “Noble ethics and manners are produced by noble actions.” Some wise people have said: “The intelligent person should not seek after the obedience of others and his own obedience is inaccessible to others.” The Prophet (peace and blessings of Allāh be upon him) said: “Power ensues from the king himself.” (al-Bukhārī).

The leader is therefore required to cultivate his ethics and manners according to the Prophetic example at the forefront of which is: knowledge, justice, consultation and bravery; and foremost among the vices are: arrogant pride, vainglory, deceit, anger, obstinacy, rudeness, cruelty, miserliness and repugnance.

Principles of Leadership Consistent with the Concept of 'The Strong and Trustworthy'

1. *Always stay strong:* Abū Hurayrah (may Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “A strong believer is better and more loved by Allāh than a weak believer; and cherish that which is good for you, seek help from Allāh and do not feel incompetent. If some trial afflicts you then do not say, ‘If only I had done this and that then such a thing would have this and that,’ but instead say, ‘it is the will of Allāh and He does what He wills’ as this gives way to the (Satan).” (Muslim)

“Strength” constitutes:

- a. Bodily strength
- b. Spiritual strength (Faith)





- c. Mental strength
- d. Psychological strength
2. *Persevere with patience especially when first affected by shock:* Abū Hurayrah (may Allāh be pleased with him) narrated that the Messenger (peace and blessings of Allāh be upon him) said: “The strong person is not the one who overpowers people with his strength but the one who controls himself under anger” (Al-Bukārī, 3051). He (peace and blessings of Allāh be upon him) also said: “Real patience is at the first stroke of a calamity.” (Al-Bukhārī, 1302)
3. *Grant trusteeships to the people and do not betray them:* Al-Mustafā (peace and blessings of Allāh be upon him) said: “Grant trusteeship to whoever entrusts something in you and do not prove treacherous.” (Abū Dāwūd) Allāh, the Sublime, says: **“So be not a pleader for the treacherous.”** (an-Nisā', 4:105).
4. *Identify your weak points and renounce them or otherwise seek the help of your advisor and followers so that they might attend to the deficiency:* Also, if you know that you are unsuited to the temporal or spatial state of affairs then do not accept leadership, as ‘Umar ibn al-Khattāb, may Allāh be pleased with him, said that the Messenger, peace and blessings of Allāh be upon him, said: “Hold yourselves to account before you are held to account and succumb to the greatest exposure; indeed he who holds himself to account in the *Dunyā* (this World) fears the reckoning of the Day of Resurrection” (At-Tirmidhī). The Messenger, peace and blessings of Allāh be upon him, also said: “There is no disappointment in *istikhāra* (seeking Allāh’s council), no regret in consultation, and no gain in saving.” (*al-Mu’jam as-Saghīr* 2/175).
5. *Having a strong ability to determine a vision, set objectives (effectiveness) and to find appropriate and potential means and techniques for realizing those objectives (efficiency).* It is





reported that the Prophet, peace and blessings of Allāh be upon him, said: “Prepare to meet them with as much strength as you can afford for verily, strength consists in archery, strength consists in archery, strength consists in archery” (Muslim, 1917), which refers to the strength of determining objectives, then directing them after identifying the relevant means, and permanently coaching them to the point of excellence.

6. *Establish a powerful base or a body of influence (devotees) and intimates (confidants) who are diversified in their skills and experiences and who are characterized by their attachment to loyalty and esteemed partisanship.* Allāh, the Sublime, says: **“Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).”** (Hūd, 11: 80). Al-Mustafā (peace and blessings of Allāh be upon him) also said: “May Allāh have mercy on Lūt who betook himself to some powerful support. Allāh did not send a prophet after him except with the strength of his people.” (al-Hākim, 2/561).
7. *Be honest in your speech and actions and therefore do not lie nor deceive:* The Messenger of Allāh (peace and blessings of Allāh be upon him) said: “Verily, honesty leads to righteousness and righteousness lead to *Jannah* (Paradise), thus a man continues to tell the truth until he becomes honest; and indeed, deceit leads to immorality and immorality leads to the Hellfire, thus a man continues to lie until it is written with Allāh that he is liar.” (al-Bukhārī) He, peace and blessings of Allāh be upon him, also said: “Whoever cheats us is not part of us and deception and guile are in the Hellfire” (Ibn Hibbān), as well as, “The honest, reliable Muslim trader is with the martyrs on the Day of Resurrection.” (al-Hākim 2/6)
8. *Always try to maintain a link between your vision, aims and means and the Afterlife,* which necessitates fear in Allāh and





giving attention to personal conscience (integration). Allāh, the Sublime, says: ***“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the Truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqūn (the pious).”*** (al-Qasas, 28:83). And Allāh, the Sublime, says: ***“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.”*** (al-Furqān, 25:23). And Allāh says: ***“And they were commanded not but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (the prayers) and give Zakāt (obligatory charity), and that is the right religion.”*** (al-Bayyinah, 98:5).

9. Safeguard wealth, blood (life) and the dignity of your followers from exposure to danger, damage or attack. The Messenger (peace and blessings of Allāh be upon him) said: “Do you realize what day this is, what month this is and what country this is?’ ‘It is the forbidden (sacred) country, the forbidden (sacred) month and the forbidden (sacred) day,’ they replied. So he said: ‘Then is not your wealth and blood forbidden to you like the sanctity of this month of yours, this country of yours and this day of yours? Have I not venerated you with the *Hawdh* (Pool in Paradise) and expanded your communities (in number)? Therefore do not dishonor me, for I am the deliverer of people as they are for me. I say, ‘O Lord of my followers’, to which He responds, ‘Verily, you do not know what will happen after you.’” (Sunan Ibn Majah, 3057)
10. Learn and train yourself, develop your experiences and request leadership, promotion and to be given responsibilities, while strongly declaring this to your colleagues and in particular those in charge of making decisions. Allāh, the Sublime, says: ***“[Yūsuf (Joseph)] said: ‘Set me over the storehouses of the land; I***





will indeed guard them with full knowledge (as a minister of finance in Egypt).” (Yūsuf, 12:55)

11. Pay close attention to the power of speech (articulation); the Prophet, peace and blessings of Allāh be upon him, said: “Verily, articulation is charming.” (al-Bukhārī) Accordingly, a statement is based on clarity of expression, depth of meaning, manner of presentation and transmitting it to the appropriate receptors. When the Prophet, peace and blessings of Allāh be upon him, would give a sermon it was as if he was instructing an army; hence, powerful speech demands the use of artistic and persuasive rhetoric. Some of the *Sahāba*, may Allāh be pleased with them, would say: “The Prophet, peace and blessings of Allāh be upon him, used to revive us by instilling fear in us”; as such, the best speech is that which is clear and concise. Likewise, the Messenger, peace and blessings of Allāh be upon him, concerned himself with body language so much so that when he spoke, he would make sure that he made eye contact with everyone present in such a manner that everyone there would believe that he was only addressing him.
12. Be attentive, observant and watchful of opportunities and scrupulously pursue aims without wavering or hesitation, while at the same time upholding the etiquettes of the cause.
13. Vary your sources of information and do not rely on just one source. Be vigilant and wary of betrayal.
14. Read the mind of your enemy, friend and follower and do not merely interact with that which is made apparent; your success depends on you bringing out the potential in your associates and minimizing efforts made against you.
15. Always celebrate success and reward with everyone who participated in the realization of goals accordingly.







THE PROBLEMS OF LEADERSHIP WITHIN THE ARAB WORLD

“Industry does not stagnate for the one at the head, except upon a disregard for time and undermining of authority... human progress is a flag from the flags of success... successive triumph never befell anyone except that he had the right to it... one’s sense of honor is proportional to his level of wealth... the minds of men are at the tips of their pens.”

Abū ‘Abdullah al-‘Ash‘arī (170 Hijrī), Minister of Endowment (Guidance), with Caliph al-Mahdi bin Mansūr

Some leaders of the Arab world suffer from the most predominate ills of authority (oppression) and corruption, the causes of which lie in their weakness of faith and ignorance.

Weakness of Faith

Faith and integrity constitute a legal pursuit and therefore also an intellectual one; it promotes human civilization and stresses its impact on leadership. Allāh, the Sublime says: **“And they were commanded not but that they should worship Allāh, and worship none but Him alone (abstaining from ascribing partners to Him), and perform As-Salāt (the prayers) and give Zakāt (obligatory charity), and that is the right religion.”** (Al-Bayyinah, 98:5). Worship therefore requires following the command of Allāh and to condemning that which He has forbidden. The Prophet (peace and blessings of Allāh be upon him) said: “Say: ‘I believe in Allāh’, then follow the Straight Path.” (Ibn Hibbān 3/221).

With regards to weakness of faith, it has an impact on a personal plane, which is revealed in the saying of Allāh, the Sublime: **“But whoever turns away from My reminder (i.e. neither believes**





in this Qur'an nor acts on its teachings), verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection; He will say: 'O my Lord! Why have you raised me up blind, while I had sight before?' (Allāh) will say: 'Like this Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not deeply contemplate them and you turned away from them), and so on this Day, you will be neglected (in the Hellfire, away from Allāh's Mercy)'" (Tā Hā, 20:124-6). As for the societal plane, this is confirmed in Allāh's saying: "Evil (sins and disobedience to Allāh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging for His pardon)." (Ar-Rūm, 30:41).

Commander Montgomery once asked himself: "Is there a relationship between religion and leadership?" He concluded: "A leader does not captivate the masses without paying attention to religious precepts and virtues."⁽⁶⁹⁾

Montgomery's general conception of religious precepts and virtues comprised of:

Guidance: This concedes all matters to divine guidance and instruction (believing in divine decree and predestination and completely trusting in Allāh, Glorified and Exalted is He). This virtue forms the basis of wisdom, justice and good conduct.

Justice: This usually implies fulfilling everyone's rights, the right of Allāh and man himself. Religious obligations, obedience, gratitude and, therefore, integrity, righteousness and having good intentions towards others are derived from this virtue.

(69) Field Marshal Bernard Law Montgomery, 1 Viscount Montgomery of Alamein (1887-1976).





Discipline: This denotes controlling the *Nafs* (self or psyche), or self-control, for the purpose of developing the human nature to the highest levels as well as for personal and social purposes. This virtue forms the basis of purity, modesty and patience.

Endurance/Patience: This is the spirit that withstands, bears and overcomes the hardships of life and its temptations. Courage, morality, perseverance and self-restraint are based on this virtue.

We have been afflicted with some of the leaders of the Arab world who are devoid of spirit, thought, vision and faith. They have neither responded to the Divine Qur'ānic message, nor the Prophetic message, nor the sayings of the Pious Forebears, nor intellects or great human civilizations in their call to *'Aqīdah* (Creed) and *Tawhīd* (Oneness) as essential to leadership; rather, this lack of neutrality caused them to disregard their *Deen* (Religion or Way of Life) and cause corruption at the personal and social levels through alcohol addiction, womanizing, consuming *harām* (prohibited) wealth, practicing tyranny, infringing on the rights of others, selecting officials and agents on the grounds of race, sect, commerce and party affiliation, and blindness towards serving their countries (the public sector), commercial organizations or non-profit organizations.

Certainly, the call to the leader's faith and prompting him in terms of *'Aqīdah* (Creed) to impact on his vision and behavior does not necessarily imply that we are calling for purism, idealism and sacredness, even though if the leader were to strive towards these things it would be favorable. However, the leader is expected to attain the minimum required of that – as although it is acknowledged that human beings are not perfect, he has been afflicted with or granted what the rest of humans have not, that is, the errors and mistakes with which he leads and influences people or otherwise working towards noble ends and attaining the best material, economic and civilizational outcome.





Ignorance

الجهل (1.ignorance) جهلان (2.foolishness): while the former denotes simple ignorance of knowledge, the latter constitutes foolishness whereby the perpetrator does not know that he is ignorant but instead acts as if he possesses knowledge. Not only is this leader ignorant, but what can be said of the negative effects it has on his decisions?

Islām holds knowledge in the highest regard such that Allāh, the Sublime, said: ***“O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you ample room (from His Mercy). And when you are told to rise up [for prayers, or Jihād (holy fighting in Allāh’s Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those of you who have been granted knowledge. And Allāh is Well-Acquainted with what you do.”*** (al-Mujādilah, 58:11). Allāh says: ***“Say: ‘My Lord! Increase me in knowledge!’”*** (Tā-Hā, 20:114). Ibn Hajar al-‘Asqalānī says in his *Tafsīr*: Allāh elevates a believer who is a scholar (knowledgeable) above a believer who is not a scholar (knowledgeable) wherein the enhancement of their levels is indicative of their favor and increased reward, as well as implicating the highest station of morality in the *Dunyā* (this World), a good reputation and high status in the Paradise of *Ākhira* (Hereafter). In *Sahih Muslim*, it is reported by Nāfi‘ bin ‘Abd al-Hārith al-Khazā‘ī, who was working for ‘Umar, may Allāh be pleased with him, in Makkah, that he had suffered some injustice upon which ‘Umar, may Allāh be pleased with him, said to him: “Who will you appoint as successor?” He said: “I have appointed one who is a master amongst us.” ‘Umar said: “You have appointed a master?” To which he said: “That is he who recites the Book of Allāh and has knowledge of the virtues. Verily, Allāh has raised nations with this Book, though he has burdened others with it.” On the authority of Zayd ibn Aslam, the Prophet, peace and blessings of Allāh be upon him, quoted Allāh’s saying with regards to knowledge:





“We rise to degrees who We will, but over all those endowed with knowledge is the All-Knowing (Allāh).” (Yūsuf, 12:76).

Al-Bukhārī (may Allāh have mercy on him) cites in his *Sahīh*, “Knowledge precedes Action”, the saying of Allāh, the Sublime: ***“So know [O Muhammad, upon whom be peace, that Lā ilāhā illallāh (none has the right to be worshipped but Allāh)]”*** (Muhammad, 47:19). Therefore, begin with knowledge, as Ibn Munīr (may Allāh have mercy on him) says: “He wanted knowledge to be a condition of valid speech and actions such that they should not be carried out except with it (knowledge). It is therefore a prerequisite of them both, as a praiseworthy intention represents the veracity of an action.” The author expands on this point to arrive at the conclusion that: “There is no use in knowledge without action” in pursuing one’s command of knowledge and quest for it.⁽⁷⁰⁾

He said, as is also maintained by Sufyān ath-Thawrī (may Allāh have mercy on him) that whoever happens to become a leader is made to undergo his punishment to sustain a significant share of knowledge. On the authority of Abū Hanīfa (may Allāh have mercy on him) who said: “Whoever knowingly requests leadership prematurely does not cease to be shamed in what remains.”⁽⁷¹⁾

The pursuit of knowledge for some Arab leaders refers to persistent trial and tribulation, which is either deemed acceptable by the age in which we live or otherwise by the decisions, cultural tendencies, or the lack of reading and genuine training within societies, along with preferring trivial pursuits and keeping silent about the wrongs that are committed and

(70) Al-‘Asqalānī, al-Imām al-Hāfidh Ahmad bin ‘Alī, *Fath al-Bārī Sharh Sahīh al-Bukhārī* [“Explanation of Sahīh al-Bukhārī”], Dār as-Salām, first edition, Riyādh, 2000, p. 186 and 210.

(71) Al-Hanbalī al-Muqaddasī, al-Imām Shams ad-Deen Abū ‘Abdullah Muhammad bin Maflah, *al-Ādāb ash-Shar‘īyya wal-Manah al-Mar‘īyya* [“Etiquettes of the Law and Enhancing Privileges”], Dār ibn Hazm, first edition, Beirūt, 2005, p.828.





what he needs to learn. It is therefore necessary that he notices these disasters that have manifested in the Arab world within the public and private sectors, whereby preserving history is in the making of leaders and great figures.

The two aforementioned problems have further led to the creation of two other problems. These are:

Corruption (Betrayal)

Linguistically, الفساد [*Al-Fasād*] (corruption) denotes: whoever causes corruption then he is corrupt; the cause of corruption or evil is in opposition to welfare and righteousness; to depart from moderateness; and to say that something is corrupting means that it is no longer valid (right).

In legal terminology (*Sharī'ah*): the juristic definition revolves around the linguistic meaning of the word to convey the meaning of “a heavy blow or thrust”, or in other places, to cause injury or damage to something. Sometimes, it denotes a sense of defectiveness or imperfection, and at other times, it refers to the joining of harm.

With regards to administrative corruption, this is recognized by the International Monetary Fund (public services) “as the misuse of public power for the sake of personal gain. This occurs when an official employee accepts a bribe or likewise seeks, implores or steals one. In any form, this is associated with the abuse and misuse of authority whereby businessmen operating within the private sector offer bribes to intend the deception of general policies and rules and regulations in order to obtain a competitive advantage, or profit, or personal privileges. It could also be that the exploitation of public authority occurs for the sake of personal gain, which if it were not to occur, would do so through the offering of bribes by means of nepotism and favoritism or by stealing State resources and justifying it.”





Islām warns against corruption in the saying of Allāh: ***“Then when they had cast down, Mūsā (Moses) said: “What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of al-Mufsidūn (the evildoers and corrupters).” (Yūnus, 10:81). Allāh says: “And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh’s Mercy is ever near to the good-doers.” (Al-A’raf, 7:56).***

The term “corruption” is therefore linked to another term, namely, the abuse of authority, which is herein defined as: “Departing from the affairs of the *Ummah* (Community of Believers, i.e. Muslims) with which one is entrusted, or to be commissioned to do so, profiteering, in the exploitation of one’s work or guardianship for the benefit of oneself, relative or associate, or in using the capacity and power vested in one to gratify a thirst for revenge.”

Amongst the manifestations of corruption and misuse of authority practiced by leaders are:⁽⁷²⁾

- a. Bribery
- b. Forgery
- c. Abusing public funds
- d. Profiteering
- e. Deceiving the system
- f. Destructive transactions or dealings
 - Torture, cruelty or coercion
 - Restricting and curtailing freedoms

(72) Al-Juraysh, Sulaymān bin Muhammad, *al-Fasād al-Idārī wa Jarā ‘im Isti ‘māl as-Sulta al-Wadhifīyya* [“Administrative Corruption and the Crimes Practiced within Occupational Authority”], first edition, Riyādh, 2003, p.132, p.141.





The Principles of Leadership

- Confiscating property (wealth)
- Inspecting people
- Entering houses
- g. Jeopardy
- h. Biasness and favoritism
- i. Damaging property and interests
- j. Blackmailing people, and manipulating employees and head officials for personal interests.

In addition to the foregoing, Professor Muhammad bin ‘Abdullah ash-Sharīf highlights the flaw in the performance of the Arab leader in stating: “If we look at the patterns and trends of leader behavior in any given developing country, we observe the following things: administrative imitation, meaning that the leader attempts to portray an image that does not reflect his personality. He therefore appears arrogant, conceited and self-important to subordinates as if he understands matters better than they do. He takes pleasure in issuing orders and instructions and he does not hesitate to reprimand subordinates and place the blame on them, even if their colleagues witnessed what happened.

Another issue of concern on this subject pertains to the appearance and décor of the office, in which the manager mostly takes refuge. He happily takes it upon himself to change the arrangement of the office, the style of furniture from time to time, involving himself in selecting the color of furniture to the point of even specifying the types of switches he wants and the annexes of the room so that he can comfortably seclude himself far away from interested parties and auditors of the company. The link here between the extent that an official enjoys his administrative capacity and his concern for such matters can be noticed, whereby a weak official





engenders superficial desires by embarking on such things like the appearance of his refuge, as a way of concealing the weak aspects of his administrative personality.

Managers frequently conceal their ineptitude to solve the problems of the workplace through the convening of meetings. These meetings attempt to revive the idea that the manager believes in participation and collective decision-making, while in actual fact, most of the time, he only wants to flaunt his language and speaking skills. In doing so, he takes delight in everyone listening and paying attention to him, while he allows nobody to cut-off or disrupt him, and furthermore, such leaders only permit others to speak upon giving them permission to do so. He does not care to hear the opinions of others and he tries to direct the meeting and the topics of interest discussed therein to convince others of what he says in an attempt to deceive his subordinates. By deceiving them, they conceal things from him more than they show him, as his behavior causes them to incline towards endorsing everything he issues and because of the satisfaction he expresses to those who adhere to what he says. In this way, he is paying his loyal adherents to remain silent, refrain from participating, and to abandon their opinions and suggestions for fear of incurring the manager's anger, which in turn serves to negatively reflect the personalities of employees, the work of the administrative department and the results of this work.

Within organizations, the rules, regulations and procedures are usually unclear. Answers to queries and questions frequently vary, as do their interpretations, and their applications differ from one instance to another. Quite often, this ambiguity is adapted to regulations and procedures and so is interpreted and adjusted to proceed with whatever is desired from these procedures, or in compliance with the wishes of the manager. This type of administration commonly harms workers by causing them to feel a sense of frustration, to suffer in silence about what is displeasing them and by not being able





to express themselves for fear of losing their jobs or being labeled as trouble-makers and disorderly for administration. Similarly, the objectives they are working towards are neither clear and nor are there any prospects for promotion and development.

The manager drowns himself in paperwork, as all instructions must ensue from it and he must clarify every step and procedure that he intends on implementing. Subordinates are usually scared to take any action without the consent and approval of the manager in case they are reprimanded or blamed, and perhaps even punished for it. The manager finds that he is drowning in stacks of paper, reports and letters and, hence, preoccupies himself with this over planning, thinking about development and updating and clarifying measures.

Most of the time, the manager is surrounded by weak personalities who lack skills and talent from among his assistants and advisors. For the manager, it is easier to accept his own directives and instructions, and implement them, without opposition, though running this type of administration serves to diminish his confidence in himself. He knows that by having influential people around him, he will encounter problems such that there might be conflicting opinions between them and him, as they will hold independent opinions in many things that will draw more attention to them, and so making them more distinguished than he is within the vicinity of the workplace (and perhaps even outside of it). As a result, he fears being overpowered and overwhelmed by more important opinions and those working within the establishment, which is why he always prefers to remain in the picture over others. At the same time, he desires that his adherents around him implement his policies, directives and opinions without encountering any opposition or the circulation of opinions that he disagrees with.

Thus, decisions are described as confusing, individualistic and contradictory since there is no clear approach to problem analysis





and the involvement of workers, to pursue their ideas, to benefit from their experiences, or to review the factors affecting them or that are affected by them. More often than not, decisions are made quickly and without notice, which thereby surprises workers as decisions are issued directly from the manager's office without prior arrangement or warning. Sometimes, the manager can not pluck up the courage within himself to inform workers of such decisions, as it directly affects them, but instead simply authorizes it while leaving the announcement of it to his secretary or office manager. He neither agrees to discuss decisions once they have been issued, nor does he know the reactions of workers or the remarks being made about them. The leader in this administrative environment perceives workers from a lowly point of view, one that is tarnished by much superciliousness, conceitedness and arrogance, and perhaps even self-deception, which he tries to hide though he shows it at times. These traits can be seen in the service, support and work environment he establishes for himself; he works in complete comfort without any problems, granting himself every right that others are deprived of and lack, he is late to work and excuses himself, making it difficult to see that he is supposed to be the leader and role model.

Commonly, this type of manager recruits employees after which he makes them personally subservient to him so that they carry out tasks far from the duties of the work they were employed to do. As such, he has one to carry his bag, one to follow up his personal requests, one to travel with him to be his personal assistant, all of which points to his insecurity in himself and to make him appear more important in front of others. To go even further than this, in some countries, the manager takes advantage of his position by recruiting workers for his home to serve him personally at his work's expense.

The manager exerts himself in arranging work positions that are close to him for his acquaintances, relatives and those who are





accountable to him so that he can derive benefit from them with regards to his power and influence and wherein he subjects them to implementing the decisions and orders he issues, building on the policies that he believes in. Little by little he starts to feel a sense of greatness, he then becomes a servant to everything, those interested in profiting draw close to him, he invites them to attend on occasions, after which they build strong relationships with one another. These relationships however are built on the elimination of mutual welfare, whereby he starts to use his influence to achieve personal and material gains and interests. In most cases, such direction starts with cautiousness, wariness and discretion, then not long after it becomes a characteristic feature, the novelty wears off and he regards work as secondary and as a means of domination, exerting influence and the elimination of welfare.

Authoritarianism (Tyranny)

Authoritarianism and tyranny corrupts leader within the domains of the home, school, administrative organization and public sector because it admonishes the innovative, courageous and efficient, and instead rewards the foolish, inactive, hypocritical and opportunistic – but why? The answer is because it does not carry the spirit of justice and fairness that constitutes a prime characteristic of leaders, regardless of their religion. Just leadership generates conscious and psychologically stable leaders who sincerely give towards the aim of building and developing without fear or timidity and who work together to form a single working team.

On the contrary, the others represent those who were born in the womb of shame and humiliation. One can hardly understand this type of person, so what can be said of his country or company? For this reason, he is found to be either a mummified bureaucrat or a despotic authoritarian in an attempt to justify his obvious weakness





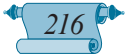
and conceal his spiritual and professional bankruptcy.

Leaders of this sort only inherit followers empty of life, sounds without perceptible outlets and preparations without strategic aims to augment them. Dr. Nawāf Kan‘ān says:⁽⁷³⁾ “We have summarized the most important drawbacks to autocratic leadership in light of results that were obtained from studies, which are:

1. In an autocracy the political power is held in the hands of a single, self-appointed leader who stands alone in decision making, lacks the delegation of authority to his subordinates and is stern in supervising them...all of which yields negative effects that hinder the accomplishment of work... thus, the leader, whoever he is, possesses the highest degree of knowledge, expertise and efficiency. He cannot tend to every complex and diverse important matter that is imposed by the nature of modern administrative systems. Similarly, his constant interference in the work of his employees in order that they complete tasks with meticulous accuracy and in a manner that he sees fit, provokes the anger of the efficient employee who has confidence in himself and his work further kills his creative spirit and initiative as well as diminishes his morale. This causes workers to evade responsibility for fear of punishment and to not engage in decision-making even in the absence of explicit instructions. Likewise, the autocratic leader prohibits feedback on the basis that instructions are issued top-down without question or negotiation.
2. Autocratic leadership is based on power that is used to create disincentives to work, without subordinates, such as authorizing penalties, or threat and intimidation to make subordinates feel less satisfied. Applications of this type of leadership have shown that the outcome is in fact the opposite, such that it instead

(73) Kan‘ān, Dr. Nawāf, *al-Qiyāda al-Idāriyya* [“Administrative Leadership”], Dār al-‘Ilm, second edition, Riyādh, 1982, p. 60.





pushes people to work towards task accomplishment and to avoid accountability...Likewise, the leader's approach is to apply pressure, harshness and dominance which generates feelings of failure, hopelessness and frustration or discouragement. Thus, the worker is constantly faced with obstacles preventing him from carrying out any type of work-related activity, neither does he speak nor contribute his opinion in any meeting because he is afraid of saying the wrong thing or something unimportant.

The most prominent manifestations of frustration are:

- a. Aggressive behavior on the part of the employee who engenders feelings of fear and anger and whose hostility directs his behavior towards trying to cause physical or emotional harm to his leader, work colleagues or work equipment.
- b. The employee's personality is withdrawn by which he exhibits his need to be influenced, his susceptibility to rumours and his blind sense of loyalty to people...Similarly, he appears to leaders to be over-sensitive, insubordinate and incapable of distinguishing between reasonable requests and unreasonable ones.
- c. Autocracy leads to the formation of informal associations or societies within organizations...Some have criticized it by maintaining that it only provokes the anger and tension felt by subordinates resulting from their frustration that should otherwise be channeled towards appeasing feelings of anger and tension. Instead, employees seek refuge in unofficial associations and unions that serve to join relationships aimed at resisting the pressures and threats experienced under autocratic leadership.
- d. Autocratic leadership results in diminished spiritual morale while also leading to a lack of cooperation and loyalty to the leader, a rise in the level of complaints and grievances, increased absence rates without excuse and a high rate of employee turnover.





WAYS TO REFORM LEADERSHIP WITHIN ARAB COUNTRIES

Reform is based on and stems from our understanding of leadership as the ability to select competent employees, training them once they are considered appropriate, and motivating and monitoring them in accordance with a deep understanding of the time, place and mission (vision).

Reforming the recruitment and selection process

Prior to the process of recruitment and selection is the process of analysis, projecting and planning human resources. The first of these components refers to the identification of activities that form tasks that further form the occupation (or job), which together form an integrated component for determining the job descriptions required for posts that can be divided into a set of tasks (also called the duties, responsibility or requirements of the job), of which each task is comprised of various activities.

The second component denotes identifying the needs of the organization pertaining to human resources in keeping with production plans or services and the work of the forthcoming term. This is followed by knowing what managers require from employees, which involves determining figures and specifying the intellectual and physical capabilities and skills of staff, and accordingly the number of vacant posts that need to be filled. At this stage, it is necessary to review the job specification and analysis once again in order to know the job requirements in terms of duties and





responsibilities, as well as reviewing the job descriptions that should be provided for vacancies to state the qualifications, the number of years of experience and the type of experience required therein.

This step is followed by a particularly important stage of recruitment advertising, meaning the stages or different processes involved in searching for suitable candidates to fill job vacancies within the organization. This advertising is further separated into internal and external sources, the first of which includes recreation, internal transfer and internal notification, after which the most suitable employee for the job is then selected for this post. As for external sources, this refers to applying directly to the organization, the advertisement, agencies and employment offices, schools, universities and institutions, professional associations, experts and practitioners in the sector, and colleagues and acquaintances to succeed in the process of recruitment and selection. Thus, it is necessary that the previous processes are undertaken step by step as any disruption to them would inevitable mean adverse effects.

The Meaning of Selection: Those processes that are undertaken by the organization to select the best candidate for the post. This person accordingly meets the requirements and demands of the post above others. Selection is completed in accordance with standards endorsed by the organization, an example of which might include, though not limited to, the level of education, previous experience, physical description (state of health), personal description (skills, hobbies, mental state, age, outward appearance), and previous information provided by reliable referees.

Following this is the verification of the suitability of these standards by employing selection procedures, starting with an initial interview, filling out an employment and inquiry request, testing artistic and psychological aptitude (personal assessment), as well as values and inclinations. This is then followed by a more in-





depth interview with senior executives and professionals, following up recommendations and references, and finally, a medical check. At this point, the appointment is decided on as well as a probation period, after which on-the-job training and coaching are provided before appointment is finally confirmed upon successful completion of the probation period.

Recruitment and selection reform means undertaking the stages involved in the process of selection and appointment in a professional manner. This requires that qualification and training are initially carried out upon occupying the post, then creating an awareness of the importance of this post, which is a complicated, comprehensive and integrated process, and investing time and resources that will produce good results in reducing risks and costs in selecting employees. Additionally, further instruction should be given to avoid incorrect practices as much as possible, such as ethnic and racial discrimination, showing favouritism towards relatives and acquaintances, whether qualified or unqualified, ethical devotedness or selection based on political affiliation and the weak application of professional standards.

Reforming Education and Training

The process of training and development can be defined as a systematic effort made by management to promote occupational skills or develop new skills with the aim of improving performance. Training initiates numerous advantages, including improved productivity, preparing work for new posts, reducing costs and cutting back on waste and poor spending, enhancing the variety and availability of products and services, minimizing monitoring and supervision, enhancing and developing creativity, innovation and thinking in different ways, following the competition, self-discovery and reducing work-related injuries.⁽⁷⁴⁾

(74) Al-Khashram, Dr. Muhammad et. al, *ibid*, p.388.





The importance of qualifying and training leaders also highlights reasons for the deficiency of supervisory skilled workers affecting government and civil sectors in view of the fact that leadership and supervisory qualities are rare in human beings in general. The Prophet (peace and blessings of Allāh be upon him) said: “People are like a hundred camels; one can rarely find one fit to ride.” Dr. Madanī ‘Alāqī gives the reasons for the lack of management competencies (leaderships):⁽⁷⁵⁾

1. Increase in the number and size of organizations and the subsequent increase in demand for products and services as well as technological advancement. This then requires huge capital and greater commercial exchange between the world’s countries and the presence of foreign marketing opportunities.
2. The growing importance of management, especially after what has become a prevalent notion among skilled individuals, namely, that the success of any work can be ascribed to the management that it is under and the subsequent increase in demand for leaders of government and educational institutions.
3. A lack of loyalty between managers and their transfer from one establishment to another in search for added material gains and moral incentives.

Investing in the training and development of leadership is to invest in capitalistic matters more than in other enterprises and fixed assets that pay for the acquisition of millions... Rather, this investment invests in the future and in right resolution. The Prophet (peace and blessings of Allāh be upon him) emphasized the role of leadership and governorship in saying: “Verily, what Allāh does not execute with the Qur’ān, He executes with authority.” As a result, the good of an upright leader will therefore spread to administrative organizations depending on the weight of its impact.

(75) ‘Alāqī, Dr. Madanī ‘Abd al-Qādir, *al-Idara (Dirāsa Tahlīliyya lil-Wathā’if wal-Qarārāt al-Idāriyya)* [“An Analytical Study of Management Staff and Decisions”], Maktaba Tihāma, fourth edition, Jeddah, 1990. p. 434.





Training might come in the form of mentoring or coaching within an organization (job), or what is known as on-the-job training in accordance with programs run under close supervision and controlled by a leader highly qualified and skilled in effective communication. Training might otherwise be conducted outside of work within training centres for short training programs or for development programs over relatively longer periods and in accordance with an integrated program of study. The training process is one of taking complicated and comprehensive steps on account of the following:

- a. Identifying professional training needs by analyzing the needs of the organization, work (post), employee (worker) or the leader and arriving at training aims (purpose)
- b. Setting sub-goals for each official goal
- c. Determining the type of skills that need to be trained
- d. Putting the necessary training material in place
- e. Fixing the time of the program
- f. Choosing the training approach
- g. Choosing the location and environment of the training
- h. Providing the program specification (registration, rooms, equipment and aids)
- i. Implementing the training program
- j. Assessing the program from different angles (the trainer, trainee, training environment, training equipment)
- k. Measuring the impact of the training before the organization, senior leaders, employees, customers and suppliers

It is worth mentioning that leadership training is of a special kind. Highlighted in Nūra al-Fāyiz (Abū 'Alī)'s translation [*Tadrīb al-Qiyādāt*] of Elizabeth Christopher and Larry Smith's book





entitled “Leadership Training Through Gaming”, the Arab world seriously lacks the relevant specialists for this type of training, which focuses on the modern concept of leadership training as interactive learning. They maintain:⁽⁷⁶⁾ “While the value of traditional learning methods (such as lectures and presentations) is high, adult learners are sometimes more driven (motivated) by learning via interactive learning methods, which gradually take them back to their life experiences. Studying some of these methods, such as leadership, is more effective than through experimental exercises, like small group discussions and role plays; however, the coordinators of these activities have a responsibility to recognize the strength and status of leaders and so to modify their leadership methods to serve the learning needs of the group.”

As for education and military training, Lieutenant Colonel Thomas Hughes says:⁽⁷⁷⁾ “It is a duty that there is a study of American Military leadership that is firmly based on the spiritual and cultural heritage of our society, on the knowledge that has been developed by the behavioral sciences, on practical experience and the ability to distinguish the generations of military leaders, and with the aim of being compatible with the prevalent environment. There is a duty on the student to not base this study purely on subjective knowledge of leadership operations but also on the cultural and ideological aspects of practice by the American Armed Forces. This approach addresses the topic on the premise that leadership can be learned by way of understanding the philosophical framework, intellectual principles and past practical experience of this art. This serves as a generalization of leaders’ experiences and intellectual knowledge that can be translated and transferred to the prevalent

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- (76) Christopher, Elizabeth and Larry Smith, *Tadrīb al-Qiyādāt (marji' fil-anshita)* [“Leadership Training Through Gaming”], translated by Nūrā Fāyīz (Abū ‘Alī), Institute of General Administration, first edition, Riyādh, 2004, p. 29.
- (77) Hein, Samuel and William Thomas, *Tawallā al-Qiyāda* [“Taking Leadership: The Art of Military Leadership and its Operations”], translated by Sāmī Hāshim, The Arabic Institute for Studies and Publication, second edition, Beirut, 1989, p. 88.





military environment. It does not offer concrete solutions, nor is it a substitute for practical experience; rather, it attempts to provide the student with the knowledge he would need if he were to become a successful professional in the art of leading men.” He then goes on to talk about development programs, concerning which he says: “Leadership development programs, whether official or unofficial, namely, assessment and providing counselling are essential elements in every method of training and key areas in developing leadership skills, whether they are task orientated or socially related. Such skills are further related to human interaction; the latter area requires modifications to be made to the situation and can best be accomplished by employing artistic methods based on participation.”

The fact remains that education and training constitute the responsibility of the leader himself. He must not, therefore, wait for institutional initiatives (work) launched for self-training purposes, which Malcolm Knowles recognizes as:⁽⁷⁸⁾ “The process by which individuals take initiative, with the help of others or alone, to determine what they need to learn, their learning objectives, the human material resources that are required to undertake that learning, choosing and implementing appropriate learning strategies and assessing the end results of that learning.”

Training and educational reform demands that we introduce intellectual and professional methods similar to the chief example on selection and reform or leadership development towards establishing training course that are issued upon appointment or promotion in order to make the leader efficient and effective in his new post. This way, he can not solely rely on his previous successes obtained in posts unsuited to him or as with some leaders who have the ability and opportunity, though they lack practice, especially the likes of academics, scholar and students of knowledge. Thus, the charismatic

(78) Halton, Bill, et. al., *ad-Dalāil al-'Amalī li-Tadrīb al-Mudīrīn* [“Practical Proof for Training Managers”], translated by Jamāl ad-Deen Thābit, Arabic Intellectual Advertising Association, Cairo, 1998, p. 6.





and engaging personality does not necessarily have to be efficient and successfully executed.

Monitoring

“Monitoring” means: following specific efforts to act in accordance with set plans in advance for the purpose of ensuring the achievement of specific objectives and work in order to correct mistakes.”⁽⁷⁹⁾

The process of monitoring involves a number of key steps, among which are:

- a. Identifying areas that need to be monitored. Monitoring everything is an extremely costly process and it has psychological effects against surveillance and control.
 - b. Setting criteria and standards for performance distinguished by their relevance to the skills and capabilities of leaders and average individuals; the number of acceptable standards that can be measured in which individuals participate in setting them to ensure commitment to their implementation; explaining these standards and justifying them and spreading a culture of precise awareness.
 - c. Measuring actual performance against the fixed standards and criteria previously set, so that it can be referred to by senior leaders when determining goals. At other times, these standards are raised due to the mistaken belief that raising efficiency should follow it so as to compare the measurement of actual performance and standards and the issuing of results and reports.
 - d. Recognizing positive performance and subsequently translating
- (79) ‘Alāqī, Dr. Madanī ‘Abd al-Qādir, *al-Idāra (Dirāsa Tahlīliyya lil-Wathā’if wal-Qarārāt al-Idāriyya)* [“An Analytical Study of Management Staff and Decisions”], Maktaba Tihāma, fourth edition, Jeddah, 1990, p. 335.





that recognition into praise, reward or promotion.

- e. Taking correctional action as required.
- f. Modifying standards and measures when necessary.

As the proverb goes, “unattended money teaches theft”; in other words, it might be that the employee is strong yet dishonest, whereby the system of monitoring takes precaution against theft. On the other hand, it could be that the employee is strong and reliable; however, with the passing of time, his own weaknesses and the lack of monitoring systems, theft becomes encouraged for him. The function of monitoring is not to put a stop to theft, while this is one of the biggest ills of the Arab world, though it has the capacity to detect errors and make prompt corrections so that leaders are able to realize effective leadership and efficient productivity.

Progressive Quality Management Reform (80/20 Rule)

The experiences of developing countries witnessed in modern times, such as in Singapore, Malaysia and Brazil, represent, despite the complexity of their internal climate – religious, racial and political – and the scarcity of natural resources, not to mention their bad economic histories, appear to have rapidly succeeded in reaching excellence thanks to political leadership having highly prioritized, fixed aims and not preoccupying themselves with everything. Here, an analysis is required to identify those problems and solutions of priority, while ignoring other aims or at least not concentrating on them (as whoever tries to do everything achieves nothing). This is followed by the identification of solutions, that is, practical and applicable aims that incur reasonable expenditure and directly address the problem.

The “80/20 Principle” (otherwise known as the Pareto Principle and the law of the vital few) developed in the West maintains that,





for many events in our lives, roughly 80 percent of the effects come from 20 percent of the causes. It might therefore be observed that 80 percent of our achievements come from 20 percent of our conscious and focused efforts, or that 20 percent of our achievements and aims realized from 80 percent of our subconscious and ineffective effort, i.e. exerting a lot of effort to produce little output.

This theory comes into play in many circumstances, such as marketing, sales and productivity, or one might say, economically, administratively and socially. If those countries can answer the question of what 20 percent of effort achieves 80 percent of the aims, or what aims are of most use to us (80 percent) as they do not require much material and emotional effort (20 percent), then we have already saved on time and expenditure.

The government of the Kingdom of Saudi Arabia, thanks to Allāh and then the knowledge of its historic leaders, took it upon itself to establish a modern pursuance of steady development on all levels, with high levels of resources and a limited populace. As for the problems that have emerged from lowering resources and increasing the size of the population, we have the highest rates in the world such that the Kingdom's estimated population for 2040 stands at 40 million. Countries in situations such as this cannot deal with every issue all at once, especially given the abundance of resources. Ruling needs to be carried out *de facto* and with human experience, while drawing of the 80/20 Principle in selecting Saudi administrative leaders and realizing breakthrough traditional, bureaucratic growth that allows us to leap forward, penetrating the non-traditional in search for reform. This was further expressed by the Custodian of the Two Holy Mosques, King 'Abdullāh bin 'Abd al-'Azīz (may Allāh sustain him).

The mechanism of selecting our administrative leaders within the private and public sectors is conducted through a scheme known





as “King ‘Abd al-‘Azīz’s Project for Leadership Development” according to the following:

1. Forming teamwork among professional leading figures specialized in human resources within the private and public sectors along with other members from Saudi universities and institutions. The running of the project starts from the establishment of a vision and ends with performance evaluation.
2. Utilizing one of the biggest international companies to form an alliance with a Saudi company specialized in leadership assessment, education and training.
3. Limiting the five thousand most important leadership posts to the government and private sectors, sub-government sector, and public welfare institutions.
4. The establishment of a Saudi database for the seven thousand most prominent leadership personalities in the Kingdom in accordance with criteria previously set by the country and with the assistance of renowned company experts who form five thousand of those from point 3 (above), of which the other two thousand are new candidates.
5. Assessing those holding the five thousand most important leadership posts with the government and private sectors, sub-government sector, and public welfare institutions by using personal evaluation techniques, role plays, security reports and employee surveys.
6. Making recommendations for evaluation that strengthen, qualify and correct those competencies pertaining to reliability and growth. The second dynamic requires development through training that should then be put into operation within leadership posts suited to its expertise. The third dynamic pertains to weak leaders who will soon be retiring and whose positions will be



refilled by the thousands of candidates listed on the leadership databases (as explained in point 4).

7. The establishment of career paths and training courses for five thousand posts associated with the country offering special salaries.
8. The establishment of an institution under the name of King Abd al-'Azīz's Academy for Leadership Sciences that is entrusted with following the project, developing schemes, tools and appropriate leadership techniques that draw on the country's Past and on its present.
9. The project can partially be applied on one of the sectors, for example, on the one thousand most important posts as opposed to five thousand posts to make management control easier, if that is possible, or applying it to quasi-governmental institutions.

King 'Abd al-'Azīz's Project represents a step towards changing leadership according to a plan of 80/20, whereby we will have to make changes amounting to 20 percent, although this will subsequently have huge impact (80 percent) on the society.



CONCLUSION AND RECOMMENDATIONS

We have found that leadership is not a subject that is academically taught within the field of Business Administration or a journal of professional culture; rather, it transcends far beyond all that. Leadership is a religious, contractual and intellectual duty required in order that the benefits of welfare pour out onto the future of our countries. This is especially true because of our leadership heritage that continues to grow greater concerning individual leadership, which respects and appreciates him while guiding and internally reforming him across incisive diplomatic channels and without modifying the rules or principles of the leadership game. To jump to the Western experience is particularly dangerous, not only because it would be an uncalculated adventure but because truth needs an environment to accommodate and advance it, wherein the game-rules of Arab leadership do not cease to represent a traditional powerhouse.

The neutrality of leadership will not hinder the growth, reform and renewal movement that symbolizes the year of humanity. Rather, neutrality will present a leadership that is neither indifferent nor corrupt in repaying the overdue balance in the present and future, economically, socially, politically and psychologically. If it were not for the Will of Allāh, leadership would be destructive to all that is good and noble, as some Arab leaders have been, consumed by the eradication of everything beautiful and creative and who emotionally and institutionally suffer from depression, fear, introversion, intimidation and inferiority. Having discussed the definition of leadership, we have found that there exists a vast wealth of information and material to be debated; thereby making it





possible to derive tens of definitions, all of which stand correct. It is also important that we define from what angle leadership is being studied, why it is being studied and the sources governing that study. It remains to be said that its diversity lies in the research material and in creative study, just as leadership trends are in the crowning of field experience, practice and insight (theories). Western thought has produced these theories to transform knowledge into logical models to be studied as best as possible. As for the principles of leadership pertaining to the American experience, these are rich and remain to be translated into modern terminology with regards to its human heritage that has not encountered human advancement beyond the rules of the historical leadership game. It must also be added that this game has been played by our extraordinary forebears, on the topic of which we enumerated the leadership principles embedded within Islamic heritage. The magnificence of this history has been recovered in the substance of – I am sorry to say – the few books that I read on legal, political and authoritative rulings, laws and the systems adopted by kings and books on ministers, judges, writers, and army leaders. Our Islamic civilization is not solely based on preaching the Message; it is built on the shoulders of men whose exceptional capabilities distinct from their personal lives astound me, yet the exponents of sovereignty came to turn them into nothing more than black dust.

Within this study, we touched upon the approach of “the Strong and Trustworthy”, of which the extent of intellectual coherence pertaining to this theory is substantiated by the Book (Qur’ān), Prophetic *Sunnah*, sayings of the Pious Forebears, those who test it and wise people, such as al-Māwardī and Ibn Taymiyyah. I have tried as much as possible to draw benefit from the American methodologies in their early forms and deduced conclusions. I believe that they constitute an experience worth mentioning to specialists among my colleagues so that they might take it upon themselves to develop it. Accordingly, it possesses rules that form a legacy for





our jurisprudence on leadership, which I would like to develop a methodology for in another study, as opposed to making Islām as the cause for the ostensible “Clash of Civilizations” with the West and insisting that Islām constitutes a school of management. It is certainly true that Islām is *Deen at-Tawhīd* (the Religion of Oneness), allowing human creativity in many things in the area of humanities (or human sciences), the most prominent being economics, management and politics, although we have to close the religious texts so that we might claim that we are better than the West.

The future of leadership studies within the Arab nation will depend, granted by Allāh, on the union of our Arab Islamic heritage and the Western experience in leadership as a discipline comprising models that can be built on and developed. All this ties in with the horse’s reigns from our Arab generation, that is, with those who bear the burden of leadership, to whom Allāh has gifted the ability to contribute to its initialization and to give expression towards realizing the concept of succession and prosperity in the land.

Recommendations consist of those that were proposed under leadership reform in relation to strengthening *Īmān* (Faith) and the enhanced teaching of leadership to facilitate the elimination of corruption and despotism and adopting effective programs that are prompt in producing results for recruitment and selection reform, leadership education and training, enhanced monitoring and the gradual progression of all their applications to attain the greatest results as envisaged by the project of gradual quality improvement (80/20) and the King ‘Abd al-‘Azīz Project for Leadership Development.







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GLOSSARY OF ARABIC TERMS:

<i>Ahl al-Hal wal-'Aqd:</i>	People of solution and contractual binding
<i>Al-Ākhira:</i>	The Afterlife, Hereafter
<i>Ahadīth:</i>	Plural of <i>hadīth</i> , “sayings of the Prophet, upon whom be peace
<i>Allāh:</i>	The One God
<i>Amāna:</i>	Trusteeship
<i>Amān:</i>	Trustworthy, reliable
<i>Amār al-Mu'minīn:</i>	Leader of the Faithful
<i>Ansār:</i>	Helpers
<i>'Aqīdah:</i>	Creed, Doctrine
<i>'Aqd:</i>	Contract
<i>'Aql:</i>	Mind, reason
<i>Ash-Shām:</i>	the Levant
<i>Āyāt:</i>	Proofs, evidences, verses, lessons, signs, revelations, etc.
<i>Bay'ah:</i>	Paying homage (or referendum)
<i>Dhikr:</i>	Remembrance of Allāh
<i>Deen:</i>	The Way of Life/Religion of Islam
<i>Deen at-Tawhīd</i>	the Religion of Oneness
<i>Fajr:</i>	Dawn prayer
<i>Fasād:</i>	Corruption
<i>Fiqh:</i>	Jurisprudence
<i>Fitnah:</i>	Trial and tribulation



<i>Hadīth:</i>	Utterances of the Prophet Muhammad, upon him be peace
<i>Harām</i>	Prohibited
<i>Hawdh</i>	Pool in Paradise
<i>'Ibādah:</i>	Worship
<i>I' jāb:</i>	Showing-off
<i>Imām:</i>	Religious leader
<i>Ijmā':</i>	Consensus
<i>Īmān:</i>	Faith
<i>Istikhārah</i>	Seeking Allāh's council
<i>Jannah:</i>	Paradise
<i>Jihād:</i>	Struggle or holy fighting in Allāh's Cause
<i>Jāhiliyyah:</i>	The days of "ignorance"; pre-Islamic times
<i>Khalīfa:</i>	Caliph
<i>Kibr:</i>	Arrogant pride
<i>Masjid:</i>	Mosque
<i>Maslaha:</i>	Welfare, benefit, interest
<i>Ma'rifa al-Aslah</i>	Knowledge of the most suitable (person)
<i>Mu'āmalāt:</i>	Behavior, dealings, transactions
<i>Muhājirīn:</i>	Emigrants
<i>Mufsidīn:</i>	Those who commit great crimes and sins, (oppressors, tyrants, mischief-makers and corrupters).
<i>Mushrikīn</i>	Idolaters
<i>Mustafā:</i>	Literally, "The Chosen One", i.e. Muhammad, upon whom be peace.



<i>Nafs:</i>	Self or psyche
<i>Qiyās:</i>	Analogy
<i>Rā'ī:</i>	Leader; shepherd; patron
<i>Sahāba:</i>	Companion of the Prophet
<i>Salaf:</i>	Pious Forebears
<i>Salāt:</i>	Prayers
<i>Shaytan</i>	Satan
<i>Sharī'ah:</i>	Islamic law
<i>Shūrā:</i>	Islamic legal principle of mutual consultation
<i>Sunnah:</i>	Prophetic example
<i>Tawhīd:</i>	the "Oneness" of Allāh
<i>Umanh':</i>	Those that are trustworthy and reliable
<i>Ummah:</i>	Community of Believers, i.e. Muslims
<i>Wakāla:</i>	Agency; authorisation
<i>Wāli:</i>	An administrative title that applies to the Muslim Caliphate
<i>Walī al-amr:</i>	Legal guardian, man in charge, responsible manager
<i>Wilāyah:</i>	Guardianship, wardship
<i>Zakāt:</i>	Obligatory charity



