An Analysis of Strategic Leadership Effectiveness of Prophet Muhammad (PBUH) Based on Dave Ulrich Leadership Code

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Abstract

People have continuously tried to improve their lives in all aspects of life and leaders play a major role in guiding people effectively to achieve their dreams and ambitions effectively or ineffectively in critical times. In this paper, we aim to analyze the strategic leadership of Prophet Muhammad by breaking down his leadership behaviors in different situations to identify his leadership qualities and styles as an outcome of psychological, personal, and cultural system. Also, to provide an evidence for the effectiveness of his leadership and his deservedness of being one of the top leaders in the history by applying the leadership code of Dave Ulrich on him. So, from this discussion, we have recognized the unique result of the Prophet Muhammad leadership that included unique vision, mission, values, and leadership styles. Also, we have concluded that he met the 5 rules of the leadership code model that included his effectiveness to shape the future, get things done, manage others, invest in his followers, and demonstrate personal proficiency.

Key words: Leadership, Prophet Muhammad, Leadership effectiveness, Code of Leadership

1. Introduction

The story of humans on this planet "The earth" started with dramatic war between goodness and badness, light and darkness, Knowledge and ignorance, and people and the devil. The sad story started when God decided to send Adam down and place him on the earth. God said in the holy Quran **"Verily, I am going to place mankind generations after generations on earth.' They said: 'Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You.' God said: 'I know that which you do not know.'" (The Noble Quran, al-Baqara, 2,verse 30)**

What Angles said to God was truly happened and humans shed blood everywhere on the planet. The first crime on earth started when one brother "Cain" killed his brother "Abel"**"So the self (base desires) of the other (latter one) encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers." (The Noble Quran, Al-Ma'idah, 5, verse 30)** Then, this was followed by more and more blood and crimes.

But, God wisdom and knowledge were above everything.God would never leave humans alone or without guidance and support. God sent Prophets and other good people with unique names, traits and miracles, calling for the one thing "the worship of the One True God". All events happened on earth were considered situations. In each situation, there wear a leader or leaders, leadership style or several styles, goal, communication, and followers. Some of those leaders were good and guided people for peace, equity, respect, and love. While other leaders were bad and guided people for war, inequity, disrespect, and hate.

Prophet Mohammed was one of those leaders. He was listed by Michael H. Hart in his book "the 100, a Ranking of the Most Influential Persons in History" as the most influential person in Human history.

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Hart (1992, p. 3) said that my selection of Muhammad to be on the top of the list because he was the only man who was successful on both the religious and secular levels. According to Hart (1992, p. 3), Muhammad founded one of the world's great religions, and became an effective political leader. His influence is still powerful and existing until today. Also, the Prophet Muhammad was chosen by Thomas Carly"The owner of the great man leadership theory" in his book "On Heroes, Hero-Worship, and the Heroic in History" a hero as a Prophet. Carlyle(1840, p.52) said "Muhammad is by no means the truest of Prophets; but I do esteem him a true one".

Despite what we mentioned above, it is obvious that Prophet Muhammad has frequently been criticized. For example, Mohammed's biography was described in The Catholic Encyclopedia (n.d.) as untrustworthy and crowded with fictitious details. In 2005 and 2006, the Danish newspaper Jylland-Posten (The Telegraph, 2015) published 'Muhammad cartoons' which depicted him as a terrorist.

In this paper, we aim to analysis the strategic leadership of Prophet Muhammad by breaking down his leadership behaviors in different situations to identify his leadership qualities and styles as an outcome of psychological, personal, and cultural system. Also, to provide an evidence for the effectiveness of his leadership and his deservedness of being one of the top leaders in the history by applying the leadership code of Dave Ulrich on him.

2. Literature Review

2.1 Leadership

Leadership is a topic that attracted researchers for many hundreds of years, from the early Greek philosophers such as Plato and Socrates to the new generation of management and leadership gurus (Bolden, 2004, p. 4). Although the importance of leadership is well recognized in business, politics, and life, there is a hidden mystery regarding what leadership is or how to define it. In fact, there are many definitions of leadership that were suggested by many scholars. Leadership is unclear constructs that are open until today for research and interpretation by experts.

Scholars have proposed many theories trying to explore and understand the concept of leadership. One of the oldest theories is the Great Man theory (or hero) which proposed by Carlyle et al. (2013, p.21) stated that "those great leaders were the modelers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the Great Men sent into the world". Those leaders had qualities that enabled them to have a decisive historical impact such as Odin "the hero god in Norse mythology", Muhammad "the hero prophet of Islam", Shakespeare "the hero poet", Luther and Knox "the hero priests", Johnson, Rousseau, and Burns "the heroes of letters", Cromwell and Napoleon "the hero kings" (Carlyle et al., 2013, pp.21, 51, 77, 104, 132, &162). Around 20 years later, Galton (1869, p. 49)proposed that man can only achieve a very high reputation with gifted very high abilities; but few who possess these very high abilities still may fail in achieving eminence. This theory was strongly influenced by the 'great man' theory. Max Weber (1978, p. 215) proposed three types of authority; 1) legal authority which rests on the belief of the legality of enacting rules, 2) traditional authority which rest on an established belief in the sanctity of traditions, and 3) charismatic authority rest on the devotion of exceptional sanctity, heroism, or exemplary character of an individual person who is treated as a leader rather than an ordinary person (The charismatic leadership theory).

Around the mid of the 19th century, researchers started to look to leaders behaviors and their leadership styles. Lewin, Lippitt, & White (1939) came up with his leadership theory that introduces three leader behavior styles; autocratic (control), democratic (participation), and Laissez-faire (avoidance).

Another leadership style& behavior theory was introduced by Douglas McGregor (1957) who proposed two assumptions about human nature influence management and leadership style. First, the Theory X managers who believe that the average person has an inherent dislike of work and will avoid it. Therefore, they believe that coercion and control are necessary. Second, the Theory Y managers who believe human beings seek responsibility by nature. Therefore, they prefer participative and motivation style.

Furthermore, the Managerial Grid, which was added by Blake and Mouton in 1964 (as cited in Mind Tools, 2016) to the leadership styles & behavior theories focuses on combinations between two extremes; task (production) and employee (people) orientations of managers. It proposed that Team management has a high concern for both employees and production. It is the most effective type of leadership behavior. Robert K. Greenleaf in 1970 (as cited by Smith, 2005) proposed the concept of servant as a leader.

According to this theory, the leadership starts first with the desire to serve rather a desire to lead. Larry Spears - Executive Director of the Greenleaf Center–has defined servant leadership as "a model which puts serving others as the number one priority. Servant leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision-making" (as cited by Smith, 2005).

New understanding of leadership is proposed by Paul Hersey and Ken Blanchard (1969) that suggest a curvilinear relationship between two dimensions (task and relationship) and follower's level of maturity. As the level of followers maturity increase, the appropriate leader style requires less structure, and less socio-emotional support to his followers and vice versa. Those styles could be telling, selling, participating, or delegating.

Also, in 1978, James MacGregor Burns (as cited by Fairholm, 2001, p. 2) described the transformational leader as those who elevate people from lower to higher levels of needs and moral development. Those leaders are self-actualizing individuals, motivated to grow, and efficacious. They satisfy the motives and tap into the values of their followers. Transforming leaders have a vision, and develop culture, values, and teamwork. While another theory "The Transactional or Managerial leadership" as proposed for the first time by Max Weber in 1947 and accepted later by Bernard Bass. Webster spoke about persons who exercise the authority of office under formal legality; they obey only the law, obligate others, and follow the principle of hierarchy. According to Bass (1990, pp. 20-22),transactional leaders get things done by making promises of recognition, pay increases, reward employees who perform well, or discipline those who has poor performance, manage by exception and avoid decision making. Therefore, the transactional theory focuses on the basis of the management process, namely controlling, supervision, organizing, short-term planning and performance.

Later, the distributed leadership has emerged as a result of collaborative efforts from psychology, sociology, and cognitive science. According to Spillane (2005), it involves multiple leaders from different level with or without formal leadership positions and it is not something to be done to followers, but the interactions' among all of them. Distributed leadership (Bolden, 2008) is first about leadership practice rather than leader's practices, attributes and behaviors of individual 'leaders as described by trait, situational, style and transformational theories.

In 2003, Luthans and Avolio (as cited in Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008, p. 92) defined authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development". This theory was modified (Walumbwa et al., 2008, p. 94) as a pattern of leader behavior that fostera) Self-awareness and understanding of one's strengths, weaknesses and the multi-faceted nature of the self (Know Thyself) b) Internalized moral perspective (Do the Right Thing)c) Balanced processing (Be Fair-Minded) d) Relational transparency (Be True/Genuine).

Further, a paper (Treviño et al., 2000) discussed that the reputation for ethical leadership rests upon the perceptions of the leader as both a moral person and a moral manager. On one hand, the moral person has a) individual traits such as honesty, integrity, and trustworthiness, b) behaviors such as doing the right thing, concern for people, and open, and c) ethical decision-making characteristics such as a stick to values, fairness, and concern of society. On the other hand, the moral manager is a role model and creates a strong ethical message that influences employee's thoughts and behaviors.

The transcendental leadership theory was first described by Gardiner in 2006 (as cited by Gardiner, 2011) talks about one united planet of one humanity and wholeness beyond a focus on profits or benefits. It shows respect to people and the planet. One important aspect of the transcendental theory is the shared governance, which offers equity and justice to everyone in decision making. The Transcendental leadership theory was founded based on the servant leadership theory that was discussed earlier (as cited by Gardiner, 2011)

According to the U.S. Army Strategic Leadership Doctrine, 1983-2011, there are four major factors in leadership 1) a leader who must have an honest understanding of his knowledge, abilities, and strengths, 2) followers who have special nature, needs, emotions, and motivation, 3) two-way communication, and 4) a situation (Purvis, 2011, p.22).

 Also, it recognized three interrelated levels of leadership requirements: direct, senior, and strategic (Purvis, 2011, p.27).

2.2. The leadership Code

Dave Ulrich (born 1954) is an American author, speaker, and management consultant. He is a professor of business at the Ross School of Business, University of Michigan. He produced many books in his life and received many academic awards (The RBL Group, 2018). Ulrich has proposed a three-part model that helps HR staff to think strategically about their organization's human resources. Later, he has the honour to be called the father of modern HR (Hindle, 2008).

Ulrich and Smallwood (2008, p. 2) have come out with a good answer that explains what makes an effective leader. Ulrich described outside-in leadership that is driven by external factors like performance, achievement, and power rather than inside-out leadership (Psychology tradition) that driven by internal factors like offering a part of their selves to inspire others. According to Ulrich and Smallwood (2008, pp. 2-3), effective leaders1) should start with result consistent with the purpose, 2) nail the fundamentals that include shaping the future, getting things done, managing others, investing in others, and demonstrating personal proficiency, 3) build leadership more than leaders by creating a leadership brand, 4) ensure leadership sustainability.

Ulrich and Smallwood (2008, pp. 6-8) conducted an extensive interview with a variety of CEOs, academics, experienced executives, and seasoned consultants. Thereafter, Ulrich and his team finalized his findings to become "The Leadership Code". The Leadership Code is organized around five rules that all leaders must follow. See table 1 for details.

Table 1: The rules of the leadership conduct (Ulrich and Smallwood, 2008)

	Rule	Explanation
1	Shape the future	Leaders are strategists. They figure out where the organization needs to go and how to reach to the desired future.
2	Make things happen	Leaders are executors. They translate strategy into action, change, make decisions, delegate, and ensure that teams work well together.
3	Engage today's talent	Leaders draw talents and engage them todo their best to achieve the short term results.
4	Build the next generation	Leaders develop competent human capital to achieve the longer-term results.
5	Invest in self	Leaders are learners from success, failure, assignments, books, classes, and people.It is placed at the heart of the Leadership Code (see fig.1)

Fig. 1: The leadership Code
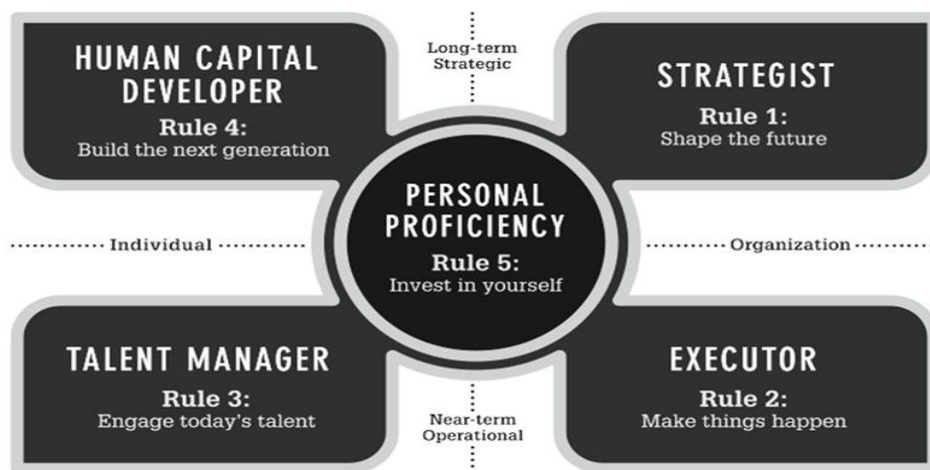
Source: The leadership Code, five rules to leade, by Dave Ulrich

Although the leadership code is primarily concerned with business, we think that it gives a more accurate and wider explanation of the concept of leadership. Therefore, we believe that it can be applied to examine the effectiveness of leaders from any other field such as politics, society, the sciences, and religions. In this paper, we will implement the leadership code on Prophet Muhammad (PBUH)

2.2 Arab Life and Leadership before Islam

Arabs before Islam used to live in a huge tough desert that extended from Yemen in South to Shaam (Syria) in the North where the Byzantine Empire was, and from the Persian Gulf in the East where the Sasanian Empire was to the Red Sea and Egypt at the West. The environment at the time was misconstrued to several regions, including Mecca, Yathrib, Ta'if, and Hejaz which were the most important urban centers in Arabia.

In respect of political system, Razwy(2001) in his book A Restatement of the History of Islam and Muslims wrote that Arabs had only the authority of the chiefs of their tribes. The tribe had an obligation to protect its members even if they had committed crimes. Tribalism took precedence over ethics. Therefore, there was no government, law, or clear order at any time. These tribes wasted all their energies in tough fighting among themselves for silly reasons like competition in a horse race, or for a camel. Shamsuddin (2002) has reviewed 71 wars (also called days) that occurred before Islam, such as Dahis and Ghabra (Names of two horses), and The Basous (Name of a camel) War that continued for more than 40 years. Those inter-tribal wars inhibited the growth of Arabs and gave opportunity forthe war leaders to practice their power and horsemanship to win honour for their tribes.

In respect of social life, Razwy (2001) said that males dominated the society and they left women with no rights. For examples, the man could get marry of an unlimited number of women, women had no jobs, wives used to be inherited like money, animals and other things, and many of newborn females were buried alive. Some women used to raise red flags on their houses to sell sex to live. Additionally, drunkenness, gambling, and selling and buying slaves were common habits among Arabs. According to Razwy (2001), the majority of Arabs in pre-Islamic time worshipped idols. However, some others followed different religions such as Zindiqs (believed in two gods representing the good and evil), Sabines (worshipped the stars), Jews, Christians, and Monotheists (followers of the Prophet Abraham). On the other hand, the Arabic economy as described by Razwy (2001) was depended mainly on animal husbandry production and wars with limited dependence on agriculture and manufacturing. Some Arabs worked in trading with Yemen or Sham (Syria), Bahrain, and Iraq. Also, The Arabs at that time arranged fairs in the form of seasonal bazaars such as 'Dumatul-Jandal Fair' which held in Hejaz and Najd near Shaam, the 'Ukaz Fair' which held near Ta'if, and many others. Makkah was a center of trading and its citizens were mostly merchant and traders. More, money lending (usury) is the most cause for capital growth. The rates of interest were high and made lenders richer and richer and the borrowers poorer and poorer.

In spite of all what is mentioned above about Arab before Islam, Amolut (2004, p.76) in his book Historical Atlas of the Biography of the Prophet wrote that Arabs had some good habits such as courage, generosity, support and protect oppressed. Also, Amolut (2004, p.47) listed many Arabic civilizations that had established in different location in and around Arabia such as Thamud civilizations which was created from 3000 BCE to 200 BCE, the Kingdom of Ma'in, which was established in in northwestern Yemen from the1200BCE to the 630 BCE, Kingdom of Saba, which was located in southwestern Yemen, and its capital, Ma'rib from 650 BCE to 115 CE, Nabateans from 312 BCE to 106 CE and many others.

Darkness, ignorance, idols-worship, and disrespect of humanity were not limited to the Arabia. According to As -Sallaabee (2011, p. 25), those were the beliefs and customs of most people who lived everywhere in that era. It included the large empires such as the Roman Empire, the Persian Empire, and other large countries such as Egypt, and India.

From the above review, we can conclude that most leaders are traditional leaders and classified under 3 categories 1) tribal leaders who inherited the position of parents and grandparents, war leaders who got their power from silly fighting and 3) capital owners who mostly got their money from dirty business. Generally, their leadership styles could be described as unethical because they did not give attention to the rights of other people such as slaves, women, neighbours, and poor people. Also, they had arrow vision; they focused on their tribal system instead of seeing Arabia as a whole. Finally, it was characterized by lack of social leadership who could improve the social customs of their society.

2.3 Early Life of Mohammad

He is Muḥammad ibn (son)ʿAbdAllāh ibn ʿAbd al-Muṭṭalib ibn Hāshim. He is interrelated to prophet Ismail (Ishmael) the son of Ibrahim (Abraham). Muhammad was born 570 CE, at Mecca, Arabia and died on June 8, 632 CE, in Medina. BanūHāshim is a branch of the powerful tribe that ruled Mecca at that time called "Quraysh"(Sinai and Watt, 2018).

Muhammad was born in a year that called in Arabic "the Year of Al Feel" which mean "the year of the elephant". This name was given to this year when the king of Abyssinia (Abrahah) sent a huge army with elephants to destroy the Kaʿbah"The house of the God" that built in Mecca by Adam and reconstructed by Abraham. Abrahah decided to destroy the Ka'bah to redirect pilgrims from The Ka'bah to his newly constructed temple in Sanaa in Yemen. The story ended by the devastation of Abrahah's army by birds that sent by the God to through those with baked clay (Sinai and Watt, 2018). Ibn Kathir (1981) wrote about the childhood of Muhammad in his book "Al-Fosool fi Sirat Al-Rasul " that his father ʿAbdAllāh died before Muhammad's birth. Thereafter, his mother "Āminah" sent him at age of two to the desert for 4 years under the care of a poor lady named "Halima". There, he mastered the pure Arabic language and became familiar with the good Arab traditions such as self-discipline, nobility, and freedom. At age of six, the mother died. His grandfather "Abd al-Muṭṭalib" took care of him until his death after 2 years. Then, he was placed in the care of his uncle "AbūṬālib". Muhammad grew into a young man of unusual physical beauty as well as a sense of fairness and justice.

In his book "The first Muslim", Lesley Hazleton (2013, p. 5) described Muhammad as a gaunt (very thin), ascetic (lived a simple life away from pleasures) figure, he had round, rosy cheeks and a ruddy complexion (fresh, healthy red color). He was stockily built (fairly short and wide across the shoulders and chest), almost barrelchested (broad chest and large ribcage usually have great upper body strength), which may partly account for his distinctive gait, always "leaning forward slightly as though he were hurrying toward something." And he had a stiff neck, because people would remember that when he turned to look at you, he turned his whole body instead of just his head. The only sense in which he was conventionally handsome was his profile: the swooping hawk nose long considered a sign of nobility in the Middle East.

According to Ibn Kathir (1981), Muhammad at age of 25 got married from a wealthy woman "Khadījahbint Khuwaylid". Khadija noticed his honesty while he was managing her trades. Thus, she decided to get married from him. Muhammad had become a much respected person in Mecca and the people gave him the name of Al Amin "The honest one" and often went to him to resolve disputes (arbitration) that occurred among them. At age of 35, Muhammad was asked to resolve a major conflict that happened among tribes regarding which one should place the holy black stone (a rock that dates back to the time of Adam and Eve) in the corner of the newly built Kaʿbah. Muhammad resolved the conflict by placing his cloak on the ground, put the stone in the middle, asked a representative of each tribe to lift a corner until the stone reached the required height, and then he put it in its place in the wall.

Muhammed used often to leave Mecca and retire to the desert for prayer and meditation. At age of 40 years and while he was meditating in a cave called al-Ḥirā, he experienced for the first time the presence of the archangel Gabriel whotold him 'Muhammad, I am Gabriel and you are the messenger of God.' Then he asked him to read 3 times. For each time, Muhammad answered that "I cannot read". Then, Gabriel asked Muhammad to read the first part of the Quran "Read in the name of your Lord who created, created man from a clot, read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, taught man that which he knew not" (The Noble Quran, Surah Al-Alaq (The Clot), 96, verse 1-5). At this stage, the process of theQurʾānic revelation began.

From the above review, it is easy to conclude that Muhammad was born and grown in a tough environment. His early life was sad. He leaned in childhood the proper Arabic language and traditional Arabic customs. He was known among the Meccans with his high morale and they called by "the honest man". Muhammad rejected the s worship of idols and he left Mecca to the desert to think and find the reality of the God.

3. Methodology

The aim of this paper is to analysis prophet Muhammad by breaking down his leadership behaviors into basic components and to understand those behaviors as an outcome of a complex system of psychological, personal, cultural, and global dimensions of life.

This analysis is divided into three parts

- To understand his vision, mission, and values
- To analysis of situations of his lifeto come out with an understanding of his psychology, personality, believes, cognitive factors, and leadership styles in the context of the times, society, and culture.
- To applythe leadership Code of Dave Ulrich on Prophet Muhammad to determine the effectiveness of his leadership and provide an evidence of his deservedness of being one of the most effective leaders in the history.

In the one hand, the author consideredfor analysis the behaviors and personal characteristics that were consistence, rather than individual events. In the other hand, the author avoided analyzing the unusual or supernatural event that happened in the life of the prophet Muhammad such as the event of Al Isra'aWalMi'raj (The prophet journey from Makka to Jerusalem and then an ascension to the heavens in one night) that caused by the unique power of the God.

4. Muhammad's Vision, Mission, and Values

The Vision

The most important part of the vision of Prophet Muhammad is that the god is one with unique characteristics. Muhammad sought for this truth prior his selection by the God to become his messenger for all people. This fact is mentioned in The NobleQuran, Surah Al-Ikhlaas(The Purity), 112 "Say that He is Allah, the One. Allah is Self-Sufficient Master, whom all creatures need, he begets not, nor was He begotten, and there is none co-equal or comparable unto Him".

Also, Muhammad vision included a special position and honors for humans among all other creatures. This honor is enforced in The Noble Quran, Surah Al-Isra' (The Journey by Night), 17, verse 70 "And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference". Muhammad invited all humans with no restriction to race, ethnicity, color, or social class which was considered against the common customs of the people at his time. Further, Muhammad believed in calling people for Islam using the best approach. This truth was emphasized in The Noble Quran, Surah An-Nahl (The Bees), 16, verse 125 "O Muhammad, Invite mankind to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided".

The vision of the Muhammad could be summarized as "Honor all humans by inviting them to worship the one God in the best approach". This vision attracted many people; rich and poor, lords and slaves, and educated and ignorance as soon as he shared it with them.

The Mission

The mission of Muhammad included three main directions. The first direction is to invite people to refrain from idol-worship and other evil deeds, and to worship one God (only Allah). The God said in the Quran, Surah Al-Ahzab (The Confederates), 33, verse 45 " O Prophet Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner". The second part of his mission is to teach people and guide them. The God said in the Quran, Surah Al-Jumu'ah (Friday), 62, verse 2 "The God who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them, and teaching them the Qur'an, and the wisdom, and verily, they had been before in manifest error"

The third part of his mission was to emphasize morality and ethics. Muhammad said "I was sent to boost honorable morals". Those high moral standards of the Prophet Muhammad were the keysto success to gather people around him (Al Albani, 2004)

The Values

To understand the values of the Prophet Muhammad, we conducted a revision of what had been said about him by the One God, his self, and his followers. Although it is very difficult to confine all the values of the Prophet Muhammad in several pages, in fact, this requires a special book. So we will only talk here about the most important values of the Prophet, which was considered guidance for all Muslims.

Thus, we will discuss the most important values in the life of the Prophet Muhammad Specifically the worship and praise of one god, the high moral and ethical standards, mercy, peace, and justice.

1) Worship and praise only the one God (Allah). God said in The Noble Quran, Surah Al-Ahzab (The Confederates), 33, verse 21"You have a good example in the Messenger of Allah for those who fear God and the Last Day and remembers Allah much".

2) The highest moral and ethical standards. The God described him in the Quran, Surah Al-Qalam (The Pen), 68, verse 4 "And verily, you are on an exalted standard of character". Further, Muhammad said "The perfect believers are those who are on high ethical standards" to encourage his followers to comply with those high standards (Al Albani, 2004, 40, p.17).

3) Mercy. The God described Muhammad and his followers in The Noble Quran, Surah Al-Fath (The Victory), 48, verse 29 "Muhammad and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and Good Pleasure". Also, Muhammad said to encourage his followers to give mercy to others"Have mercy on people on earth. Therefore, God will be merciful to you" (Al Albani, 2004, 117, p. 31).

4) Peace. The God described Muhammad and his followers in The Noble Quran Surah Al-Furqan (The Criterion), 25, verse 63 " And the worshippers of the Lord, who walk on the earth humbly, and if the ignorant speak to them, they say peace". Furthermore, Muhammad told his followers to" Spread peace among them" (Al Albani, 2004, 264, p.59).

5) Justice. Muhammad was known by his justice prior the Islam. It was mentioned earlier that the people of Mecca come to him for arbitration. Muhammad, also, said,"If the adversaries sit down against you, do not judge between them until you hear from the other" (Al Albani, 2004, 592, p. 286).Another example of his extreme justice, he said, "O People, those who were before you perished, if they were robbed by the noble, they left him, and if he stole by the weak, they set the limit for him" (Al Bukhari, 1997, 779, p.1517).

6) Equality. The slaves in Mecca were the first to respond to the call of the Prophet Muhammad. They believed him, loved their Islam, and sacrificed to spread Islam everywhere. He said, " O people, but your Lord is one and your father (Adam) is one, is not the best of the Arabs for others or others on the Arab or red to black or black on red except piety" (Al Albani, 2004, 1164, p.212).

5. Analysis of Events and Situations in the Life of Prophet Muhammad

To understand the personal characteristics and leadership behavior of the Prophet Muhammad, we have analyzed many situations of his life. We expect that the results of this analysis to lead us to determine the leadership styles of the Prophet Muhammad. All these situations were adopted from a book "The Life of the Prophet Muhammad" by Leila Azzam & Aisha Gouverneur (n.d.).

Situation 1: "Muhammad believed that there was only one creator of the sun, the moon, the earth, the sky, and of all living things, and that all people should worship only Him. Muhammad left the city and went to the cave in Mount "Hira" for thinking and trying to find solutions for his questions" (Azzam & Gouverneur, n.d., p.22).

Analysis: This situation shows that Muhammad had a new vision that differs significantly from what the people believed at his time. More, Muhammad was a rational man looking for logic and rational facts more than follow traditional ideas.

Situation 2: "After that momentous day in the month of Ramadan, he understood what he had to do and prepared himself for what was to come. Only a strong and brave man, helped by Allah, can be a true prophet because people often refuse to listen to Allah's message" (Azzam & Gouverneur, n.d., p.24).
Analysis: This situation shows that Muhammad was a responsibility taker. He did not reject the message and he carried it with high enthusiasm.

Situation 3: "The Prophet started speaking and inviting secretly those who were close to him and whom he could trust to Allah's message" (Azzam & Gouverneur, n.d., p.24).

Analysis: This situation shows that he was an excellent planner. He put his plan with deep understanding of the context and the reality of the Meccans.

Situation 4:"While Mecca was going through hard times, the Prophet's uncle "Abu Talib" who had taken care of him after his grandfather's death was finding it difficult to feed his large family. The Prophet assisted him by taking one of his children "Ali" (Azzam & Gouverneur, n.d., p.24).

Analysis: This situation shows that Muhammad was respected the generosity of others and he responded to generosity with generosity.

Situation 5: "Three years later, the Archangel Gabriel asked Muhammad to start preaching openly to all people. The Prophet stood on a hillside in Mecca and he called people and told them that he was the Messenger of Allah, sent to show them the correct way"(Azzam & Gouverneur, n.d., p.27).

Analysis: This situation shows that Muhammad was a brave man and was ready to advocate and scarify for the right principles.

Situation 6: "The Prophet thought that his uncle would stop him, but nevertheless he answered, '0 my uncle, by Allah, if they put the sun in my right hand and the moon in my left in return for my giving up this cause, I would not give it up until Allah makes Truth victorious, or I die in His service" (Azzam & Gouverneur, n.d., p.28).

Analysis: This situation shows that Muhammad had ethical commitment to deliver the God message to all people. His commitment was to help people with no personal benefits or interest.

Situation 7: The Muslims asked the Prophet to allow them to leave Mecca. He agreed, saying 'It would be better for you to go to Abyssinia. The king there is a just man and it is a friendly country. Stay there until Allah makes it possible for you to return (Azzam & Gouverneur, n.d., p.29).

Analysis: This situation shows that Muhammad was caring about the safety of his followers. More, he had wide knowledge and deep understanding of the regional /international context.

Situation 8: "O King, at first we were among the ignorant. We used idols in our worship of Allah; disrespected the rights of our neighbours; the strong from among us took advantage of the weak. We did bad things of which I would not speak. Then, Allah sent a messenger from us, a relative, who was honest, innocent, and faithful. He asked us to worship only Allah, and to give up the bad customs of our" (Azzam & Gouverneur, n.d., p.30).

Analysis: This situation shows that Muhammad succeeded to transform the lives of his followers and provide them with the necessary teaching to start a new life. Also, he empowered them with the required knowledge to advocate for the new religion.

Situation 9: "Quraysh decided to avoid him and his followers. A declaration to this effect was hung at the Ka'bah. It stated that no one in the city was allowed to have anything to do with the Prophet and his people. They managed to prevent the Muslims from buying what they desperately needed"(Azzam & Gouverneur, n.d., p.33).

Analysis: This situation shows that Muhammad and his followers scarified for their principles and tolerated all kinds of punishments.

Situation 10: "His beloved wife "Khadijah" died. More, soon after this, Muhammad's uncle and protector "Abu Talib" died. With the death of his uncle, the Prophet's protection was gone. He travelled to Ta'if where he hoped to find support. There, they laughed at him and ordered their slaves to insult him and pelt him with stones" (Azzam & Gouverneur, n.d., p.35).

Analysis: This situation shows that Muhammad changed his strategy from inviting people in mecca to inviting people outside Mecca. Also, he was a leader who did the tough job by himself "a leader by example".

Situation 11: "Muhammad started inviting Arabs who come from outside Mecca –pilgrimages- to the Ka'bah. Once, people from Yathrib who came for the pilgrimage heard about the Prophet Mohammed's preaching and thought that must be the Prophet the Jews had told them about. They met him, listened carefully, and they promised to meet him again in the next year" (Azzam & Gouverneur, n.d., p.39).

Analysis: This situation shows that Muhammad was a strategic planner and he was able to get benefits from all resources and situations. He used the pilgrimage season to invite other Arab tribes to Islam.

Situation 12: "The Prophet told his friends and followers to go to Yathrib where they would be safe. Despite all this suffering the Prophet was not allowed to fight his enemies (Azzam & Gouverneur, n.d., p.39).

Analysis: This situation shows that Muhammad was caring about his weak followers. He kept the fighting strategy as the last solution.

Situation 13: "As soon as he got close to Yathrib, all the Muslims went out to greet him, shouting, "Allahu Akbar, Allah is Great, and thewomen and children sang a song to express how glad they were to meet him" (Azzam & Gouverneur, n.d., p.44).

Analysis: This situation shows that Muhammad had great respect and beloved by his followers. They were happy to stay beside him and protect him.

Situation 14: "Each man from Medinah took another man from Mecca as a brother, sharing everything with him and treating him as a member of his own family, which was the beginning of the Islamic brotherhood"(Azzam & Gouverneur, n.d., p.45).

Analysis: This situation shows that Muhammad had the skills to build and manage a strong society. The main rules of the new society were a brotherhood, care, and support.

Situation 15: "A man called "Abd Allah ibn Zayd" came to the Prophet and told him he had had a dream in which he had seen a man who told him 'A better way to call the people to prayer is to Say: "Allahu Akbar, Allah is Most Great!" four times, followed by "I bear witness that there is no divinity but Allah, etc.). The Prophet asked Bilal to use this way to call people to "(Azzam & Gouverneur, n.d., p.45).

Analysis: This situation shows that Muhammad trusted his followers, kept the channels of communication open with them, and accepted their suggestions

Situation 16: "Some Muslims heard that Abu Sufyan was on his way back to Mecca with a caravan of goods. They asked the prophet to allow for them to retrieve some of their losses. Then, the Prophet gave them permission to fight those who fought the Muslim first" (Azzam & Gouverneur, n.d., p.46).

Analysis: This situation shows that Muhammad changed his strategy again. He allowed for his followers to fight for the first time. This change in strategy meant that Muhammad and his followers became strong players in Arabia and took a step forward to spread the God message everywhere.

Situation 17: "In one battle, a man named Anas called out, 'Brothers! If Muhammad has been killed what will your lives be worth without him? Don't think about living or dying. Fight for Allah. Get up and die the way. Muhammad died!" and on hearing these words the Muslims took courage" (Azzam & Gouverneur, n.d., p.52).

Analysis: This situation shows that his teaching to his followers was so deep and strong. They did not stop after they heard the rumor about his death. On the contrary, his influence on them continued after his death and they became stronger and stronger.

Situation 18: "When the people gathered by Muhammad to discuss a plan of action against the approaching enemy, Salman was present and he suggested that they should dig a trench around the city. The Prophet thought this a good idea, so the Muslims set to work, although it was in the middle of winter" (Azzam & Gouverneur, n.d., p.55).

Analysis: This situation shows that Muhammad encouraged participation in making a critical decision and asked advice from his followers. Also, he appreciated creative ideas.

Situation 19: "Muslims worked hardly digging the trench. The Prophet himself carried rocks and the dust was upon his breast and his dark hair nearly reaching his shoulders" (Azzam & Gouverneur, n.d., p.55).

Analysis: This situation shows that Muhammad was leading by example

Situation 20: "An official messenger "Suhayl ibn 'Amr" came from Quraysh and talks began for a peaceful settlement. The Prophet asked 'Ali to start writing 'In the Name of Allah, the Most Gracious, and the Most Merciful. Suhayl objected, saying 'Write only: in Thy name, o Allah). Suhayl added "I don't know him as the Most Gracious, and the most Merciful". The Prophet agreed and dictated: "This is a treaty between Muhammad the Messenger of Allah and Suhayl ibn 'Amr. Suhayl again stopped the prophet and said, 'I don't believe that you are the Messenger of Allah. Calmly, the Prophet agreed that he should be referred to in the treaty as Muhammad', son of 'Abd Allah and the Treaty of Hudaybiyah was signed"(Azzam & Gouverneur, n.d., p.60).

Analysis: This situation shows that Muhammad main concern was to push for peace. He did not allow for minor issues to affect his strategic goal. He focused on achieving his strategic goal.

Situation 21: "In the name of Allah, the Beneficent, the Most Merciful. From Muhammad, the Messenger of Allah to Chosroes, Shah of Persia "Peace be upon those who follow the truth, who believe in Allah and His Prophet and who testify that there is no divinity but Allah and that Muhammad is His Messenger. I ask you in the Name of Allah, because I am His Messenger, to warn your people that if they do not accept His Message, they must live with the consequences" (Azzam & Gouverneur, n.d., p.65).

Analysis: This situation shows that Muhammad vision and mission was universal and not limited to Mecca or Arabia. Also, it shows how brave he was and his eloquence in speech and writing.

Situation 22: "When his followers were ready, he told them that their destination was Mecca. He told them they must move quickly and take the enemy by surprise. In this way, the Meccans would not have time to prepare and Muslims would then be able to take the city without fighting"(Azzam & Gouverneur, n.d., p.68).

Analysis: This situation shows that Muhammad was a unique and ethical leader of armies. He focused on putting an effective plan that makes him achieve his goals without real fighting to avoidmurder and bloodshed.

Situation 23: "Night fell and the Muslims made fires to light their camp. The Meccans, looking out of the city, were amazed to see the many fires, and Abu Sufyan went all over Mecca to find out whose camp it was"(Azzam & Gouverneur, n.d., p.68).

Analysis: Also, this situation shows that Muhammad used effectively the psychological influence on his enemies to win the war without fighting.

Situation 24: "The Prophet told Abu Sufyan (One of his enemies) to tell people that when we enter, anyone seeking refuge in your house will be safe and those who remained in their own homes or at the Ka'bah would also be protected"(Azzam&Gouverneur, n.d., p.69).

Analysis: Also, this situation shows that Muhammad found a creative solution to encourage the Meccans to throw their weapons and follow him peacefully

Situation 25: "O Quraysh, what do you think I am going to do to you?' they replied, "You will treat us as a kind nephew and a generous brother would". To this he replied "God forgives you and He is the Most Merciful of the merciful" (Azzam & Gouverneur, n.d., p.70).

Analysis: This situation shows that Muhammad was a great leader who forgave his enemies when he reached to the power that enables him to punish them.

Situation 26: "Immediately after Muhammad death, Abu Baker said "In the name of Allah, the Beneficent, the Merciful "Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels?

He who turns back does no hurt to Allah, and Allah will reward the thankful. No soul can ever die except by Allah's permission and at a term appointed" (Azzam & Gouverneur, n.d., p.83).

Analysis: This situation shows that Muhammad influence upon his followers was extended after his death. Also, it shows that he was a great teacher who succeeded to make his followers understood that the core of the Islam is to believe in the God not in the prophet himself.

Although the important situations in the life of the Prophet are too many, it is difficult to limit in this study. So here's just an analysis of some situations that lead us to conclude the qualities and leadership behavior of the Prophet Muhammad. See the table 2for the most important leadership qualities of Prophet Muhammad.

Table 2: The most important leadership qualities of Prophet Muhammad

Situation	Leadership Quality/Behavior	Situation	Leadership Quality/Behavior
1.	He had new and non-traditional vision	14.	He had wide knowledge and deep understanding of the regional /international context
2.	He was rational	15.	He had great respect and beloved by his followers
3.	He was responsible	16.	He was a leader by example
4.	He had commitment to his mission	17.	He was able to create new strategies, and change them when it was needed.
5.	He had high enthusiasm	18.	His main concern was to push for peace and prevent murder and bloodshed
6.	He was able to analysis and understand the local and global context	19.	He was a unique armies leader
7.	He was an excellent planner	20.	He encouraged participation in making critical decision and asked advice from his followers
8.	He respected other people favor and generosity	21.	He was a creative leader
9.	He was a brave man	22.	He had the vision, capabilities and skills to build a new society using rules of brotherhoods, love and cooperation.
10.	He advocated and scarified for the right principles	23.	He appreciated creative ideas.
11.	He had ethical commitment to deliver the God message to all people	24.	He forgave his enemies
12.	He helped people with no personal benefits or interest	25.	He was great teacher
13.	He was caring about the safety of his followers	26.	His influence upon his followers was extended after his death.

6. Prophet Muhammad Leadership Styles

The previous revision and analysis of the vision, mission, and values and many situations and events ofthe life of Prophet Mohammad make us aware about many of his personal qualities and behaviors that enable us to underst and his leadership style or styles that he used to lead his companions and the Muslim community in peace and war. From the previous analysis, we can conclude that he used the transcendental leadership style as the main leading style in his life. This conclusion is achieved depending on the fact that the prophet's message of worship of one God is universal and he is responsible to bring the message for all people on the planet. More, he believed that humans are equal and they deserve similar high standard's treatment. He had a unique spiritual relation with his followers and using values, harmony, appreciation, and faith to influence them. He was authentic and had no desire to manipulate others for personal interest or benefits. Further, the above review shows the following qualities:

- The influence of Prophet Muhammad with his followers was bi-directional. For example, he had a special group of his companions to give suggestions and take part in making decisions [situation 18].
- Muhammad created meaning and increase self-esteem among his followers [situation 8]
- Prophet Muhammad lived a very simple life. He was simple in his dress, food, and house furniture. He used to be the first in risky situations not the last [situation 19].
- Muhammad was rational and he asked people to think [situation 1].
- Muhammad vision and mission were to help people and show them the correct way to live in peace [see Muhammad vision and mission].
- Spreading of Islam did not stop after the death of the Prophet [situation 26].

Even though Prophet Mohammad had a unique charisma and Muslims believe he is a great man, we argue that those personal characteristics come under the umbrella of transcendental leadership rather than the great man or

charismatic leadership styles. The charismatic and great leadersas per the two theories are unidirectional in their communication with their followers, emotional, irrational, and having negative side such as narcissism and manipulating followers, and their visions usually vanish after their death. Another key point is that the followers of the charismatic leader are servants to the leader, immature, and indecisive with low self-esteem. All these qualities and behaviors were certainly not observed in the case of Prophet Muhammad.

Furthermore, it is clearly observed how the Prophet Muhammad was able to change his leadership styles and approach to match situations and select the correct people who had the skills and competence to complete a required task.

7. Applying the leadership Code on Prophet Mohammad

In this part, we will apply the 5 rules of The Leadership Code as designed by Dave Ulrich and the team on Prophet Mohammad.

Rule 1: Shape the future (Strategist)

By analysis of the previous material and situations related to the life of Prophet Muhammad, we conclude that the prophet Muhammad had a clear vision and mission from the beginning. His vision was not limited to Meccans or to the Arabs, it was universal and to all people in the entire world.

This was clear when the prophet Muhammad sent his messengers to the kings and rulers of the countries and kingdoms of the old world such as the Shah of Persia and Cesar of Byzantine. His messages to them were clear and strong. He said at the beginning of his messages that those were from Muhammad "the messenger of God" and added, "Peace upon those who follow the truth". Although his message was seen as impossible, he was so confident and had a strong belief in his message.

The prophet spoke rationally to his followers. He convinced them to worth one God "Allah" and reject idols-worth ship. More, he informed his followers about a world where all people are equal and their properties, families, and lives are respected and protected. More, he told them about a community where everyone supports others; the riches support the poor, the strong support the weak, and man support woman.

The prophet Muhammad had the ability to see the whole picture and then select the best strategy the fit the situation and match the resources. He was able to change his strategy when it is required. Some example of his strategic vision and leadership:

- He started inviting people secretly when his followers were weak to protect them from the punishment of the unbelievers.
- He asked his followers to go to Abyssinia where they could be protected by a good and fair king. Also, this shows that he had full awareness of that timecontext.
- When he had been resisted by the unbelievers of Mecca, he changed his strategy from inviting the Meccans to invite other Arab tribes that could support him and his followers.
- He got advantage of the pilgrim season to invite the Arab tribes that come to Mecca
- When Muslims became stronger, he allowed for them to start fighting as a new strategy
- He led people from the front as one of the team rather than a king.

To conclude, he had a unique vision for the future, used the available resources, including humans, and adopted the best strategies that could give him competitive advantages with the unbelievers.

Rule 2: Make things happen (Executor)

Although the life of the prophet Muhammad and his companions were full of pain and sadness, he succeeded to achieve his strategic goals. He succeeded during the secret invitation for Islam to gather a good number of people around him such as his friend "Abu Baker" and his wife "Khadija" and many others. He used this period to teach his followers (core group) and ensure that they understand and accept the facts of the new religion. Later, those followers played vital roles in spreading the Islam to other people and transferring the prophet's knowledge to others during prophet's life and after.

During the second stage 'Inviting all people", he was very brave to stand alone and tell all Meccan people that their beliefsin idol-worth ship are wrong and there is one God who created them and the sky and earth. He took the

risk and tolerated the sequences with deep belief in his principles. Also, he succeeded to attract some other tribes, namely "Al Aws and Al Khazraj" to the new religion. After two years of negotiation, they agreed to receive him and his companions in their city 'Yathrib" and protect them. In the third stage, in Yathrib, he showed new skills and capabilities in building a strong society. He implemented there his vision for a state in which all people are equal and everybody respects the right of the others with no more differentiation according to color or race. Furthermore, he established a comprehensive life system, including economic, political, and legal systems. In the fourth stage, he proved his skills and ethics as a leader of armies. He put war plans, allocated resources, used psychological factors, and participated directly in fighting his enemies.

He considered a wide set of ethics of war such as to fight only those who fight Muslims, avoid killing of non-warriors, respect hostages, avoid destroying houses and churches, and not to cut a tree. He succeeded to translate his strategies into action, make change happen, assign accountability, know which key decisions to take and which to delegate, and make sure that teams work well together.

Rule 3: Engage today's talent (Short term result)

One of the most important achievements for Prophet Muhammad was his ethical support to slaves. He encouraged Muslims to free slaves. A prime example was Zayd ibn Harithah who was a slave in Prophet's Muhammad house, and he became, later, Muhammad's adopted son. This happened with many of famous slaves who were freed by other rich men of the Prophet Muhammad companions. For example, Belal bin Rabah who was released by Abu Baker (Azzam & Gouverneur, n.d., p.28).

The support of Prophet Muhammad to slaves was not limited to freeing them; it was extended to involve them in the social, economic, and political aspects of the Islamic society. Belal became the Mu'then (Caller for Pray) of the Prophet and very close person to him (Azzam & Gouverneur, n.d., p.28).

One important strategy was the involvement of women to be more effective in the Islamic society. Prophet encouraged men to respect women's rights in good treatment, education, and he changed a lot of the customs that were practiced before Islam, such as killing newborn females and inheriting them like lands, animals, and money. This change of women treatment allowed for women to become effective members of the Islamic community. A good example is Aisha "The wife of the prophet" who had an important role of transferring the prophet's knowledge to others after his death. She had both educational and political roles. More, the Prophet adopted a strategy to encourage new Muslims and gain their loyalty by giving them regular amounts of money for a period of time. This strategy helped to involve those who had doubts about the Islam.

One important event happened when the unbelievers attacked the Prophet's city "Al Madenah" with a huge army. The prophets called his companions and asked them to suggest solutions regarding how to face the huge army. One of the prophet's companions "Salman" who was from Persia suggested digging a huge trench around the cityto make the defence process easier. This Kind of war techniques was known in Persia, but not used by Arabs before. The Prophet Muhammad was a situational leader. He used to select the correct person to do the correct task and select the best strategy to match the situation. All his companions were involved in different task and they gave their best efforts for the good of Islam.

Rule 4: Build the next generation (Long term result)

One important priority of Prophet Muhammad was to provide his followers and the Islamic community with the required knowledge, and characteristics that differentiate them from others and give the power to compete in a dark world.

When Prophet Muhammad died, Abu Baker said to Muslims **"Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful. No soul can ever die except by Allah's permission and at a term appointed"**(Azzam & Gouverneur, n.d., p. 83).

Abu Baker statements expressed how deep the influence of Prophet Muhammad upon him was; he was the first man believed in the Prophet and was his partner in the risky journey "Hijra" from Mecca to Yathrib. This deep influence was not limited to Abu Baker, but extended to all followers, including Omer, Othman, Ali, and others. From the Prophet school, hundreds of leaders graduated who had the belief, knowledge, ethics, and capabilities to manage challenges and go forward to achieve Muhammad vision and mission.

The companions, thereafter, became the new leaders and they took the lead to protect the Prophet state from those who claimed the gift of prophecy and found an opportunity to divide Arabia. Some of those leaders are Khalid bin Al Waleed, Abu Obaida bin Al Jarah, Saad bin Abi Waqas, Sharhabeel bin Hasna ,Muawah bin Abi Sufyan, Muath bin Jabal, Al Qaqaa bin Amro, Amro bin Al Aas, and many others. The role of those leaders was not limited to, protecting the Prophet state; they extended the delivered Islam to reach Persia, Syria, Palestine, Jordan, and Egypt.

The influence of the Prophet on Muslims was not limited to his immediate followers, it was extended and carried by them generation after generation until today.

Today, according to a Pew Research Center estimate, Islam is in the second stage after Christianity with 1.8 billion Muslims in the world as of 2015 (24% of the global population).As Islam is currently the fastest-growing religion, it is expected to exceed the number of Christians by 2060 (Lipka, 2017).

We can easily conclude the influence of Prophet Mohammad is still progressing since his death until today. His followers are still having a huge influence by his teaching, principles and ethics.

Rule 5: Personal proficiency (the heart of the Leadership Code)

Prophet Muhammad got many opportunities in his life to develop himself using all resources which were available at that time. Some of those opportunities include

- Prophet Muhammad started learning early in childhood when his mother sent him to the desert to learn the language and the customs of the Arabs.
- He learned a lot from working in trading and travelling with caravans to other countries including Syria.
- Prophet Muhammad practiced reflection when he was in "Ḥirā cave near to Mecca". He used to think about everything around him, including his people's customs, justice, and the reality of the God
- He learned a lot from Archangel Gabriel and the holy Quran
- He also learned a lot of situations and this inspired him to adopt flexible strategies to achieve his goals.

Prophet Muhammad had many unique characteristics, such as the ability to create a new vision, rational, responsible, committed, high enthusiasm, honest, ethical, and many others.

8. Conclusion

So, from the above discussion, we can see the unique result of the Prophet Muhammad leadership. He met the 5 rules of the leadership Code model; he shaped the future, got things done, managed others, invested in his Companions, and demonstrated personal proficiency. Thus, his leadership was effective. The Effective leadership of the Prophet Muhammad succeeded to

- Build leadership more than leaders by creating a leadership brand that can be called Islamic leadership.
- Build the infrastructure that develops the next generation of leaders.
- Ensure leadership sustainability which wasan enduring pattern, not an isolated event.

Additionally, we learn from the above analysis that leadership influence lasts as the leadershipis ethical and directed to create value and benefit for followers.

This study proves that Prophet Muhammad has unique many qualities that rarely found in one person. Also, he played many roles from the beginning until the end of his life that cannot be seen in one leader. Thus, we have no doubts that he deserves to be the most effective leader in the history of the world.

9. Recommendations

We believe that the leadership of Prophet Mohammad is rich in meanings and lessons that could benefit the entire world population. To achieve these benefits, we encourage Muslims to restudy and analysis the life of the Prophet Muhammad to establish an accurate platform of leadership that considers ethics, serving people, call for peace, and respect of all humans. On the other side, we encourage non-Muslims to study the life of the Prophet Muhammad rationally and deeply away from the influence of biased media, politics, and subjective opinion and believe.

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