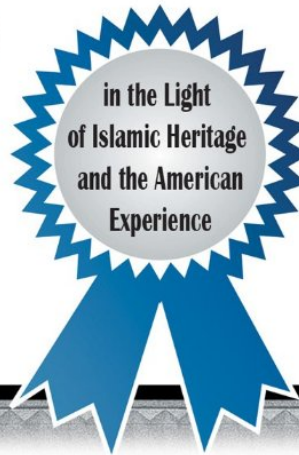

The Principles *of* Leadership



By: Dr. Yusef bin 'Othman al-Huzaim



The Principles of Leadership

In The Light of Islamic Heritage And The American Experience

By: Dr. Yusuf Bin Uthman Al' Huzaim

Translation: Safina Yasmin Naser

Edited: Sajid Chaudary

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TRANSLATOR'S FOREWORD

All praise and thanks are due to Allah (SWT), the Most Beneficent, the Most Merciful and Master of the Day of Judgment. I bear witness that there is none worthy of worship save Allah Alone Who has no partner, the Lord of the universe and the Originator of the heavens and the earth. I bear witness that Muhammad, upon whom be peace, is His servant and Messenger, who was sent as a mercy for mankind and a proof for those traversing the path to Allah (SWT).

In this work entitled *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, Dr. Yusuf bin 'Uthman al-Huzaim offers an insightful awareness of the many theories and practices of leadership deriving from Islamic heritage and the modern American experience. This study is not so much a comparative one as it is a complementary one, in an attempt to fuse together the contributions and developments that have emerged from both domains as a way of forging new grounds within this specialization we know as leadership. Like most literature on leadership, this work is full of conceptual frameworks and models, real-life examples and figures, practical advice, and recommendations. However, Dr. al-Huzaim does something more in his study of leadership: he combines Western management theory and practices with Islamic principles. From an Islamic standpoint, Dr. al-Huzaim does not rely on Western philosophy to establish principles of leadership, but he draws on them to demonstrate the vast wealth of literature on the subject (a point he emphasizes to the Arab world for its lack of specialized works in this field), while only tending to draw on those that are in agreement with the truth.

One might question the motive or reason behind Dr. al-Huzaim's reiteration of the many theories available in the West; of course, when reading this book it needs to be kept in mind that what you are holding in your hands is a translation of his work from Arabic. Further to Dr. al-Huzaim's dismay over the serious drought in managerial literature suffered by the Arab world, he has rendered a great service by making the developments of this specialization readily available in Arabic. The present translator can fully appreciate the laborious efforts the author has exerted to interpret and translate conceptual terminology from English into Arabic, due to the technicalities and specificities of Business Management and Administration, and of which is further accentuated in back-translation.

Methodology Employed in the Translation:

This book was originally intended for the Arab reader, in particular, for Arab students, practitioners and others interested in the subject of leadership and management. The author adopts a number of styles of writing throughout the book. His overall style is modern and technical in nature, particularly when dealing with the academic literature he draws on from Western theories. In terms of the practical examples he provides, his style varies widely from the classical Arabic of 12th century scholars, to military and war jargon, to that of the modern world of business administration. The issues of importance pertaining to this translation can be summarized in the following:

All references to the Qur'an were taken from Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan's *Interpretation of the Meanings of the The Noble Qur'an in the English Language* (2007), Riyadh, Darussalam. Most Ahadith have been translated according to English translations of Sahih Bukhari and Sahih Muslim where it has been possible to locate their sources (upon which their references have been provided); as for the Ahadith which are not attributed to these sources and the sayings of the Sahaba (Companions) (may Allah be pleased with them) either their translation has been sourced from elsewhere, whenever possible, or else all the translations are my own.

In rendering the Western concepts into Arabic, like most specialists, the author presents some very technical (specialized) and specific terms and concepts. As these have been adopted by the author from English, I have tried, as best as possible, to identify the equivalents (original sources) in English so as to re-present them back into the correct phraseology and terminology. This was often problematic due to difficulties I encountered with transliterated names, as no clear transliteration system had been employed that would facilitate back-transliteration. For this reason, it can be assumed that any mistakes in the spelling of names are due to this fact. A further problem caused was not being able to find the original works cited by the author; in these cases, names of books written in English or concepts, for example, have been translated as best as possible, while the original theories might be termed somewhat differently.

Due to the academic nature of some of the theories employed in this book, I found it difficult to identify the exact theory or person being quoted. As a result, quotes translated back into English are not the exact words of the people being quoted.

Islamic terms have been loosely translated, as a literal translation would result unfavorably and probably incomprehensibly. Some terms have been transliterated, such as Qur'an or Ihsan; these appear in italicized format and glosses have been included in the body of the text as well as in a glossary. The reason for keeping some of the terms in transliterated Arabic was because of the Islamic nature of the text, which is often based on the works of scholars or intellectuals and so tends to deal with difficult and complex issues that need to be understood with their details intact and with their full meanings.

Some footnotes have been inserted in places where I feel additional information is necessary, for example, if the author has not provided references for the books or quotes he draws on. I have also provided transliterated Arabic and English names for all references, even where the works were originally written in English, for purposes of consistency and referencing.

The author draws on some works that I have not been able to identify, such as older philosophical texts, and so no sources are provided for these. Translations of their names have therefore been rendered loosely as have the names of the people cited therein.

All good comes from Allah, while all mistakes are from myself. I ask that Allah accept this translation as a benefit to the Ummah and amongst my good deeds on the Day of Judgment – Aameen.

Safina Naser

FOREWORD

For almost a quarter of a century, I have been advocating the pressing need to develop and aid in the progress of local administrative leaders throughout the Arab world. During the period of the first development boom, a crucial lesson emerged – the evident lack of local administrative leadership. Since that time, I have been calling for the development of young Arab leaders to obtain knowledge about correct administration and productivity in the field of Operational Management. Initially, this process begins with the training and development of a single Arab administrator, who will then, by the will of Allah, be equipped to develop and aid in the progress of thousands of his employees. As such, it may be assumed that the presence of a single Arab leader within the industrial sector or the service sector, for example, will occasion thousands of other leaders; this is herein a conclusive assumption. I, as well as others, have conducted surveys within this country (Saudi Arabia) in order to determine whether there was a successful and proficient leader behind the accomplishments that were achieved during the first development boom, and likewise, to discover whether incompetent administration has been the reason for some of the unfortunate losses and failures that have proved a hindrance to development.

The developed world understands the importance of literature on administrative leadership, so much so that the number of specialized books published on leadership and administration exceeded more than 10,000 within the past thirty years. As for the number of theses, studies and articles written about administrative leadership, this amounts to hundreds of thousands, not to mention the studies carried out on the personal curricula vitae of multinational corporate leaders who earn millions for their companies. Such positive outcomes resulting from managerial leadership led to the recognition of the importance of administrative leadership within the entire Arab world, which further triggered some literature to be produced in the early years of the third millennium, markedly, the era of intelligence and capitalization. It is against this backdrop that this work of my colleague and brother, Dr. Yusuf bin ‘Uthman al-Huzaim emerged, entitled *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, which is in your hands today.

In fact, this book that you hold in your hands was published at the time of the second development boom and is, therefore, contextual and appropriate to the aforementioned ideal that the development of a single administrative Arab leader effectively, etymologically and absolutely engenders thousands – if not tens of thousands – of other subordinates. Arab interest in the importance of administrative leadership therefore seeks to recognize the various components and competencies of Arab leadership in modern times, following notable failures in the management of public services and towards creating (at the very least) an operational and sustainable environment based on efficient productivity; besides the potential development of their effectiveness, affairs and scope. This in general gives hope and assurance to public institutions of their capacity to accomplish high levels of performance. In turn, this facilitates the realization of the overall aims and objectives, through effective development and leadership, which further affords success to those workers who showed love, loyalty and who also supported and benefitted it with. Likewise, competent leadership exists within Islamic intellectual thought, as described by the author in his search for intellectual Islamic contributions in contrast to contemporary Arab leadership.

“Leadership”, the subject of this book, is the topic on everyone’s lips. Although many claim to understand its meaning, substance, forms, manifestations and mechanisms, its availability is a concern for so many of us and is therefore the reason why so many are drawing attention to its utmost immediacy and urgency. Management specialists and lecturers, including myself, believe that we are familiar with the scope of its framework and borders, yet even after thousands of books have been produced on the subject, we are still trying to explain it. Earlier, the focus has always been on defining its core elements, however, by shifting the camera, so to speak, we attempt to explore its focal point and identify its limitations. Dr. al-Huzaim’s work in this book constitutes one of these efforts.

Within government administrations, bureaucrats insist that they have elaborated on the use, perfected the art of leadership – which, simply put, constitutes an outright atrocity in itself – with politicians claiming it to be a fundamental part of their constitution. However, all undoubtedly agree that the spirit of true leadership is truly lost – lost at home, within schools and within the workplace. This ambiguity and inconsistency is transferred to all forms of leadership, even Presidential leadership, which leaves the scope of political, strategic, bureaucratic and industrial leadership, as well as management and administrative leadership, in a confusion of notions and concepts.

In most chapters of this book, Dr. al-Huzaim delves into the theory of administrative leadership within developed Western nations in an attempt to reconcile them with Islamic principles of leadership, herein characterized as inclusive political leadership as opposed to Western management and administrative theories. In addition to this, Dr. al-Huzaim's approach looks to a sole leader at the head of both the government and business sectors. In this way, his work, as I mentioned before, expands on the tens of thousands of books previously written on the subject of leadership and therefore definitely deserves due recognition in an unprecedented era of globalization and knowledge of the contemporary world. The attempt made in this book by Dr. al-Huzaim has come at this particular time due to an extreme lack of literature covering the specific issue of Arab leadership in comparison to the amount of leadership and management literature produced in the West. Given that the issue of leadership is fundamental to shaping visions, goals and motivations that provide the foundations for commitment and loyalty, the author has addressed these notions in simple and accessible language to facilitate an understanding of management for the Arab reader working in the field of administration.

The stance taken by Dr. al-Huzaim in his book, *The Rudiments of Leadership: The American Attempt in the Light of Islamic Heritage*, is based on empirical research that he conducted over a period of two decades within so-called constructive “non-profitable organizations” set up to help the poor in developing Islamic countries. The author's perception of the future of administration is manifest in the many chapters that seek to find similarities between Western notions of administrative leadership and general leadership trends within Islamic culture. In doing so, the author advocates his proposal by suggesting a means for the development and promotion of Arab administrative leaders, while incorporating contemporary Western and Islamic principles of leadership. Based on this view, Dr. al-Huzaim recommends a general manifesto that focuses on the Islamic concept of “The Strong and Trustworthy” leader in Chapter Eleven, while laying emphasis on the weight of Western concepts of administration theories.

The merit of an upright Arab leader who practices integrity and chastity of both the hands and private parts is more crucial than a sophisticated and skilled intellectual who seeks after personal gain and conflicting interests by means of corruption and sabotage. The development of a single Arab leader whose conduct is righteous and faithful is far superior to having thousands of corrupt leaders, regardless of how highly developed and successful they are; this is supported by much of the substantial literature that deals with administrative leadership. In this new contribution to the theory of leadership, Dr. al-Huzaim has presented us with “The Theory of the Strong and Trustworthy” in Chapter Eleven.

This work most definitely represents a brick in the wall of human history and in the foundations of the future of Arab administrative leadership. We kindly thank him for his composition of the chapter, “The Strong and Trustworthy”, and for the attention he gives to the issue of security, since the collapse of secure leadership may be considered cancerous and nothing other than disastrous, which consequently affects tens of thousands of other subordinates. It is impossible for anyone – no matter who he is or however great his knowledge, skills, culture, tradition or weaponry might be – to put forward a guaranteed, ideal model that will resolve the problems surrounding development in any given Arab country, just as it is impossible to cure all illnesses with a single antidote; rather, such complex situations arise and are resolved over long periods of time. However, with the presence of an Arab leader, as described by the author in “The Strong and Trustworthy”, one is permitted to contemplate the upright

leader, with the hope that, by the will of Allah, an increasing presence of leaders will provide a variety of solutions and dynamic and diverse ways to tackle issues of development and growth within Arab countries. For this reason, the strong and trustworthy leader is required to be flexible, resilient and capable of executing decisions rapidly and effectively.

In view of the fact that the author draws on Western perspectives of leadership as conducive to Islamic theories of leadership, especially the principle of “The Strong and Trustworthy Leader”, the subject matter of the final three chapters: the problems of leadership within Arab countries, ways to reform these countries and a conclusion along with recommendations, forms an attempt to amalgamate Western theories of administrative leadership with the Islamic heritage. A discussion with the author further reflects his proficiency in the field, which he acquired over a period of two decades, in addition to his administrative aptitude that has shaped his knowledge of administration and this distinct thesis.

This book is a serious intellectual effort to answer some of the questions that demand to be adequately answered within the dynamic subjects of leadership and administration or administrative leadership. The author allows us to return to our need for trusted and distinguished leaders, who are adept at finding the right solutions to the many administrative problems, and who bear traits and attributes associated with resilience, competency, efficiency and promptness in making decisions and implementing them. The author bases all of this on the idea of power and security, demonstrating that on their own, these qualities will never be sufficient in obtaining excellence.

Throughout this book, we travel with Dr. al-Huzaim and his fifteen discourses on a pleasant and interesting journey through the fundamentals of leadership in the light of Western perspectives on administration – particularly American and Islamic heritage. There is certainly no denying that Dr. al-Huzaim has exerted every effort to expound on these perspectives, by identifying and assimilating them with the position of leadership in Islamic thought prior to their emergence as Western notions. Most importantly of all, he conveys a holistic stance in all chapters of his book, thus illustrating the basic and fundamental role that administrative leadership plays, and on which rests the success of Arab countries to proceed from the trappings of ignorance.

I am almost certain that the dilemma faced by Arab administration was occasioned by the failure to recognize the importance of leadership administration, and that the majority of shortcomings were caused by a lack of management expertise with regards to its issues and concerns. It is a fact that the Arab nation is plagued with administrative illiteracy just as it is plagued by technological illiteracy. Accordingly, administration and its leadership comprise the occupations of all people, including those with no occupation, just like a wall that starts to tower over book-keepers who have no accounts. I sincerely hope that this hypothesis is read by the Arab readership, as well as other books related to management and administration. I am absolutely positive that if this book were to be utilized to the extent that it deserves, then administrative leadership would assume a more favorable position and citizens would become reformed and refined. Administrative leadership is ultimately a means of serving the country. Allah knows best the intentions behind what I say.

Dr. Ibrahim bin Abdullah al-Munif

ACKNOWLEDGMENTS

To the Saudi leaders, the Armed Forces, senior ministers of the Ministry of Interior, officers and other officials of the private and government sectors, and to the non-profitable organizations.

To those...

Who have written on the subject of Saudi leadership and the nation, for we are in need of sincere people who care about our nation's future, the stronghold of Islam and the rest of the genuine Arab peoples.

To those...

Who are considered unfortunate in this world, [as in text] but whose names will surely live on and receive the reward of the Hereafter; there, you will have sustained your Homeland and your Afterlife. Allah, the Sublime, says: "That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqu-n (the pious)." [Al-Qasas, 28: 83].

To those...

Who light a candle instead of intensifying the darkness and who take the first step for others to follow. But to you, the doubters, the shaken, the scared and the timid, some of whom have good intentions, we are now faced with enormous challenges, the most serious of which is that we have been targeted – but why? Because we are the stronghold of Islam and the remainder of what's left of the genuine Arab people. Yes, we are human beings, but we have been afflicted with some deficiency within ourselves. We are certainly not the worst of human beings, the list is long and there are many who come before us, so as long as we strengthen our prayers, the youth respect their elders, the elders show compassion to the youth, and our Saudi leadership does not show hatred to anyone, only then can we humble and review ourselves peacefully and progressively.

INTRODUCTION

“By Allah, I do not want anything from this world except the good deeds that I have earned in it, a friend who I can benefit and an enemy to restrain; and it was only out of my love of honour and virtue that I pursued the Ministry”.

Abul Hassan bin al-Farat

Minister of Caliph Al-Muqtadir Billah, 296 AH

All praise is for Allah (SWT), Lord of the Worlds (Mankind, Jinn and all that exists), and prayers and peace be upon the Mercy of Allah sent to the Worlds, our Leader Muhammad, and on his virtuous family and righteous followers of the finest personalities, and on whoever pursues good deeds until the Day of Reckoning.

With regard to the many friends who have complained to me about the wrong practices of leadership they have had to face in their professional lives from their bosses and superiors. They have expressed a great deal of concern because of their feelings of dissatisfaction, low self-esteem and pessimism about the future fostered by them. This has resulted in a decline of productivity, and has transferred the added pressure to the private and domestic life. I have intently reflected on the superiority of Western civilization and its achievements, which most certainly deserve due respect. Allah, the Sublime, says: “O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer in piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do.” [Al-Ma'idah, 5:8].

Despite our ostensible “Clash of Civilizations” with the West, we must appreciate that the vast gap between us and them in the domain of administrative science is practically the most important element of their civilization, especially as far as the American experience is concerned. In addition, in the case of the Gulf countries, we are faced with challenges that require us to contemplate on potential opportunities and to move forward using the availability of economic resources, political stability, and the prominent national capacity they have displayed in their regional and international initiatives and successes.

On observing the amount of studies that combine leadership in our Islamic cultural heritage with the attempt made within American heritage, I have applied my own expertize and reflections to twelve positions of local leadership which will allow me to narrow this study of local leadership for better understanding. I am appalled at how many promising and potential areas of research there are within this specialization, particularly in relation to our Islamic heritage, that have not yet been explored. I further realized that our insight, as Arabs, is so vast and propitious that I was unfortunately unable to deal with it extensively, as you will come to notice when reading this book.

Indeed, “leadership” means the leadership of any impact, growth, modernization, development and advancement pertaining to civilization. Therefore, if we are to solve significant and complicated issues, then we are required to give importance to the discipline of Business Management, at the heart of which lies the subject of leadership. Indeed, Allah apportions authority, while he does not apportion the Qur'an. As follows, leadership can be considered a blessing, an enhancement and a favor, and hence, I call on people to participate in the research, education, qualification, instruction and promotion of it.

Of course, the greatest crime of all is that we are void of having hope in anything other than that which is economically-orientated and feasible. Our leaders should serve to stimulate us and renew our faith, applying themselves earnestly and assiduously to a leadership that is based on humanity (creation), and to confront opposition and conflict. Allah, the Sublime says: “Those who have been expelled from their

homes unjustly only because they said: ‘Our Lord is Allah’. For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.” [Al-Hajj, 22:40]. Instead, only a virtuous and moral leadership ought to be defended.

This book attempts by all means possible to benefit the reader from the onset. Throughout, I have been especially methodical, novel and meticulous concerning the subject of heritage, in order that its findings can be consulted and utilized, as well as representing the product of thorough primary research gathered from more than a hundred specialist sources.

I request that the respected reader of this book will also follow the developments of the second edition. I would like to thank Professor Turki bin 'Isa al-Murshid for his concern about the production of this book, as well as his assistance in its editing.

I hope that this book contributes to knowledge and inspires people to pass it on to those more equipped to deal with it.

Dr. Yusuf bin ‘Uthman al-Huzaim

Riyadh – 01/01/1429 (AH)

THE DEFINITION OF 'LEADERSHIP'

"True leaders are ordinary people with exceptional resilience and extraordinary determination." (John Seaman Garns – translated)

Linguistic Definition of 'Leadership'

[Q-w-d]: "to be led"; it is said, an animal is "led" in front and is "steered/driven/guided" from behind.

Ibn Dureed mentions that the word [Al-Qiyadah]: "leadership"; "driving/steering/guiding", is derived from the verb [Q-a-d], i.e. "led", as in: The man "led" his camel, i.e. he was "leading/steering/guiding" it. Also, [Yunqad]: "compliance", "yielding", "submission", as in: the murderer was "made to yield/succumb/surrender", i.e. he was killed himself.

In As-Suhah fil-Lugha wal-'Ul-um ["The Veritable Book of Language and Science"], it is confirmed as being taken from the word [Al-qiyaḍ]: the "leading rope, halter" of an animal. In turn [Al-qiyadah] ("leadership"): is "a means of arriving at a desired aim by overcoming any obstacles and avoiding any pitfalls and whoever undertakes it must therefore adhere to this".

Al-Munjad states that [Al-Qiyad] refers to the one guiding the animal forward by its halter; thus, this person might be called "so and so, the halter-guider", that is, a person might be characterized by this act, or "so and so, the guider", which implies one concedes obediently and is used derogatively.

[Al-qiyadah] ("leadership"): The leader's base; the place where the leader operates and from which general leadership takes place, i.e. the headquarters.

[Al-Qa'id] ("leader"), plurals include, [Qawad], [Qawad], [Qadah], [Qadat] ("leaders"): of a rectangular area of land or mountain (including) mountain peak; leading the mountain also extends to the land.

Conceptual Definition of Leadership

Leadership is centered on the phenomenon of influencing others and this occurs when a person possesses particular characteristics that make him capable of exercising this influence effectively, thereby distinguishing himself as a leader. Thomas Gordon recognizes leadership as "a post in which a person utilizes their characteristics and qualities in order to acquire experience and education." Frans and Sander, on the other hand, define it as "the social influences embedded within part of society." As for Hyman, he prefers to define it as "a process by which an individual is able to direct and guide others and influence their thoughts, behavior and emotions." Faysal Bashrahil puts forward the definition of "a process that mobilizes people towards an aim." Max Landsberg defines it as "the ability to create visions, dreams and momentum amongst a group of people." In Extraordinary Leadership, Norman Schwarzkopf defines it as "a combination of the personal and the strategic; however, if it were necessary to dispense of one of them, then it would have to be the strategic." Finally, Peter Northhouse states that leadership is "a term that describes the power relationship between a leader and his followers. Thus, it can be inferred that leaders exercise their power in order to influence others."

In addition to the many definitions that have been put forward for the concept of leadership, which attempt to explicate the meaning of leadership, there are several key elements related to the phenomenon of leadership that can be defined as follows:

Leadership is a "process"