PROPHET MUHAMMAD’S (saw) CONTRIBUTIONS ON MANAGERIAL ROLE MODEL BASED ON HIS EVERLASTING LEADERSHIP ART

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**Abstract:**Prophetic leadership is very clean and clearly described due to his exemplary role. He manages all the affairs in the best way of performance.Islamic personality leadership is the central part and it was greatly exemplified by Muhammad (saw) who had himself exhorted a person engaged in da’wah,( i.e., invitation in the way of Allāh (SWT) ) to be a manager, executive, and leader (not like a manager and leader in the normal sense), either de jure or de facto, in leading others to the straight and right path – to ***Sirat al-Mustaqim*** (Sura Fateha)***.***The Prophet (saw) exemplified that how a good leader encourages his followers to serve the community and its people to get ahead in life. Being a leader, one is responsible and accountable for executing justice, equity, mutual respect, and consensus in all affairs of life. A leader could be a teacher, a father, a guide, a husband, an imam, an administrator, a manager, a supervisor, or even an influential worker of society and organizer. This is a conceptual theoretical study.The main objective of this study to highlight the Prophet Muhammad’s contributions on managerial role model based on everlasting leadership art.

Key Words: Leadership, Management, Exemplary Leadership, Prophet Muhammad

**INTRODUCTION**

Contributions of Prophet Muhammad (saw) to the leadership issues are unparalleled. Undisputedly, Prophet Muhammad (saw) was an executive manager in sense of prophetic mission and leader of men. He was the best of all leaders of the world (Noor, 1999, p-1).Muhammad’s (saw) framework for action is very important for managers and administrators of all ages. His leadership framework for action isas follows(Noor, 1999,p-2):

ALIGNMENT

*(Vision of Greatness/ Sense of Mission)*

|  |  |  |
| --- | --- | --- |
| ATTUNEMENT  *(Acts of Faith: Shared Values*  = SYNERGY  *(Success & Prosperity through Teamwork)*  = SYNERGY  *(Success & Prosperity through Teamwork)*  *n Action)*  *of Mission)*  = SYNERGY  *(Success & Prosperity through Teamwork)* | * MUTUAL CONSULTATION * JUSTICE * FREEDOM OF EXPRESSION   *Plus*   * PERSONAL INTEGRITY * ENHANCEMENT OF RELATIONSHIPS * LEADERSHIP EFFICACY * ETHICAL CONDUCT * MORAL UPLIFT THROUGH SPIRITUAL KNOWLEDGE   **Synergy or *Falah*** | EMPOWERMENT  (*Vicegerency:*  *Man in The Pivotal Role)* |

Figure 1: Prophet Muhammad’s (saw) Organizational Framework

**THE ABOVE FRAMEWORK CAN BE DISCUSSED IN THE FOLLOWING WAYS:**

Prophet’s (saw) leadership can be discussed mentioning some elements which are ***Alignment, attunement, empowerment,*** resulting in ***synergy, or Falah.***These elements are described in the following sections:

Alignment refers to ***Tawhid*** (the vision of greatness and oneness of Almighty) and its accompanying sense of mission involving the commitment to carry out the message of faith, brotherhood, and justice to all mankind. Attunement is reflected through the acts of ***Ibadah*(**worshipping). It is the passion and compassion to do and instruct about the good and forbid evil and demonstrating and actualizing fidelity through daily acts of faith which a believer keeps in his heart. It incorporates shared values in action, such as total commitment, trust, honesty, support, mutual respect, and courage for establishing truth and fact. The last one is empowerment, and it is the trust given to the ***Khalifah*** in realizing his pivotal role as a vicegerent, which works as a change agent and a leader. When all these three elements have been addressed, then we have ***al-Falah***, which gives synergy – the total convergence of the elements into a symbiotic whole.***Falah*** or **Synergy** entails the attainment of success and prosperity for all who share the common vision of greatness which will be rewarded here and hereafter.

For attaining success, the managerial leader, within this framework, has to be mindful of the methodology and personal value systems that substantiate and contribute to the realization of the overriding vision of greatness. He has to employ these to emerge as an effective contributor in the role of vicegerent world (Noor, 1999).

**Objectives of the study:**

The main objectives of the study is to high light the Prophet Muhammaaad’(SAW) contribution in leadership art and other objectives are:

1) To show the Prophet Muhammad’s(SAW) examplary leadership;

2)To discuss the contributions of Prophet Muhammad’s(SAW) in managerial perspective.

3) To show different framworks of Prophet Muhammaaad’(SAW) leadership and managerial practices

**Literature Development on Muslim Manager Perspective:**

It is assumed that management studies are widely taught and practiced in the English language. So it is quite likely that it ignores some important contributions that have been made in languages other than English. The published books, journals and edited books on Islamic perspective on management studies are mostly from in the Middle East, South Asia, South –East Asia and the UK. It is mentionable that 1980s is the starting point of works in the area of Islamic perspectives on management studies. Among them, we have Ayatollah Nasir Makarim Shirazi’s(1980) article on the Management and Leadership in the Life of the Prophet (SAW) and Abul-FazlEzzatis (1982) work on the Concept of Leadership in Islam. (Kazmi, p-199). From (the) 1980sthe significant movement of Islamization of knowledge started around the world. There were conferences and seminars organized on Islamization of management and business administration subject and occasionally it observes some articles and papers appearing in journals related to this same. The 1980s is also the decade in which American perspective on management studies start taking a critical look at their own perspectives, and it was catalyzed by the stiff competition posed by the Japanese manufacturers to the US firms. American start taking an interest and a whole genre of studies later to be termed as ‘Japanese management’ style or concepts appear. On the other hand, there is increasing awareness in non –Western cultures of their own heritage. Finding that American management perspectives are not invincible in terms of their practical applicability and are liable to fail or to address inadequately the issues in managing, scholars in Chinese and Indian-Hindu cultures, for instance, to start a search for knowledge and wisdom in their own backyard. Chinese mind the Buddhists and Confucian sources while Indians are involved in searching for management perspectives drawn from the Hindu psycho-philosophical thought. Islamic perspectives on management studies could, therefore, be seen as a part of a worldwide trend of these cultures going back to their roots which began with the disenchantment with the Western perspectives.

The American Journal of Islamic Social Sciences that started appearing in 1984, later- in the 1990s carried papers and research notes on the subject of Islamic perspective on management issues more frequently.

The 1990s see increasing appearances of the reported works. The publications, in 1995, of The Islamic Principles of Business Organizations and Management, edited by F. R. Faridi are the reported proceedings of a Conference in India on the subject. This follows a seminar on Contemporary Business towards the Development of Islamic Business Management held in September 1987 in Malaysia. The Association of Muslim Social Scientists (AMSS) also features occasionally a contribution on this field, like on “Organizational Behaviour” in 1988 is a precursor to several others. Though the decade of 2000 is disappointing as compared to the 1990s a fine attempt is the work of Azadin Salem Khalifa (2001) that is pioneering in nature and could be characterized as thefirst-of-a-kind where the subject of management is treated from perspective of the fundamentals of Islamic revealed knowledge rather than taking conventional management studies as the starting point.

With regard to ethics, values, organizational behavior and human resource management dominate the scene. Foundation in the Quran and Sunnah by Shaukat Ali’s (1996) and Syed Abdul Hamid al Junaid and Syed Aziz Anwar’s (2000) Exploration into the Behavioral Science Foundations for Organization Development. Before that Mawddur Rahman and Muhammad al –Bureay (1992) make a significant contribution with their work on Organizational Controls and Performance Evaluation.

It is obvious that Muslim Organizations are seriously lacking behind to confirm quality Management. Towards the quantitative aspects of management, an example of which could be the work of Prof. Dr. Abdul Hasan Muhammad Sadeq and Prof. Dr. A. Khaliq bin Mohd Israil, which is in the area of Contemporary Interest of Quality Management. In developing countries in the subjects of international management and business, they have attempted to describe the differing contexts and exhorted Anglo-Saxon managers to be sensitive to conditions.

Globalization and liberalization aid further, during the 1990s and beyond, in making American management perspectives less chauvinistic and more out word looking than in the past. This is, in part, motivated by the understanding that the American managers in the multinational corporations (MNCs) can now till afford to ignore the cultural context of the countries in which their subsidiaries operate. For instance, texts in international business and management rarely fail to advise the MNC manager to be sensitive to the culture and society of the country they operate in.Recapitulating my observations, I can say with a reasonable degree of confidence that:

\*American management has been demonstrated to have feet of clay to some extent;

\*American managers see some sense in being sensitive to other cultures;

\*People in other cultures start getting disenchanted with American hegemony over management studies; and Simultaneously, they feel the need to find some nuggets of wisdom in their own backyard.

With regard to decision making a meaningful genre of work is exemplified by the work of Muzaffar A. Shaikh (1988) which a Comparison Ethics of Decision –Making is Made in the Islamic and Western Environments Offering the Possibility of Conducting Comparative Appraisals. On concentration of criticism of the contemporary theories some works, like Naim Nusair (1985), Ibn Omer Mohamed Sharfuddin (1987) and Fayaz Ahmed (1995).

Doctoral dissertations are reported during the decades of the 1980s as well as the 1990s. While there are very few doctoral research works that could be considered as directly related to Islamic Perspectives on Management Studies such as that of Ibn Omar Mohamed Sharafuddin (1987) on Islamic Perspectives on Human Resource Management, there are works that explore managerial issues in Islamic countries and Islamic organizations. An example of the former is the study on marketing strategies in Egypt by Mohammed Gahein (1986) while the latter is illustrated by a study such as the one by Abdul Rahim Abdul Rahman (1998) of the Accounting Practices in Malaysian Islamic Organizations. There are other works in areas such as Islamic economics and Islamic banking that are of indirect or peripheral significance to Islamic perspectives on management studies. An illustrative list of the doctoral dissertations that, in my opinion, have relevance to Islamic perspectives on management studies appears at the end of this paper.

All these are the collective trends that I observe in the present scenario related to management studies. These observations motivate me to conclude that the time for looking more intensely at management studies from the Islamic perspective has arrived. **Review of other Studies**:

Besides these, a good number of researches were conducted on the field of Islamic views on Management. But to prove the contribution of Muslim with regard to Management are inadequate. A brief summary of the relevant researches is enumerated below:

Shirazi, Ayatullah Nasir Makarim(1988) in his famous study –“**Management and Leadership in the Life of Prophet(SAW)**” has mentioned it would be unjustified if we ignore the principles of management in the life of prophet(SAW) and the methods of his leadership and adopt only the western principles of management and leadership. He has explained management in a wide sense and he has included not only administration in general sense but also the managerial skills and methods required of a teacher and statesman. After thoroughly study of the life history of prophet (SAW) we can get the detail managerial indications of planning, organizing, motivating, leading and controlling.

Jabnoun, 1994, conducted a research leading to Ph.D. on “**Management from Islamic Perspective**, Malaysia: IIUM,” has seriously tried to make a comparison between the Islamic and conventional leadership system. His study focused so many theory of different leadership and contribution of Muslim on the same. Leadership development is one of the important subjects in Islamic teachings. Anas (R.A.), a companion of the Prophet (SAW), said that he worked for the Prophet (SAW) for twenty years and thatthe Prophet (SAW) never asked him why he did, what he did and didn’t ask ask him to do things that he did not do. Following are some of the key attributes for effective leadership from an Islamic perspective

Al Habsiet. Al. (1994), in their book on “**Islamic Management for Excellence**” explain the importance of a stable family institution. According to the authors, family institution is vital for success in the social level. Further to establish a stable and sustainable society it is urgently needed multidimensional approach to human civilization rather than just focusing on economic development and stability. Authors also mention the guideline of managerial excellence for the carrying society where people will live in a peaceful, helpful and supportive manner. His main focus on the contribution of management in Muslim perspectives.

Sedikides, 2010, in his unpublished Ph.D. thesis named “**The Relationship between Religion, Management Practices, and Organizational Outcomes**” has been ignored in the major management research. The fact is that here 80 percent of people in all over the world report that religion constitutes an important part of their daily life.

Rahman Ziaur (2012) in his published Ph.D. thesis named “**The Root Concept of Leadership in the Qur’an: An Exposition of Its Essence**” This study focuses on the Western conventional concepts of leadership of Pluto and Aristotle. The work also discusses several contemporary theories: traits, great-man, behavioral, situational/contingency, charismatic, visionary, transformational, leader-member exchange, ethical, strategic, authentic, cross-cultural and level 5 leadership, amongst others. It reveals that all concepts remain vulnerable and helpless when it comes to infusing the desired sense of accountability in the leader and hence, no central or foundation knowledge can be identified as the root concept. Fundamentally this study focuses on the Quranic contribution on leadership.

Md Golam Mohiuddin, et.el.(2015) in his study “**Decision Making Style in Islam: A Study of Superiority of Shura (Participative Management) and Examples from Early Era of Islam**” says- The Holy Prophet Mohammad (SAW) and his immediate successors ran the administration of the polity with the aid and advice of men having acumen in matters religious, social, economic and political. The consultation must be trustworthy. But if the matters relate to the mundane affairs of the believers for which counsel is sought, then the consultant should be wise enough to give a sound opinion. Modern management thinkers and practitioners can find many lessons about decision making from the events of the golden era of Islam. It is expected that present study will indicate the fact that the Shura or consultative management is a toll which ensures not only the better management, but also ensure the peace, cooperation, coexistence, and progress of the organization as well as positive impacts to the society. It is concluded that decision-making style of consultative management in Islam produces much-shared value for all aspect which is bigger challenging in conventional management practices. In this study especially emphasized on the Muslims contributions decision-making strategy or on participative management.

Syed Mohammad Ather, et.al. (2017),Organizational Leadership from Islamic Perspective: A Study on Some Institutes of Bangladesh, they opine-Allah (SWT) has addressed the believers as Ummah(nation), which implies the necessity of leadership in Islam. Allah says to his Prophet Mohammad (SAW) “…I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion” (Surah Al-Maidah). Mohammad (SAW) says “*Every one of you is a shepherd and every one of you is responsible for what he is shepherd of*” (Sahih Al Bukhari). Islam as a complete code of life has a set of principles, guidelines for managers to lead the human resources in an organization. This study is an attempt to find out the basic guidelines laid down in Islam for organizational leadership. It has pointed out the operational principles of managerial leadership, managerial grid theory, leadership continuum, team building- team spirit and qualities of an organizational leader from the Islamic perspective and some empirical observation from one of the Muslim populated country.

Moursi, Mohammad A. (1995) in his study on-“Some Principles of Management in Islam” mentions different important issues of management. He opines- as Allah is the supreme lord and manager of the universe He instructs human being different guidelines of management and teaches management principles as well. Allah asks human being to follow time management, self-management) and resource management and others. As human being is the vicegerent of Allah, he is instructed to utilize properly the time, resources, fellow men and others as human being will be accountable for his every step.

THE LEADERSHIP FACTOR OF PROPHET MUHAMMAD (saw) FOR EXCELLENCE IN MANAGEMENT

Islamic personality leadership is the central part and it was greatly exemplified by the Prophet (saw) who had himself exhorted a person engaged in da’wah,( i.e.,invitation in the way of Allāh(SWT) ) to be amanager, executive, and leader(not like a manager and leader in the normal sense), either de jure or de facto, in leading others to the straight and right path – to ***Sirat al-Mustaqim***(Sura Fateha)***.***Prophetic leadership is very clean and clearly described due to his exemplary role. He manages all the affairs in the best way of performance.

The Prophet (saw) exemplified that how a good leader encourages his followers to serve the community and its people to get ahead in life. Being a leader, one is responsible and accountable for executing justice, equity, mutual respect, and consensus in all affairs of life. A leader could be a teacher, a father, a guide, a husband, an imam, an administrator, a manager, a supervisor, or even an influential worker of society and organizer. On the issue of responsibility, the Prophet (saw) pointed out that everyone is entrusted by Allāh,the Almighty to be a ***Khalifah*** or a shepherd and everyone will be asked for his deed:

“*Every one of you is a shepherd and everyone is responsible for what he is the shepherd of* (Sahih al-Bukhari and Sahih al-Muslim).”

The above-mentioned hadith encouragespeople to be responsible person and if anybody follows this Hadith,there is a possibility to be a good manager.Prophet Muhammad (saw) was a revealed personality and proactive pioneer in getting things done for the sake of Allāh (SWT). To infuse *iman* or belief in his followers, he was forthright in his pronouncements about what was legitimate and what was unlawful for them. And he modelled himself through *leadership by example,* always setting the pace for others to follow. He did so without displaying arrogance but subjugating himself to the best of his ***ummah*** (community), remaining continually courageous but humble. In the process, the Prophet (saw) was seen as a man of considerable integrity, with a passion to fulfil his mission and the compassion to help lead his people to the straight and the best path (Khan, 1996).

Prophet Muhammad (saw) adopted the three basic postures of Islamic leadership: ***Shura*** (mutual consultation), ***‘adl bil-qist*** (justice, with equity), and ***hurriyyah al-kalam*** (freedom of expression), in all his dealings with his ummah.

**Figure**: 2 -The Three Postures of the Prophet’s Managerial Leadership Paradigm

**Consultation or *Shura*** is the primary essential tool of decision-making, and in doing so the Qur’ān calls upon all Muslim leaders to consult those who are affected or more knowledgeable and well-informed of the issue at hand. This mode is shown as an emphatic commandment in theQur’ān. The Prophet (saw) himself was exhorted by the Qur’ān to consult his ***sahabah*** (companions) in matters of state and the administration of the affairs of the community at large (Khan, 1996). In this regard, under his temporal jurisdiction displayed magnanimity and nobleness in his dealings with the various communities and faiths.Though the Prophet (saw) was guided by the ravelled knowledge he consulted maximum of his affairs with his companions and wives.

Decision-making is a very critical job. To involve people in the decision-making process, a managerial leader has to be constantly mindful of the following set of principles, both in spirit and in mind:(Noor,1999,p-18)

1. Man is the vicegerent and servant of Allāh (SWT) (Qur’ānic reference needed) and is wholly accountable to Him. Every individual is personally responsible for his actions and is entitled to be rewarded for all the good deeds that he undertakes .
2. Man has been entrusted by the Creator with the responsibility, make choices about the way he should lead his life .
3. Man has been given the spiritual guidance to carry out his responsibilities, and to supplement this he has been accorded the power to rationalize .

Justice *(adl),*the second hallmark of Islamic leadership, is an integral part of management and administration. A Muslim leader has to deal with all kinds of people, but especially his ***ummah***(nation), with a sense of justice and fairness regardless of race, creed, nationality, or faith. The Qur’ān commands all Muslims to be just and equitable even when it involves those opposed to them (Khan, 1996).

In the administration of equity and justice, the Prophet (saw) always provided equal rights and opportunities to all citizens without prejudice as to race, creed or origin, and religious belief.The prophet (saw) was recognized as the undisputed leader, judge, and supreme governor of the citizens of Madinah. The people had equal access to the pursuit of economic activities, education, arbitration, war reparations, religious observances, or the election of public officials. Democracy prevailed for so long as it did not breach Allāh ’s (SWT) law.

Muhammad’s(saw) life and leadership were constantly executed by examples. As a young trader,he was reputed for his honesty in dealings and fairness in his business transactions. He always fulfilled the promises he made with other traders, never broke down his commitment. Even before his prophet hood, he already was called *Al-Amin* (the Trustworthy)by his people (Shafi,1995).The Prophet (saw) was so respected and accepted for his integrity, justice, and truthfulness that even his fervent enemies, the Jews, brought their suits to him for arbitration. He settled all cases according to Allāh ’s (SWT) laws:

“*Give (thy) judgment in accordance with what Allāh (SWT) has revealed. Be not influenced by their wishes and beware of them lest they make thee depart from some injunction given thee by Allāh”* Al Qur’ān, Surah Al Maidah(5:49).

During the lifetime, Muhammad(saw) managed the affairs of citizens of the community with justice and equity, and he exhorted his companions to do likewise. It is reported by Ali(RA) that the prophet (saw) told him,*"When two people come to you for judgment, never decide in favor of one without hearing the arguments of the other; it is then most likely that you will know the truth"* (Al-Hadith. Buqhari Sharif).”It is also reported by Abu Saeed (RA) that the Prophet(saw) had said, *“Of all the people, the closest and dearest person to Allāh on the Day of Judgement will be the just leader, and the worst of men in the eyes of Allāh and who will be far removed from Him will be the unjust(Al-Hadith, Bayhaki Sharif).”*

In Islam, the third important considerable issue of leadership is freedom of expression. It is the right and scope given to everyone to raise their voicestheir concerns, arguments, or suggestions over an issue that affects his own or the community's welfare. For example, in strategically important matters which affects the others, like determining the fate of the Quraish in the ***Hudaibiyah*** peace agreement, as when arriving at a decision whether to fortify Madinah or go on the offensive in the ***Battle of Uhud*** or when making a decision whether Quraish must pay one-third of their agricultural production to the state coffers, the Prophet (saw) arrived such decisions by mutual consultation(Management by Shura), sometimes even at the expense of his views. People try their best to achieve the best whenever they can speak their views, they feel comfortable, and they try their best for the betterment of all efforts(Mohiuddin,1999).

During any meeting or gathering, decorum is needful. In consonance with this composite realization, the Prophet of Islam was insistent upon the need for decorum at meetings and gatherings. From Abdullah ibn-Amr al-‘As (RA)who said that the Prophet (saw) of Allāh (SWT) was always a model of decorum when he talked, and he would refrain from hearing anything that sounds disdainful. The Prophet (saw) was reported to have said:

*“The most righteous among you are those who are mindful of decorum*” (Al-Hadith Bukhari and Muslim Sharif)*.*

**The Uniqueness of Prophet Muhammad’s (saw) Managerial Leadership**

Before discussing the uniqueness of Prophet Muhammad(saw), we can comment that it is true that qualities which were ideal in ancient or medieval times might not exactly be ideal in our modern age. But it is an exception to the case of Muhammad (saw). He remains the paragon of virtue for all times. The oft-quoted debate as to whether leaders are born or made becomes a non-issue in the case of the Prophet (saw) – he was both born and made. One distinctively unique, inspiring, and remarkable world leader worthy of study is the Prophet Mohammed (saw) who is ranked at the top of the list by Michael Hart in his book “**The 100-the Most Influential Persons in History”.**

Muhammad (saw) is the best and last messenger. The character of Prophet’s(saw) alone is the testimony of the paragon of leadership virtue for all men. As a shepherd, as an orphan, as a grandfather, as a team leader, as a nephew, as a trader, as a husband, as a citizen, as a neighbour, as a humanitarian and lover of children and orphans, as a supporter and free worker for poor widows and needy persons, as a tolerant teacher never offending susceptibilities or beliefs of others, as a conqueror, as the forgiver of those who persecuted him after they came under his power by his example of forgiving the people of Mecca who had ruthlessly persecuted him, as master of those who came to him as slaves by freeing them at once, as a ruler and a teacher and in many other respects a model to follow(Syedi, 2000)”.

In Hart’s ***The 100- Most Influential Persons in History*** (The 100) he wrote “My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels ... It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history”(Hart,1978,p-33).

Allāh (SWT) has confirmed the Prophet’s(saw) character status in the Qur’ān:

*“And verily you (O Muhammad S.A.W.) are of an exalted standard of character*”, Al Qur’ān, Surah Al-Qalam(68:4)*.*

In another interpretation,

*“You have indeed in the Messenger of Allāh (Muhammad (saw)) a beautiful pattern (of conduct) for anyone whose hope is Allāh (SWT) and the Final Day*.”Al Qur’ān, Surah Al-Ahzab(33:21)

Many other western scholars, however, joined the chorus of eulogies to Muhammad (saw) which Allāh (SWT), the Almighty has spoken of:

*“And have you not exalted the fame*?” Al Qur’ān, Surah Al-Inshirah(94:4)

***Professor K.S. Ramakrishna Rao***, a renowned Hindu philosopher in this book “MUHAMMED- the Prophet of Islam” said to have quoted even the arch-criminal Adolph Hitler as saying:

“Leadership means the ability to move masses of men. The union of the theorist, organizer, and leader in one man is the rarest phenomenon on this earth; therein consists greatness”(Noor,1999,p-30).

Professor Rao concluded, in his own words:

“In the person of the Prophet of Islam, the world has seen this rarest phenomenon on earth, walking in flesh and blood” (Rao,1989,p-30).

Another Hindu scholar, ***Diwan Chand Sharma,*** in his “The Prophets of the East,’ also narrated that-

“Mohammad was the soul of kindness, and his influence was felt and never forgotten- by those around him” (Sharma, 1935, p-31).

In an authentic Tradition (Hadith), the Prophet (saw) ’s cousin, Ali Ibn Abi Talib(RA), was reported to have quoted the Prophet(saw) as having said:

“Knowledge is my principal possession

Reason, the root of my religion

Love, my foundation

Longing, my coach

Remembrance of Allāh (Almighty), my weapon

Patience, my dress

Contentment, my prize

Poverty, my glory

Abstinence, my calling

Obedience, my measure

Striving (jihad), my character, and

prayer, my pleasure” (Noor,1999,p-30).

Prophet(saw) is the model of all mankind. The essence of this discussion is to focus on the role of the Prophet (saw) as an exemplary leader who should be emulated by others: Social leader, politicians, managers, administrators, counsellors, military leaders, coaches, parents, teachers, public officials, and the like.The true benchmark on leadership, however, is found in the ***Sunnah*** and the ***Seerah*** of the Prophet (saw), and they are applicably relevant over time (Noor, 1999).

**MUHAMMAD (SAW) AS MANAGER HOLDING PROPHETIC MISSION**

Prophet (saw) manages all the affairs with excellence. Managerial contributions of the Prophet (saw) are uncountable. Prophet (saw) was enriched by manageriallessons from the Almighty Allāh (SWT). Thus, his managerial, leading, and administrative examples are ever-lasting and ever-accepted for the wellbeing of mankind and the universe.

Muhammad (saw) was not only a messenger but was sent as a mercy of Allāh (SWT) for the whole mankind also. He guided people to the right and straight path, leading them out of a dark and evil existence into a world of enlightenment, faith, and knowledge, as encompassed in the Qur’ān.

“*We sent you (O Muhammad) not but as a mercy for all the creatures of the world”* (Al-Qur’ān. Surah Al-Anbiya-21:107).

Allāh (SWT) has cleared by the above verse that not only revelation, rather the Messenger of Allāh (SWT) is a great favour for mankind. This verse in Surah al-Anbiya’ definitively declares that Muhammad (saw) was sent by Allāh (SWT) as a mercy, not just for all mankind but for all the creatures of the world too. His compassion was not for men and women only but covers all living creatures on earth. The Qur’ān was his guide to help transform the world(Khan,1996).

The Qur’ān is the guide for Prophet (saw). The very fact that his character personified the essence of the Qur’ān makes him the perfect person to benchmark upon and is reminiscent of what Aishah (RA) stated about the character and manners of her husband, Muhammad(saw), that the Qur’ān was his character. At that time, the entire human being and all creatures were pleased with his deeds, acts as a manager. Muhammad (saw) certainly committed himself wholly to practicing all that he proclaimed. Allāh (SWT) reminds and warns us by the following verse:

*“O You who believe! Why do you say that which you do not do?”* (Al Qur’ān. Surah As Saff-61:2*).*

Prophet(saw) has exemplified all affairs of life. As a man who managed his daily affairs with discipline, dedication, and determination in a perfect way, Muhammad (saw) portrayed a much greater level of character than any person at any period in history. His acts of virtue, honesty, and justice are preserved in written form in the hadith, as lessons for others to follow to make life on earth better for themselves and their kinsmen.

To do a job excellently is the nature of a good manager. Jabir reported the Prophet (saw) as having said, “*Allāh has sent me with perfect good qualities and to complete good deeds”*(Al-Hadith.Bukhari Sharif).

It is in this context that the Prophet (saw) is exemplified to portray his role as manager of his ummah(Muslim nation) and other people within his jurisdiction.

The leaders and managers must possess different qualities ofleadership. Good managers are effective, that they produce results. The Prophet (saw) led his ummah in a variety of fields. He was engaged in systems planning, motivating, organizing, succession planning, directing operations, and controlling so that matters do not get out of hand. He continually ensured that improvements were carried in a manner that resulted in total quality management(Noor, 1999,P-35).

From the Islamic perspective, total quality has long been the guiding principle for a better life in society and better production in the organization.About this issue, a hadith importing the paradigm of continuous improvement.

*“Allāh (SWT) has decreed that for everything there is a better way”*(Al-Hadith, Muslim Sharif).

Both internal and external to their group and this is supplemented by an orientation towards people, as in the case of concern for people:

*“You shall not attain Iman until you love for others what you love for yourself* (Al-Hadith. Bukhari and Muslim Sharif).*”*

*“Your smile in the face of your brother is an act of sadaqah (charity)” (*Al-Hadith Tirmiji Sharif)

And in the case of interpersonal courtesy:

*"He who does not thank people does not thank Allāh (*SWT)" (Al-Hadith. Tirmidhi Sharif).

To make a congenial environment in an organization these *hadiths* are the practices depicting the Sunnah of the Prophet (saw) and are reflective of some of the present-day management approaches. Continuous improvement, interpersonal relations, and service courtesy are synonymous with TQM. These are claimed as key elements of global competitiveness. In a holistic sense, they are age-old tenets that have enabled mankind to sustain their relationships over time since ancient civilization began. They represent the ongoing altruistic pursuits of relating to and serving our fellow beings in the most cordial manner possible(Noor, 1999,P-35).

To establish within its strong feelings of brotherhood and sacrifice mentality are essentially required.During the leadership of Muhammad (saw), he successfully encouraged and enhanced the quality relationships among the *ummah*. Whilst promoting Islamic values in his management and leadership approaches, he also consolidated the affairs of the worldly community (muamalat), instituted the law relating to crimes, formulated the system of marriage and education based on the guidelines laid down in the Qur’ān. He designated a competent and qualified imam in each local authority to propagate the teachings of Islam and to again administer the daily affairs of the community. Nowadays also in every mosque of every Muslim community of the world Imam is deputed to propagate the teachings of Islam and administer the daily affairs of the community (source). The Prophet (saw) laid down the guidelines for what was permissible *(halal)* and what was prohibited *(haram)* without arousing remorse among the people. He set the pace through leadership by example and so revered was his integrity of character that the people converged upon his good offices to settle problems related to the family institution, filial piety, neighbourliness, vendor-vendee relations, and community enterprises. Although these were complex responsibilities, he nevertheless undertook the tasks and met the expectations willingly and most commendably. In consonance with the teachings of the Qur’ān, he successfully and equitably protected the human rights and dignity of all levels of society, without fear or favour(Noor, 1999, p-35).

Muhammad (saw) was very aware of quality leadership and management. For the quality of work-life of the *ummah,* the Prophet (saw) ’s management was based on total quality doctrines in all aspects from managerial functions planning to control. The change movement he propagated and engineered was benchmarked on five tenets of excellence: These are:

1)Personal integrity

2)Enhancement of relationships with people

3)Leadership efficacy

4)Ethical conduct

5)Moral uplift through spiritual knowledge

**THE PROPHET (saw) AS A TEAM LEADER IN MICROMANAGEMENT**

For sound management and leadership, teamwork is a must. It has been well proven that soundly structured teams produce admirable results. The function of teams is to create high performance. Teams have been around since the beginning of civilization's history. The building of the Great Wall, the charge of the light brigade, and the first outer space expedition to the moon were the outcomes of superior teamwork. No one person could have done it alone, although it is possible of course for one person to create such an impact on others that history is shaped. Thus in the course of history, it is seen that great people like Muhammad (saw), Jesus (AS), Moses (AS.), Aristotle, Alexander, and others grace the annals of human achievements by leading others to accomplish(Noor,1999,p-51).

All scholars from east to west praise the leadership of theProphet Muhammad (saw). The issue of team leadership is significant to the Islamic ***ummah,*** especially when referring to the activities of the ***halaqah*** (circle or group) or the *usrah* (family). In the Islamic context, a team comprises three or more people manageably getting together for a specific purpose. Thus, when a group of people gets together with a motive to do something worthwhile, they should appoint from among themselves a *qiadah* (leader) to provide guidance and counsel so that the team does not go astray. Of course, the one selected to be the leader should be the most competent of the lot to get the job done or the mission accomplished. In the study of the prophet's *sunnah*, team leadership was an important criterion in mission attainment(Noor,1999,p-52).

Organizing is one of the most important functions of management. For any well-organizing company selection of members in the best way confirm the success of the organisation. The Prophet of Islam had carefully chosen the membership of his organization from the ranks of those who subscribed to the Oneness ofAllāh (SWT), Islam as his religion, and Muhammad (saw) as the final messenger. Among them, he chose the leaders, who then assumed the roles of military commanders, governors, judges, proselytizers, tax collectors, administrators, and the like.

The most famous mathematician Archimedes, inventor of ancient Greece in the 3rd century BC said, “Give me a lever long enough .... and single-handed I can move the world” (Noor,1999,p-52). Prophet Muhammad (saw) had the ***Qur’ān***as the lever to greatness, and with the revealed knowledge, he played the role of ***designer team leader***.As the designer leader, he created such a profound and sweeping influence. Over the relatively short duration of 23 years since Prophet hood, he inspired and grand-designed an empire sprawling territorially from North Africa into Spain, Syria, Iran, India, Southeast Asia, and into Far Eastern China – an empire that was rich in culture, theology, science, administration, and commerce.

Prophet(saw) was expelled from Mecca. When the Prophet (saw) migrated with his loyal Companion, *Abu Bakar as-Sadik,* (and subsequently followed suit by his band of followers), to Madinah (then known as Yathrib) in the year 622 A.D., he proposed to the believers that the new Islamic city-state should assume a political identity. This suggestion was openly received by both the Muhajirun and the Ansar. The political structure would prevent the continuance of internal strife and bloodbath among the tribes and factions – a common feature in Yathrib before the onset of Islam. It would further strengthen the city–state's integrity from possible external threats and attacks. After articulating his plan, the Prophet (saw) moulded his proposal into the first written State Constitution(Mostafa,1978).

The Prophet’s(saw) management was based on total quality doctrines in all aspects of the quality of work-life of the *ummah*. The change movement he propagated and engineered was benchmarked on five tenets of excellence which has been mentioned earlier.

Among the landmark changes the Prophet (saw) initiated were:

* **The abolishment of slavery and class distinction**

During the time of ignorant (*Ieame* Zahelia) slavery was prevailing. The Prophet (saw) had enfranchised his slave, Zaid ibn Harithah (RA). By this act alone, it conveyed to society that slavery was not tolerated.

Prophet’s town Madinah was a place of equity and justice. Within the city-state of Madinah, there was no distinction between the ruler and the ruled. There were to be no barriers of class, colour, or descent. The Prophet (saw) decreed *“The noblest in the sight of Allāh (SWT) the Almighty is the one who is most virtuous among men”* (Al-Hadith. Buqhari Sharif).

By the grace of Almighty Allāh (SWT), the Islamic state was a heaven for all males and females, and everyone belonged to One Allāh, subject to His revealed Laws. The master-slave relationship, as traditionally practiced, was condemned. Islam took roots in Madinah and some rabbis and Jewish scholars even became Muslims (Mostafa, 1978).

* **Brotherhood (Mu’akhah)**

For a harmonious relationship in any community or organization, the brotherhood concept should be established. The brotherhood concept strengthens the united effort. The Messenger of Allāh (saw) demolished intra-communal conflict by establishing a brotherhood between the Muhajirun and the Ansar. They were obliged to sincerity and help one another. The Ansar were so eager to form the brotherhood that they had to queue up to allocate their shares to the immigrant brothers. The Ansar gave the Muhajirun authority over their homes, furniture, land, and animal stock and preferred their brethren over themselves in any way. This selfless, altruistic gesture emulated the Prophet’s (saw) own way of living (Akand,1992, p-5).

Here we can mention some instances of the cordial relationships of Muhajir and Ansar which have been established by the Prophet(saw). An Ansar would say to a Muhajirun, “Have whichever half of mine and my family and property you want,” and the Muhajir would say, “May Allāh (SWT) bless you and family and property! But show me the market and we will maintain ourselves by working for our living.” The Muhajirun, being traditionally traders, had to adjust themselves to the new agricultural environment of their counterparts in order to co-exist. The Prophet (saw) exhorted them, “Fraternize in the cause of Allāh (SWT), for your brothers(Akand,1992,p-10).

As the Prophet of Allāh (SWT), he was the incomparable leader of Islam exercised team balance in getting the best out of his companions. But he recognized that his Companions could also individually play the role of a *de facto* leader since he took pains to study the individual strengths and weaknesses of each of them. He enabled them to contribute to the leadership role as and when the specific situation demanded. Thus, he was ready to acknowledge the skills and expertise of each of his companions calling upon them to help him out in a supplementary role when needed.

Muhammad (saw) was revered not only as a Prophet but also as the political and managerial leader of the newly structured city-state. Through the dynamic leadership of the prophet Madinah first became a dynamic hub of activity embracing the Islamic Syari’ah. He even made a covenant with the traditionally hostile Jewish population, granting them the freedom to practice their religion and allowing them to keep their property and wealth (Siddiki, Yasin, M.1994).

The Prophet (saw) of Islam was a change agent extraordinaire. In a land rife with idolatry, fornication, crime, corruption, greed, gambling, alcoholism, child-killing, wife-beating, fratricide, factionalism, excessiveness, and general disorder, it became a monumental task for anyone to set about the task of initiating change. But with courage and the will to persevere in the face of adversities, Muhammad (saw) began the dauntless task of redesigning the framework of life within the Makkan, and later, the Madinan communities of people.

Prophet was very much careful in adopting managerial techniques for upgrading his organization and environment. Muhammad(saw) brought a radical change in his management technique.He surveys the situation, then approaches, diagnose, plan, act, apprize and institutionalize by the mentioned management techniques.

**SURVEY**

**APPROACH**

**DIAGNOSE**

**PLAN**

**ACT**

**APPRAISE**

**INSTITUTIONALISE**

Figure-3: The Process of Managing Change is

1. **Survey**

Prophet (saw) was born in a seriously corrupted environment in Mecca. He surveyed his environment and found Jahiliyyah (ignorance)was the order of the day. Even before Prophet hood, Muhammad (saw) was disturbed by the disparaging way of life in the Makkan society. He longed for the monotheism of his spiritual forefathers, Ibrahim (AS) and Ismail (AS). As a young man and until he attained prophet hood, he had consciously distanced himself from the grabble paganistic ceremonies held every so often in the precincts of the Ka’abah. He loathed the habitual drinking sessions amidst the intermittent wild gambling scenes. He could not fathom the cruelty of fathers who killed their newly born daughters in favour of sons. He abhorred the frequent factional wars among the Makkan tribes, sometimes over trivial matters of pride. Evil was rife with fornication, homicide, and crime of sort. So, Muhammad(saw) surveyed helplessly through the countryside in search of truth. He regularly retreated to Mount Hira in the vicinity of Makkah to often meditate in the solitariness of a cave, hoping for the inspiration that would bring interminable harmony to his homeland.

*“And he found you wandering, and gave you guidance”* (Al Qur’ān, Surah Al-Dahar(93:7).

On attaining prophet hood, he decided to do something about the increasingly pathetic situation which prevailed in his motherland according to his previous survey.

**2. Approach**

Observing the situation for three years the Prophet (saw) preached the Oneness of Allāh (SWT) and good ways of living, in secret. Based on his survey of the environment around him, the Prophet of Islam fathomed and questioned who among his close relatives and companions could commit themselves to and support his cause to promote the religion of the One Allāh (SWT). Who could he turn to for help? Historian Edward Gibbon avouched “the first and the most arduous conquests of Mahomet were those of his wife, his servant, his pupil and his friend; since he presented himself as a prophet to those who were most conversant with his infirmities as a man”(source). And nobody can be more aware of the weaknesses of a man than his wife, Khadijah (RA). Yet they all committed to the voice of prophecy unreservedly. The first was Khadijah (RA), who at that time had been his wife and companion for the last fifteen years (Syed, D. H.,2000). Then Zaid, Abu Bakar, Ali, Uthman bin Affan, Talha, Zubair and Abdur Rahman Auf. These were the people who formed the core of the *tanzin haraki,* propagating the religion of Allāh (SWT) (Mofizuddin,1966,p-32).

**3. Diagnose**

Prophet (saw) deeply diagnose the situation and he found in the cause of Allāh (SWT) in Makkah, the Prophet(saw) of Islam and his core of followers were incessantly bestwith threats, abuses, and physical torments. From the opposition leader Abu Jahl and Abu Lahab, he noted the severe resistance and hostilities posed by theother Makkan leaders. The poor and the weak among the Prophet’s(saw) followers were especially persecuted. Bilal, Ammar ibn Yasir, and Khabbab, to name some, were tortured and at times inhumanly treated by their disbelieving masters. From around the year 616 AD, the Prophet (saw) ’s followers who were in the clan of Bani Hashim were boycotted for three straight years and exiled to the outskirts of Makkah, without adequate food, water, or proper shelter. In the process, he lost his beloved wife Khadijah (RA) and his uncle Abu Talib. His trip to the neighboring town of Taif for support and compassion was beset with further degradation, injuries, and insults hurled at him and his selected band of supporters. Having secured the protection of the leader of another clan he returned to Makkah (Mofizuddin,1966,p-52).

Prophet (saw) was worried about the security of the new Muslims. In this situation, Prophet(saw) took a new strategy to save his followers. Of such severity were the pangs of hate and campaigns of profanity conducted by the nonbelievers that the Prophet (saw) of Islam had to make a serious contingency plan for the safety and well-being of some of his more pain-stricken followers. A selected few were encouraged to migrate to the haven of Abyssinia, where the Christian king there showed sympathy for the persecuted followers of the new religion of Islam(Mofizuddin,1966,p-64).

**4. Plan**

One of the majorfunctions of management is planning.On hearing a plot by the Makkans to kill him, Muhammad (saw) unfolded a plan to urge his followers, about 70 in all, to emigrate to Yathrib (later renamed Madinah) in small groups. The plan was to set up the base for a new Islamic stronghold in the city of Madinah. Using Ali (RA) as his decoy in Makkah, he and his chief lieutenant Abu Bakar slipped away unperceived, using unfrequented routes, finally reaching Madinah in September, 622 and this is the beginning of the Hijrah or emigration (A.H. / Hegriae), officially pegged as July 16 of the year 622, marked the starting point of Islamic history(Mofizuddin,1966,p-65).

**5. Act (Take Action)**

Taking action is one of the practical steps of management. Prophet (saw) observed that Madinah was in many ways different from Makkah. It is an agricultural state which had been developed by the original Arabs, and further enriched by several Jewish clans, later Arab immigrants, the most notable being the al-Aws and al-Khazraj clans, got involved in bitter feuds among themselves, resulting in much bloodshed in a battle in the year 618. In welcoming Muhammad (saw) to Madinah many of the Arabs there (the Ansar) had hoped he would be able to act as the arbiter and religious leader who would rescue them from oppression among the feuding parties to create a just state(Ali,1960).

For better management written policy-related document is required. The first Constitution of Madinah was written, creating a confederation of nine groups, comprising eight Arab clans and the emigrants from Makkah. Although Muhammad (saw) was given no special position of authority, the preamble to the constitution referred to the agreement, being formulated between Muhammad(saw), the Prophet, and the Muslim clans of Madinah. All serious disputes were to be arbitrated by him. In the next five years, the city-state of Islam took shape. A sense of brotherhood prevailed- a bond of faith emerged, and Islam acquired its characteristic ethos as a united religious government in both the spiritual and temporal aspects of life. There emerged not only an Islamic religious institution but also an Islamic *shari'ah* (law), state, and related systems governing society at large(Noor,1999,P-69).

**6. Appraise**

At last,the Prophet reached Madinah which is famous as the city of the prophet. In Madinah, the Messenger of Allāh (SWT) wasreceived with great enthusiasm by the Muslim quarters. Anas bin Malik al-Ansari, who was still a boy at the time of the Prophet’s (saw) arrival, was reported to have said, “I saw the Messenger of Allāh (SWT) the day he entered into Madinah. I have not seen a better or more radiant day than when he came to us in Madinah”. The Prophet (saw) spent four days at Quba’ where he built the first mosque(Islam,1985).

Abu Ayyub Al-Ansari hosted the Prophet (saw) in his house, showing his guest warm respect and generous hospitality. Abu Ayyub was uneasy tostay at the upper level of his house while his honoured guest put himself upon the lower floor. Fearing that he might have shown disrespect. The Prophet (saw),however, reassured him saying, “Abu Ayyub,it is more convenient for me and those who call on me that I stay on the lower floor”(Nomani,1990,p-51).

After seven months, the mosque and adjacent rooms for his family were made ready for the Prophet (saw) to move into. The Prophet’s (saw) mosque in Madinah was built with much sweat and toil. Having bought the land from two orphans, he helped construct it, carrying bricks and other materials alongside the other Muslim brethren(Nomani,1990,p-52).

Now, the Prophet (saw) was thinking for call for prayer and setting the direction of prayer(Qiblah).The *adzan* (call to prayer) by the *mu’adzin* was instituted. The Messenger of Allāh(SWT) and the Muslim prayed to face the *qiblah* (direction) of Bait-al Maqdis (Jerusalem) for 16 months in the initial phase in Madinah. However, he desired to turn to the Ka’abah and he resorted to Allāh (SWT) for wisdom, which was revealed through a verse (Al-Baqarah, 2:143-4). Since then, Muslims all over the world have faced the Ka’abah, the original *qiblah* of Ibrahim (AS) and Ismail (AS)during praying salah (Nomani,1990, p-85).

In a defensive situation, the prophet has to face three battles. Two significant ghazawah (battle) were fought at Badr and Uhud, the first won decisively while the second was a stalemate. The third battle was at Khandaq (Battle of the trench), which was perhaps the most strategically conducted. In early 627, the Makkan leader Abu Sufyan led a massive confederacy of 10,000 men against Madinah. This time Muhammad(saw) had ordered the crops around the city-state to be harvested and a trench to be dug to defend the bastion of Islam in the face of the advancing Makkan cavalry. For two weeks the confederates lay siege on the city-state. All attempts to cross the trench failed. Fodder for the horses was scarce. Muhammad (saw) had also planted agents among the enemy forces to foment dissensions. Finally, after a night swept with wind and rain, the might of the invading army fizzled away. The Makkans had sent their most formidable strength but failed to dislodge the Muslims, thus considerably strengthening Muhammad's (saw) position.

Prophet (saw) could have pursued the Makkans and crushed them decisively his farsightedness and wisdom as a military commander and statesman were manifested in the subsequent policies which he adopted and translated into action. But he held back steadfastly, applied economic pressure against them, and designed a plan to win them to Islam. He knew that he would need the administrative skills of the Makkan merchants to assist him in propagating Islam outwards of Madinah and Makkah as a major force. So, the prudential Treaty of Hudaibiyyah was covenanted. By early 630,Muhammad (saw) and his army of 10,000 had marched victoriously into Makkah, granting general amnesty to the populace with almost no bloodshed. He was well on the road to unifying the whole Arabian Peninsula as an Islamic entity(Nomani,1990, p-90).

**7. Institutionalize**

Institutionalize is one of the important jobs of management. Muhammad’s(saw) major significance was as the founder of a religion and a state. Not only was an Islamic religious institution set up, but an Islamic law, nation, and other civilized institutions governing society at large were established. This imprint was replicated on other territories in which Islam made its presence. Since the Hijrah, he had formed alliances with various clans and tribes, through non-aggression covenants, military victories through the many ghazawah he conducted, exemplary leadership shown as well as marriages arranged. What legacy did the Prophet of Islam leave for posterity? Madinah had taken shape as the dominant power in Arabia, and most tries sent deputations to the city-state seeking protection and alliances. Muhammad (saw) had enabled most of Arabia to be united. He then proceeded to expand the Muslim domain into Syria and Iraq.

**Conclusion**:Contributions of Prophet Muhammad (saw) to the leadership issues are unparalleled. Undisputedly, Prophet Muhammad (saw) was an executive manager in sense of prophetic mission and leader of men. He was the best of all leaders of the world. Muhammad’s (saw) framework for action is very important for managers and administrators of all ages. Leadership and management are being considered as a key factor for the success of any organization. The Muslim managers of global business world must possess Islamic leadership skills to survive in the competitive market. In today’s demanding and dynamic leadership requirement, managers who are incompetent in an organization must be willing to constantly upgrade their skills. There is no doubt that continuous efforts to acquire skills will lead a manager to become a successful leader.

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