Evaluation of Leadership in the light of Islamic values: a Systems Psychodynamic Approach
Abstract

The purpose of this research is to present the idea/view of leadership from a psychodynamic Islamic perspective. It seeks to provide the similarities between the western theories and models of leadership and Islamic leadership perspectives. This research also aims to produce an understanding and a basic model of Islamic leadership which can be integrated by Muslim and Non-Muslim leaders around the globe for successful leadership practices.

A primary research has been conducted to gain insights about factors that make Islamic leadership an advantageous choice to be taken up. Based on the input given by highly qualified Islamic and business respondents, a relevant Islamic leadership context has been suggested.

The results of this research presented that Islamic leadership while not very different from aspects of servant, transformational and transactional leadership styles; has a significant and deeper moral and ethical presence in its foundation. Its spiritual and religious elements make the leader more responsible towards their actions as they believe that they will be responsible to God for their actions. Leaders around the globe can easily integrate aspects of Islamic leadership in their way of leading in order to be more just and successful.

Finally, the research offers a genuine insight in to the leadership practices from an Islamic perspective and provides the similarities with the current modern world leadership theories which will also inspire global leaders to integrate various aspects of Islamic leadership practices in their own leadership styles. The study presents the limitations and future direction for further research to have a more detailed and easily applicable Islamic leadership model.
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Chapter 1: Introduction

Importance of behaviour cannot be ignored when it comes to shaping up an organisation (Maister, 2003). Moreover, personality of a leader directly influences the organisational culture and structure of the whole organisation (Buckingham, 2003). This shows that leadership plays a pivotal role in an organisation where change is the only constant. Thus this constant change makes it crucial for managers to become capable enough to lead people and drive transformation dynamically while effectively managing performance (Spangenberg & Theron, 2002). As change impacts every organisation, it is very important to understand how organisations react to these changes and the way in which leaders cope with it; as it ultimately predicts organisational readiness for change and eventually enables an improved changed management processes (McLagan, 2002; 2003).

The organisational construct which is very famous in present times (Verwey, 2003) is organisational change which is usually linked to leadership theories usually (Nel, 2004; Holburn, 2003; Nkomo, 2003). Kets De Vries (2005) looks at leadership as a property, Robbins et al (2003) looks at it as a task, while Giuliani (2004) and Ellis (2004) call it a skill. Various other theorists and models present leadership as a value system and a belief along with a competence (Steyn, 2004). According to Robbins et al (2009) depending on a process and followers, leadership is situational variable which determines the leader's effectiveness (Vermeulen, 2004). Due to the present ever changing economy demands, new leadership styles are needed in order to cope and manage change. New leadership styles include transformational (De Jager et al, 2004), people (Schmikl, 2004), charismatic (Robbins et al., 2009), servant (Makwana, 2003), community (Khambula, 2003), visionary and complexity leadership (Verwey, 2003). The systems psychodynamic stance also refers to transformational, transactional, and servant leadership styles (Huffington, et al, 2004) which will be focused upon in this research.

Originating at the Tavistock Institute in the UK, (Miller, 1989; 1993) the systems psychodynamic stance integrates Freudian system psychoanalysis, Klein's child and family psychology work, Ferenczi on object relations and Bertalanffy on systems thinking (Gould et al, 2004). The stance has been used in group relations working conferences for over 50 years (Cytrynbaum & Lee, 1993), which later built into organisational theory (Bion, 1961; 1970; Miller, 1976; 1983; 1993) as well as an organisational consultancy stance (Neumann et al., 1997).

Gould et al (2004) reported this stance highlighting that leaders, managers, and employees know the organisational complexity and have an in-depth understanding
unconscious change behaviour. This stance further highlights a dynamic and pro-active change coping style, while understanding how leadership styles have an influence on containing anxiety and giving authorisation. Previous studies focused on the traits of a leader but now focus is given to the dynamic leader behaviours which is important for organisational change. Van Kleef (2009) suggests that an effective leader can bring about change more smoothly with lesser hindrance or resistance from followers. The followers will follow an effective leader who they can trust resulting in improved performance. This is further supported by Gooty et al (2010) who adds that a leader who cannot provide conditions for effective performance, is not followed neither excused by the followers. Thus it can be assumed that a leaders style can have a major impact on performing this important task.

Keeping the importance of leadership in mind, Islam also sees leadership as important as leaders are trusted with power and sovereignty. Sovereignty in terms of Islamic leadership refers to the will and command of God. However, some research confuse Islamic leadership as theocracy as seen in human history. In order to progress, Hamid and Rahman (2011) suggest that Muslim leaders along with other non-Muslim leaders should possess skills of Islamic leadership, in order to become competent. Ather & Sobhani (2007) suggests that Islamic leadership skills and values provide leaders with competence which enables them to upgrade their leadership skills, willingly. Aabed (2006) highlights the Islamic leadership theory which is based on spiritual traits and practices and mainly on the teachings of Quran and Sunnah. According to him Islamic leadership is based on ethical and moral system which guides the leadership process from Islamic perspectives and also shapes the characteristic of a Muslim leader. Toor (2008) points out that Islamic leaders and followers tend to surrender to Allah, shariah compliance, positively strive in terms self-regulation, self-awareness, and self development along with looking after each other.

According to Aabed (2006) the quality of Islamic leadership positively impact the attitudes and behaviours of followers and brings commitment, satisfaction, motivation, high levels of performance, loyalty, honesty, and positive energy. Deris (2012) highlights four main attributes if Islamic leadership which are truthfulness (al-sidq), knowledge (Fathonah), trust (amanah), and communication (tabligh). Deris (2012) further emphasises that to achieve high organisational performance, having effective leadership qualities is very important such as having sufficient ability to respond to queries, ability to gain member's trust, loyalty, warmth and love, capability to understand things effectively, encourage healthy criticism, be dynamic, have tendency to make decisions after consultancy, have eager and serious perception powers. Hence leadership in Islam fulfils a clear and shared vision
while ensure that the most important elements such as cohesiveness, smooth performance, and improved welfare of the society remain the main aspects of a leader's responsibility (Ali, 2009).

**Problem Statement**

Even though it has been suggested that for organisational improvements, Islamic leadership plays an important role; the quality of practiced Islamic leadership by its leaders have some shortcoming in both theory and practice (Ather & Sobhani, 2007). Hence, with all current leadership theories and models, researchers have decided to revisit the fundamental and underpinning philosophies in order to incorporate some spiritual or religious elements in the creation of leadership concepts and theories (Ahmad, 2011; Moten, 2011). However, the efforts of the researchers have been inadequate in exploring and focusing on the religious practices and values among leaders. Even though there have been investigations carried out in relation to religiosity towards leadership (Shee et al, 2002) the study only incorporate limited number of religious values of leaders while studying the leaders' managerial and leadership behaviours. Hence, previous researches lack the theoretical support in ensuring the important aspects of religious values (Daud et al, 2014).

**Aim**

Explore the dimensions and philosophy of leadership and Islamic leadership from psychodynamic stance.

**Objectives**

- Investigate systems psychodynamic approach on leadership
- Examine Islamic leadership qualities concept through the exploration of Islamic leadership values.
- Determine important Islamic leadership practices based on the view point of classical and modern Islamic leadership literature
- Develop an Islamic leadership model based on the responses received from the Islamic and business scholars within their real-life setting using multiple sources of evidence.

**Research Contribution**

The main contribution of this research is to develop a framework of the relationship between leadership today and Islamic leadership values which can be incorporated by
companies not only in Islamic countries, but also can be taken up by non-Muslim leaders around the globe.

**Findings**
The results of this research presented that Islamic leadership while not very different from aspects of servant, transformational and transactional leadership styles; has a significant and deeper moral and ethical presence in its foundation. Its spiritual and religious elements make the leader more responsible towards their actions as they believe that they will be responsible to God for their actions. Leaders around the globe can easily integrate aspects of Islamic leadership in their way of leading in order to be more just and successful.

**Rationale**
This study will apply psychological paradigm from a systems psychodynamics perspective to show that leadership and followers have a strong relationship in obligation towards organisational performance (Daud et al, 2014). Personality of a leader will form the most significant concept of this study as it cannot be explained or measured directly. Fijda (2009) citing (Freud, 1921, 1955; Levinson, 1981) summarise leadership as a result of personal traits, qualities, attributes of a person in an authoritative position, personal disposition, and actions attributing to personal vision, beliefs and fantasies of an individual. This suggests projection of deep-seated elements of a leader's personality which can be best understood in times of crisis – and a demand for change can be seen as a crisis (Madera & Smith, 2009).

In Islam moral and spiritual elements dominate leadership as was practiced by Prophet Muhammad (Peace Be Upon Him (PBUH)) and the four Caliphs (Chowdhury, 2002). The Islamic perspective of good qualities of a leader is based on knowledge (ilm), conviction (yaqin), patience (sabr), enterprise (iqdam), communication (fathonah), and leniency (lin) to better serve and guide the followers in order to achieve goals. Marbun (2013) also agree that Islamic leadership qualities show positive attributes in acquiring the confidence from followers, stakeholders, and customers. Thus qualities and values of Islamic leadership will be explored and suggestions will be made how these qualities can be utilised in the global leadership development, as well.
Organisation of Study

Conducted in limited time, this study has been divided into six chapters in clear and structured manner. In chapter one, an introduction of the topic has been followed by study justification, aim and objectives. The rationale and literature gap has also been discussed in this chapter. Chapter two consists of literature review defining system psychodynamic approach on leadership, impacts of organisational change on different leadership styles, psychodynamics of Islam and leadership, and leadership framework of Islam and are the key focus areas of this dissertation. The research methodology consists of a detailed method of secondary and primary data collection and analysing techniques and makes up chapter three. Findings gathered from secondary and primary data are presented in chapter four while chapter five provided the critical analysis of the findings in the light of existing literature frameworks. Finally chapter six consisted of the overall conclusion of this research while limitations and future research directions have also been mentioned at the end of the conclusion.
Chapter 2: Literature Review

Businesses nowadays are challenged with coming up with new solution to cope with change and transformation pressures in order to stay competitive and sustainable (Bell & Huffington, 2008). These pressures include globalisation, increased international competitiveness, competing for skilled labour, liberation of workplace, and information technology advancements, which have lead to increased confusion and complexity for leader roles, and is increasingly resulting in failed leadership which acts as a social system in the organisation (Nohria & Khurana, 2010). The continuous transformation and change requires leaders to take up responsible and conscious change leader roles in order to lead change and transformation in a successful manner (Fullman, 2001).

Not much research has been done to study leadership complexity in cultures where Islamic leadership styles and tenets predominate. It could be helpful for people in organizations in these cultures, as well as others outside these cultures who work with them, to have a deeper, psychodynamic-systemic understanding of the roots of this leadership style.

To achieve this, this dissertation will focus on Prophet Mohammad's (Peace Be Upon Him) (PBUH) leadership qualities as Adair (2007) suggests that following in the steps of the Prophet can help today's leader to successfully understand and deal with the ever-changing business scenario. Adair (2007) suggests that "Muhammad come as a close ideal for a visionary and inspirational leader and it accord well with what the present world knows to be the universal truth about the nature and practice of leadership". The psychodynamic of Islam would not only help the leadership in Muslim countries, where already Prophet Mohammad's (PBUH) life acts as a complete guide for Muslims to lead a comprehensive life, but it can also help leaders around the globe to cope with the turbulent ever-changing environment in a simple yet effective way (Noor, 2015).

Before focusing this literature review on the leadership of Mohammad (PBUH), it is important to understand leadership and the system psychodynamics approach relating to leadership in particular and will be discussed below in the detail.

Leadership and systems psychodynamic approach (SPA)

Adair (2007) define leaders as the reflection of what can be expected from their subjects. According to Adair (2007) in order to be an effective leader, one should competently attend the task at hand, along with his/her team’s needs and the needs of the individuals. Hence
A successful leader has to personify the desired qualities such as having a clear vision, compassion, honesty, strong decision making, and care and develop the followers etc. In the current dynamic business environment, where employees make an integral part of an organisation with their creativity, motivation, energy and commitment driving the success of the organisation (Welsh, 2011); it is highly important that effective leadership is constituted to harness these employees potential to attain organisational goals (Northouse, 2013). Thus having effective leadership is crucial for organisations, which is a great challenge for businesses over the years (Yukl & Mahsud, 2010).

In order for business leaders to effective, it is important that they have or acquire the right skills, qualities, capabilities, behaviours to not only meet the business goals but also to get respect from the followers; as today's employees will not follow an incompetent leader who cannot seem to develop an efficient and effective performance and productive environment (Gooty et al, 2010). Similarly having an effective leadership style is also vital as its effectiveness or ineffectiveness can directly impact the leadership and decision making in the organisation (Wing et al, 2006). Hence, Barclay et al (2007) suggests that leaders differ in how they make use of chances to share responsibility and leadership, thus a workplace where employees are made to feel part of the team and organisation and are allowed to act autonomously while having greater controls over their own work, tend to show more motivation, commitment, loyalty and self direction to be more productive (Villanueva & Sanchez, 2007). Thus a business leaders who can drive continuous improvement through not only growing personally but also encouraging development amongst their team members are likely to be the ones who successfully motivate, and retain a high productive workforce which helps them achieve organisational goals successfully (Gilley et al, 2008).

Being the most published topic of present times, leadership is said to be functioning under significant pressure and complexity (Grossman & Valiga, 2009). It is continuously being deconstructed into an array of various theories, models, frameworks etc which serves as a defence against the complexity of leadership role and its many relationships (Kets de Vries, 2007). Kirsten (2009) suggests that in practice, complexity exists on three systemic levels which are macro, meso and micro systemic levels. The macro level consists of post modern organisational challenges where coping with them need thinking styles which present creativity and use significant levels of cognitive complexity (Murphy & Janeke, 2009). Such thinking styles also help predict emotional intelligence in an optimistic manner (Murphy and Janeke, 2009). At meso level, leadership increasingly comes across technical and volatile interpersonal organisational systems; and coping with them requires
continuous awareness in order to successfully deal with chaos, change, conflict, diversity, risks, and limited resources etc (Meyer & Boninelli, 2007). Finally at micro level, leadership deals with transforming role from managing people and tasks to taking up a systemic and dynamic leadership role known as quantum leadership (Porter-O’ Grady and Malloch, 2007). It provides awareness of various leadership roles, ability to authorise self and followers working in a complex and ever changing matrix system, and the continuously changing organisational identity, and finally the psychological boundaries (Conscious or unconscious) within and amongst conflicting sub systems (Kets de Vries, 2007). Thus these levels illustrate how leadership thinking mainly conceptualise and the construct and role and characteristics of the leader (Northouse, 2013).

All organisations are made up people who build or go along with certain beliefs and have a certain way of doing things. Organisations and people influence each other in terms of thinking, feeling, and behaving (Jaeger & Eagen, 2007). The systems psychodynamic paradigm instead of dealing with individual behaviour; addresses rather a systemic group and organisational behaviour impacting various systems, such as the individual (Jaeger et al, 2003). The main principle of the systems psychodynamics approach exists within its terms where system refers to open systems concepts which give prominent framing perspective to understand the structural aspects of an organisational system including designs, labour division, work nature, activities and processes etc. The psycho-dynamic terms refers to the psychoanalytic aspect of individual experiences and mental processes which are both a source and a consequence of unresolved and unknown organisational difficulties. Members of an organisation are all impacted by the observable and structural features of that organisation in way that stimulates particular patterns of individual and group dynamic processes; which in turn explores how particular features come to exist like work place culture, how work is conceived, structured, organised and managed. Hence the psychodynamic approach is based on systemic psychoanalysis, object relations, theory of open systems, social systems, and theory of group relations and it is defined as the study of unconscious patterns of work relation and their impact on leadership and authority and how these patterns influence relatedness and relationships in the leadership system (Cytrynbaum, & Noumair, 2004). Armstrong (2005) points out that this approach contains an indepth psychology organisational theory and a stance on organisational development. The systems psychodynamic leadership perspective is based on five basic behavioural assumptions which are dependency, fight or slight, pairing, me-ness, one-ness or we-ness (Bion, 2003). The whole System psychodynamic approach (SPA) strives towards finding an equilibrium between inclusion or exclusion, rational or irrational, attachment or
detachment, and conscious or unconscious (Bruner et al, 2006).
Furthermore, this perspective tends to offer a developmentally focused, psycho-
educational process in order to understand the covert and deep behaviour in the systems
by pushing the awareness boundaries (Armstrong, 2005). Hence, pushing awareness
boundaries helps to understand the unconscious meaning of systemic leadership
behaviour in organisations and society where they exist. This approach also refers to
specific systemic and dynamic leadership behavioural construct which include anxiety,
task, role, authority, boundaries, and identity (Cilliers & Koortzen, 2005).
Given the complexity of leadership, the author of this research wonders how Islam and
following Prophet Mohammad's (PBUH) leadership lessons would help leaders’ systems
psychodynamic experience in an organisation?
The only way for an organisation to survive is to change rapidly through designing
themselves in a way which can adjust their strategic intents, structures and human capital
deployments as a matter of routine. This means starting anew with core principles about
what an organization should look like (Rothwell et al, 2010). Change in an organisation is
an inevitable phenomenon which over a long period of time brought the new formation
and new age of business units. Effective management of people is the key to successful
and sustainable business practices. This management of people can only be obtained
through effective leadership (Tsai, 2011). Managing change and improvement is one of the
most complex tasks of leadership (Anderson et al, 2008). Leadership deals with
transformative change which requires vision, creativity and the ability to see beyond the
present to a future that has not yet been dreamt of. Musselwhite (2007) points out that to
effectively lead change leaders need to understand that its the people who need to be
managed more than anything else. According to Early and Davenport (2010) leadership is
a badly defined concept due to which it is not easy to produce good leaders. However, the
current interest in leadership topic has resulted in focus on leadership behaviours rather
than traits (Early and Davenport (2010). hence it can be assumed that leadership can be
learned, developed, and improved through practice rather than thinking of it as just an
inborn trait.
Nevertheless, to bring in change dynamic leadership is of utmost importance. According to
Gooty et al, (2010) without strong leadership it is not possible to manage people or bring
about change. SMC (2011) highlights that a leader’s style directly impacts the emotional
climate which in turn drives business performance. Therefore it is important to understand
various leadership style which is the focus of the next section and is also vital for change
management in today's environment.
Leadership Styles

Fernandez (2004) defines leadership styles as way of managing people which provides greater freedom to employees so they can carry out their duties at their own discretion. Nanjundeswaraswamy & Swamy (2014) suggests that successful leaders have their leadership philosophy, style characteristics, and special management skills. They also suggest that leadership style has a direct impact on employees' job satisfaction. Fang et al (2009) supports this claim and identify that organisational commitment is largely dependent on the leadership style of a leader. It also impacts the organisation culture. Adding to this, Yuan et al (2005) states that a leader's immediate or extended family, tribe, or clan highly influences his/her leadership style.

Transformational, Servant, Charismatic, Transactional, People oriented, Servant, Democratic, Autocratic, Task-oriented, and Laissez-faire are some major widely acclaimed leadership styles which are taken up by leaders in business and organisational leadership (Adeniyi, 2007). Following table shows the characteristics of leadership styles:
Table 1: Characteristics of leadership styles

<table>
<thead>
<tr>
<th>Styles</th>
<th>Dimensions</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformational</td>
<td>Idealised Influence (Attributed) (IIA)</td>
<td>The charisma of the leader. Charisma centered on values, belief and mission.</td>
</tr>
<tr>
<td></td>
<td>Idealised Influence (Behaviour) (IIB)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Inspirational Motivation (IM)</td>
<td>Energising followers by optimism, goals, and vision.</td>
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<td></td>
<td>Intellectual Stimulation (IS)</td>
<td>Challenging creativity for problem solving.</td>
</tr>
<tr>
<td></td>
<td>Individualised Consideration (IC)</td>
<td>Advising, supporting, and caring for individuals.</td>
</tr>
<tr>
<td>Transactional</td>
<td>Contingent Reward (CR)</td>
<td>Providing a role, task clarification and psychological reward.</td>
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<td></td>
<td>Management by Exception (Active) (MBEA)</td>
<td>Active vigilance of a leader to ensure goals is met.</td>
</tr>
<tr>
<td></td>
<td>Management by Exception (Passive) (MBEP)</td>
<td>Leader intervenes after mistakes have happened.</td>
</tr>
<tr>
<td>Laissez-Faire</td>
<td>Laissez-Faire Leadership (LF)</td>
<td>Leader avoids making decisions, abdicates responsibility, and does not use authority.</td>
</tr>
<tr>
<td>Authoritarian</td>
<td>Autocratic Leadership</td>
<td>Leaders set agendas, determine the group’s policies, assign tasks to the members, and make decisions for the group without consulting the members.</td>
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</tbody>
</table>
Hence, a leader's personal traits and the situation influences the leadership style (Adeniyi, 2007).

**Psychodynamics of Islam and leadership**

The Islamic culture is often described as detail-orientated where utmost importance is given to ethics and expected social behaviour such as generosity, respect and solidarity. In the business world and teachings of Islam have a major impact on business dealings as Islam is considered to be a complete way of life (Kavoossi 2000, Lawrence 1998). Muslims live their lives according to the teachings of the Qur’an (a book revealed by God to Prophet Muhammad in seventh century Arabia, as believed by Muslims), and from the sunnah (Prophet Muhammad’s behaviour and his life’s recorded sayings) (Rice & Al-Mossawi, 2002).

Human well being and good life are the basic worldview of Islam which emphasises on brotherhood/sisterhood and socioeconomic justice. Thus muslims require a balance between the the material and spiritual needs of all humans in order to live a satisfied life which is considered to be good in the eyes of God (Chapra 1992 cited in Rice & Al-Mossawi, 2002). Table 1. shows a managerial framework of Islamic values dimensions which dictates the Islamic business and social environment (Rice & Al-Mossawi, 2002).
<table>
<thead>
<tr>
<th>Cultural Dimension</th>
<th>Islamic Value Dimension</th>
<th>Examples of Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationships with people</td>
<td>Communication style</td>
<td>“... and speak good to people....” (Qur’an 2:83)</td>
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<tr>
<td></td>
<td></td>
<td>“and be moderate in your walking and lower your voice....” (Qur’an 31:19)</td>
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<td></td>
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<td>“Repel evil with that which is better....” (Qur’an 23:96)</td>
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<td></td>
<td>Honesty of communication</td>
<td>“Truly, God guides not him who is a liar.” (Qur’an 39:3)</td>
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<td>“… give just measure and weight, nor withhold from the people the things that are their due.” (Qur’an 11:85)</td>
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<td></td>
<td>“… the one who cheats is not of us.” Saying of Prophet Muhammad (Keller 1994)</td>
</tr>
<tr>
<td></td>
<td>Appreciation of diversity of human race</td>
<td>“No Arab has superiority over any non-Arab and no non-Arab has any superiority over an Arab; no dark person has superiority over a white person and no white person has any superiority over a dark person. The criterion of honor in the sight of God is righteousness and honest living.” Saying of Prophet Muhammad (Sallam and Hanafy 1988)</td>
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<td></td>
<td></td>
<td>“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other....” (Qur’an 49:13)</td>
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<td></td>
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<td>“Let there be no compulsion in religion....” (Qur’an 2:256)</td>
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<td></td>
<td>Justice and fairness</td>
<td>“Stand out firmly for justice, as witnesses to God, even though it be against yourselves, or your parents, or your kin, be he rich or poor....” (Qur’an 4:135)</td>
</tr>
<tr>
<td></td>
<td>Role of women</td>
<td>“The acquisition of knowledge is a duty incumbent on every Muslim, male and female.” Saying of Prophet Muhammad (Sallam and Hanafy 1988)</td>
</tr>
</tbody>
</table>
According to Hussin et al (2015) the Islamic civilization has always paid significant

<table>
<thead>
<tr>
<th>Cultural Dimension</th>
<th>Islamic Value Dimension</th>
<th>Examples of Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time orientation</td>
<td>Consumption behavior: acceptability of wealth ...</td>
<td>“... He has raised you in ranks, some above others; that He may try you in the gifts that He has given you.” (Qur’an 6:165)</td>
</tr>
<tr>
<td></td>
<td>... but condemnation of ostentatious consumption</td>
<td>“... and spend of your substance in the cause of God and make not your own hands contribute to your destruction; but do good....” (Qur’an 2:195)</td>
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<td></td>
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<td>“... wealth and children are allurements of the life of this world....” (Qur’an 18:46)</td>
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<td>“... of their wealth take alms so that you might purify and sanctify ....” (Qur’an 9:103)</td>
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<td></td>
<td>Appreciation of education/science</td>
<td>“... say, O my Lord! Increase me in knowledge ....” (Qur’an 20:114)</td>
</tr>
<tr>
<td>Human nature</td>
<td>Modesty</td>
<td>“Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts, etc.).” (Qur’an 24:30)</td>
</tr>
<tr>
<td>orientation (self-concept)</td>
<td></td>
<td>“And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent....” (Qur’an 24:31)</td>
</tr>
<tr>
<td>Activity</td>
<td>Care for the environment and health</td>
<td>“...To God belongs all that is in the heavens and on the earth....” (Qur’an 3:129)</td>
</tr>
<tr>
<td>orientation</td>
<td></td>
<td>“... God loves not the wasters....” (Qur’an 7:31)</td>
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<td></td>
<td></td>
<td>“... He has forbidden you dead meat (carrion), and blood, and the flesh of swine.... but if one is forced by necessity....then he is guiltless....” (Qur’an 2:173)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“They ask you concerning wine and gambling. Say: in them is great sin and some profit, for men; but the sin is greater than the profit....” (Qur’an 2:219)</td>
</tr>
</tbody>
</table>
attention to leadership, from the time Islam started in 632. According to the doctrines of Islam effective leadership is very important in all aspects of civilization; governance, fairness and justice, wealth creation, education, individual freedom, health, science, innovation and social manners. Al-Suwaiden (2013) cites Kouzes and Posner who suggests that a leader should believe in what he/she does and that it counts for something. Skiena and Ward (2013) points out that Prophet Mohammad (PBUH) was the one of the most influential figures in the history of mankind in both religious and secular realm. Prophet's leadership reference is mainly taken from his life story also referred to as Seerah; where his credibility was the foundation for his successful leadership (Hussin et al, 2015). His five main qualities which made him an extraordinary leader were faith, quality, commitment, goals, and team relationships (Baig, 2012) According to Hussin et al (2015) the following attributes and qualities of leadership which have been taken from the life of prophet are the for successful leadership in today's world:

- **Leadership is based upon credibility**
- **Commitment is driven by values**
- **Focusing on the vision and future vision sets leaders apart**
- **One person cannot do it alone**
- **Trustworthiness**
- **Challenge is the crucible for greatness**
- **Leading by example**
- **Best leaders are the best learners**
- **Leadership is the affair of the heart**

Hence these attributes and qualities of Prophet Mohammad (PBUH) made people follow him unconditionally and accept him as their absolute leader and role model. It is interesting to see that many Muslims have adopted and adapted the prophet's leadership style in present times. The prophet's leadership qualities are deemed to be unique by muslims around the world, and that is why a historical figure still has so much influence in current days. It may also be the reason that the prophet’s way of living is told to be the best living guidelines in the Quran, thus making it highly respectful and authentic for Muslims to follow in the footsteps of Prophet Muhammad (PBUH). However, with changing times, there are times when blindly following the footsteps of a historical figure may be a bit disadvantageous, as times have changed and with time the way of doing things has to change as well.
Adair (2010) links credibility with a leader’s believability. Gooty et al (2015) also points out that if people do not find the leader credible; they will not trust him/her. Without trust, there cannot be any relationship between a leader and his/her followers; and leadership does not exist without relationships (Hussin et al, 2015). Thus credibility of a leader plays an important role for the foundation of leadership.

According to Al-Suwaiden (2013) this commitment refers to both leader’s commitment to a cause and the followers’ commitment to both the leader and the cause. Thus in order to understand what motivates followers; it is vital for leaders to know their own values and beliefs. Bass and Bass (2008) suggests that successful leaders focus on developing, inspiring and motivating followers in order for them to do more than they actually thought possible, inspiring followers to grow. Northouse (2013) also suggests that leaders should help their followers to develop values while ensuring that the work which is being carried out align with these values. Prophet Mohammad (PBUH) paid special attention to building relationship, with clear values that helped him in strengthening his relationship with his followers (Ramadan, 2007).

McKeown (2012) suggests that a visionary leader produces greater step change and higher growth. What makes these leaders successful is their clarity on vision and transformational culture which helps them attain the support of their subordinates (Bass & Riggio, 2006). Additionally, Economy (2013) points out that to achieve highest levels of performance, a leader should posses qualities like awareness, decisiveness, inspiration, empathy, accountability, confidence, honesty, optimism, and focus to keep the team motivated. Husin et al (2013) highlights the importance of vision through highlighting what followers ask from only a leader and from anyone else and that question is ‘what is your vision?’. This emphasises the importance of a leader’s vision. However, Noor (2015) points out that a leader may have all types of visions or ideas, but if they are not put to action or implemented properly, they are of no use. This classifies the leader as ineffective and dysfunctional. While it is important to think strategically, Noor (2015) advises on not to ponder lengthily into a state of inaction. The modern leadership percept is not very different from the times of the prophet where he would act judiciously and had a certain responsiveness degree in order to seize and opportunity presented before him (Ramadan, 2007). Hence leadership today is not much different from what it was in the times of the prophet.

**Leadership Framework of Islam**
The leadership framework which is followed in Islam consists of three dimensions of life, the four postures, and the five tenets also known as the 3+4+5 Altruistic Service Leadership Model (Noor, 2015). This study will be revolving around this framework of Islam in order to provide successful leadership guidelines for today’s modern world.

The three dimensions are
- Alignment (Tawhid)
- Empowerment of man (Khalifah)
- Attunement (Ibadah)

Alignment refers to commitment to 'Tawhid' which is God-consciousness and is basic principle of Islam. For those who are not of the same faith, alignment can help to create an environment that is peaceful, sustainable and prosperous. According to Northouse (2013) alignment helps to carry out goals in tandem with a sense of mission as without total commitment (Ilitizam) it is useless to pursue an overriding goal. Thus commitment, accountability, and constancy of purpose leads to emergence of successful leadership which is god-conscious, has a vision of good-doing outcome, knowledge, insight and virtue along with humility and courage (Noor, 2015).

Empowerment in Islam refers to man being empowered by God to help prosper the world he lives on. For others it is the trust given to a leader to realise his pivotal role in organisational development (Bass and Riggio, 2006). In Islam a leader is responsible for managing and administering worldly affair while following Prophet's obligatory qualities of honesty, trustworthiness, advocacy and wisdom (Noor, 2015).

Finally Attunement is reflected in daily acts of faith (known as Ibadah) and is interspersed with shared values in action. It is the practice of carrying out good and forbidding evil. As a leader it is not enough to just say things that have been pledged to be carried out. Leaders need to lead by example (McKeown, 2012). Attunement is the sum of all shared values in action such as mutual respect, courtesy, courage, humility and support (Noor, 2015).

These dimensions can also help a leader build the human resource capabilities for an organisation and if collectively and sequentially embraced can bring about a positive outcome called felicity through synergy.

The four postures are:
1. Justice with Equity ('adl bil-qist)
2. Mutual Consultation (Syura)
3. Freedom of Expression (hurriyah al-kalam)
4. The etiquette of Dissent (adab bil-ikhtilaf)

Justice with equity is the core of Islamic organisational leadership, where things and being
are placed in their rightful and proper place (Noor, 2015). A leader needs to be absolute and just, fair, and impartial, and righteous in his dealings with situations and people (Economy, 2013). This concept refers to leaders being fair and conscience under the rules of positive law specially in situations/cases where a fair solution is not easy to reach (Noor, 2015). The Prophet (PBUH) used to deal with all kinds of people with a sense of justice and fairness, regardless of race, creed, nationality or beliefs (Adair, 2010; Lings, 2006). Hence, leaders should be just and equitable even when dealing with people who are against them. Similarly in cases where empathy is requires, leaders are required to practice patience and temperance. This restraint is beneficial for overall good and displays attributes of humility and compassion which is stressed upon in Quran (Ramadan, 2007). Mutual Consultation is the interactive group communication process which must be adhered to by all those in authoritative and responsible positions to encourage participation and collective commitment for the attainment of a goal (Noor, 2015). Lezotte & Snyder (2011) postulates the importance of having a clear vision, and set of beliefs to be an effective leader. Ability to clearly communicate and rally around the shared beliefs within the team/organisation is vital and qualities of an effective leader as this helps attain commitment to the vision, mission and loyalty from the employees (Lezotte & Snyder, 2011). thus in order to be connected, stay interaction and build and maintain good relations with the followers and team members, a leader should strive to entail interaction management, communication, engagement, partnership and collaboration (Robinson and Buntroock, 2011).

Freedom of expression is the right of an individual to voice his concern, agreement/disagreement, or suggestion over any matter or issue which may affect his/her or the communities' or organisations' welfare (Noor, 2015). Leaders should be expert at handling problematic issues brought before them, practice patience, listen without interrupting, and bodily move forward to show interest, before commenting, advising, or coming to a decision (Adair, 2010). Historical records show that the Prophet (PBUH) showed similar characteristics (Baig, 2012). Hence a good leader encourages his followers and team members to openly give their opinion even when their views differs (Stein, 2012).

Finally the last posture etiquette of dissent or ethics of disagreement refers to proper decorum when there’s a change of arguments or debates cropping up during a meeting, or dialogue (Noor, 2015). this decorum entails that no personal attacks on each other's characters or viewpoints should be carried out and at any given point mutual respects should be practiced. The Islamic interpersonal relations are based on good intentions and
avoid bad ones (Ling, 2006). In modern day practices, the Japanese also observe similar decorum and etiquette of dissent. Hence, the posture highlights that the leader's mission lies in contributing to the mission of the entire organisation (in a worldly manner, all humanity) which can help him/her achieve goals (Noor, 2015).

The five tenets of Islamic leadership framework are:

1. Personal Integrity (al-kamal asy-syakhshi)
2. Enhancement of Personal Relation (taqwiyyah al-shilah)
3. Leadership Efficacy (fa’iliyyah al-qiyyadiyyah)
4. Ethical Conduct (makarim al-akhlaq)
5. Moral Uplifts (tahzib al-akhlaq)

These tenets of leadership elicit commitment from leaders and employees as they inspire and stimulate them to achieve goals; also in doing so these tenets let the followers develop their own leadership skills (Sim et al, 2009). According to Norman et al (2015) the only way a leader can get commitment from his employees is by developing their sense of self-worth which will also help reach organisational goals. Coaching, rewarding, motivating, communication, employee support, and teamwork and collaboration are some skills and abilities that effective leaders utilise in the process of developing their followers, processes and overall organisational environment (Gilley et al, 2008). Hence, as seen from Prophets' leadership practices; leaders who incorporate these tenets in their leadership styles can establish open communication, define clear roles, encourage employees' development, share responsibilities of leadership, and value employee inputs which also results in strong collaboration and high levels of teamwork (Montes et al, 2005).

Finally the main premise of Islamic-oriented leadership is that man is the Creator's servant, thus he/she functions as a servant-leader by abiding to moral will to persevere where moral power rests upon qualitative values like patience, purpose, perseverance, pride (with humility) and perspective (priorities) (Noor, 2015). Hence true leaders are selfless as they place others before themselves and are willing to sacrifice for a higher cause. According to Loeb & Kindel (1999) altruism is a great motivator as it makes people feel good about themselves. Thus, Islamic leadership also falls in the altruistic leadership category with additions of Islamic and Quranic teachings being a vital part of this type of leadership.
Chapter 3: Methodology

This chapter presents the undertaken research and the primary and secondary data collecting methods since they will create the basis for choosing the research approach and finally will indicate ethical norms to which every researcher must adhere to, to promote the credibility and reliability of a research.

Research Methodology

A research methodology is a direction taken to gather information which compliments the undertaken research. Every research has its pros and cons according to Saunders et al (2009) and depends on the ideological position of the study and researcher's personal style which is suitable to them. Before deciding on the research type, it is recommended to select a correct research approach.

A validated research methodology makes it easy for a reader to understand and evaluate the quality of the study and also allows a critique of the collection of data. The following research onion provides a picture of the research method used in this report.

Research Onion

A research onion provides systematic study of the methods for the completion of a successful research and helps to lay out the process which is followed by the researcher (Royal Research, 2015). Based on Saunders et al (2009) diagram (fig. 1)
The following research onion shows the process of this report that is followed by the researcher:

<table>
<thead>
<tr>
<th>Research Philosophy: Interpretivism</th>
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<tbody>
<tr>
<td>Research Approach: Mix of Deduction and Induction</td>
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<tr>
<td>Research Strategy: Grounded Theory</td>
</tr>
<tr>
<td>Research Choice: Qualitative</td>
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<tr>
<td>Time Horizon: Longitudinal</td>
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<td>Techniques &amp; Procedures: Both Primary and Secondary</td>
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Source: Research Onion Process (based on Saunders et al's Research Onion Diagram, 2009).

Research Philosophy

Research philosophy reflect the researcher's thinking style for the undertaken research regarding the collection, interpretation and analysis of the acquired data (Saunders et al,
The main research philosophies are positivism, realism, interpretivism, and pragmatism. Interpretivism is the chosen philosophy for this study to understand the elements of Islamic leadership, relationship between change in organisational culture, and the impact of leadership on it from an Islamic psychodynamic perspective. Interpretivism also provides human interest in a study (Myers, 2008) which is integrated in this study through interviews carried out with Muslim scholars. Linked with qualitative research, Interpretivism is thought to be subjective (Saunders et al, 2009). Hence, this approach helped to understand the viewpoints of the respondents and their understanding of reality. An in-depth understanding on expectations and experiences of Islamic leadership, its styles and impacts came to light which is main aim of this study (Saunders et al, 2009).

**Research Plan**

To create a clear structured research design, it is important that a suitable research approach is chosen as it then helps to choose a correct strategy while catering for constraints (Easterby-Smith et al, 2010). Thus it is also vital to choose a suitable approach in terms of whether the study should be deductive or inductive. Deductive deals with theory development and hypothesis and a research strategy to test the hypothesis. Inductive on the other hand collects data, analyses it, and develops a theory afterwards. This research has utilised a mix of both approaches and is supported by Saunder et al (2009) to use this mix as it suits this study. A mix is used due to existence of supportive literature regarding leadership, its various styles and psychodynamic of Islam in relation to leadership approach which indicates the deductive approach, whereas use of inductive approach has been made in order to analyse the data gathered from the primary and secondary data collection, qualitatively. This research will be a mix of exploratory and descriptive study (Higgs & Smith, 2007) as the author is trying to seek information regarding Islamic leadership systemic psychodynamics and how they can effectively be utilised by present leaders around the world. Exploratory research is feasible for this study due to its flexible and pliable nature, and is appropriate when the researcher wants to find out what is happening, seek new insights, asks questions and assess phenomena in the new light. However, not without a direction (Adams & Schvaneveldt, 1991 cited in Saunders et al, 2009) this study also made use of descriptive study to portray accurate results of the interviews conducted for the sake of this research. According to Saunders et al (2009) descriptive study is used as a means to an end rather than an end in itself.

**Research Scheme**

Grounded approach was used for this research due to its inductive nature (Easterby-Smith
et al, 2010). The grounded approach is utilized as the researcher’s primary data was collected from a small sample size. This approach also helped in analysing the primary data and it is a mix of induction and deduction in terms of theory building which can be used to explore a wide range of issues (Saunders et al. 2009). Another reason to use this strategy was to help the researcher to predict and explain Islamic leadership and its systemic psychodynamic stance.

Research Choice
A qualitative approach has been utilised in this research as the data collected from the primary research shall be analysed qualitatively and will be presented in a narrative. Qualitative analysis of data is also favoured by Saunders et al (2009) who suggests that it is easier for readers to comprehend qualitative analysis as compared to quantitative analysis which requires special skills which not everyone necessarily posses. Moreover, Easterby-Smith et al (2010) advises against using quantitative analysis when the sample is very small as it becomes irrelevant to count the number of times a theme has existed in an answer.

Secondary Data Collection Method
It is important to look up previous researches to conduct a new study as they provide the basis on which a new research can be built (Finn et al, 2000). Thus to gain important and related information using secondary data (in both descriptive and exploratory form) is very vital (Saunders et al, 2009). secondary data is also thought to be of superior nature as compared to primary data due to different variables such as less time constraints or better access to resources which makes it more advantageous and credible. Hence gathering secondary data was critical for this study and was considered the most important element of this research by the author; due to time constraint to carry out this study. Moreover, Veal (1997) cited in Kuada (2012) advises that time should not be wasted in gathering information which already exists. Instead the saved time should be utilised to think more closely about the aims and objectives of a study (Khan, 2011).

The literature review of this study consisted of academic books, updated journals, articles, reports etc. related to theories in leadership, organisational change, psychodynamics theories and perspectives, and Islamic leadership and its qualities and impacts etc. In order to maintain a high standard and trust worthiness of the frame of reference the author strived to use published sources and sources that were reliable to avoid errors in research
design (Khan, 2011).

Primary Data
A qualitative method, which is an unstructured form of data collection, was used for this research. It employs explorations and descriptions rather than quantitative measurement and statistical analysis (Khan, 2011) and is suited to the design of the rest of the methodology. The collection of primary data helped the research to explore the Islamic leadership stances and how they can be utilised in today's business world. Focus was given on remaining unbiased while collecting and analysing the primary data since all primary data, eventually becomes secondary research for others (Creswell, 2013).

Sampling Selection
Due to sample size being less than 50, a non probability sampling method was used for this research in order to collect the primary data. Saunders et al (2009) also suggests not using probability sampling if the sample size is less than 50. Non-probability sampling fits well with this research as the sample size consists of three respondents out of which three are Islamic scholars while one is a doctor of business with specialisation in Islamic studies. The purposive/judgmental sampling technique was utilised since it focuses on what is credible and important, what is required to be found, and what can be done with the available resources (Khan, 2011). Also, the control over purposive sampling technique is relatively higher than other methods (Saunders et al, 2009).

However, it was kept in mind that the attitude, perceptions and behaviours of the selected cases did not represent the whole world as due to time and geographical constraints the researcher could not make use of large sample size of respondents. These respondents were questioned to support the main result of the analysis carried out from the literature review, as their perception helped achieve one of the objectives of this study.

Primary Data Collection Technique
Interviews were carried out, to obtain perceptions on a defined area of interest in a permissive, non-threatening environment. The interviews helped the research to determine what the interviewees thought. The purpose of these interviews was to gain information, perspectives and empirical field texts about the undertaken research topic. These interviews provided a social-oriented interaction, and consisted of a set of questions (Appendix A) that provided in-depth knowledge about Islamic leadership values and other successful characteristics. The primary data was then analysed and reported qualitatively.
in a narrative form as suggested by Saunders et al (2009) as it makes more sense to the reader. The respondents were chosen due to their command and authority over the topic of Islamic leadership qualities and business. Due to time constraint only three scholars were chosen, and the fact that the researcher accessed these scholars easily due to knowing them at a personal level.

**Primary Data Collection Method**
A face to face semi structured interview was carried out with each of the participant of this study. Saunders et al (2009) supports using the interview method when a researcher is trying to explore the respondents' views about a topic. To achieve a 100% response rate, all respondents were contacted by the researcher in advance. Due to personal links, the author called up the respondents and explained the study and after taking their consent to participate, the interview questions were emailed in advance for the respondents to have an idea of what the interview would entail.

After the receiving the consent, a convenient time, date, and place for both the parties was set to carry out the interview.

The interviews were recorded, after acquiring the consent of the participants before initiating the interviews. Recording helps a researcher to analyse and revisit the answers of a respondent at any given point which helps eradicate bias and doubts when transcribing the data (Saunders et al, 2009).

The strategy was to begin the interviews with the core questions and eventually gain more knowledge through the respondents’ answers by asking more questions taken from their answers. The author kept checking the responses as talked about leadership and Islamic leadership unfolded, this was carried out through listening and observing the respondents’ answers carefully and by asking more detailed and sub-questions from what was being said. According to Cohen et al (2007) semi-structured interviews delivers deeper meaning and duly focus on acquiring understanding, information, and insight about topic under discussion.

The questions helped the author to understand Islamic concepts and stance on successful leadership, the Islamic values and tenets of leadership, whether these can be utilised by leaders around the globe, and the personal views of the chosen respondents to become a successful leader. The answers were then analysed against the literature mentioned in the literature review.

**Data Analysis Technique**
Being common source of qualitative data, interview results should be arranged in meaningful classes when being analysed (Boak, 2013). Hence, to present a clear analysis, categories were created from the results themselves while existing literature framework was used to analyse those results. Themes, as suggested by Silverman (2006), were used; as they allow to probe, record, and describe patterns and phenomenon within the data which is linked to the research questions (Braun & Clarke, 2006). Hence, themes were established from what the respondents said; and is also knows as grounded theory (Easterby-Smith et al, 2010) as the primary data of this research helped to create a theory. Thus a mixed approach was used (and is also supported by Saunders et al, 2009) to analyse the primary data since some themes were inspired by the publications while others were developed after analysing the data (Boak, 2013). The data was then examined for evidence for each determined theme. The same themes were utilised for both findings and analysis chapters of this research, with a hint of actual respondents opinions mentioned in the findings chapter.

It should be kept in mind that even though this primary research was conducted at a small scale, it does not represent opinions and views of all the leaders, and scholars; however due to the existence of such views and opinions amongst the chosen respondents, it can be said that there is a possibility of such opinions to exist more widely (Khan, 2011).

**Ethical Consideration**

It is of utmost importance that every research and researcher adhere to ethical norms while carrying out a study in order to highlight the research aim. Research without truth, knowledge and error avoidance loses its credibility, trust while collaborative work is deemed unfair and unaccountable (Resnik, 2015). Ethical norms promote the quality and integrity of a study (Resnik, 2015). Hence, this research was carried out under highest ethical standard through not only receiving university ethical approval for the research but also through providing in depth explanation and general process of the research to the respondents. The identity of all respondents was kept confidential, while they were given a right to refuse from taking part in the study at any given point. All primary data was deleted after being analysed.

**Time Horizon**

Cross-sectional and longitudinal time horizons are two types of time horizons which exist where the first has a time constraint and seeks to get a snapshot of data at a specific period of time and the latter one studies data over an extended period of time (Saunders et
al., 2009). Thus, a longitudinal time horizon has been used for this study as the researcher intends to analyse the effectiveness and impacts of Islamic leadership over time and how it can help leaders to become successful in today's global and modern world and does not want it to be observed just over a specific time period.
Chapter 4: Findings
This chapter will focus on presenting the empirical findings attained after conducting the primary research. As mentioned in the methodology chapter, the findings will be laid out in thematic style with emphasis on Islamic leadership concepts, Islamic values on general leadership, main principles of Islamic leadership, Islamic leadership and empowerment, and key Islamic leadership skills. Easterby-Smith et al (2010) supports thematic style reporting as a reader can comprehend main points of the research, easily.

It should be made clear that this chapter will only present the findings as acquired, and its analysis in context to existing literature will be presented in the next chapter.

The beginning of the questionnaire consisted of demographics to know the profile and position of the respondents. All three respondents were at senior management level in an Islamic scholarly position. All of them were males with all in the age bracket of 50 and above showing years of experience in the field of management Islamic studies and life of Prophet Mohammad P.B.U.H; making their contribution competent and relevant to this study.

The main questionnaire consisted of eight questions, the findings of which will now be presented in the theme style with hints of exact quotes from respondents highlighted in quote marks.

Islamic Leadership Concepts
Question one dealt with how Islamic leadership concepts can help produce successful leaders. As one of the respondents highlighted that leadership is a human phenomenon and an essential part of socialisation. Even though this phenomenon was not invented by Islam, it has a very unique and distinguished place in Islam. While any successful leader would lead his/her followers to the desired goals, a Islamic leader would also transform the group by integrating ethics in traditional management, and introducing spiritual dimension of faith in the leadership work. One of the other respondent also added that Islamic leaders along with having the general successful leadership skills and traits, also transforms the followers to become more in tune with Islamic values and adhere to rules of shari'ah. It was further highlighted that Muslims consider that the talent that exists in humans is a blessing from Allah and they will be held accountable on the day of judgement for wasting that talent or utilising it productively. One of the interviewed scholar pointed out that “this mentality makes the unconditional obedience to to public order and human interests linked to divine supreme values”.
This sense of divine presence is the main attribute and is apparent in the psychology of Muslim leaders and this sense of divine command stimulates them towards piety, ingenuity, accomplishment, and integrity with which they lead.

Islamic Value on General Leadership
Question two highlighted the impacts of Islamic values on general leadership and how it can be utilised by global leaders regardless of their belief system. One interviewee suggested that as a result of application of Islamic values on leadership, the impact can be seen in increased sense of responsibility which exceeds any temporary situation or circumstance. The impact can also been seen that Islamic values does not limit the leader to only physical investment of human and the environment, but it rather seeks to build the individual and society morally and spiritually. According to the second respondent, Islamic values are built on trust, truthfulness, integrity, and passion which are the cornerstone for any successful leader regardless of their belief. According to him these values can be used by any leader as these will enhance the leader’s ability to lead. However the main challenge arises as to how a leader concert or balance goals that are worldly in nature with other that are sacred and spiritual? Nevertheless, the third interviewee suggested that non Muslims can use Islamic values as they relate to values of justice and fairness, equality in rights, and respect for each other. Also, the executive procedural nature makes Islamic leadership values advantageous for leaders around the globe. One scholar quoted the Quran “Allah grant victory to the fair state even if it is infidels, nor supports the unjust state even if it is faithful” This aspect may be achieved by leaders of different of faith, where they come to realise values, embrace them and the conviction of its importance and necessity.

Main Principles of Islamic Leadership
The main principles of Islamic leadership are based on humanity, compassion, gentleness, and kindness so as not to cause hardship to people. One respondent highlighted that Prophet Muhammad (P.B.U.H) was lenient with people of all beliefs. He also quoted an authentic hadith from the Sunnah:

“Verily, the worst shepherds are those who are harsh, so beware not to be one of them” All three scholars were of the opinion that the worst leaders according to Islamic leadership are those who are harsh, violent, and cruel towards their followers. In order for employees to do well, it is important for the leader to have a positive, smooth and a certain level of unofficial relationship with them; with trust and honesty being the basis for
communication between them. One scholar also pointed out that in old days caliphs were assigned for their faithfulness and power as just piety and goodness is not enough. This angle shows that being assertive and powerful is equally important as without it a leader may not be able to make important decisions nor achieve goals due to fear of consequences or repercussions which can cripple the overall movement of an organisation or slow down its growth.

It was also pointed out that young blood is always motivated and encouraged in Islam as it helps increase efficiency and bring new ideas and excel in various thing at a time. This shows that Islamic leadership is progressive and encourages modernisation. This will further be analysed in the next chapter.

**Islamic Leadership and Empowerment**

All the three scholars were of the opinion that Islamic leadership definitely empowers employees as the leader paves the path for the followers and guide them through encouragement, cooperation, righteousness, and piety. Social awareness and relationship management were highlighted as the key elements for successful leadership.

According to one interviewee:

"the requirements for being a good leader are being decisive, encouraging, dependable, clever, energetic, knowledgeable, and persuasive. However Islamic leadership also emphasis on training developing the followers and the very core of this development should be honourable, should generate good from every follower, and should be sharia' based".

The shariah based development may not always suit non-Muslim leaders, but the other principles can easily be taken up leaders from around the globe. Some leadership oriented shariah based teachings will also be analysed to see whether they are totally irrelevant to the global world or its context can be used by leaders around the world for successful leadership.

**Key Islamic Leadership Skills**

Self awareness, self management, confidence, trust in followers, helping others, inspire, sharing knowledge and experience, giving recognition and attention to all, avoiding frank admonition and aggressive criticism are the main Islamic leadership skills according to the interviewed scholars. According to one respondent Islamic value encourage leaders and employee to develop their skills through charity, inspiration, wisdom and experience from others. According to the other respondent patience, social intelligence, inspiration,
honesty, sincerity, and confidence are also important Islamic leadership skills. It shows they are not very dissimilar from the non-Islamic leadership skills as mentioned in academic literature. Hence, Islamic leadership skills can be taken up by anyone around the globe as it not only emphasises on developing self, but it also promotes empowerment and development of others. The similarities of Islamic and non-Islamic leadership will be critically analysed in the next section as even though they look similar, Islamic leadership has a spiritual and religious implication which may or may not be suitable for all types of leaders. Also, it is not necessary that all Muslim leaders follow Islamic ways of leadership due to the environment they might be working in or due to their personal traits. This shall be critically analysed in the next section, as it needs to be seen that how a Muslim leader, who does not follow the Islamic leadership values, fares in the world of business. So they still succeed or do they struggle?

Finally the three scholars (respondents) were asked to give their personal views for becoming a successful leader. They all suggested that building relationship with fellow workers and followers, staying honest, patient, calm, empowering employees, self-awareness, learning and sharing knowledge, open and clear communication are key skills essential for being a successful leader. Additionally, they suggested they Islamic leaders should also adhere to Islamic tenant and rules, behave in the right Islamic way, and never take a decision without “Shoura” that is discussing the matter with reliable member of the group. That is what Prophet Muhammad (PBUH) used to do as that is what the Quran ordered him to follow. Hence, involving team members, taking the council of the experienced and knowledgeable people is also encouraged in Islam, which is what the current modern academics suggest for successful leadership practices.

These findings highlight interesting insights to Islamic ways of leadership which may also be taken up by non Muslim leaders as they have major similarities to the current western academic literature for successful leadership. The next chapter will critically analyse these primary findings in the light of the current theories and literature in order to seek an overall successful formula to become a successful inspired by Islamic practices.
Chapter 5: Critical Analysis & Evaluation

This chapter will present the critical analysis of the primary findings in the light of the existing theoretical framework. In order to make the structure easy to understand, the author will utilise the similar themes as witnessed in the findings chapter while analysing the data qualitatively.

It is important to understand that leaders are defined as reflection of what they expect their subordinate to be (Adair, 2007). In addition to this, in Islam from a very young age, children are institutionalised with moral values found in the life of Prophet Muhammad (PBUH) which also makes a vital part of Islamic leadership. Islamic leadership values keep reminding leaders and all workers that Prophet (PBUH) would continuously show compassion, help others develop themselves in to better human beings, consult with others and so on (Ahmed & Fontaine, 2011). Thus it can be seen that Islam plays a vital role in the way management is applied in Muslim countries, but what needs to be analysed is if these Islamic leadership principles can be successfully applied to not only Muslim leaders but also leaders around the globe regardless of their religious belief. Religion is usually separated from the public of domain of organisation in western concept of management. This is the main area of contention between Islamic leadership perspective (as it integrates religion in management practice) and the western style of management. At the end of this analysis, the author hopes to have achieved a detailed explanation of similarities between Islamic leadership and the western styles of leadership, and hopes to present a framework which can help leaders in the Muslim countries along with leaders around the globe, to become successful leaders in their roles utilising Islamic leadership values. Khaliq and Fontaine (2011) point out that Islamic leadership emphasises on a Muslim leader being duty-bound to learn and attain management knowledge which should be based on evidence and not folklore. It is not enough for a leader to have strong religious knowledge but little understanding of management as such leaders can never be considered ‘good’ Islamic leaders (Khaliq & Fontaine, 2011). This shows that learning about management skills, and having management knowledge is just as important in Islamic leadership as it is important to have religious knowledge.

The following evaluation and discussion is based on the findings from primary data:

**Islamic Leadership Concepts**

In terms of Islamic leadership concepts, all respondents showed similar opinion that Islamic leadership integrates ethics, morals, spiritual dimension of faith, and transform
followers to become more in tune with Islamic values while adhering to the rules of shari’ah. This shows that Islam and its teachings dominate the management world in the Muslim countries (Cavusgil et al, 2008). In Muslim countries there is an obvious need to have leaders that reflect the Islamic belief system and ethical code of conduct if the teachings of Islam (Kazmi, 2007). In the theoretical and academic context such concepts are similar to transformational, servant and transactional leadership theories. The servant leadership approach has the most in common with Islamic leadership concepts as it leans toward values, authenticity, ethics, spirituality, principles, virtues, and morality. Beekun (2006) pointed that servant leadership advocates that leaders should look after their followers, develop and protect them to reach highest possible effectiveness and productivity levels. Similarly, the transformational leadership concepts are built upon relationship and participative theories where successful leaders tend to inspire and motivate employees in order to successfully achieve the goal and objectives of an organisation (Daft, 2014). According to Ali (2007) Islamic leadership concepts serve the leaders to inspire and influence their followers’ attitude and behaviour in achieving the organisational objectives. Ahmed (2009) suggests that in Islamic leadership stress is given on being a visionary in order to be a successful leader; as only a visionary leader can lead an organisation into success. This is in line with models of transformational leadership which stresses on leaders being visionaries while directing their employees in the right direction through development, inspiration, and motivation (Bass and Riggio, 2006). McKeown (2012) also highlights that visionary leaders promotes change and produce higher growth. Adair (2010) highlights Prophet Muhammad as a successful visionary leader who had clarity of vision and transformed the whole culture through attaining support of his followers. This is further supported by Bass & Riggio (2006) who suggest that a good visionary leader is supported by his subordinates in all situations and at all times because they have confidence in the leader’s ability and his clear vision, their knowledge of the job, and the knowledge that the leader cares about them. Hence even though religious and moral spirit dominate Islamic leadership concepts, the basic management concepts of leading people are similar between Islamic and non-Islamic leadership theories.

Islamic Values and Principles of General Leadership
According to the respondents Islamic leadership principles are based on humanity, compassion, gentleness and kindness which is further agreed upon Adair (2010) who adds that a good leader is interested in the welfare of his people, not in fleecing them. In Islamic
leadership there is a stress on increased responsibility which exceeds any temporary situation. According to the primary findings respondents Islamic values and principles do not limit the leader to just physical environments but it rather seeks to build the individual and society morally and spiritually. Ahmed and Fontaine (2011) further adds to this and suggest that leadership fails when increased stress if given upon bureaucratic, psychological, and technical-rational authority and let go of or neglect moral, spiritual and professional authority. In relation to this finding, Beekun (2006) views leadership as a dynamic relation which influences leaders and followers both moving them to higher motivational and moral development levels as they affect real intended change. In fact paying attention to followers’ needs is one of the main values and demands made in Islamic leadership. Toor (2007) suggest that leadership is seen as a trusteeship of God in a leader, it’s a responsibility given to the chosen leader from God. As the Prophet (PBUH) said:

“If Allah puts anyone in the position of authority over the Muslims’ affairs and he secludes himself (from them), not fulfilling their needs, wants, and being spared from poverty, Allah will keep Himself away from him, not fulfilling his need, want, and being spared from poverty” (Sahih Muslim cited in Ahmed & Fontaine, 2011).

This shows that the Islamic leadership emphasises leaders to looking after the needs of others in order to become successful not only in the eyes of people but in the eyes of God, which is considered a huge rewards for Muslims (Ahmed, 2009). Additionally, Baig (2012) also highlights that Islamic values are built on trust, truthfulness, integrity, and passion which are the cornerstone for any successful leader regardless of their belief. According to him these values can be used by any leader around the globe as these will enhance the leaders ability to lead. Ahmed and Fontaine (2011) stresses that leadership is a critical concept in Islam, as Muslims known for their collectivism, are urged to appoint a leader in most circumstances in their lives. Adair (2010) points out that no team or organisation chooses an incompetent or a morally bad man to be its leader. Thus, only a good leader can motivate, trigger the power in people and guide them towards their goals (Ahmed, 2003). This coincides with the transformational leadership style which concentrates on building a healthy relationship between the leaders and their followers (Bass & Riggio, 2006). Adair (2007) also suggest that an effective leader always pays attention to his/her team needs, an individual's needs, while focusing on task at hand. This analysis shows an interesting outlook that even though Islamic and global leadership
show somewhat different mindset due to religious and spiritual beliefs more evident in Islamic leadership; but when it comes to general management and leadership both the Islamic and the modern non-Islamic approaches are of the opinion that a leader should not be dictatorial instead they should lead the whole team with clear vision, compassion, integrity and ethical values in order to be an effective and successful leader.

**Islamic Leadership and Empowerment**

The primary findings presented that Islamic leadership encourages empowering employees. This is further highlighted by Prophet Muhammad (PBUH) who said “In Islam every person has some kind of leadership responsibility. Every one of you is a shepherd and every shepherd is responsible for what he is caretaker of” (Sahih Muslim cited in Ahmed & Fontaine, 2011). Therefore, it is the leaders’ responsibility to pave path for followers and develop them and guide them through encouragement, cooperation, righteousness, and piety in an effort to achieve a clear and defined shared vision (Aabed, 2006).

Norman et al (2015) also postulates that to gain employee commitment it is important for a leader to develop and empower their followers as this will increase their self-worth which will increasingly help in reaching the organisational goals. According to Robinson and Buntrock (2011) a competent and successful leader always empowers his/her team, have an open communication process which results in establishing strategic focus, taking effective decisions, and inspiring change. This is also apparent in Islamic leadership approach where it has been emphasised to council and take opinions of competent followers before taking an important decision as this will not only result in taking an informed and right decision, it will also help the employees feel a part of the organisation.

The Quran also says:

> “And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only.” (Qurān, 21:73)

Hence, in Islamic leadership religious and spiritual aspects also emphasise on leading effectively and empowering others. Having leadership position is more of a responsibility entrusted upon a chosen one for his/her good leadership qualities, and trust of people in that person's abilities. Muslims believe that they are answerable for all their deeds; hence, a leader is believed to be answerable to God for the way he lead his people and treated
them. Gron (2009) also points out that it is important to listen to employees, empowering them, involving them in decision making, encourage them to gain appropriate skills and experience.

Ahmed and Fontaine (2011) suggest that non-Muslims would also appreciate working with good Muslim leaders as long as Islam is not forced upon them. Islamic leadership is about leaders guiding, protecting, and treating their followers justly regardless of their backgrounds, beliefs, and religions (Rafiki & Wahab, 2014).

**Key Islamic Leadership Skills**
Self awareness, self management, patience, integrity, honesty, confidence, trust in followers, helping others, inspire, sharing knowledge and experience, giving recognition and attention to all, avoiding frank admonition and aggressive criticism are the main Islamic leadership skills according to the interviewed scholars and is also mentioned by Rafiki & Wahab (2014). These are all the leadership skills which are admired in the present world and are significantly used in setting up an Islamic organisation as these are the fundamental teachings of Islam which are taught to Muslims as children (Ahmed and Fontaine, 2011). Adair (2010) highlights that those who lack integrity cannot be called leaders; instead they are misleaders. Having such people in leadership position is woeful for their followers. Thus having a skilled leader with effective qualities is eminent as present world employees will not follow a leader who fails to create conditions for effective and efficient performance (Gooty et al, 2010). In modern literature, Fryer (2005) suggests that effective leadership skills help the followers to attain things which may have not been possible under incompetent leadership. Sim et al (2009) also suggests that the above mentioned leadership skills elicit positive response and commitment from followers as it invigorate and inspires them to achieve goals; and in doing so the followers also tend to develop their leadership skills. Effective leaders utilise coaching, rewarding, motivating, communication, employee support, and teamwork and collaboration along with various other skills and abilities in order to develop their followers, processes and overall organisational environment (Gilley et al, 2008).

Hence, it can be seen that both Islamic and non Islamic leadership approaches stress on leaders to establish open communication, define clear roles, encourage employees’ development, share responsibilities of leadership, and value employee inputs which also results in strong collaboration and high levels of teamwork (Ahmed & Fontaine, 2011; Adair, 2010, 2007; Montes et al, 2005).

**Conclusion**
It can be said that in modern times leaders in Muslim and non-Muslim countries are using various combination of theories which focuses on inclusivity of team members and their inputs. However, in Muslim countries there is an additional emphasis on spiritual, moral, ethical, and religious aspect which weaves in with the management. The concepts of Islamic leadership are very similar to what transformational, servant, and transactional theories represent. The ethical and moral considerations as discussed above can only make for a stronger and just society. Leadership serves as a catalyst and in the absence of moral and ethical considerations, good things can be stopped from happening (Leithwood et al, 2008). Spirituality and religious would be more suitable in Muslim countries as these are more closely knitted in the cultural and social cloak of Muslim world. Having said that, no religious and spiritual beliefs should be forced upon people of different faiths, as it then, turns into harshness and dictatorship which is forbidden in Islam (Ahmed and Fontaine, 2011). All sorts of leadership including Islamic leadership depends on attracting followers' loyalty and commitments and this can be achieved only through encouragement, empowerment, and their development along with having a clear vision, self aware, confidence, integrity, open communication, honesty, trust, innovation, and knowledge of all the followers. Finally, it can be said that Islamic leadership is not very different from the non Muslim leadership; it just creates for a more just and equal leadership practice as fear of God and the thought of being answerable to Him for their actions, makes these leaders more sensitive, responsible towards their deeds and their followers. This is something which can also be taken up by rest of the leaders around the world to have a more happy, positive and highly productive workplace. Moreover, global leaders can utilise only suitable aspects of Islamic leadership without having to incorporate the whole shariah based leadership management approach.
Chapter 6: Conclusion & Recommendations

The chapter of this research will provide the overall conclusion followed by suitable recommendations in order to achieve the finale of this study. However, Saunders et al (2009) suggest that it is always better to re-visit aim and objectives in order to remind the reader of the purpose of the research.

Aim
Explore the dimensions and philosophy of leadership and Islamic leadership from psychodynamic stance.

Objectives

- Investigate systems psychodynamic approach on leadership.
- Examine Islamic leadership qualities concept through the exploration of Islamic leadership values.
- Determine important Islamic leadership practices based on the view point of classical and modern Islamic leadership literature.
- Develop a Islamic leadership model based on the responses received from the Islamic and business scholars within their real-life setting using multiple sources of evidence.

Conclusion & Recommendations

This study focused on Islamic leadership practices, qualities and skills in order to see what makes for an effective Islamic leader. The literature review presented the Islamic and modern non Islamic leadership theories as it is important to understand the differences and similarities between the two approaches. Islamic leadership approach is significantly related to religiosity and spirituality while following instructions as decreed in the Quran and taking inspirations from the life of Prophet Mohammad (PBUH).

From the non-Islamic theories of leadership, servant, transformational, and transactional dimensions make a significant part of the Islamic paradigm of leadership; as they all stress on reciprocal enrichment of the leaders and followers. Islam specifically stresses that a leader should always pay attention to his/her followers' needs while concurrently followers provide the leaders with sincerity, loyalty, support along with helping the leader to reach the goals. It is highlighted that Islamic leadership practices guides the devotees towards a
more ethical and moral behaviour and choices. In an organisation it influences a leader to treat his/her followers in a justified manner, which in turn promotes healthy work environment while increasing the followers satisfaction and commitment levels. Muslim and non-Muslim leaders can also take up aspects of Islamic leadership as they tend to establish increased justice and ethics, promote equality, develop each other, and significantly realise the employee benefits (Khaliq and Fontaine, 2011). In Muslim countries, adopting Islamic values in decision making process through following the three main objectives of shura

1. to educate individuals
2. to establish justice
3. to realise the benefit to employee

This involvement of followers will help leaders make them feel an important part of the organisation, which will increase their motivation and satisfaction levels resulting in high productivity and increased loyalty towards the organisation.

Islamic leadership stresses on having effective leadership qualities which inspire employees to achieve the leader's vision. This is similar to modern academic leadership outlook which effective leadership skills are thought to be essential in order for a leader to be inspirational as only then can these leaders help develop the hard and soft skills of their followers.

Hence, this study has provided a Islamic leadership outlook which is similar to many aspects of modern and western leadership models being promoted in around the globe. However, it should be kept in mind that leadership varies from person to person and it also depends on the situation in which a leader may find themselves. Thus be it Islamic leadership practices or the more contemporary western world type of leadership, the current environment and trends should be kept in mind when leading and managing people.

Limitations to Study
Due to limitation of time and access only three scholars could be approached to gather the primary data. Even their insights provided this research with detailed knowledge regarding Islamic leadership and its practices, it would have been increasingly desirable if more Islamic scholars and management professional could have been interviewed for their input about Islamic leadership and how it helps in successful leadership management. Moreover, due to limited literature on Islamic leadership, not a wide variety of authors could be used for discussing the Islamic leadership practices.
Direction for Future Research

A more in-depth and a large scale similar research would help in developing a more detailed suitable Islamic leadership model for Islamic countries and aspects of which can also be utilised by leaders around the world, since sharia system is highly misunderstood specially in the western world.

The results of such Islamic leadership studies also need to be compared with previous studies of leadership to achieve an integrated effective leadership model which would be suitable in a diverse cultural background.
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Appendix A
Interview Recording Permission

Thank you very much for agreeing to take this interview. It will be very helpful for the completion of my research. I am very grateful for the time you have taken out. Just to make sure that I get everything that you say absolutely correct, I would be really grateful if I can record the interview. Nobody else will hear this recording other than me and your identity will remain anonymised in the dissertation. Will you be ok for me to record this interview? (Then I will wait for their answer, if they say yes, I will switch on the recorder and I say ‘this is just to confirm that you are ok with the recording of the interview, kindly give your consent for the recorder’).

Interview Questions

Demographics

Kindly indicate:

Male
Female

Age Bracket:

25 – 30
31 – 40
41- 50
50 – over

Industry you work for: ________________________________

Kind of Organisation: ________________________________

Core Questions:
1. How can Islamic leadership concepts help produce successful leadership in today’s world?
2. What are the impacts of Islamic values on general leadership style? Can they be utilised by the leaders around the globe regardless of their religious following?
3. What are the main themes/tenets of Islamic leadership? How can they be linked to today’s leadership requirements.
4. Does Islamic leadership ways provide empowerment to employees and do they encourage synergy?
5. How important are the following elements in the light of Islamic leadership values:
   - Self Awareness
   - Self Management
   - Social Awareness
   - Relationship Management
6. How does Islamic values encourage leaders and employees to develop their skills
7. What do you think are the key skills mentioned in Islam for becoming a successful leader?
8. What are your personal views for becoming a successful leader.

Thank you