

# Leadership Pattern: A Comparative Study Between Conventional and Islamic Perspective

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## Abstract

*The knowledge of leadership in both Islamic and conventional perspective is vital towards understanding the lacking of sound management in every sector particularly for the betterments of socio-economic organizations, country, and countrymen as well as here and hereafter. But no charitable work has so far been conducted on the Islamic and conventional perspective of workers in an organization of Bangladesh and the entire world. So there is a need to do a depth study on leadership pattern in management regarding its Islamic and conventional viewpoint which will help to ensure quality leadership resulting better organization relations in Bangladesh and the entire world. This study is designed to (or “intending to”) analyzing the knowledge of management and strategies regarding the development of leadership both in conventional and Islamic perspective. The study is mainly based on secondary data and information. Besides this, the study was consulted with some academicians in management. The findings show that there is a significant difference between conventional and Islamic leadership. The study examined some moral basis of leadership from an Islamic perspective that may provide some interesting insights for the field of leadership in general. This paper will also examine the leadership from an Islamic perspective which has so far been neglected or misrepresented because it is studied based on traditional experiences. This necessitates reviewing the conventional perspective on leadership as a backdrop for making a case for studying leadership from perspectives other than the conventional.*

**Key Words:** *Islamic and conventional leadership, principle, justice (al-adl), trust (Al Amanah), honesty (al side)*

## 1. Introduction

The need of Islamic leadership is the main role in our society. Leaders will have a vision of what can be achieved and then communicate this to others and develop strategies for realizing the vision. To survive in the twenty-first period, we are going to need a new generation of leaders. Allah is our creator and management by Islam is to serve Allah as an objective of life. Leadership process in the management of Bangladesh is certainly separated into two distinct tiers: Islamic and conventional leadership perspective. The rationale behind the establishment

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of conventional leadership perspective, of course, is the solution to a problem by groups, no reference to deific efforts. Since the activities of Islamic leadership are seeking Allah's pleasure in solving a problem by the group and in guiding efforts.

Demand for good leadership whether in the Muslim world or Bangladesh and every organization has always been emphasized. Today's world and society are lacking idea and efficient leader. Leadership with Islamic manner can be the only alternative to this connection. If our executives in all types of organizations both in public and private can follow the qualities of Islamic leadership, the situation might be changed, and peace, harmony, prosperities, etc. Could be achieved very effectively.(pathway 2003). It refers to a process of impelling and supporting others to work actively toward achieving the objective (Koontz, 1994). It's a serious issue for the success of any organization whether or not it's little or massive, formal or informal. An efficient leader may be a should for managing success in family life, business, government and political parties.in our society; the people don't know about the Islamic leadership. This paper attempted to create awareness about the Islamic and conventional leadership and find the impact of Islamic leadership on organization's performance. As the main conception of Muslim leadership is to steer to achieving and contend with others to hunt the pleasure of Allah (SWT) and success hereafter. So, this study is formed to interpret this idea and to search out its impact on organization's performance.

## **2. Objectives of the study**

The main objective of to ascertain the essential characteristics, principles, and qualities of monotheism leader; and the study is to research the data of management and methods concerning the event of leadership each in standard and Muslim perspective. Different specific targets follow:

- i) To distinguish between Islamic and conventional leadership;
- ii) To outline some important literature review from both conventional and Islamic perspective;
- iii) To outline some moral basis of Islamic leadership;
- iv) To establish the essential characteristics, principles, and qualities of Islamic leader; and find out the importance of Islamic leadership in the society.

## **3. Methodology of Study**

The study is especially supported secondary information solely. The main sources of knowledge were the various management books, holy Quran, hadith and Islamic management literature, journals, and totally different connected analysis study. Some academicians and consultants in management and Islamic discipline have conjointly been consulted. No applied mathematics tools are applied within the analysis of the study. The study has been structured within the lightweight of the analysis objectives.

## **4. Literature Review**

A good number of researchers were conducted in the field of conventional as well as Islamic perspective. But a comparative study on the performance of Islamic leader and conventional leader in Bangladesh revealed to be inadequate. A brief summary of the relevant researchers is enumerated below:

1. sick-long e;al, (2012), found their study that leaders' capability and behavior might embody robust moral values in structure culture; they modify structure structures by exercise their influence over organizations; they produce structure culture; and that they take the initiative for the alteration of organizations. In observing, leadership isn't solely a core issue for the execution of administration for management, however conjointly a major half for the creation of latest structure culture. In alternative words, leadership is thought to be a major component or a core worth in structure culture. During this vein, leadership and structure culture area unit indivisible.
2. Ivancevich et; al, (2008) created a vital study on "organizational behavior and management" outlined leadership because the method of influencing others to facilitate the attainment of relevant structure goals and this definition applies to each formal and informal leadership position so as to exert leadership behavior. They analyzed in their article four varieties of Islamic modes of leadership with the principles. However, they failed to create any commit to showing a comparative image of the model of Islamic and standard leadership perspective.
3. Hamidifar (2010) conducted a study titled "Leadership is an influence relationship among leaders and followers to perform in such the simplest way to achieve an outlined goal or goals." The study discovered that leadership, therefore, is a very important component for the success of a company, despite its nature of activities, profit or charity oriented, non-public, or government joined organizations has seriously tried to create a comparison between the monotheism and standard leadership system. He targeted in his study such a lot of typical leadership of various countries.
4. Mohiuddin MD. Golam (2004) made a study on "Islamic management and its present applications in Bangladesh." The elaborated and showed an Islamic perspective on management and delineated some vital management lessons from the teachings of Islam.( some readers may raise what monotheism management suggests that and what distinguishes this angle from what's found in current management literature. Is there a deficiency in current management principles and what any information will be offered by attempting to check monotheism management? In essence, the excellence of the monotheism perspective is that, not like the common. The research is only confined Islamic leadership in Bangladesh.)
5. Bass' et; al, (1989) in their theory of leadership study stated three basic approaches while explaining the manner in which people may turn leaders. These approaches are as follow:
  - A. Some personality traits may naturally lead people into the role of leadership. This approach is called the trait theory.
  - B. A crisis or a very important event might cause an individual to rise to the occasion, and which may be instrumental in bringing out extraordinary leadership qualities in an ordinary person. This approach is called the great event theory.
  - C. People can choose to become a leader. People can obtain leadership skills. This method is referred to as the transformational leadership theory.

6. Rahmanziaur (2012) in his published ph.d. Thesis named “the root concept of leadership in the Qur'an: an exposition of its essence” this study focuses on the conventional western concepts of the leadership of Plato and Aristotle. The work also discusses several contemporary theories: traits, great-man, behavioral, situational/contingency, magnetic, visionary, transformational, leader-member exchange, ethical, strategic, authentic, society and level five leadership, amongst others. It reveals that each one idea stay vulnerable and helpless once it involves infusing the specified sense of answerableness within the leader and thence, no central or foundation data are often known because of the root construct.

### **7. Concept of Conventional Leadership**

In defining the concept of leadership, one may say it is a complex process by which a person influences others to work towards the fulfillment of a particular mission, to accomplish a task, or an objective of an organization, and direct it in such a manner as to make it more cohesive and coherent. A person proceeds to this process by applying his leadership attributes belief, values, ethics, etc. By which a supervisor provides the authority to accomplish certain tasks and objectives in the organization. The idea behind the concept of leadership makes people want to achieve high goals and objectives while, on the other hand, ‘bosses’ simply tell people to accomplish a task or objective. Durbin (2007) defines leadership as “the ability to inspire confidence and support among people who are needed to achieve organizational goals.” (p. 2).

Douglas McGregor in his book ‘the human side of management’ specifies the following four main variables of the leadership relationship:

1. The characteristics of the leader;
2. The attitude, need and personal characteristics of the followers;
3. The characteristics of the organization, such as its basic purpose, habits, customs, traditions, structure, nature of tasks performed, etc.; and
4. The social, economic and political milieu.

According to George and Gerry ‘Leadership is the activity of influencing people to strive willingly for group objectives.’

According to Keith Davis, ‘the leadership is the process of influencing group activities towards the accomplishment of the goal in a given situation.’

### **8. Leadership in Islam**

To begin with, Muslims base their behavior as a pacesetter and as follower upon the word of Supreme Being as unconcealed in their holy book, the Qur'an. They believe that the prophet of Islam, Muhammad (saw), has shapely the manner for Muslim leaders and followers for all times. This belief is supported once Supreme Being says the subsequent regarding Muhammad (saw): associated you stand an exalted commonplace of character. Muhammad’s (saw) example, then, is what each Muslim leaders and followers look for to emulate. Consistent with the Prophet Muhammad (saw), leadership in Islam isn’t reserved for the little elite. Rather, relying upon things, all and sundry is that the “shepherd” of a flock, and

occupies a foothold of leadership. Muhammad (saw) is according to own said: every of you may be a guardian, and every of you may be asked regarding his subjects.

Leadership has been given to the Muslim community and the prophet as the perfect trust. As a social responsibility leadership originally belongs to the community as a whole and the government and leaders simply represent the community. Further leadership is not a profession. To begin with, Muslims base their performance as leader or follower upon the word of Supreme Being as discovered in their holy book, the Qur'an. They believe that the prophet of Islam, Muhammad (upon him be peace and blessings), has shapely the means for Muslim leaders and followers in any respect times. Monotheism leader will ready to contribute in any organization by influencing the folks due to his morality and honesty. It's accepted that Muslim Abu Bakar (RA), the Hazrat Umar (RA), Hazrat Usman (RA), and Hazrat Ali (a) are the closest leader of Prophet (upon him be peace and blessings) and they are also the model to us (Rahman & islam, 2010).

### 9. Difference Between Conventional and Islamic Leadership in the view of Quran and Hadiths

A comparative analysis of Islamic and traditional leadership (anis uz Zaman & Zainul, 1996): There are some basic differences between conventional and Islamic leadership in an organization. Goals, traits, styles, decision-making process, methodology, nature, and participants are not similar between these two types of leadership, which have been stated below:

| No | conventional                                                                        | Criteria of Differences | Islam                                                                                                                                                                                                                                |
|----|-------------------------------------------------------------------------------------|-------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 01 | A solution of a problem by groups, no reference to divine efforts.                  | Objectives              | Seeking Allah's pleasure in solving a problem by the group and in guiding efforts in this regard.                                                                                                                                    |
| 02 | Formal and informal leaders and rarely ordinary member.                             | Participants            | Allah, Qur'an, rasul, leaders and the followers.                                                                                                                                                                                     |
| 03 | Leadership is rule-bound and situational, and no 'trusts' are involved.             | Nature                  | Leadership relates to "trusts" which are to be rendered back to those mentioned in item no in that order.                                                                                                                            |
| 04 | Meetings, conference study reports, file orders, memorandum, and notifications.     | Methodology             | Consultation with followers especially by those with relevant knowledge                                                                                                                                                              |
| 05 | Ordinary knowledge, skill, values as prescribed by organizations and no divine law. | Traits                  | Knowledge (ilm) of Islamic law (shariah) as also knowledge of the shariah overriding the organization, if necessary with the leader exercising (a) ijtihad, (individual judgment), (b) adala (justice), and (c) kifaya (competence). |
| 06 | Concerning rules of business and no reference to any divine law.                    | Decision making         | After consulting, the leader must decide but put faith in Allah.                                                                                                                                                                     |

|    |                                                                                                                                                                                                         |                         |                                                                                                                                                                                                    |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 07 | Leaders seek leadership without waiting for leadership to come to them.                                                                                                                                 | Limitation of leaders   | Leaders must not seek leadership. It must come to them.                                                                                                                                            |
| 08 | Followers usually have a passive role                                                                                                                                                                   | Limitation of followers | Followers have an active role to advise and warn leadership of consequences of policy/action.                                                                                                      |
| 09 | Authoritative, let alone, democratic as necessary                                                                                                                                                       | Leadership style        | A combination of authoritarian and democratic styles.                                                                                                                                              |
| 10 | Responding to the leaders call for advice and cooperation with the leader, but no acceptance of partial responsibility both the leader and the followers are primarily accountable to the organization. | Follower's style        | Responding to the leader's call for advice, cooperation with the leader, and accepting partial responsibility for action. Both leader and the followers are accountable to Allah and organization. |

## 10. Qualities of Conventional and Islamic Leaders

### Leadership qualities

A well-known author, George r. Terry gives certain leadership qualities collected from numerous publications. These are summarized as follows:

1. Energy, both mental and physical, required for a job;
2. Emotional stability which enables a leader to act with self-confidence, avoid anger and deal with his subordinates with understanding;
3. Knowledge of human relations which requires an understanding of human behavior;
4. fellow feeling that allows him to appear at things objectively and from another's viewpoint;
5. perspicacity that prevents him from obtaining showing emotion involved;
6. Personal motivation that's, enthusiasm among himself to induce the work done;
7. Communication talent that's, the flexibility to speak and write clearly and forcefully;
8. Teaching ability that allows him to inspire his subordinates;
9. Social talent that allows him grasp|to grasp} folks and know their strength and weaknesses and presents him as a friendly person; and
10. Technical competency that provides him with an efficient operating data and insight of the operations underneath his steering. Field Marshall Viscount Slim gives the following six basic qualities. Primarily for military leadership:
  1. Courage,
  2. Will-power,
  3. Judgment,
  4. Flexibility,
  5. Knowledge and
  6. Integrity.

## 11. The Moral Basis of Islamic Leadership

Leadership in Islam is rooted in belief and willing submission to the creator, Allah. It centers on serving him. The primary tasks of leaders are to do good deeds and to work toward the establishment of Allah's Din. (anbiyaa, 21:73) The more turbulent the environment in which the leader functions, the more unshakeable his/her conviction. Often, leaders have to endure tremendous hardships: vilification, prison, exile, harsh words, and in some cases execution. For example, Maudoodi, Syed Qutub, and Muhammad Ali all experienced prison terms and the wrath of the media. Syed Qutub was executed because of what he embodied, and Maudoodi faced hanging. A deep conviction coupled with patience is essential if a leader wants to challenge the status quo and reform a society or an organization. The source of a leader's conviction in Allah's signs is his faith in Allah or Iman.

### Iman

Iman is the 1st basis of Islamic moral character. Iman helps to enhance the leader-follower relationship in an organization. In a hadith narrated by 'Abdullah ibn 'Umar ibn al-Khattab, the prophet states the following about Iman: (it is) that you affirm your faith in Allah, in his angels, in his books, in his messenger, in the day of Judgment, and you affirm your faith in the Divine Decree about good and evil. (Sahih Muslim, hadith-1)

### Islam

Building upon Iman, Islam is that the second layer of the ethical temperament of Associate in Nursing Moslem leader and followers. The term "Islam" comes from the Arabic root "SLM" which suggests peace and submission. Islam suggests that the accomplishment of peace with Supreme Being, at intervals oneself and with the creation of Supreme Being, through willing submission to him. The Prophet Muhammad saw has outlined Islam as Islam implies that you simply testify that there's no god however Supreme Being and that Muhammad is that the courier of Supreme Being, and you determine prayer, pay Zakat, observe the quick of Ramadan, and perform journeying to the if you're solvent enough the journey. (Abdullah ibn 'Umar ibn al-Khattab, Sahih Muslim, hadith-1)

### Taqwa

As a private submits to Allah through Islam, he or she develops Associate in Nursing awe of Allah. Taqwa is that the all-embracing, inner consciousness of one's duty toward him and also the awareness of one's responsibility toward him. As recognized by Maudoodi, "the essence of taqwa lies in Associate in Nursing perspective of heart Associate in Nursing mind instead of in an outward kind." once imbued with taqwa, a person's frame of mind – his thoughts, emotions, and inclinations – can replicate Islam. His awe and worry of Allah can lead him to be proactive, and avoid any behavior that will be outside the bounds prescribed by Allah. People who have taqwa are unit represented as people who believe the Qur'an (Al-Bakara, 2:2-5). Taqwa restrains a Muslim leader or follower from behaving internationally organization Islamically – whether or not or to not community members, to customers, to suppliers, or to anybody else. (nahal, 16:90).

### Ihsan

Whereas taqwa is that the priority of God so the feeling of Allah's presence, ihsan is that the love of God. This love of God motivates the individual Muslim to figure toward attaining

Allah's pleasure. In Associate in Nursing passing hadith reportable by Abu Huraira, the Prophet Muhammad saw describes ihsan as follows: "to worship God as if you see him and if you can't deliver the merchandise this state of devotion, then you'd prefer to need into the thought that he's gazing you. The constant feeling that God is observance is maybe getting to prompt a personal with ihsan to behave at his best. The distinction between the muttaqin and muhsinin is explained shortly by maudoodi inside the subsequent example. Among government employees, there might even be some World Health Organization perform their duties religiously. However, World Health Organization does not demonstrate any longer commitment. Various employees, however, push themselves on the so much aspect the choice of duty; they are energized, and willing to create sacrifices inside the performance of their tasks. They spare no effort to support their government and champion its cause whereas not holding back. Within the context of Islam, the first groups of employees unit of measurement like believers World Health Organization do what is adequate and necessary; they are the muttaqin. Against this, the second cluster of employees is compared to the muhsinin. This unit of measurement the Muslim leaders and followers World Health Organization will inexhaustibly carry the banner of Islam at a lower place the foremost robust circumstances. This is {often|this can be} often why God has reserved tremendous rewards for the muhsinin (Al-Imran, 3:146-8).

## 12. Principles of Leadership

1. Know yourself and seek self-improvement - to know yourself, the leader has to understand your, know, and do attributes. Seeking self-improvement means continually strengthening your attributes. This can be accomplished through self-study, formal classes, reflection, and interacting with others.
2. Be technically proficient - as a leader, he must know his job and have a solid familiarity with his employee's tasks.
3. Seek responsibility and take responsibility for your actions - search for ways to guide your organization to new heights and when things go wrong, they always do sooner or later, do not blame others. Analyze the situation, take corrective action, and move on to the next challenge.
5. Make sound, and timely **choices** –leader **ought to use smart downside finding**, deciding, and designing tools. "a smart arrange nowadays is healthier than an ideal arrange tomorrow" – General George pattern.
6. Set the instance – leader ought to be a decent leader for the workers. They need to not solely hear what they're expected to try and do however additionally see.
7. Grasp your folks and appearance out for his or her well-being –leader should grasp attribute and take necessary steps consequently for the employees.
8. Keep your employees au courant –they should have knowledge to speak with not solely them however additionally seniors and different key folks.
9. Develop a way of responsibility to the employees – they ought to develop smart character traits that may facilitate them do their skilled responsibilities.
10. Make sure that tasks ar understood, supervised, and accomplished - communication is that the key to the present responsibility.



11. Train as a team – though several therefore referred to as leaders decision their organization, department, section, etc. A team, they're not groups... they're simply a gaggle of individuals doing their jobs.

### **13. Importance of Islamic Leadership**

Importance of leadership as follows: are

**i) Adherence to shariah and islamic manners:**

The leader must follow islamic commands. He can only continue his office as long as he observes the principles of Shariah. His behavior must conform to Islamic manners. Al Talib, Hisham (1991)

**ii) Personal submission to allah:**

The objective of monotheism leadership is to confirm that he in person et al. underneath his leadership labor under God. Islam stipulates that each activity by the Islam Nation is worship as prescribed by God in Surah al-dharyat, 56: 'and I failed to produce the jinn and world except to worship me.'

**iii) The dignity of labor.**

Islamic leaders must recognize the dignity of labor. Mohammad (sm)says, "pay the wages to the labor before his sweat dries up" (al-hadith)

**iv) Maintaining welfare:**

A leader is additionally answerable for overcoming any disputes or variations inside society. Supreme Being commands 'and if two factions among the believers ought to fight, then build settlement between the 2. however if one in every of them oppresses the opposite, then fight against the one that oppresses till it returns to the ordinance of Supreme Being. And if it returns, then build settlement between them in justice and act justly. So Supreme Being loves people who act justly'. In (Surah al-hujurat, 9):Unification of society:

Allah urges in Al-Quran that the community is united in holding to the rope (bond) of God and to not be fragmented, 'and hold firmly to the rope of God (Islam) all at once and don't become divided.'(Surah Ali-Imran, 103)

**v) Accountability:**

In Islam this accountability is two folds. First of all, an employee is accountable to Almighty Allah (SWT), side by side he is also accountable to his immediate boss. 'each of you guardian and each of you will be asked about his subject' (al-hadith)

### **14. Concluding Remarks**

Nowadays, leadership is being thought of as a key issue for the success of any organization. The Muslim managers of world business world should possess Islamic leadership skills to survive within the competitive market. In today's difficult and dynamic leadership demand, managers World Health Organization square measure incompetent in a corporation should be willing to perpetually upgrade their skills. There's little question that continuous efforts to amass skills can lead a manager to become a flourishing leader. Prophet Muhammad's (be upon him peace and blessings) contributions and also the contributions of 4 caliphs were nice to the event of leadership. Then leadership was applied in achieving the objectives of family life, society, national, international organizations.

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