

## Prophet Muhammad (ﷺ): The Ultimate Leader

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### Abstract

This study asserts the thesis that Prophet Muhammad (ﷺ) holds a unique and paramount position as a leader in human history. The primary objective of this research is to comprehensively analyze the leadership qualities demonstrated by Prophet Muhammad (ﷺ) in various aspects of life and to discern their applicability to contemporary leadership practices. Rooted in the interpretivist paradigm, this study adopts a qualitative approach, specifically employing the single-case study method.

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Data was sourced from three key references, namely the Quran, Hadith, and scholarly articles. The collected data underwent thorough analysis through thematic analysis to identify recurring themes associated with Prophet Muhammad's (ﷺ) leadership.

The findings of this study illuminate the exceptional nature of Prophet Muhammad's leadership, spanning a wide spectrum of domains, including peacemaking, military strategy, statecraft, and education. Moreover, the study emphasizes the indispensable leadership traits embodied by the Prophet (ﷺ) that hold significant relevance for contemporary leadership practices. Prophet Muhammad (ﷺ) emerges as an exemplary role model for contemporary leaders worldwide and aspiring leaders, providing a profound blueprint for enhancing leadership competencies and charting a path towards sustainable growth and impactful success.

**Keywords:** Prophet Muhammad (ﷺ), Leadership, Ultimate Leader, Leadership Practices.

### Introduction:

Leaders are the oars of their organizations that keep their team motivated and positively putting their efforts in order to move in the forward direction. The need for effective leadership is a prerequisite for success. For all tiers of human society, it is an absolute necessity (Alvehus, 2021). The process of encouraging a group to achieve a common objective is known as leadership (Northouse, 2013). The process of motivating a group to achieve its goals is known as leadership (Robbins and Couler, 2016).

Leadership has increased the interest of scholars and researchers since the dawn of recorded history. Literature's references to both successful and unsuccessful leadership lend credence to the need for strong leaders, who are becoming increasingly rare in human society. Effective leadership produces improved performance and more morally upright behavior when it is used (Williams et al., 2023).

Several interpretations of leadership styles have emerged from these definitions. All of these explanations fall short and are unable to take into consideration the dynamic, ever-changing global environment; nonetheless, it is widely agreed upon that a leader's style is one of the key elements that determines whether an organization will succeed or fail (Al Rahbi et al., 2017). We can clearly see instances of poor leadership in the current environment. Communities, companies, individuals, and even entire societies are destroyed by incompetent leadership (Gandolfi and Stone, 2018). Five elements make up an effective working definition of leadership, according to Gandolfi and Stone (2018): One or more leaders are required, followers are required for leadership, action-oriented and legitimate leadership is required, and goals and objectives are required.

Islamic history is replete with tales and instances of leadership. Islam offers us numerous examples of excellent leadership conduct, whether it be in the form of self-leadership exercises including emotional intelligence and self-awareness or in the face of the difficult tasks of political and military leadership (Javed, 2018). The concept of Islamic leadership pertains to the social process in which a leader endeavors to pursue and accomplish major objectives with the backing of pertinent stakeholders by adhering to Islamic teachings and values (Toor, 2008).

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Today, the world cares about leaders, and for that, one of the most influential leadership styles is the prophetic style of leadership. Leaders have a number of attributes, including justice, mental and physical health, bravery with high intelligence, and most effective communication with their team, subordinates, and the rest. Having all the argument related towards leadership definition and aspects, one thing is common and agreed among all researchers that leadership is important and have significance role (Stone and Gandolfi, 2018). Prophets are the messengers of Allah SWT, and they are the leaders who convey the message of Allah SWT and direct the people in the path of Allah SWT (Effendi, 2021).

We can readily identify idealized influence, charisma, and vision in the life of Prophet Muhammad (ﷺ). He was a trustworthy, honest, and visionary leader who possessed these qualities. Because of these characteristics, the Prophet's (ﷺ) followers embraced his vision in addition to identifying with it (Javed, 2018).

“Indeed, greater reward comes with greater trial. And indeed, when Allah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath.” (Tirmidhi, Book 36, Hadith 94).

As a messenger of Allah SWT, prophetic leadership is characterized by values derived from prophecy. The Prophets and Messengers of Allah SWT are examples of this leadership because they obeyed the divine commands found in the Qur'an (Maktumah and Minhaji, 2020). The Prophet Muhammad (ﷺ) is an ideal character in many aspects, and he (ﷺ) has demonstrated how effective leadership can be. As a Prophet, he (ﷺ) is sent to guide humanity and the natural world and set an exemplary example (Pratiwi and Nurhakim, 2023).

“There are four obligatory characteristics of the Prophet (ﷺ) that must be known by a Muslim, namely: Siddiq (truthfulness), Amanah (trustworthiness), Tabligh (advocacy), and Fatanah (wisdom)” (Sulaiman, 2017). Prophet Muhammad (ﷺ) through his ultimate leadership not only save the sinking boats of mankind but also taught us how to strive and struggle for the real success. From the home to the state, his (ﷺ) leadership is unrivaled. Prophet Muhammad (ﷺ) is a role model for the leaders of the world, and he (ﷺ) is a source of inspiration and motivation for mankind. As Quran says:

“Surely the Messenger of Allah is the best example for you”  
(Al-Quran, 33:21).

Becoming a real, passionate, and motivating leader can be greatly aided by possessing the qualities of a true leader. Allah SWT has stated in the Quran in verse 21 of Surah Al-Ahzaab: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

His (ﷺ) guidance towards Islam turned the barbaric and ignorant Arabs into the most virtuous people on earth. This was the Prophet's greatest accomplishment in this illiterate community where using a sword to solve problems was the norm (Akhtar et al., 2021). A leader is necessary in every area of life since certain things can be successfully directed and because Islamic principles form the basis of procedures. Abu Sa'id Al-Khudri and Abu Hurairah (RA) reported: Prophet Muhammad (ﷺ) said, "When three persons set out on a journey, they should appoint one of them as their leader." (Riyad as-Salihin: 960, Book 7, Hadith 5)

It elucidates the significance and necessity of a leader in handling an event occurring within the company. In order to make the greatest choice, the designated leader must also be vigilant about his duties. This illustrates the

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significance of Islamic values in a leader since it shows that he has been bestowed with Allah SWT pleasure, credibility, responsibility, accountability, and trust (Azizi Bin Abu Bakar et al., 2020)

From the prophets who came, Prophet Muhammad (ﷺ) is the last Prophet of Allah SWT. As Narrated Abu Huraira, Prophet Muhammad (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." (Sahih al-Bukhari, 61/44).

Prophet Muhammad (ﷺ) is a true leader in real essence; he guided mankind according to the teachings of the Quran and demonstrated himself as a role model. Allah SWT says in Quran :

“O believers! Why do you say what you do not do?” (Al-Quran 61:02)

Prophetic leadership is a concept that is not just related to Islam. A conceptually oriented approach to the Christian faith has been used to study prophetic leadership as well. It is part of the study of moral leadership and cross-cultural leadership and is based on the study of Christian prophetic leadership (Beerel, 2016). In his life Prophet Muhammad (ﷺ) shown impactful and most influential progress in leadership. Hart (1978) stated “My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level”

Watt (1953) quoted in book Mohammad at Mecca "His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his

ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad."

Being a Muslim, everyone believes that Prophet Muhammad (ﷺ) has the world's most enlightened, moral, and ultimate perfect personality (Omer et al., 2019), which opens the doors of ultimate success to those who follow his teachings. The leadership of Prophet Muhammad (ﷺ) has been proven by different researches that he (ﷺ) is the most impactful personality not only for Muslims but in the history of mankind. Different researches exist on the life of Prophet Muhammad (ﷺ), his leadership attributes, and other aspects. But this study focuses on the leadership traits of Prophet Muhammad (ﷺ) in different walks of life and their relevance to contemporary leadership practices.

The current study contributes to the body of knowledge in the field of leadership. Additionally, besides the academic realm, the research study promotes interfaith dialogue, discussion, and an open invitation to all concerns in different walks of life to come and discuss Prophet Muhammad's (ﷺ) leadership strategies and their application to improve their relevant domains.

### **Research Objectives:**

1. To analyze the leadership traits of the Prophet Muhammad (ﷺ) in the light of Quran and Hadith.
2. To understand the leadership strategies employed by Prophet Muhammad (ﷺ) in different walks of life.
3. To assess the relevance of the leadership of Prophet Muhammad (ﷺ) for contemporary leadership practices.

### **Research Questions:**

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1. What are the leadership traits of Prophet Muhammad (ﷺ) in the light Quran and Hadith?
2. How did Prophet Muhammad (ﷺ) demonstrate leadership strategies in different walks of life?
3. What is the relevance of the leadership of Prophet Muhammad (ﷺ) for contemporary leadership practices?

### Research Methodology:

The study follows the paradigm of interpretivism. The approach of the study was qualitative, and a single-case study method was employed. The data was collected from three different resources, including the Quran, Hadith, and scholarly articles. The collected data was analyzed through thematic analysis by identifying themes related to the leadership of Prophet Muhammad (ﷺ).

### Results and Discussion

#### Leadership Traits of the Prophet Muhammad (ﷺ)

##### Vision

We can readily recognize idealized influence and vision in the life of the Prophet Muhammad (ﷺ). He (ﷺ) was a leader with the qualities of integrity, honesty, reliability, and foresight. Because of these qualities, adherents accepted the Prophet's (ﷺ) vision in addition to identifying with it. The Quran says, “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” (Al-Quran, 33: 21)

The Prophet (ﷺ) gave his followers a powerful and unambiguous vision. A few examples of his wisdom, discernment, and foresight are the pact of Huddaibya, his migration to Medina, and the battle of the trench. Being a transformational leader, his (ﷺ) exceptional trait was that he (ﷺ) transformed



those around him from the inside out by modeling kindness, honesty, truthfulness, and trust. As a result, over time, he (ﷺ) attracted an increasing number of followers.

### **Self-Awareness**

It is clear from analyzing the life of the Prophet Muhammad (ﷺ) that his exceptional character resulted from his practice of elevated self-awareness. Only those who are aware of their actions may be said to exhibit qualities such as honesty, compassion, empathy, and integrity. Given that self-awareness is a driving force behind self-understanding, it is undoubtedly helpful in reducing unhealthy behaviors (Javed, 2018).

“The strong man is not the good wrestler; the strong man is only the one who controls himself when he is angry.” (Bulugh al-Maram, Book 16, Hadith 1481).

Knowing oneself also makes it easier to comprehend the effects of different choices and actions. For example, having a high level of self-awareness allows one to evaluate and consider their own decisions and choices. A person's conscience is the best arbiter of their actions. (Javed, 2018)

“The reward of actions depends upon the intentions and every person will get the reward according to what he has intended.” (Bukhari, Book I, Hadith I)

### **Role Model**

The natural brilliance of the Prophet Muhammad (ﷺ) is hard to compare. The followers of the Prophet Muhammad (ﷺ) are required to follow Prophet Muhammad (ﷺ) Seerah

“Surely the Messenger of Allah is the best example for you” (Al-Quran, 33:21).

### Resilience

Resilience, motivation, inspiration and hope are the basic and important traits of leadership. Prophet Muhammad (ﷺ) is a leader who is perfect example of posing these traits.

“Indeed, greater reward comes with greater trial. And indeed, when Allah SWT loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath.” (Tirmidhi, Book 36, Hadith 94).

Because of the leadership of Prophet Muhammad (ﷺ), companions with small numbers joined him (ﷺ) for the migration to Madina, and this was because of inspiration and motivation that caused Muslims to stand against the injustices of Quraish in Badr. His (ﷺ) leadership had an impact on his followers, and this is all because of his character and leadership traits.

### Leveraging Strengths

The ability of a leader to identify people's strengths and provide them roles according to those strengths, Prophet Muhammad (ﷺ) is a perfect example and leader. Prophet Muhammad (ﷺ) gave the beautiful-voiced Bilal (RA) the task of adhan. The Prophet (ﷺ) would also constantly be in awe of people for their noble deeds, such as Abu-Bakar's (RA) acts of generosity, Khalid's (RA) valor, Ali's (RA) constant support, and Omar's (RA) unshakable dedication to Islam. The Prophet (ﷺ) also conferred with and solicited counsel from his (ﷺ) companions. Muhammad's (ﷺ) leadership style was always more people-centric, whether it was in little matters or military strategy.

Abu Hurairah (RA) said, "I never saw anyone consult his companions more often than the Messenger of Allah." (Musnad Ahmed, I8449).

"If one of you consults his brother, then let him advise him."

(Sunan Ibn Majah, Book 33, Hadith 92).

### **Individual Needs**

When considering the leadership of the Prophet Muhammad (ﷺ), it is clear that he (ﷺ) was sensitive to the needs of his people. Abu Bakar (RA), Ali (RA), Umar (RA), Usman (RA), and numerous more close companions who consistently appeared prepared to assist him (ﷺ) were among his many close acquaintances. He (ﷺ) did, however, treat all of his followers equally and without distinction. According to Amr ibnul 'Aas (RA),

“Rasulullah Sallallahu ‘Alayhi Wasallam gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community.” (Shama’il Muhammadiyah, Chapter 47)

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.” (Al-Quran, 9: 128)

Prophet Muhammad (ﷺ) showed compassion and love for others when Omar (RA) expressed his anti-Islamic views, which he eventually changed totally. He (ﷺ) did not discriminate among his disciples and upheld the principles of justice and fairness. Prophet Muhammad (ﷺ) stated, “Be aware of the curse of an oppressed person for there is no screen between his invocation and Allah” (Shih Bukhari, Book 46, Hadith 9)

### **Integrity**

Throughout his (ﷺ) life, Prophet Muhammad (ﷺ) maintained the highest moral and ethical standards, encouraging justice and integrity. He (ﷺ) forbade

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the damage of property and the assault on women, children, and the old. In addition, he (ﷺ) forbade rear-attacks and shielded trees from harm during conflicts. When preaching Islam, the Prophet (ﷺ) placed a strong emphasis on moral standards in all spheres of life, such as love, kindness, and truthfulness, and he (ﷺ) disapproved of pressure and force.

“Free the captives, feed the hungry and pay a visit to the sick.”  
(Bukhari, Book 56, Hadith 252).

“Do not burn bees and do not scatter them.” (Muwatta, Book 21, Hadith 971). This verse from the Quran illustrates how important ethics are in Islam,

“Not equal are good and evil. Repel [evil] with what is best; you will unexpectedly see one with whom you had enmity become an intimate friend.” (Al-Qur’an 41:34)

“Keep yourself far from envy, because it eats up and takes away good actions, like a fire eats up and burns wood.” (Sunan Abi Dawud, Book 43, Hadith 131).

“O those who have accepted Islam with their tongues while Iman has not entered their hearts! Do not backbite the Muslims and do not search for their faults, for verily the one who searches for their faults, Allah will take him to task for his faults and the one who Allah takes to task, Allah will disgrace him in his home” (Sunan Abi Dawud, Book 43, Hadith 108).

"O you who believe! Why say you that which you do not? (Al-Quran, 61:2).

"O Allah You have made my creation perfect, so make my moral characteristics also be the best." (Bulugh al-Maram, Book 16, Hadith 1537).

“There are two characteristics which are not combined in a believer; miserliness and bad morals.” (Bulugh al-Maram, Book 16, Hadith 1499).

He also shown integrity and honesty in his commercial transactions as a merchant. (Javed, 2018)

“Taking oaths may help you to make a sale but it takes (blessing) away from the earnings” (Sunan an Nasa, Book 44, Hadith 13).

“When people cheat in weight and measures, their provision is cut off from them” (Al“Muwatta, Book 21, Hadith 987).

“Whoever hoards is a sinner” (Muslim, Book 22, Hadith 161).

### **Interpersonal Communication**

Prophet Muhammad (ﷺ) was well-known for his kind and understanding demeanor. He (ﷺ) appealed to both elites and members of lower socioeconomic classes with his deliberate word choice and simplicity. His (ﷺ) persona discouraged ostentatious and impolite behavior while encouraging humility and grounded behavior

“The most perfect man in his faith among the believers is the one whose behavior is most excellent.” (Tirmidhi, Book 1, Hadith 628).

“None shall enter Paradise who has in his heart the weight of a mustard seed of pride.” (Muslim, Book I, Hadith 172).

“Allah loves the pious rich maxim who is inconspicuous (free from showing off or hypocrisy)” (Bulugh al-Maram, Book 16, Hadith 1474).

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“I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his good.” (Sunan Abi Dawood, Book 43, Hadith 28)

### Compassion

Prophet Muhammad (ﷺ) deeply loved and cared for the people. “The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam (greet) among each other.” (Tirmidhi, Book 37, Hadith 2699)

The Prophet's compassion and consideration for his (ﷺ) people are evident when he (ﷺ) cried over for his (ﷺ) Ummah, prompting the angel Jibreel to inquire. The Prophet (ﷺ) said, “I am crying thinking for my Ummah, thinking of what will be their fate.” Jibreel conveyed his message to the Almighty. So, he replied, “O Jibreel, go back to Muhammad and tell him, we are going to please you for your Ummah. And we are not going to cause you any irritation.” (Sahih Muslim, Book I, Hadith 407).

The Quran says, “There has come to you a messenger from amongst you, he finds it difficult to bear your hardships. He is ever eager for you and to the believers he is kind and merciful.” Al-Quran (9:128)

### Leadership of Prophet Muhammad (ﷺ) in Different Walks of Life

#### Prophet Muhammad (ﷺ) as Leader of Peace

The Prophet Muhammad (ﷺ) even in days of ignorance was known as Al-Sadiq (the Honest) and Al-Amin (Faithful) (Mustafa and Ullah, 2020). When Qusay bin Kalab's died, there was an extended dispute between Bani Abd Manaf and Bani Abd al-Dar over the care of the Kabah and other matters linked to it. The possibility of a bloody fight was eventually avoided, and agreement was reached, despite the atmosphere of war. After the emergence of Islam, the Prophet Muhammad (ﷺ) addressed this matter by using the following words:

“Islam strictly keeps standing all the peace agreements made during the days of ignorance.” (Ibn e Hisham, 1995). Mustafa and Ullah (2020) reported in their study on “Prophet Muhammad (ﷺ) Practical Steps for Peace”, about Hilf ul Fuzul that in Arabia before Before Islam, oppression and exploitation of weak people led Makkan chiefs to convene at Abdullah bin Judaan's home for justice and peace, based on key conditions: 1. Whether the persecuted person is a Makkan or an alien, we must support and assist him. 2: Until the oppressor provides the oppressed with their just compensation, we must oppose him, whoever he may be. Regarding this agreement, the Holy Prophet (ﷺ) once said the following: “I was present at the house of Abdullah bin Judaan at the time of the agreement. If I am given a lot of red camels against this I will not accept and if (now) during the days of Islam anybody calls me on the basis of this agreement I will gladly accept (and come for his help).” Flooding and strong rains caused damage to the Holy Kabah, which prompted the Quraish and other tribes to repair it. As a result of the installation of Al Hajr ul Aswad, there were drawn swords and blood oaths. The Quraish's eldest person, Abu Ummayyah bin Mughirah, proposed that the first man to arrive the following morning be chosen as the judge on the fifth day. First to arrive, the Holy Prophet (ﷺ) placed the stone, and by Mercy, a major conflict was stopped. He

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later stated that he wanted to reconstruct the Kabah but gave up in order to prevent misunderstandings (Nauman, I408).

Without a doubt, the Prophet Muhammad (ﷺ) was a prophet of kindness. During the period of the Makkah conquest, he demonstrated mercy. Even his fiercest opponents, who tortured him and his followers in Makkah during the early days of Islam, were forgiven by him. Because of the Prophet's (ﷺ) forgiving attitude and the actions he (ﷺ) took for peace, as well as the fact that he (ﷺ) could have exacted revenge on them but chose to forgive them, the religion of Islam quickly gained followers. He (ﷺ) certainly demonstrated then that Islam is the religion of peace, mercy, and love (Mustafa and Ullah, 2020).

Peace is guaranteed and established by the teachings of the Prophet Muhammad (ﷺ) on all fronts and in all domains, including social, political, economic, and international.

Upon converting to Islam, a person not only finds refuge, but also ensures that others will too. The Muslim was characterized by the Prophet Muhammad (ﷺ) as he said

"A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."(Sahih al-Bukhari I0, Book 2, Hadith 3)

"Keep yourself far from envy, because it eats up and takes away good actions, like a fire eats up and burns wood." (Sunan Abi Dawud, Book 43, Hadith I31).

"O those who have accepted Islam with their tongues while Iman has not entered their hearts! Do not backbite the Muslims and do not search for their faults, for verily the one who searches for their faults, Allah will take him to task for his



faults and the one who Allah takes to task, Allah will disgrace him in his home” (Sunan Abi Dawud, Book 43, Hadith 108).

“The most perfect man in his faith among the believers is the one whose behavior is most excellent.” (Tirmidhi, Book I, Hadith 628).

“None shall enter Paradise who has in his heart the weight of a mustard seed of pride.” (Muslim, Book I, Hadith 172).

### **Prophet Muhammad (ﷺ) as Educational Leader**

The ALMIGHTY has verified that the Holy Prophet Hazrat Muhammad (ﷺ) is a teacher to humanity in the fullest and most authentic sense of the word. As stated in the opening verses of the Quran, Allah SWT appointed the Prophet Muhammad (ﷺ) as a teacher and prophet to impart genuine laws to humanity and direct them toward the path of righteousness.

"O Allah You have made my creation perfect, so make my moral characteristics also be the best." (Bulugh al-Maram, Book I6, Hadith I537).

“There are two characteristics which are not combined in a believer; miserliness and bad morals.” (Bulugh al-Maram, Book I6, Hadith I499).

The Holy Prophet Muhammad (ﷺ) is declared by the Quran to be the last and ultimate messenger to humanity, as well as a superb role model with elevated moral standards (Faizan, 2022).

“Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness’s into the light by permission of their Lord - to the

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path of the Exalted in Might, the Praiseworthy”.(Al-Quran 14: 1)

The Prophet Muhammad (ﷺ) essentially fulfilled all of the teaching tasks throughout his life. These verses demonstrate that the Prophet Muhammad (ﷺ) was tasked with teaching and conveying the message of Allah SWT.

In order to broaden his knowledge, the Holy Prophet Muhammad (ﷺ) also used to pray from Allah SWT: "My Lord, increase me in my knowledge" (Al- Quran 20: 114).

According to Hazrat Abu Baker (RA), at the final Khutbah of Hajjatul Wida, Holy Prophet Muhammad (ﷺ) said at the place of Mina.

"The Messenger of Allah SWT delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.'" (Sunan Ibn Majah, Vol I, Hadith No, 233)

"The Prophet Muhammad (ﷺ) passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'" (Sunan Ibnu Majah, I/147: 425)

"The Prophet Muhammad (ﷺ) used to instruct and mentor his companions in selecting the approaches that would best suit their comprehension and morality. He (ﷺ) switches up the ways he teaches his respected companions. In one, he may be the one asking questions, in another, he sets an example, and in a third, he becomes an idea leader. In a fourth, he may use an oath to accompany his remarks, and in a fifth, he starts teaching his friends by pointing, drawing, and employing other different teaching techniques" (Khatun, 2023).

## Prophet Muhammad (ﷺ) as State leader

Earlier to the Prophet Muhammad's (ﷺ) migration to Madinah, the city lacked a structured political structure. The city of Madinah was home to the Aus and Khazraj tribes, which were in direct competition with one another. There was a time when they used to argue. Upon his arrival in the city, Prophet (PBHU) conferred with all relevant parties and established an appropriate political structure. The Holy Prophet (ﷺ) was recognized as the leader by both of the opposing tribes, and this created the groundwork for the early Islamic state that eventually developed into the capital of an Islamic empire (Hamidullah, 2009).

Prophet Muhammad (ﷺ) undoubtedly possessed a magnificent character. His experiences in life consistently demonstrate his dedication to and responsibility for upholding moral and ethical principles. When a Quraish woman was found guilty of stealing and many were inclined to forgive her (Javed, 2018), the Prophet (ﷺ) said “Many communities ruined themselves in the past as they only punished the poor and ignored the offenses of the Exalted. By Allah, if Muhammad’s daughter Fatimah would have committed theft, her hand would have been severed.” (Muslim, Book I, Hadith 651)

Regardless of the era—peace or war—the Prophet (ﷺ) would consistently explain particular rules. As a family guy, for example, he showed his followers how to be devoted to their spouses, kids, friends, and family and encouraged them to do the same.

“The best of you are those who are best to their wives.”  
(Tirmidhi, Book I, Hadith 278)

“Treat your children fairly, treat your children fairly.” (Sunan An-Nasa, Book 3I, Hadith I6)

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“The person who cuts off relations with his relatives will not enter paradise” (Sunan Abi Dawud, Book 9, Hadith 141)

It is clear from the events and examples from his life that Prophet Muhammad (ﷺ) was a happy, compassionate, and loving person. In addition to having all the qualities that make someone a leader, he (ﷺ) was also a great servant leader. First of all, he loved and cared deeply for his country (Javed, 2018).

“The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam (greet) among each other.” (Tirmidhi, Book 37, Hadith 2699)

The Holy Quran says,

“There has come to you a messenger from amongst you, he finds it difficult to bear your hardships. He is ever eager for you and to the believers he is kind and merciful.” Al-Quran (9:128)

As explained earlier, stewardship entails the need to serve others. The Prophet Muhammad (ﷺ) was constantly accessible to his followers, ready to address any concerns or provide answers. Furthermore, he (ﷺ) conveyed the importance of reciprocity and mutual assistance within the Muslim community (Javed, 2018).

“Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people is a guardian and is responsible for them” (Bukhari, Book 49, Hadith 41)

## Prophet Muhammad (ﷺ) as Military Leader

Being a great leader and soldier, Prophet Muhammad (ﷺ) also shown and demonstrated his bravery in warfare, particularly in the battlefield of Hunain. He (ﷺ) stated he (ﷺ) was the genuine commander and that he (ﷺ) was the true messenger of God, but he (ﷺ) refused to quit Islam or the battlefield when he (ﷺ) was left alone and stood steadfastly (Akhtar et al., 2021). As a communicator, Prophet Muhammad (ﷺ) was a reliable, credible and dependable person. “Allah loves the pious rich maxim who is inconspicuous (free from showing off or hypocrisy)” (Bulugh al-Maram, Book 16, Hadith 1474).

“I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.” (Sunan Abi Dawood, Book 43, Hadith 28)

In the war of Badar, Prophet Muhammad (ﷺ) defeated his enemies with an army in small numbers, as in the Quran.

“A small group became dominant on a large group” (Al-Quran, 2: 249)

Given that Allah SWT Almighty sent Muhammad (ﷺ) as the final Prophet and declared him to be the greatest role model for humanity, it is evident from studying several conflicts that the Prophet was a brilliant military leader of the globe. He distinguished himself among his contemporaries as the most capable military leader. He oversaw over 27 battles and emerged victorious in each, transforming the barbaric Arabs into a developed nation and a global power. They took on the role of protector and benefactor of humanity (Ibn-e-

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Saad, 1985, p. 457). Prophet Muhammad (ﷺ) have established new war regulations for the first time in Arab history. He put this army of a few troops in order and allocated them to one another as he left Madinah and headed for Badar to stop the unbelievers' attack. The administrator at Madinah was appointed by him (ﷺ) prior to his departure for Badar. As Prophet Muhammad (ﷺ) departed with his army, he (ﷺ) designated a small group of people as an intelligence agency to collect intelligence prior to your arrival at different locations, and these individuals kept you updated at all times. This idea of keeping information about the enemy's whereabouts secret served as the foundation for contemporary warfare theories and aided in the development of professional armies and military training (Akhtar et al., 2021).

Prophet Muhammad (ﷺ) said "knowledge of arms" refers to the idea that knowledge is my weapon. It feels as though you have used the strength of knowledge to battle every non-Islamic force. But the strategy ultimately succeeded. He seized control of a huge territory covering 1.2 million square miles in just ten years. Naturally, a highly effective espionage network was the driving force behind the success of these excursions training (Akhtar et al., 2021).

The Prophet Muhammad (ﷺ) was a great teacher, guide, and benefactor of humanity, known for his gallant military approach and mastery of war strategies. His (ﷺ) life was a Jihad, with his self-conquest being the most excellent "Jihad." His (ﷺ) outstanding military command contributed to the success of Islam, making him the best commander of his time (Akhtar et al., 2021)

The leader of Muslims is the Holy Prophet Muhammad (ﷺ), who is a living example of the teachings of the Quran (Abbas and Tan, 2019). Even after defeating the enemy, he (PBUB) did not, as a warrior, encourage his

people to take unfair advantage of them. Following the Battle of Badr and the Muslims' historic triumph over the Quraish, the Prophet (ﷺ) showed mercy to those apprehended and promised them release in exchange for teaching ten Muslim children to read and write. The Prophet Muhammad (ﷺ) declared even during the conquest of Makkah, (Javed, 2018) "Allah, not the people, made Makkah a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees." (Bukhari, Chapter 29, Hadith 58)

### **Relevance with Contemporary Leadership Practices**

Prophetic leadership relevance with contemporary leadership practice in the context of an educational setting is an example for other walks of life and leaders to adopt and improve their leadership. Such as Indonesia is an archipelago nation home to numerous religions, ethnic groups, and cultural traditions, nationalism, patriotism, and cultural treasures should be the cornerstones of its prophetic leadership (Widayat, 2014).

Maktumah and Minhaji (2020) discussed the role of prophetic leadership in Islamic educational institutions in accordance with Widayat. It is argued that Islamic educational institutions ought to exhibit this style of leadership since creating a religious environment within the institution is one of the leader's duties in order to develop well-behaved students.

For instance, (Syams, 2018) investigated the application of prophetic leadership at MI Nurul Ulum, a school. MI Nurul Ulum Bantul achieved a favorable outcome by following the four characteristics of Prophet Mohammed (ﷺ): Tabligh, Amanah, Shidiq, and Fatanah. Teachers were forced to embrace the policies that the school principal, who modeled prophetic leadership for them, had set in order to progress the institution. As a result, all leaders must

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exercise prophetic leadership since it produces favorable results. Sincerity, accountability, and dedication are necessary for leaders to be trusted.

Given that prophetic leadership is based on the historical leadership of the Prophet, it is an excellent model of leadership to follow. The Prophet Muhammad (ﷺ) exemplified the ideal of leadership by guiding and instructing his followers. Muhammadiyah has a very dynamic leadership style. This is evident from the different leaders of Muhammadiyah.

Nonetheless, Muhammadiyah's general chairmen's accomplishments during their tenure as leaders demonstrate the organization's important contribution to the development of the country's civilization. Their leaderships exhibit the four required qualities of the Prophet: *Tabligh* (advocacy), *Amanah* (trustworthiness), *Siddiq* (truthfulness), and *Fatanah* (knowledge). Consequently, Muhammadiyah's leaders end up serving as role models for the community at large as well as for other Muhammadiyah members. They genuinely understand that leading Muhammadiyah is about worshiping and carrying out the caliphate's role for the benefit of the people, the country, and all of humanity so that it becomes a blessing for the cosmos, rather than a ladder to power or political posts. (Pratiwi and Nurhakim, 2023)

Prophetic leadership in Tebuireng and Mambaul Ma'arif Denanyar Jombang Islamic boarding schools fosters religious moderation values, valuing faith, piety, decision-making, justice, commitment, sincerity, courage, responsibility, truth, and respect for diversity. It encourages humanists, tolerance, and *ukhuwah Islamiyah*, fostering community behavior both inside and outside the school. These values are continuously generated in students and the school community (Arif, 2021).

**Conclusion:**



The study findings highlight the ultimate leadership of Prophet Muhammad (ﷺ). He (ﷺ) has a holist personality. He (ﷺ) is the ultimate leader in promoting peace and, at the same time, a highly competent person to deal with state affairs as well as military affairs, with a passion for education and a true teacher. No one before Prophet Muhammad (ﷺ) and no one after Prophet Muhammad (ﷺ) will be able to be an ultimate leader with such a holistic approach. Prophet Muhammad (ﷺ) Seerah is the perfect example for today's leaders to follow and adopt his (ﷺ) leadership traits and strategies in their daily practice to be successful in their domains as well as to make their organization a place known for true success and growth. The research provides valuable insights from the Quran, Hadith, and scholarly articles to contemporary leaders and helps them improve their leadership and personalities, as well as contributing to the body of knowledge for future research in this domain. Both future researchers and leaders will benefit from this research.

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