



Research Article

Leadership Qualities of the Islamic State Leaders Mixed with Quran, Hadith, and Contemporary Perspectives

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Abstract. Islamic leadership is not merely a position of power but a responsibility entrusted by Allah. It requires individuals with strong moral character, a deep understanding of Islamic principles, and a commitment to serving the community with justice, compassion, and wisdom. This study explained the key elements and attributes of Islamic concept of leadership in the light of guidelines provided by the Holy Quran and Prophet Hazrat Muhammad (PBUH), Caliphas, and the modern Islamic leaders. The essential characteristics of a good leader from an Islamic standpoint were also covered here, along with how modern state leaders might incorporate these qualities into their daily operations. The primary source of the information for this study is the Holy Quran's reputable verses, Hadith, books, and research articles that aid in fostering clarity in one's thoughts regarding many facets of the topic. The article reveals essential elements of Islamic leadership that contribute to fostering justice, accountability, and trust within society. This study additionally indicated that Islamic leadership integrates ethical integrity with social responsibility. By embodying these qualities, leaders can foster a sense of unity, trust, and progress within their communities.

Keywords: Leadership; Islam; Leader; Quran; Hadith.

INTRODUCTION

Anthropology says that humans have started to live and manage in society since the earliest times instead of living alone for their own needs. That's when the need for a director or leader to manage that society has arisen. So in that society it is the valor of the individual that has elevated him to the seat of leadership. Because a boat cannot move without a sailor, a society, a country, a nation cannot run without a leader or leadership (Ahmad & Fontaine, 2011). Leadership is considered one of the most difficult jobs in the world. A leader is considered successful only when he is able to influence his subordinates in a positive and expected way to achieve certain goals (Akhta & Nawaz, 2021). Islamic leadership refers to the behavioral qualities of a person in the light of Quran, Sunnah, which can properly manage the human power of an organization or Islamic movement to achieve its goals and objectives (Akhta & Nawaz, 2021). Since it is necessary to establish honest leadership to eliminate all the turmoil and calamity from the chest of the world and root out sin and injustice (Aabed, 2005).

Most historians believe Islam originated through Muhammad in Mecca and Medina in the early seventh century. Muhammad is the prophet of Islam. He was born in Mecca and received his first revelation from Allah in 610 AD. He began his mission in Mecca and Medina, where he preached the teachings of Islam. Muslims consider this period as a return to the original religion sent by the Abrahamic prophets. Muhammad was a great religious leader and he called all the people of the world to Islam (Bar, 2012). He sent letters to the rulers of many major states of the world during his time and urged them to accept Islam.

After the fall of the Ottoman Empire in 1924, a great change began in the political arena of the Muslim world. In the 19th and 20th centuries, the implementation of Sharia law in Islamic states was a major issue in the politics of the Muslim world. Leadership is a social quality. As a result of competent leadership, an organization can quickly climb to higher heights of development (Fozia, Rehman, & Farooq, 2016). Again, due to the weakness of leadership or incompetent leadership, the organization is bound to be destroyed. As a result, genuine and qualified leadership is essential in national life. In fact only a leader with the right qualities can lead an organization as well as a country properly (Jamil, 2015). The leader will be elected with the support or judgment of the people or he will have the approval of the people to be the leader. Ambiya Keram was directly sent to the world by Allah Ta'ala as a leader. There is no opportunity to be a self-proclaimed leader in Islam (Eleftheria & Louis, 2017).

Therefore, this article attempts to emphasize the practice of leadership in the light of the *Quran* and *Sunnah*, *Caliphs*, and *modernism*. The discussion is divided into a few concepts of Islamic philosophy, legacy of Muhammad (PBUH) leadership, genesis of the terminology used for Islamic leadership qualities in the light of *Quran* and

Sunnah, literature review, indicative articles, and leadership from Islamic and other perspectives.

ISLAMIC THEOLOGY AND PHILOSOPHY

Islamic theology (kalam) and philosophy (falsafah) represent two distinct traditions of knowledge cultivated by Muslim scholars. On one side, there are those dedicated to the rational elucidation and defense of Islamic principles (mutakallimun), while on the other, there are those who delve into the ancient sciences of Greece and Hellenism (falasifah) (Al-Attas, 2005). These individuals adopted a stance that was balanced between the conservatives, who clung to the literal interpretations of the foundational texts of Islamic teachings (the Quran and the Hadith) and rejected reasoning, and those whose logical conclusions caused them to completely forsake the Islamic community (the ummah) (Hozien, 2005). The believer's worth in Islam has consistently been viewed as a legal issue, rather than a topic for theologians or philosophers to determine (Kabasele, 2015).

In Islam, leadership is viewed as a profound obligation and a sacred trust. A leader must fulfill his responsibilities to the divine, the ultimate authority, while also striving to serve his followers to the best of his capabilities (Faris & Parry, 2011). Throughout Islamic history, certain theological movements, represented by jurists who successfully swayed rulers to their perspective, managed to secure declarations of support from these rulers and even incited them to persecute their adversaries. Consequently, in certain regions and times, a semblance of an official or orthodox doctrine emerged (Anam, 2019).

The roots and motivation behind philosophy in Islam diverge significantly from those found in Islamic theology (Kabasele, 2015). Philosophy emerged from and alongside the secular practical and theoretical sciences, acknowledging no theoretical boundaries beyond those imposed by human reason. It posited that the truths discovered through unaided reason align with the truths of Islam when both are comprehensively understood (Akhavi, 2003). Islamic philosophy did not serve merely as a subordinate to theology (Al-Attas, 2005). The two disciplines were interconnected, as both pursued the course of logical investigation and set themselves apart from conventional religious practices and mysticism, which aimed to attain knowledge through experiential, spiritual refinement (Yasin & Jani, 2013). Islamic theology was distinctly Islamic: it was limited to the Islamic religious community and maintained a separation from the Christian and Jewish theologies that emerged within the same cultural framework and utilized Arabic as a language (Yasin & Jani, 2013). In the philosophy emerging from the Islamic cultural context and articulated in Arabic, there is no discernible division. Individuals from Muslim, Christian, and Jewish backgrounds engaged in this discourse, distinguishing themselves based on philosophical perspectives rather than the religious beliefs they adhered to (Kabasele, 2015).

Islamic philosophy arose from its theological roots as Muslim scholars engaged with this external tradition, mastering the works of ancient philosophers and scientists. They scrutinized and refined these doctrines, elucidating their significance for the inquiries posed by theologians, and illuminating the core matters of

revelation, prophecy, and divine law (Khan, 2011; Akhavi, 2003; Khan, 2007). The conventional perspective on leadership philosophy within Islam posits that leadership is a collaborative process of impact. It is understood that leaders cannot effectively guide or uphold their positions without the consent of those they lead. Concurrently, the choices made by these leaders are anticipated to be shaped by the contributions of their followers (Hozien, 2005). The process unfolds in a fluid and limitless manner, with the primary goal being to maintain unity and efficiency (Faris & Parry, 2011).

Definition of Islamic State Leader:

The greatest example of Islamic leadership is the Prophet Muhammad, who was the first acknowledged Islamic leader. In addition to exhibiting the traits of the "perfected character" as stated in the Qur'an (33:21), he also exemplifies Islamic moral principles in his day-to-day activities, working as a public administrator and a private merchant as well as one of Medina's leaders (Eleftheria & Louis, 2017).

Leaders within the Islamic state have historically been individuals who, through their association with the clerisy, mosque, or government, played a significant role in their community or nation (Abdallah, Çitaku, Waldrop, Zillioux, Çitaku, & Khan, 2019). In contemporary settings involving Muslim minorities in non-Muslim nations, as well as in secularized Muslim states such as Turkey and Bangladesh, the forms of religious leadership can manifest in diverse and informal ways. Islamic leadership involves the administration of organizations through the lens of insights gained from both revealed and other Islamic sources of knowledge, leading to practices that align with Islamic beliefs and traditions (Ahmad & Ogunsola, 2011).

The notion and framework of Islamic leadership differ significantly from those of traditional leadership (Monjur, 2010). In Islam, leadership is fundamentally rooted in the principles of trust and accountability. A leader is committed to guiding a group of individuals or overseeing an establishment with integrity and responsibility. Effective leadership demands that those in charge possess a perspective that transcends the anticipations of their followers (Jamil, 2015). Furthermore, Beekun and Badawi (1999) emphasized that leadership within Islam encompasses all the necessary elements for fulfilling religious obligations. The leader is accountable for all aspects of their leadership, including fostering loyalty among subordinates and ensuring they embody the values highlighted in the Quran (Siregar, Rafiki, and Alamana. 2021).

The Holy Book, Quran outlines specific recommendations for the qualities that a leader should possess to achieve efficient leadership (Fozia, Rehman, & Farooq, 2016). During his time in Madina, our revered Holy Prophet Hazrat Muhammad (PBUH) fulfilled multiple roles, serving as the head of the Executive, akin to the Head of State, as well as overseeing Justice, acting as Controller, Commander-in-chief, and Mentor, among other responsibilities (Jamil, 2015).

Islamic leadership places a strong focus on doing good deeds (Aabed, 2005). A leader finds it challenging to manage and gain followers' loyalty when there is a lack of trust. When leaders take the initiative to empower and delegate tasks to their staff,

this aspect of faith is necessary. In the hereafter, it will be required to hold an amanah that has been bestowed by both God and humans (Siregar, Rafiki, and Alamana, 2021).

The traits of leadership integrated within the Islamic faith, exemplified by the Great Prophets, warrant consensus and thorough analysis (Abdallah, Çitaku, Waldrop, Zillioux, Çitaku, & Khan, 2019). In the Islamic context, leadership involves steering an organization towards the achievement of shared objectives and establishing a framework that fosters satisfaction, or *alfalah*, for all individuals involved (Jamil, 2015). The Holy Prophet Hazrat Muhammad (PBUH) embodied qualities that, when applied to our everyday lives-be it in private, feasible, or business settings-can lead to success (Aabed, 2005).

Qualities of the Islamic State Leader:

If the leader is oppressive then his subjects will be oppressed. Additionally, if the leader is kind then there will be peace in the society. The entire nation will have to pay for the leader's single mistake. So people should be wise in making leaders. The leader should be selected by checking the qualities of the leader. There are some great qualities to good leadership. It is natural that the successful person in life will occupy the leadership seat. Therefore, successful Islamic leadership requires faith, virtue, benevolence and tolerance (Abdallah, Çitaku, Waldrop, Zillioux, Çitaku, & Khan, 2019).

The Islamic perspective on leadership shares similarities with Western views, yet it is distinct in its foundations rooted in religion, morality, and humanity, particularly concerning work ethics, group dynamics, and the processes related to human resources (Mohammad, 2015). The qualities of leadership, as seen in the life of our revered Holy Prophet, his companions, and contemporary Muslim leadership styles, encompass the following attributes for a leader of the Islamic State:

Faith on Allahz Deep and firm faith in the religion of Islam is the first essential quality. Almighty Allah Ta'ala has revealed this religion for the entire life of people through the last Prophet-Rasul Hazrat Muhammad (PBUH). That is the only complete life of man. Individual-life and collective-state life-all aspects and departments of life and state should be developed according to this provision (Ahmad & Ogunsola, 2011). The head of state must assume the obligation of thoroughly executing this provision with complete authority. Faith in a singular and distinct God, authentic belief in divine law (Beekun & Badawi, 1999).

Eligibility to Fulfill State Duties:

From an Islamic viewpoint, leadership should be understood in terms of its ethical and moral implications. Leadership serves not as a means for personal elevation, but as a pathway to steer individuals toward a more appropriate direction (Davis & Winn, 2017). State leader's natural aptitude is absolutely essential for the efficient performance of administrative duties and state management (Davis & Winn, 2017). A fundamental condition for leadership and administrative authority is the highest standard of competence for the performance of institutional responsibilities. Because human history testifies that the incompetence and

inadequacy of the rulers in the management of the institutions have caused widespread and serious disasters in the world nations - especially in the Islamic society and state, and have imposed extreme misery and suffering on the people (Rafiki, 2020). The importance and necessity of the administrator having this quality is undeniable. There is no need to submit any evidence to prove it. Leadership itself proves the necessity of this condition.

Political Vision and Intelligence:

Mere institutional competence and good leadership qualities are not sufficient for leadership in the eyes of Islam. Rather, the leader must advance much more than all others in political and state vision and intelligence (Manzoor, 2023). Only then will it be possible for him to work with more knowledge about the real welfare of the people. It will be easier for him to get more information about human needs and wants. As a result, there will be no mistake like him in any national matter, no decision will be erroneous. The chances of him being cheated on anything will be very less. And the Islamic society will then have the good fortune to be more blessed with an excellent leadership (Manzoor, 2023).

Fairness and Impartiality:

After political foresight, the highest state leader should be more qualified, that is the quality of justice, fairness and impartiality (Beekun & Badawi, 1999). Of course, he must stay away from all kinds of sin and disobedience. But in spite of this, if he does not possess the higher and nobler qualities of justice and fairness, it is not possible for him to fulfill his duties with full honesty, just as it is also impossible to achieve any welfare in the true sense of the people (Beekun & Badawi, 1999). In fact, justice is a special state of mind. It keeps the individual away from all kinds of sins and encourages them to be free and pure from treason, treachery, resorting to falsehood and oppressive activities in national affairs (Gazi, 2020; Rafiki, 2020).

To be a Man (Male Person):

The supreme ruler of the Muslim Ummah must be a man. This is an essential condition in the Islamic way of life and state system. By imposing this condition, Islam has not diminished the respect, dignity and rights of women, and has not revealed any inferiority or inferiority to women. This system has been adopted keeping in view the natural ability of women, attitude and status. The natural characteristics of women are the main reason for this difference (A. Rahim, 1988).

Because it is universally acknowledged that women are more loving, gentle hearted, emotional-sensitivity personified than men. Rigidity and rigidity are contrary to his nature. For this reason Islam exempted women from all kinds of hard work. Because the permanent and eternal rule of Islam is not to impose on someone the responsibility of such a task, which is naturally difficult for him to do or difficult and painful or beyond his ability. The responsibility of such work is therefore assigned only to men (A. Rahim, 1988).

The head of state or the highest ruler of the Muslim Ummah has to perform the difficult duties, the natural skills, physical ability and readiness to solve the dire collective problems are very difficult for women.

Proficiency and Expertise in Law:

Since Islamic governance is based on the laws of God, another name for the implementation of God's laws on the people, so the head of state and the supreme ruler must be competent and well-versed in Islamic laws (Davis & Winn, 2017). Otherwise, there is a hundred percent risk of the state becoming arbitrary, despotic and tyrannical. Because when he does not know the law given by Allah, even if he wants to, it will not be possible for him to manage the state based on the law of Allah and to follow the Shariah in state and administrative functions. Then he will start doing everything according to his will. Then he may decide a policy according to his own mind and continue to run it under the name of Islamic law. In such a situation, both the state and the Muslim people are bound to be in dire straits.

Sanctity by Birth:

The head of state of an Islamic state must be 'Halal Jadah' – holy born. There are some clear and specific objectives underlying such stipulation (A. Rahim, 1988). Chief among them is to stop adultery. For an illegitimate person will cast his children into eternal damnation-at least morally. If people born of adultery are allowed to sit in the highest leadership positions of the Muslim Ummah, then the entire Ummah will become a source of shame and it will not be possible for that community to stand tall in front of the world community.

Especially those people will definitely be deprived of gaining recognition as Muslims in front of the world (A. Rahim, 1988). Because Islam which declares adultery as a great (kabeera) sin to the people of the world and calls upon the people of the world to abstain from it, the head of the Ummah who claims to believe in Islam is the product of adultery. And that people, being Muslims, have accepted the subordination and leadership of that person, and are being led by him (A. Rahim, 1988). In fact, nothing can be more shameful than this.⁵

Ability to Make Quick Decisions:

It is an essential quality through which the leader can guide the employees in the right direction. Sometimes delay in decision making can lead to huge losses. For example, if Nawab Sirajuddaula had taken a quick decision after realizing Mirzafar's treachery in the Battle of Palashi, history might have turned in a different direction. Again, many times you have to go forward and move back. In World War II, the Allies were defeated many times but eventually won. Overall, the ability to make quick decisions in specific situations is a fundamental quality of leadership (Zaim, Demir, & Budur, 2021). The Treaty of Hudaibiya can be mentioned in this context. A bloody conflict is momentarily cooled by the acceptance of a few conditions. In this case, it was possible because of the foresight and timely action of the Holy Prophet (PBUH).

Soft, Clear, and Bold Tone:

Clarity of speech are essential for conveying thoughts correctly. Clear language and soft words attract people. In this sense, Allah Ta'ala advised Hazrat Musa (as) and Hazrat Harun (as) - لَيْسَ قَوْلًا لَهُ فَقُولَا both of you (Moses and Harun) speak to him (Pharaoh) in a soft tone (Tawaha, 44). People's words attract everyone, while harshness or harshness of words can push people away. People from various backgrounds were drawn to the teachings of our esteemed Prophet (PBUH). As a result of this, various groups of individuals chose to embrace Islam. Almighty Allah himself said in the peace of the Holy Prophet (PBUH): (O Prophet!) It is a matter of great grace of Allah that you are very humble to these people! Otherwise, if you were fierce in nature and hard-hearted, these people would have moved away from you' (Al Imran, 159). In fact the leader should be firm, clear, simple and attractive in language while speaking. Only then will a necessary quality be acquired in him. And then he will be a great leader (Marbun, 2013).

Self-Confidence:

Self-belief and determination can carry an ideal to its destination. No matter how correct and strong the ideology, if its leadership is weak and there is confusion in self-confidence, it cannot be established (Marbun, 2013). Likewise, when the leader's confidence is weak, the morale of the workers is broken (Jamil, 2015). For this, the leader must be strong in confidence. The leader must be inspired by this quality. Only 313 (three hundred and thirteen) Companions were victorious in the battle of Badr against more than 1000 (one thousand) infidels due to the confidence of the Holy Prophet (PBUH) and deep reliance on Allah.

Motivating Power to People

A leader who motivates their followers does so with fervor and zeal, as reflected in the teachings of the Quran and Hadiths. They foster a sense of worth in individuals by dedicating time to understand their interests, benefits, and requirements (Marbun, 2013). As leaders, it is essential to encourage and uplift individuals to reach their objectives. Through the articulation of a distinct vision, acknowledgment of commendable efforts, genuine concern for individuals, and exemplifying desired behaviors, a leader can ignite enthusiasm within the group and accomplish greater outcomes collectively. Adopt these approaches to enhance your effectiveness as a motivational leader (Jamil, 2015). Muhammad (PBUH) exemplified the qualities of an exceptional motivational leader.

Compassion and Mercy:

Muhammad (PBUH) was a compassionate and empathetic leader. The Qur'an describes him as a "mercy to the worlds" (21:107). His kindness and care extended to the poor, orphans, women, and even enemies. He forgave those who wronged him, as seen when he forgave the people of Mecca after its peaceful conquest (Zaim, Erzurum, Zaim, Uluyol, & Seçgin, 2024).

Strategic Foresight:

Prophet Muhammad (PBUH) was a master strategist, both in diplomacy and warfare. He carefully planned the migration to Medina (Hijrat), formed alliances, and resolved conflicts through peace treaties, such as the Treaty of Hudaibiyyah, which allowed the Muslims to grow stronger despite seeming compromises (Jamil, 2015).

Prophet Muhammad (PBUH) laid the foundation of Islamic leadership by providing divine guidance through the Qur'an, his example through the Sunnah, and by establishing a framework for justice, morality, and governance in the early Muslim community (Monjur, 2010). These principles have continued to influence Islamic jurisprudence and leadership throughout history.

SOME IRRATIONAL CONSIDERATIONS ABOUT LEADERSHIP

People usually associate leadership with unnecessary things that have nothing to do with leadership. The concept of including such unnecessary things needs to be changed. These unnecessary things are-

Correlation of Excessive Knowledge with Leadership:

It is not right to try to show the relation of more knowledge with leadership. Many times, people try to make a Shaykh or taught person their leader. Because they think, this person is very wise, very educated; He may be a good leader. Leadership has nothing to do with excessive knowledge. But if more knowledge is accompanied by the ability to provide leadership, then it is considered a better combination for the country and the people (Marbun, 2013).

Don't put someone in a leadership position just because they are wise or have many degrees. Knowledge has nothing to do with leadership. Today there are many such political parties or movements where leadership or responsibility is given based on one's knowledge base or degree acquired. Which is a completely wrong decision (Al-Suwaidan, 2014).

Relationship of Seniority with Leadership:

It is not appropriate to try to show the relationship of leadership with who has been associated with the organization for how many years or who has a member of the organization been before. Leadership is not necessarily related to seniority (Beekun & Badawi, 1999). This is very clear in contemporary sociology and the history of Islam. Abu Zarr (RA) accepted Islam in the first year of Islam. Khalid Ibn Walid (RA) embraced Islam at the end of the seventh year of Hijri. The gap between Khalid (RA) and Abu Zarr (RA) accepting Islam is twenty years. But Khalid (RA) led. Abu Zarr (RA) never led. Another example is that Khalid Ibn Walid (RA) served as a commander in the Battle of Muta four months after accepting Islam (Al-Suwaidan, 2014). Nowhere in contemporary Islamic movements around the world can one show that a person has been given leadership in such an important matter four months after joining the organization. Nobody understands leadership and its application better than the Prophet (PBUH). It is clear from the example of the Prophet Muhammad (PBUH)

and the Companions that leadership has no essential relationship with seniority (Beekun & Badawi, 1999).

Relationship of Age to Leadership:

This point is also clarified in Islam. Usama Ibn Zayd (RA) can be mentioned as an accurate example of this. A week before his death, the Prophet (PBUH) appointed him commander. At that time the Muslim army was well organized and they took up positions on the outskirts of Madinah. In the army of Usama (RA) were the best men like Abu Bakr (RA) and Umar (RA). At that time, Usama (RA) was only seventeen and a half years old. Many companions complained about his age. Among them, the strongest allegation comes from Umar (RA). He said, "The Prophet (PBUH) appointed a young boy to lead us." Such complaints continue to increase (Al-Suwaidan, 2014).

At some point, the Prophet (PBUH) came to know all these things. In a speech three days before his death, the Prophet (PBUH) spoke about many issues. Then he also spoke about this issue. The Prophet (PBUH) said, 'You have raised questions about Usama's leadership. I swear to Allah, he was born a leader like his father.' This proves that some people are actually born with leadership qualities. So trying to correlate age with leadership is totally wrong (Al-Suwaidan, 2014).

Relationship of Physical Structure to Leadership:

Leadership has nothing to do with human physical structure. Physical structure is an additional feature; which is helpful but not necessary for leadership. Leaders do not necessarily attract people through physical beauty or appearance. This can be helpful for leadership. But by no means can it be regarded as a necessary or necessary condition for a successful leader (Al-Suwaidan, 2014).

Responsibilities of the Islamic State Leader or the Head of State:

The head of state of an Islamic state must be elected. No one can become the head of the state if a person makes himself or claims to be the head of the state, he cannot be accepted as the head of the state. If someone becomes imam by forcefully removing the appointed imam of the mosque-in whom the worshipers have been praying regularly under his imamate-his imamate is not permissible, and it is not permissible to pray under his imamate. In the same way, if someone becomes the head of the state by removing a working head of state on the basis of public opinion and with the support of the head of the state by threat of arms or by force, then it is completely haram to accept him as the head of the state and to support his rule.

After Rasool Kareem (PBUH), four caliphs - Khulafay Rashedun - were appointed as head of state - caliphs based on the opinion and support of the people. Not a single one of them was a claimant to this post, not one was trying to get the post, nor did his desire ever arise in their mind (Monjur, 2010).

According to hadith, biographies of Islamic caliphs and Sahabas, and interpretation according to context, the duties and responsibilities of the head of state should be as follows:

1. Preservation of Deen-Islam according to the ideals and traditions of the Muslim Ummah, with timely explanations (A. Rahim, 1988).
2. Enforcing the Law of Allah upon the disputing parties, arranging for the settlement of disputes according to Islamic law (Gazi, 2020; Rafiki, 2020).
3. Protecting and rescuing the legitimate occupation rights of every citizen from expropriation or illegal occupation, so that everyone can exercise their authority over their occupation, they do not face any illegal obstacles, and it is possible for everyone to live a safe and secure life. In a word, establishing and maintaining punishment-chain (Law and order) (Zaim, Demir, & Budur, 2021).
4. Making reliable arrangements for the implementation of the 'hadd' and 'qisas' declared by Sharia, so that no act declared haram by Allah can be done, the rights of all can be fully protected from all kinds of injury and plunder. No man shall be deprived of his just rights (Rafiki, 2020). (Suppression of evil and observance of discipline - strengthening the weak and restraining and controlling the strong - establishing all citizens in equal dignity and rights are counted among them).
5. Protecting every inch of the country from all kinds of invasion. For that reason, building strength in strong resistance so that no power - no matter how big and strong and strong in army and weapons - dares to even look at the country. In a word, to protect the country and its people and their property, lives and property from foreign attacks and to acquire the necessary strength and capabilities for this purpose (Gazi, 2020).
6. To wage armed war against the enemies of Islam. However, this step should be taken as a last resort after first offering the invitation to accept Islam and offering to submit in exchange for jizya. This is the permanent rule of Islamic Shari'ah.
7. To ensure proper collection of taxes, fees and other government dues. It must be in accordance with the established principles of Shari'ah and no ruthlessness shall be tolerated in this regard.
8. Maintain the storage. Determining the amount of what is due from it and arranging for it to be paid properly, not to overdo it, not to waste it, and not to decrease or increase the amount due, not to delay payment on time (A. Rahim, 1988).
9. Appointing responsible employees, giving them opportunities to work, taking responsibility from them - protecting their dignity and rights (A. Rahim, 1988).
10. Muslim leaders are influenced to achieve their objectives through inspirational motivation, possessing a collaborative vision that resonates with their followers (Reza, 2019).

11. Being directly involved in all national and collective affairs, studying the situation, observing and taking action accordingly, such that the entire Ummah is followed the Islamic culture (Astuti, Shodikin, & Ud-Din, 2020).

MODERN ISLAMIC STATE LEADERS:

In many Muslim-majority countries, political state leaders range from secular figures to leaders who blend religious values with governance (Faris & Parry, 2011). In the Middle East, where Muslims form the majority, Islamic values profoundly influence the actions and decisions of both leaders and followers (Ali, 2011). Movements like the Muslim Brotherhood, Hezbollah, and others have created new models of political leadership rooted in Islamic values while engaging in modern state politics (Almoharby & Neal, 2013). Countries like Iran (theocratic model) and Saudi Arabia (monarchical-Islamic model) reflect different visions of how Islam can be integrated into state governance. Iran, for example, operates under a system of Wilayat al-Faqih (Guardianship of the Jurist), where religious authorities have supreme political power.

Modern Islamic State leaders face the challenge of navigating globalization, technology, and modern ethical issues, such as bioethics, environmentalism, and economic justice, within the framework of Islamic teachings (Almoharby & Neal, 2013). Many Islamic leaders now leverage social media to reach younger audiences. Islamic state leaders have played significant roles throughout history, leading their nations or movements with a blend of political authority and religious influence (Manzoor, 2023). Here are some notable Islamic political leaders from various periods and regions:

1. **Mustafa Kemal Atatürk:** The founder and first president of modern Turkey, who implemented secular reforms while transitioning Turkey from the Ottoman Empire to a republic.
2. **Ayatollah Khomeini:** The Iranian revolutionary leader who led the 1979 Iranian Revolution, establishing the Islamic Republic of Iran.
3. **King Abdullah bin Abdul Aziz:** The King of Saudi Arabia who played a significant role in the Arab world and Islamic leadership.
4. **Mahathir Mohamad:** The former Prime Minister of Malaysia, known for modernizing the nation and advocating for Islamic values in governance while promoting economic development.
5. **Recep Tayyip Erdoğan:** The President of Turkey, initially known for combining Islamic political values with modern governance in Turkey, though his administration has been accused of increasing authoritarianism.
6. **Imran Khan:** The former Pakistani Prime Minister and head of the Pakistan Tehreek-e-Insaf (PTI), advocates anti-corruption and social justice measures based on Islamic values.
7. **Mohammad Morsi:** Egypt's first democratically elected president and Muslim Brotherhood leader, overthrown by the military during the Arab Spring.

8. **Muhammad bin Salman:** Crown Prince of Saudi Arabia, pursuing a transformative agenda (Vision 2030) while also addressing Islamic clerical authority in the kingdom.
9. **Sheikh Mohammed bin Zayed Al Nahyan:** President of the United Arab Emirates, known for modernizing his country while maintaining Islamic values.

Modern Islamic leadership is multifaceted, addressing religious, political, and social dimensions of life. It is marked by a tension between tradition and reform, with different leaders offering diverse interpretations of how Islam should interact with contemporary global challenges (Manzoor, 2023). These leaders illustrate the diverse ways in which Islamic political leadership has been manifested, from caliphates to modern nation-states, balancing religious values with the challenges of governance in their respective eras.

CONCLUSION

Hazrat Muhammad (PBUH), the Prophet of Islam, played a significant role not only as a state leader but also as a political figure who laid the foundations for a just and organized society. His leadership activities were intertwined with his mission as a prophet and demonstrated a profound understanding of governance, diplomacy, and leadership. Leader's reliability, selflessness, ethics, loyalty to the organization, passion, moderation, humility, fairness and mercy are important attributes which one has to have in their personality as a leader of the state. They should exemplify the qualities of a leader for their team, adept at addressing challenges and capable of making informed decisions through consultation with the appropriate advisors and individuals.

Islamic leadership is deeply rooted in ethical principles and values derived from the Qur'an and Hadith. In Islamic traditions, leaders are encouraged to engage in consultation with their followers. This practice fosters a sense of community and shared responsibility, empowering others to participate in decision-making. The leadership qualities exemplified by Prophet Muhammad (PBUH) were rooted in ethics, service, compassion, and justice. He demonstrated remarkable leadership qualities throughout his life, advice, and examples continue to inspire leaders today and future leaders can draw from these timeless principles to create meaningful, positive change in the world. Considering these qualities derived from an Islamic perspective, particularly the lessons learned from the life of our Holy Prophet (PBUH), individuals who embrace these principles can emerge as remarkable leaders and elevate their nations to unprecedented levels of achievement.

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