The West and Islam Perspective of Leadership

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Abstract

The paper attempts to compare leadership as perceived from the conventional western approach with that of Islam's. Although it is conceptual and on a viewpoint mode, it is critical in order to pacify some of the western media findings and opinion with regard to the political turmoil in many Islamic countries. Only ten leadership facets are discussed within this paper. Many leaders would adopt the conventional management leadership based on the available literature which was rationally derived through years of research and practices. Undeniably leaders of Muslim countries are guided by the same source. But pious Muslim leaders are also obliged to consider in parallel, guidelines and rules from the revealed sources, namely the Holy Book, Holy Prophet and His Caliphs. Thus leaders with different religion and countries can face the same issues and derive at decisions rationally but yet different.

Keywords: leadership perspectives, rational sources, revealed sources

1. Introduction

Studies on leadership have progressed far and diversified into handling issues involving multi disciplines. Issues on ethics, morality, soul and emotional intelligence have been incorporated in leadership studies (Coleman 2002). Leadership can also be perceived differently if viewed from different perspectives especially from regional, religious, cultural, political and economic development angles. This paper however intends to look and compare leadership with the perspective from the West (grouping together English language literatures from N. America, Europe and the Australian-NZ islands) and Islam. This is an attempt to shed light and perhaps supplement the understanding of the actions taken by current leaders in their respective Islamic world (Middle-East in focus). This understanding is then compared with the West because of the latter's established and wide availability of various related literature in the leadership repository. This comparison can also provide additional rationalization required to understand the different decisions made and opinion expressed by the various leaders as reported in the traditional and digital electronic mass media now easily accessible world-wide.

Leadership is one of the vital ingredient and enabler to assist management in ensuring continuous improvement of an organization (Mawdudi, 1984). The understanding of its concept is thus very important because it helps to test and analyze the related theories (Avolio & Gardner, 2005). It therefore needs to be clarified and deliberated first before they are looked at from the West and Islamic perspectives. The common view of leadership theories and the observed proof available in the literature are distinctly written from the West. These theories stress values that are peculiar, hedonistic and reasonable (Moten, 2011). Values that are highlighted in other cultures, especially those linked with religion, are often disregarded or given scant acknowledgment. The main components of the West leadership theories are that they divide individual and professional life. The main attributes of such leadership are experience, expertise and decision-making skills to achieve tasks, goals and ensure self-interest. Not much concentration is given to values and ethics for the character structure of the leader which is considered by many to be the background of modern leadership catastrophe (Abbasi, et al., 2010).

This paper looks at leadership from two different perspectives; namely that as understood by the West (which have been researched, deliberated and documented quite extensively since the second world war), with that of the Islamic point of view mainly extracted from the *Al Quran* (601 after Christ) and *hadith* (recorded practices of Prophet Mohamed). Following Nisbett (2004), this paper juxtaposes the two perspectives to highlight how and why the West and Islam approach the subject from quite different directions. The intended comparison is significant for several reasons; it should help global leaders understand that cultural difference is not the only factor that influence the understanding of how leaders value diverse traits, perform differently and valued various measures (House, 1996). Such an understanding will dishearten the attraction of instilling norms and values of one group or sector over the other. Even the best-known Western scholars such as Steve Klein, Pam Geller and Robert Spencer (McRoy, 2001) who regularly write negatively about Muslim leaders argue against that especially after the September 11 incident of 2001. Scholars from the West, with lengthy write-ups on Islam have not being

able to blend in the pious Muslim leaders' obligations in incorporating the sources from the reveal knowledge. Democracy, it must be noted, resists this type of domination.

2 Fundamentals of Islamic Leadership

A significant part of Islamic leadership dimensions are derived from two sources, namely through Naqly (revealed sources, derived from the Al-Quran and *sunnah;* the practices of the prophets) and through the process of Aqly (rationally derived through research similar to the scholarly outputs of the West). Linked strongly to the Naqly processes are the three compulsory commitment that leaders who are Muslims, must adhere to, namely *Tawheed (believe in one God), Ibadah (worship),* and guided by *shari'ah* (Islamic law already determined). This Naqly portion then is the one that contributes to the major differences of the two perspectives on leadership.

In addition, the leaders in the Muslim world symbolized both political and moral power. The insertion of the discussion of leadership from the Islamic perspective into the mainstream literature is likely to lead to a broader theorization and eventually to be thoughtful of leadership behavior (Shah, 2006) as seen around the globe. The current contemporary leadership concept, when juxtaposed with extensive literature review and in-depth analyses of its failures from around the globe, revealed several weaknesses. According to Abbasi, et al., (2010) and after deliberations, these are caused by the non inclusion of two main factors namely 'values and accountability' which is highly stressed in the *Naqly* source (Allah said In the Holy Quran on accountability (surat 17: ayat 13-14)

> *"And every man's fate, we have fastened on his neck: on the Day of judgement, we shall bring out for him a scroll that he will see spread wide open (13)."Read your scroll! You will suffice this day as a constant reckoner against you (14)".*

Many Hadiths of Prophet Mohamed (pbuh) has directly and indirectly explained the leadership qualities and its importance. In one of his Hadiths, Ibn 'Umar said, I heard the Messenger of Allah, (pbuh) say:

> *"Each of you is a shepherd, and all of you are responsible for your flocks."* (Saheeh Al-Bukhari :212)

This may add a new dimension in trying to understand the leaders' decisions from their respective countries and need to be incorporated when trying to foster closer cooperation between leaders of the West and Islam.

The Muslim population in their respective countries, desire similar traits (as the West) such as fair and just in their leaders but these must be rooted from the Quran, Sunnah and the religion's hierarchy of references. Such desires however received little attention because the majority of the leaders tend to adopt and adapt strategies and actions from the West, because of their education exposure (many whose countries were once being colonized and many studied and trained in the West) and making references from available literature and documents published and in the mass media. Thus they receive heavy support from the West and its media and these further makes them doubly suspect (Esposito & Mogahed, 2007). However many do not enjoy strong support from the Muslim masses (Moten, 2001) as their leaders fail to portray characteristics that have been identified in the *Naqly* sources. But instead, the ruling elites unleash autocratic measures to ensure their continuity and eventually result in state violence which force the masses to gaze for some limited options. Even when they want to refer to the Quran and Sunnah for guidance in meeting the concern of the masses, they may not get the opportunity as both internal and external factions rarely compromise as can be seen in Palestine, Libya, Tunisia and Egypt. The leadership crisis which the Muslim globe confront, implicate not merely themselves but the external relations with the West and the whole world and vice versa (Shadid, 2002).

3 Leadership concepts: perspectives from the west and Islam

This section will discuss leadership concepts with perspectives from the West followed by Islam. To reiterate, the latter emphasizes on the practices and value system as well as ethics as stated in the Quran and the Sunnah. Not surprising though it rarely appears or none at all in the leadership literature of the West (Abbasi, et al., 2010). To address this gap, there will be attempts to explicate values and ethics which form the basis of Islamic leadership.

3.1 *Theories of Leadership of the West*

The diverse definitions of leadership available in the literature are indications that its study has a protracted and varied record. However, it is only in the early twentieth century, (since early 1930s), that it became a topic for sustained academic analyses by scholars and researchers. Early research studied the different kinds of leadership (Carlyle, 1966). Carlyle believed that great leaders were born with innate qualities (Carlyle, 1993). This section borrowed idea from the trait-based view which became popular in 1940s and the 1950s.

According to trait theories, some individuals possess innate qualities that enable them to lead. Northouse (2012) identifies intelligence, self-confidence, determination, integrity and sociability as the five traits associated with effective leadership and that these were the ones that distinguish leaders from followers. Other studies however failed to discover universal traits for leadership success. Bass & Stogdill (1990), for instance, reviewed more than 120 research on leaders' traits in 1984 and establish no comprehensible trait pattern of leadership behavior (Schumpeter, 2012). He suggested, instead, integrating personal and social characteristics for leaders. Meanwhile, the traits perspective continued, with other various theoretical orientations emerging such as behavioral (1950s-1960s), situational (1960s-1970s) and relational (1970s-2005s; transactional, transformational and transcendental). This trait theory, however, was unable to account for conflict in group performance (Ashour, 1973).

Scholars in the behavioral school, especially Michigan, Harvard and Ohio, carry out several research in observing the behavior of leaders (Borgatta, Bales, & Couch, 1954). Behavioral theories, as the name implies, focus on the activities of leaders, rather than on their distinguishing traits. House and Mitchell (1975) identify directive, supportive, participative and achievement oriented leadership behaviors which are often categorized as leadership styles. From this perspective, scholars identified person-oriented, task-oriented and individual prominence behaviors as related to leadership effect. However, no pattern of leader behavior was found to be associated with leader effectiveness (Bowers & Seashore, 1966), a situation that must have changed with more research conducted on leadership. One corrective suggestion to the traits perspective was the situational approach that became known in the 1970s and stresses contextual factors that influence leadership process. Nothouse (2012) argues that there exists no one best technique to lead; approach of leadership may succeed in one situation but may be unsuccessful in another. The vital assumption of this approach is that different organizational situations warrant different kinds of leadership styles.

Then a set of leadership characteristic appeared that emphasized on roles and relational in nature that 'cut across certain boundaries and beyond'. These are the transactional, transformational and transcendental leaders. These have been researched into, validated and incorporated into the leadership nomenclature.

Transactional leaders get their team to deliver through the "praise and reward" strategies. In this approach, there is an exchange of one thing for another such as jobs in return for votes or subsidies for campaign contributions. The transactional leaders highlight values like honesty, consistency and responsibility to accomplish their aim. However, it has been argued that followers need not be motivated through tangible rewards(Bittel, 1984).

Transformational leadership is regularly contrasted with that of transactional leadership which emphasize for reinforcement. There should always be an interaction between leaders and followers. Transformational leadership theories focus on how leaders inspire followers to achieve goals which exceed the followers' direct self-interest. They "shape[s] and share[s] a vision which provide[s] direction, focus, meaning and inspiration to the work of others" (Blunt, 1991). They promote attractive values, beliefs and attitudes, which affect the culture. They attach considerable significance to those values as fundamental equality of authority between leaders and the followers, high tolerance of ambiguity, high levels of trust and openness and a wish to share opinion and passion. They also emphasize values such as trust, teamwork, rationality, delegation, productivity and customer service, among others. Transformational leaders mobilize their followers through "idealized influence" (charisma), "inspirational motivation", rational inspiration, high-performance expectations and effective articulation of a vision (Bass, 1997). Lailawati (2012) though differentiate it from charismatic leadership. From a transformational perspective, leadership is a shared process which results in people empowerment within government or organization, high level of motivation and improved productivity (Northouse, 2012).

Another role for the leaders is to transcend followers. This third role focus on the leader who shows concern and willingness to sacrifice to provide services for the followers' well-being, entertain and develop their extrinsic and intrinsic needs. Such leaders are motivated for they cut across self-interest to do things for others (transcends), but not in a maneuver technique as transformational leadership (Cardona, 2000). They can be depict as a spiritual-relational procedure in the postmodern administrative centre (Biberman & Whitty, 1997). The process taps into the basic needs of both the leader and followers for continued existence and aspire to progress the spiritual growth of both parties involved (Sanders, Hopkins, & Geroy, 2003, and Fry, 2003). Transcendental leadership utilizes values, attitudes, and behaviors (altruistic love, hope/faith, vision) to basically induce followers and thus increases their sense of divine endurance (making life consequential and make a difference and membership interrelated

implicit and be delightful), resulting in a positive organizational outcome (Fry, Vitucci, & Cedillo, 2005). In addition, it is also a "visioning and ethical" procedure that reveal the needs for legitimacy for both leader power and the followers empowerment to smooth the progress of value similarity" (Fry, et al., 2005). Therefore it is both a follower and leader-centered process.

Bass (1997) believes transactional-transformational leadership paradigm is universal and can be observed in a wide variety of organizations, government and cultures. Moreover, it is very difficult to identify leaders who can "articulate a vision, redefine organizational problems, suggest solutions, transform and energize followers and be an example and mentor to followers" (Evers, 2000). Further, several studies found aspiring leaders unwilling to be troubled with such a vast anticipation. studies found many "good-to-great leaders" to be "self-effacing, quiet, reserved, even shy," exactly the opposite leaders in the theory of transformational leadership (Collins, 2001).

Thus without aspiration to control others, transcendental leaders emphasize the limitation of transformational/charismatic leadership by examining the motive on their exercises, this means, selfless love, a sense of totality, agreement and well-being formed through worry, anxiety, gratitude of both self and others, and real selfless love for individual. This helps followers sense authoritative and allow to make decisions, finish work, and direct on their own (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002). Transactional, transformational, and transcendental leadership are positioned in a nested chain of command with transcendental leadership fascinating followers most successfully, incorporating and widen into the first and the second (Sanders, et al., 2003).

Similarly, Fairholm (1998) recommended that transactional, transformational, and transcendental leadership can be position by a range from managerial direct to spiritual holism. He later suggested in 2004, that a Leadership point of view Model, and proposing five different perception positioned in a chain of command from low to high, starting with scientific management, excellence management, values leadership, trust-cultural leadership and the peak being whole-soul (spiritual) leadership, with the upper level surrounding and exceed the lower level perception. Transcendental leadership holistic anxiety about the individual incorporate the four fundamental nature of individual survival, the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit, whereas transactional and transformational leadership only emphasize the first three (Fry, 2003). Liu (2207) summarizes and conclude that Transcendental leaders are more effective in motivating followers for they have higher internal locus of control, utilize selfless adore as the primary motive, expand followers' transcendental, intrinsic, and extrinsic motivations, but not in a controlling manner as transformational leadership.

All of the above mentioned approaches take a relatively individualistic perception of the leader, even though, a school of thought getting hold of growing acknowledgment is that of "dispersed" leadership. This approach was basically originated in sociology, psychology and politics rather than management science, views leadership as a progression that is tender throughout an organization and government rather than deceitful only with the properly chosen 'leader'. The importance thus moves from developing 'leaders' to developing 'leader-full' organizations with a joint task for leadership.

Many scholars have highlighted varying approaches on leadership across societal cultures. Hence, leadership efficiency is at clash with those found in different countries. In the Islamic culture, however, such leadership concepts are mainly based on practice rather than theories as described below.

3.2 *Leadership in Islam*

The concepts and theories of leadership originating from culture of the West and consolidated through various research and analysis through their respective secular societies can be classified as the Aqly sources by Islam. Today's turbulent and complex environment has made the Aqly sources very relevant. But yet the primary source is still Naqly: those extracted from the Al Quran (610 AD), practices of the prophets and the Caliphs, and if not satisfactorily solved, will bring in the outcome from the Aqly sources. The combination of both still prevails and this is what is expected by the majority. Thus leadership perspective can be worlds apart when trying to understand it from the platform taken by Islam. The Naqly sources then would encompass the following:

3.2.1 The West tends to separate and distinguish leadership activities between spiritual and temporal affairs. However, Islam makes no distinction between these two and lays down the rules of human conduct encompassing all spheres of human life. "Religion is not a departmental affair. It is neither mere thought, nor feeling, nor action. It is an expression of the whole man" (Iqbal & Sheikh, 2001). The totality of Islam does not permit politics and

leadership to be away of its furrow, nor would it permit them to become a dirty business.

3.2.2 The central concept of Islam, i.e. *tawhid* (oneness and sovereignty of Allah), denies the power of control and command to anyone but Allah, the Creator and Nourisher of the universe. To proclaim this, as the Quran frequently does *"the command rests with none but Allah"* ('Āl- `Imrān, 189; Al-'An`ām, 57); and is to repudiate anyone who claims absolute right and power over anything (Ali, 1983).

3.2.3   Islam perceives a believer as one who does every individual and social activity for the sake of Allah. His relation to his fellow beings and other creatures is built upon his distinctive relation to Allah. Thus, an apparent dyadic relationship between the two believers is, in effect, a triadic relationship in that each is relating to the other with Allah as the intermediary. This creates a symmetric, as oppose to asymmetric relationships, one of sameness rather than of rule and supremacy as in the trait-based theory (Beekun & Badawi, 1999).

3.2.4   Islam also rejects all worldly superiority and cautions the believers against using spiritual values and moral superiority for personal advantage. It demands a life in conformity with the law, the *shari'ah*, (Islamic law) the enactment of which should eliminate injustice and abolish *zulm* (oppression) from culture. According to Islam, the leader and the followers should both surrender to the same *shari'ah.*

To lead in Islam means to take the initiative in a relationship with the followers, to actualize *tawhid*, which also means following and enforcing *shari'ah,* by achieving justice, socially and politically. In Islam, leadership is an honorably moral activity and a process of communication towards the achievement of a goal. Leaders are primarily distinguished from the followers by the knowledge they have, their commitment to the Islamic principles and their greater moral values. Thus, Islamic leadership establishes depth of reason connecting leaders and followers in actions that suit their needs for a strong sense of community and identity. Neither party should exert any effort to influence or to exploit the other. They are rather involved in a process in which the accomplishment of the ordinary reason is vital. The leader and the led both recognize the objective and agree to strive jointly for its attainment. Since the objective is to discover, they will be motivated through its beliefs and thus are constantly in the act of '*ibadah'* (worship though not always physical). Hence, practicing genuine leadership in Islam is conceived as an '*ibadah.*

The above point of view on the nature of Islamic leadership makes it possible to delineate some of its essential features. One of these is the leadership appointment process. Leadership must be established on the basis of permission of the individual via free and fair election. In the enormous expositions written by Muslim scholars about leadership, the election culture of the institution needs to be emphasized. They have defended strongly this "divine regulation of the society and the infallibility of its *ijma* (consensus)". AI-Mawardi(1980) reported that for such a procedure to be effective, the election of the *khalifah* (successor) who derives his power from one source; the will of the rule, which was early stated by Sayyid Qutb(1991) can take place, but only if three principles are observed:
a)   The election of the leader depends entirely on the will of the general public with no one having the right to impose him forcibly as the leader;
b)   No clan or class shall have a monopoly of leadership; and
c)   The election shall be free of all coercion.

Such values of self-government are realized from the scriptural law of *shura* (collective agreement) and from the command to maintain the good and prohibit the wickedness were indeed suddenly functioning through the era of the first four truly guided caliphs. With time, the adherence towards the *shura* principles deteriorated and hence earlier jurists were not successful in their bid to uphold the need for the election of the caliph. They, for no reason also defended the opinion of hereditary government even when vested in republican array by the tradition of *bay'ah* (pledge of obedience). They treated election as a cooperative responsibility which would be performed by those who are paramount and capable to appraise the ability of the candidate for the organization. It is crucial to note that Islam does not identify any particular procedure of election. The conversion of this rule of election into a practical design of government is allowed to be resolute by other considerations, such as the nomination and succession to the place of work of the leader does not require any particular procedure such as consecration or co-ordination (Moten, 2011).

4. Ten Facets of Leadership: Perspectives from the West and Islam

Going through the literature of both the West and Islam, a significant portion of the understanding of leadership are similar but yet differences can be identified too. [Take note that Islamic leadership does not work on theories]. To understand, reconcile the differences and utilize the similarities, this section provides the comparison of selected ten different leadership facets (the more common ones) as seen from the two perspectives.

4.1 *Leadership definition:*

Perspective of the West: leadership, which has hundreds of definitions, is a complex phenomenon involving the leader, followers, and the situation (Bass & Stogdill, 1990; Hoy, Miskel, Nelson, & Tulloh, 1996; Deanne & Hartog, 2001; Stout-Stewart, 2005). Fitzpatrick believes that "*Leadership entails a dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they affect real, intended change*" (Fitzpatrick & Collins-Sussman, 2012). Leadership is deliberately causing people-driven actions, in a planned fashion, for the purpose of accomplishing the leader's plan (Crosby, 1996). Gary Yukl (1998) identified several useful ways to classify leadership theory and research. One way is according to the types of variables emphasized in a theory or a study. Leader in the West has two concepts: co-attribute and accountability.

Islamic Perspective: In Islam, leadership entails the process of inspiring and coaching voluntary followers in an effort to fulfill a clear shared vision (Altalib, 1993, Chowdhury, 2002). More so, an Islamic leader is not free to act as he chooses, nor does he submit to the wishes of any group—he must act only to implement Allah's laws on earth. Allah said in the Quran, *"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"* Qur'an Al-'Anbyā', 73(Ali, 1983). "Leadership is thus a trust (*amaanah*). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them, and to treat them justly"(Beekun, Badawi, 1999, Ahmad, Ogunsola, 2011). Hence, the focus of leadership in Islam is doing good deeds for the sake of Allah, the Muslim community, and humankind (Kader, 1973). Still, there are many similarities and dissimilarities that can be traced in both definitions whether from the West or Islam.

Similarities: Both groups of researchers share similar levels of analysis. Majority of the definitions of leadership encompass it as a process of interaction between the leader, followers, and the situation(Jabnoun, 1994). Because Rost's definition of leadership is similar to that of Beekun and Badawi's, where both treat it as a process, this paper adopts these two definitions and the leader-followers centered theories as a framework to discuss, organize, and analyze its various theories. Leadership is defined as a process, not a position and it will be very helpful to focus on the situational approach of leadership in both literatures. Situational approach tries to match the various styles of leadership to the appropriate situations. The West looks at leadership as being focused on goals and at the same time being individualistic (in the sense that the leader wants to achieve his/her goals). Islamic Leadership is similar but in addition is required to focused heavily on the community, in the sense that the greater good experienced by the people matter rather than the personal goals of the leader) and which is in line with Quran and Sunnah.

Differences: Islamic Leadership encompasses both social and psychological contracts that represent trust (Amaanah); doing good deeds for the sake of Allah, the Muslim community, and humankind (Kader, 1973), as well as between leaders and the followers but always linking these actions to the hereafter. Leadership theories of the West are classified according to their focus on either the leader or followers (Rost, 1991). They do not emphasize on the hereafter (not explicitly) and focuses almost all actions to be worldly. Leadership in both the West and Islam (Aqly component) use theory that emphasizes on situation, effectiveness, and leader-follower interactions providing a framework for discussing, organizing, and analyzing the leadership (Rost, 1991; Jabnoun, 1994; Beekun & Badawi, 1999).

Thus, leadership definition as seen from the West, differs in terms of it being a process that is individualistic (emphasizing incentives terms for individual and rarely on group), and less focus on human dynamism (no respect for human feelings because what matters is achieving the goals set by the leader), group priority (no community consideration as long as the leader is achieving his/her goals) and organizational concern (Yukl, 1998).

4.2 *The Leadership process:*

Perspective of the West: From the process approach, leadership is about influencing an organized group toward accomplishing its shared goals (Williams, 2011). The leader's job is to engage in a systematic process to create

conditions for the team to be effective (Ginnett, 1996). Leadership is also defined as interpersonal influence directed through the communication process toward the attainment of some organization goals (Tannenbaum, Weschler, & Massarik, 1961). Rost (1991) defined leadership as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes (Rost, 1991). It covers several facets like incorporating issues such as the need for strategic alliances, partnerships and to make or to buy required inputs, to mention a few but which the leaders have to decide (Mohamed, 2008).

Islamic Perspective: The leadership process in Islam focuses heavily on succession. This is evident when the companions of the Prophet (pbuh) resorted to a two-step procedure of instituting a successor after his death: a) consultation, nomination and selection by the representatives of the society (ummah or *bay'at al-khassah*), b) and, subsequent confirmation by the public through general approval (or *bay'at al-'ammah)*. The first Caliph, Abu Bakr Siddiq (ra), was chosen by the notables (the closet companions to the Prophet such as Omar, Sa'ad Bin Oabada and Zubair Bin Al-'awwam) and endorsed by the general *bay'ah* (pledge of obedience) in the year 11 A.H/632 C.E. The second Caliph, 'Umar ibn al-Khattab, was nominated by the incumbent in discussion with the leaders of the Ummah and was then referred to the whole public for confirmation in 13 A.H/634 C.E. The third Caliph, 'Uthman ibn 'Affan, was nominated by an electoral college and afterwards ratified by the Ummah in the year 23 A.H/644 C.E. On the killing of the third caliph and the resulting chaos, the representatives of the Ummah approached 'Ali ibn Abi Talib to take the leadership position. Ali, however, insisted on the agreement of the followers and thus was chosen the khalifah only in the year 35 A.H/656 C.E. These situations of succession were inspired by the Quranic principle of shura. These have acquired significance and remained a fundamental law of the constitutional theory of an Islamic political order (Moten, 2011).

Similarities: Both the West and Islamic literature approaches leadership process as a relationship between a leader and his followers who get engaged in actively conscious activities to achieve the commonly shared goals.

Differences: Leadership process from the Islamic perspective differs in that it pays attention to succession. For example, when Abu Bakr was appointed as the first caliph, the process was through dialogue among the Muslim ummah but this was not recorded by most western literature (Jabnoun & Rasasi, 2005). Western process leadership, in addition, usually has a fixed method of succession, focusing more on leading and influencing the followers.

4.3 *On Power-influence:*

Perspective of the West: The Term "power" has several definitions among researchers and scholars, and it has been used in different ways (Yukl, 1998) such as the potential to influence others (Bass & Stogdill, 1990). Power is a coercive force, either overtly to compel, or covertly to manipulate, and authority is a sanction bestowed to legitimate the use of power (Greenleaf, 1977); (Greenleaf & Spears, 1998). Expert power is the power of knowledge of some people to influence others through their relative expertise in particular areas. Referent power refers to the potential influence one has due to the strength of the relationship between the leader and the followers. Legitimate power is one's formal or official authority. Reward power is the potential to influence others due to one's control over desired resources. Finally, coercive power is the potential to influence others through the use of punishment and the loss of benefits. This is more common and important in leadership where leaders have to use power to influence the behavior and actions of the followers especially through the use of punishments and interference with economic benefits and tangible incentives such as salaries, social welfare, and promotions as well as intangible ones such as goodwill and reputation.

Islamic Perspective: Power is the capacity to produce effects on others (House, 1984; Mawdudi, 1991). From an Islamic perspective of leadership, Muslim leaders use both positional power (e.g. legitimate, reward and coercive power) and personal power (expert and referent) (Beekun & Badawi, 1999). Legitimate power in Islam is connected with a person's position in the organization, but it discourages Muslims from actively seeking positions of authority because the candidates may seek the position for their own advancement and self-interests and not for the community's interests. Muslims are generally discouraged from seeking power especially when they are weak in strength and in faith. Two narrations of the Prophet (pbuh) are quoted here the first from Muslim narrated from Abu Dharr who said:

I said: O Messenger of Allah, will you not appoint me as a governor/ruler? He (pbuh) struck my shoulder with his hand then said: "O Abu Dharr, you are weak and it is a trust (amanah). On the Day of Judgment it will be a disgrace and regret except for the one who took it by its right and fulfilled his duty in it.

And in Bukhari and Muslim reported from Abdullah Ibn Omar, that the Prophet (pbuh) warn against consequences of leadership, says:

Behold! Every one of you is a leader and you shall be asked about those you lead. Imam is a leader over the people and shall be asked about them; a man is a leader of the house and shall be asked about his household ; a woman is a leader over her children and she shall be asked about them." (Khan, 1991).

Similarities: In Islam as well as in the societies of the West, leaders with expertise and knowledge exercise a great amount of expert power over other followers who are less knowledgeable. The Islamic perspective of referent power is similar to the Western perspective one. Both in Islam and in the West, a person has a referent power when other people want to follow him/her because he/she has traits that attract them. Therefore, on power-influence leadership, both Islamic and Western perspectives recognize two types of powers (position and personal powers). In power influence approach, western leadership has five components; a) coercive, b) legitimate, c) referent, d) expert and e) reward power. While in Islam these five components exist too (Beekun, 1997).

Differences: Power-influence approach in Islam and the West is in essence, the same.

4.4 *On moral aspects*

Western perspective: the moral aspects of leadership in the Western literature lean towards values, ethics, principles, virtues, mortality, spirituality and authenticity. Researchers have turned their attention to two concepts: service and stewardship (Greenleaf, 1977, Sergiovanni, 1996, Fairholm, 1997). With the increase in outsourcing and strategic alliances as well as internationalization, the issue of trust has become more significant for leaders to focus (Yap, 2013).

Islamic perspective: the moral aspects of leadership in Islam is both guardianship and service-oriented. To serve God, a Muslim leader is to act in accordance with the injunctions of God and His Prophet (pbuh) and must develop a strong Islamic moral character. This moral character will be reflected by his increasingly strong belief in God as he progresses through four stages of spiritual development: Iman (faith), Islam, Taqwa (God consciousness) and Ihsan (excellence). In the Quran, Allah Almighty commands leaders to abide by the morals and ethics and teachings set to them to in order to be true servers of Allah:

> *And We made them leaders guiding (men) by Our Command and We sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served Us (and Us only).* (surat Al-'Anbyā', ayat 73)

Similarities: Both have moral leadership approaches with the same general framework.

Differences: Islamic leadership has nine components; (values, ethics, principles, virtues, mortality, spirituality and authenticity guardianship and service oriented), while the western leadership perspective has only seven approaches (the first seven of the above) (Beekun, 2006; Khaliq, 2009).

4.5 *Servant-leader concept:*

Western perspective: Servant-leadership as a specific leadership and management concept that continues to raise discussions in workplaces and individuals. In organizations, knowledge is used rather than treated as a source of power to dominate, and values such as co-operation, caring, love, diligence, interpersonal relations, perfectionism, hard work, and efficiency are emphasized (Greenleaf, 1977, Graham, 1991, Buchen, 1998, Spears, 1998, Farling, Stone, & Winston, 1999, Russell, 2001), and (Patterson, 2003). The core of the servant leadership model is based on four principles of moral authority, namely i) leader's sacrifice, ii) leader's commitment to a worthy cause, iii) leader's teaching whose ends and means are inseparable, and iv) leader's relationships (Greenleaf, 1977). Servant leaders guide with rational feelings that are related to the followers, which cultivates understanding, gratefulness, mercy and compassion (Gunn, 2002). Servant leaders lead; they are what they do (Farling, Stone, & Winston, 1999). Servant leaders believe in, first, helping, then leading (Crippen, 2005). Servant leadership is fundamentally on trust and sacrifice which thus leads to 'Agapao'(Agapao is sacrificial love and is the type of action that keeps giving itself away not including regard for a return) (Patterson, 2003).

Islamic perspective: The leader as a servant have been part of Islam since its beginning, 1434 years ago (Chowdhury, 2002). The value of Islamic system, leadership is seen more as a provision to the organization and its members (Jabnoun, 1994). Prophet Muhammad (pbuh) put down the general principle when leading others saying: "*On a journey, the leader of the people is their servant.*" In Islam, the Quran praises selflessly altruistic people "*and give them [emigrants] preference over themselves, even though they were in need of that,*" (Surat Al-Ĥashr, ayat 9).

Similarities: Both Islamic and western leadership approaches accept the Servant leadership approach.

Differences: In the western perspective, the power of knowledge is sometimes used rather than power to dominate the followers. In the Islamic perspective, the leader is first and foremost a servant to the followers as part of a leader's duty to both Allah and the people.

4.6 Transactional leadership:

Western perspective: Transactional leadership is a substitute of rewards with followers for services rendered. Transactional leadership tends to motivate followers via extrinsic rewards (Bittel, 1984) (Bass & Stogdill, 1990); (Hughes, Ginnett, & Curphy, 1993). They get their followers to agree and merge the vision by incorporating their respective values, needs and motivation.

Islamic perspective: Islamic leadership literature has little mention or similarities on the transactional leadership approach (Aabed, 2006) probably because Islam does not look at it from this perspective. Still, the absence could suggest that new research areas could be embarked in this field to ascertain its existence or otherwise. Fry (2003), however, did have some studies on transactional leadership that was focused on spirituality giving it some religious dimension.

Similarities: Islam does not give it a special emphasis and thus do not have anything close to it.

Differences: Islam does not support the transactional leadership approach because the approach focuses solely on motivating followers through both intrinsic and extrinsic rewards (by performance). A Muslim leader after a good performance does not wait to be rewarded for that because he has to do well and serve his followers. Reb'ee Bin 'Amer, a famous companion of Prophet Mohammed (pbuh) and a leader of Islamic troops, summarized this when he said(Kathir & Hafiz, 1932):

> *Allah sent us so that we reject the people whom He wants from the servitude of slaves to the servitude to Allah alone, from the narrowness of the dunya* (worldly*) toward His spaciousness, from the injustices of other religions, toward the justice of Islam. Thus He has sent His Messenger with a religion for His creatures. Whosoever welcomes us, we would receive them well, we would leave them alone, and we would never disturb their land. Whosoever opposes us, we would kill until we are martyred and enter the paradise or we would achieve a dazzling victory.*

4.7 Transformational leadership:

Western perspective: Burns (1978) proposed this form of relational leadership in the late 70s. According to him, such theory is applicable if leaders and followers support one another to accomplish higher levels of values and motivations, which can bring transformation effect on both sides. In transformational circumstances, the leaders and followers might have started in digression, but later became in correspondence. Bass (1985) defined such leader as one who motivates followers to do more than they are formally expected to do. Leithwood (1994) on the other hand defined it as one who examine and coherent a vision, fosters the acceptance of collective goals, conveys high-performance potentials and provides suitable models, intellectual stimulation, and individualized support. Transformational leadership contains four components: (i) charisma or idealized influence (attributes or behavioral) where the leader's personal traits and behaviors are the main source of leadership and the role model for others, (ii) inspirational or motivational: a leader ought to be able to inspire followers and be their model in making a difference by articulating the visions in ways appealing to them, (iii) intellectual stimulation: a leader who is intellectual is capable of proving logical and valid justification for what he does or what the followers should do that includes taking risks and accepting challenges and (iv) individualized consideration: a leader must be able to consider all people's needs, concerns, fears, and be both sympathetic and empathetic.

Islamic perspective: From an Islamic perspective, the transformational leadership adopts a down to earth approach for involvement and for providing opportunities to the group to work and assist each other (Ahmad, 2001). The leader's job is to bring out the best in those whom he leads and to transform the society to fulfill its mission (Bangash, 2001). This is best demonstrated by how the Prophet Mohammad (pbuh) transformed the society in the Arabian Peninsula, brought the light of Islam into the people and were inspired and motivated by Him to reject the established order and struggle to establish the Islamic state (Kronemer, Wolfe, Schwarz, Braugher, & Al-Qattan, 2003).

Similarities: Both Islamic and western approaches accept transformational leadership since they both emphasize the core of the range of leadership traits such as individual, inspirational, and intellectual.

Differences: Transformational approach is more pronounced in Islam (Bangash, 2001) than in the west because the Islamic approach encourages communal effort to improve the society.

4.8   Transcendental leadership

Western perspective: The most current theory on relational leadership is one that provides a third type of leader: the transcendental leader (Rost, 1993). The transcendental leader creates a type of dedication among his followers based on personal trust and transcendent motivation. Collaborators are not only motivated by the extrinsic (money, status) and intrinsic (learning, challenge) rewards, but also by motives that transcend their self-interest, such as the good of the organization and the good of the individual who can gain advantage from their work. The followers are individually devoted to the leader to accomplish a worthwhile task. They want to recognize with a cause that is significant and makes a distinction. They will follow not only the leaders' demands but also what the leader does not request for but they observe it as vital, even if it is rigid and they do not like doing it. This form of following behaviors is what is refers to as ownership (Block, 1993).

The transcendent leader is the one that is actually concerned for the good of the organization and the individuals who work under him. The theory is concerned about the collaborator ́s buying in its vision as it is to reach out to the collaborator ́s desires and improvement. Collaborators want to work for somebody who is trustful and worth contributing for. That is the reason why the theory assume, one of the likely ways of measuring transcendental leadership is by measuring transcendental competencies.

Wisdom, justice, fortitude and temperance are the core of the transcendental leadership competencies (Peterson & Seligman, 2004). Transcendental leadership is described as being exemplified by "leaders who transcended self into compassionate being and action" (Gardiner, 2006). It is concerned with leading from a consciousness of wholeness, and is said to be modeled historically by figures such as Mohandas K. Gandhi (Gardiner, 2006). In essence, when we understand leadership through a transcendent lens, we understand that we are all connected, and the leader-constituent relationship expands beyond the confines of "you and I" and out into the larger world. In a world that is hyper-diverse and highly interconnected (Zacko-Smith, 2007 & 2009), transcendent leadership allows us to lead ethically, and assists in manifesting social change. This theory stress the holistic and greater good nature, are change oriented, and students can refer to this part of the framework to find support for leadership practices that are compatible with our highly globalized and diverse world.

Transcendental leadership is a "visioning process", an "ethical process that reflects requirements for legitimacy for both leader influence and follower empowerment to facilitate value congruence"(Fry, 2003, 2005). Transcendental leadership is both a follower and leader-centered process. It transcends and extends existing leadership theories, is more effective in motivating followers extrinsically, intrinsically, and transcendentally. It also incorporates and extends existent leadership theories by providing the motives behind leaders' practices, altruistic love, meanings, and spiritual survival. It is more effective than transactional and transformational leadership in motivating employee (Liu, 2007).

Thus transcendental Leadership is one of the latest metaphors and speaks to a global call for a governance process which is more inclusive, trusting and participatory (J. J. Gardiner, 2006). It is grounded in servant leadership, offers a pathway to increased trust necessary for global sustainability, offers a more inclusive and consensual decision making process for the economic, social, and environmental sectors, moving beyond a singular focus on the bottom line of profits to a multiple focus on the triple bottom lines of profits, people, and planet (J. Gardiner, 2009).

Islamic perspective: From an Islamic perspective, the Qur'an has highlights of important aspect of transcendental leadership where leaders must have certain qualities to make people follow them. The prophets were the best in his community, morally and intellectually. It is necessary because a prophet's life serves as a model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character (Bekun, 2004). Abilities, personality and physical appearances are three main traits of effective leaders (Kirkpatric and Locke, 1991; Turner, 1999). Collins (2006) level 5 leadership model, emphasized on personal humility (i.e. modesty, integrity, courage and patience) and professional will (desire to lead and influence other, drive and ambition, communication skill, wisdom and leadership efficacy) to measure quality of a leader. These personality traits have long been the *sunnah* of Muhammad and other prophets for

effective implementation of an Islamic organization strategy. Prophetic leadership rests on the tenets of trait theory, spirituality, transcendent leadership and Religious leadership theory. It argues that leadership begins from within and works outward. Prophetic leadership also suggest the interconnectedness of leadership and social network theory, the necessity for finding common ground and synergy between leader and the followers and altruistic management to build leadership effectiveness. The evolution of leadership theory and practice has come to a point at which more integrative views are branching out, such as trait, transformational, spiritual, Islamic, and transcendental theories. In the Quran, Allah Almighty commands leaders to be transcendental leadership and teachings set to them to in order to be true servers of Allah   (Surat 4:ayat 171)

> *O people of the Book! Commit no excesses In your religion: nor say of Allah aught but the Truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from him: so believe In Allah and His apostles. Say not "Trinity": desist: it will be better for you: for Allah is one Allah. Glory be to him: (far Exalted is He) above having a son. To Him belong all things In the heavens and on earth. And Enough is Allah As a disposer of affairs.*

And Allah says in the Al Quran (Surat 8: ayat 40)

> *If They refuse, be sure that Allah is your Protector - the best to protect and the best to help.*

In Islam, it is in the nature of man to incline towards virtue and try to acquire values that are deemed lofty and transcendental. Not all are equal in this quest for moral perfection since abilities vary from person to person. However, when we look at Imam 'Ali (A.S.) we see him stand out as the model par excellence of all such ethical values. He strove selflessly and embodied the merits which rarely accumulate in one person. These matchless traits, if they earned admiration and praise from God and his Prophet, appeared unpleasant to some and were another cause of breeding enmity in sick and jealous hearts.

Similarities: Both the West and Islamic thoughts accept transcendental leadership. However, Islam goes further to add characteristics (such as abilities, personality and physical appearances) of the followers (Kirkpatric & Locke, 1991; Turner, 1999).

Differences: Western models emphasize the level of support and maturity of the followers in several aspects of modesty, integrity, courage and patience (Collins, 2006). The Islamic model emphasizes leaders must have certain qualities to make people follow them (Bekun, 2004).

4.9 *Leadership traits***:**
Western perspective: On traits in leadership, Bittel (1984) identified quite a list such as being energetic, perseverance, intelligence, education and scholarship, good judgment, stature, personality, self-confidence, creativity and initiative, objectivity and balance, and enthusiasm and optimism. Such desirable traits of successful leaders were based on interviews with both executives and employees. Galton (1869) argued that leadership is unique to only a certain people of individuals. This perspective has been criticized immensely over the past century, yet research demonstrates that effective leaders differ from others and possess core personality traits that expressively make them succeed. Understanding the importance of the characteristics of these crucial traits helps organizations/countries with their leader selection, training, and development practices (Derue et al., 2011).

Islamic perspective: The teaching of the Prophet Mohammad (pbuh) supported the traits theory. He prayed to Allah to guide one of the two strong men of his tribe (Quraish) to Islam because of their personality traits (Jabnoun, 1994). Prophet Mohammad (pbuh) said, *"O Allah! Strengthen Islam by the more loveable to you,* Abu Jahl (Amr Ibn Al Hakam) or Umar Ibn Al khattab" (Sweedan, 2000).

Similarities: Both Western and Islamic thoughts accept leadership traits as significant (Bittel, 1984, Jabnoun, 1994).

Differences: Both approaches are similar and accepted and thus the differences were not significant.

4.10 Situational leadership:
Western perspective: The main focus of situational leadership was the contingencies in which the behavior occurred (Daft, 1999). The model is also based on the relationship between the leader and followers (Guay, 2011). Leaders need to evaluate the prevailing situation accurately and devise appropriate strategies for dealing with it. For example, if the leaders perceive their followers as of low skill and depressed, they will interact with them

based on that perception.

Islamic perspective: From an Islamic perspective, the situation and its characteristics are important factors that affect the leadership process, but the leaders' perception of what is happening in the situation will affect his behavior and style (Beekun & Badawi, 1999). For example, in Mecca, Prophet Mohammad (pbuh) rejected the unjust prevailing order, and he called people to the worship of One God and to be truthful and honest in their dealings with each other. In Islam, the first four caliphs, were chosen differently according to the different situations they were witnessing. Further, Prophet Mohammed (pbuh) appointed different types of leaders in different situations supporting the notion that leadership effectiveness depends on it being able to fit with the followers and the situation. For example, He sent Mosab Bin Omair to lead the Muslims to Ethiopia because he knew the language, the culture, the environment of the people. And He sent Othman Bin Affan to Mecca because he was diplomatic and that mission needed diplomacy more than anything else.

Similarities: Both the West and Islam accept situational leadership. However, Islam goes further to add additional characteristics (such as trust, flexibility and understanding) of the followers (Ghazali, 1999).

Differences: Western models emphasize the level of support and maturity of the followers in the name of situation (Hersey, Blanchard, & Johnson, 1988). The Islamic model emphasizes four basic; skills, trust, knowledge and piety (Sharfuddin, 1987).

General consensus: From the ten facets discussed, it can be concluded that leadership as deliberated from the literature of the West is more human-oriented, such as servant-leader and transformational leadership models. Many writers, including Robert Greenleaf and Gilbert Fairholm, started to point out the spiritual, religious, and moral characteristics of leadership. Gilbert Fairholm (1997) focuses on the spirituality for both leaders and followers, and he calls on business leaders to focus their attention on the processes of community among their stakeholders such as wholeness, integrity, stewardship, and morality.

There are several approaches towards understanding leadership especially scrutinizing the available literature from the West, ranging from traits, behavioral, roles, situational and relational. In the literature, the focus on leadership is to hold leaders accountable for their decisions and actions because they accept the prerogative to lead (Chaffee, 1997). A leader has to deliver all the elements of his/her responsibility according to organizational guidelines (Kraines, 2001). Only those who emerged as the best leaders in history realized that they are also accountable in service to their followers (Fairholm, 2001).

Under the present scenarios, leaders of the West and Islam can accept the deliberations on the ten facets. But leaders of Muslim majority countries are also aware that the early Islamic leadership was characterized with the religious and moral spirit which dominated the entire field of government and administration using the Al Quran as its initial source, and the Prophet's and the Four Pious Caliphs to look at how they are being practiced; and these are classified as the Naqly sources (Al-Buraey, 1985). But since that time and through the industrial revolution era of the 20th century, revolutionary events took place which was dominated by the west. The rational approach (Aqly) grew in strength, supported by extensive research and literature propagation. Knowledge generation was dominated by the west and even the Muslims changed their destination to seek knowledge from the traditional Islamic scholarly centers to the West. When they finally returned to their respective countries (with high % of Muslims), many became leaders, preaching and practicing the leadership traits as learnt in the West. The Naqly sources were somehow not given its due attention and the Aqly components dominated.

Only the elites could afford to be educated in the West but the rest continue to pursue knowledge in their traditional Islamic scholarly centers. The majority were not really concern with what is happening in their respective countries as long as their leaders can provide an economically comfortable environment. But with time this comfort changes and the percentage of the masses that were aware of the need for their leaders to incorporate Naqly values grew. Some leaders took the hint and transform. But there are others who held on to their leadership status and took steps to stay in power as long as the power-holding family believes they can; but only as long as the powder kegs remain intact. The rest is now history as the Arab Spring took on a domino platform and will continue until the leadership issue stabilizes.

5 Conclusion

There are several approaches towards understanding leadership especially scrutinizing the available literature from the West, ranging from traits, behavioral, roles, situational and relational. In the literature, the focus on leadership is to hold leaders accountable for their decisions and actions because they accept the prerogative to lead (Chaffee, 1997). A leader has to deliver all the elements of his/her responsibility according to organizational guidelines (Kraines, 2001). Only those who emerged as the best leaders in history realized that they are also accountable in service to their followers (Fairholm, 2001).

In Islam the main focus is trust *(amanah)* which is deeply-seated in the Holy Book the AlQuran, (literally the revelation by God) and the *Sunnah*, (sayings and practice of Prophet Muhammad, pbuh). The leadership values stressed in Islam can be articulated in one word, *tawhid*. A leader *(khalifah)* who pledge to *tawhid* means that he/she actually believes in the Oneness and Sovereignty of God. So, the leaders will always be attentive of accountability to God and to fellow beings for all deeds and actions. They will always pursue to enjoin good and prohibit evil, (guided by the *shari'ah*) and will take decisions on the foundation of communal discussion *(shura)* thus establishing a peak level of trust and support among the followers, required to improve their obligation to the cause of pleasing Allah and serving the humanity. According to Islam, Leadership is all about trust *(amanah)* on leaders who are required to guide, protect and treat the followers fairly with justice *('adl).*

Thus the understanding of leadership through the perspective of the West and Islam has exposed the differences as well as the similarities. But more important is to be able to now analyze, understand and rationalize the actions by pious Muslim leaders involved in political crisis in their respective countries. With this added dimension, the understanding and explaining of any leadership crisis can now be deliberated by looking at both angles and then opinion and conclusions can be made rationally. Analyzing the leaders (of both sections) involved in the 'Arab Spring' for example, can now be looked at from an additional dimension and not just from the perspective of the conventional Western models. This is true especially if it involves some Muslim individuals and leaders who know of the need to incorporate both the Naqly and Aqly sources. For countries where the Muslims are in the majority, this can function well. But for the ruling party whose leaders is of mixed religious faith, and adds to this, the opposition is also of mixed faith; one can imagine the potential stress the country will go through. The people and mass media of the West will perhaps now be able to give a balance commentary when discussing the leadership turmoil in some Muslim majority countries. While almost all leaders agree on the Aqly sources, practicing Muslim leaders have to incorporate the Naqly principles as well, fundamentally *tawhid, ibadat* and guided by the sunnat and *shahriah* laws. When one takes a leadership role, then he knows of his obligation and has accepted the trust given by God and therefore be fully accountable only to Him. This will happen not during his leadership reign, but in the Hereafter. A good Muslim leader will always remember this before making that decision. The two perspectives on leadership are quite similar in the facets discussed, but now the Naqly sources make them different. This paper deliberated only on ten selected facets. There are more for the takings for those interested.

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