THE POLITICAL IDEOLOGY OF PROPHET MUHAMMAD (PBUH) AND HIS LEADERSHIP MANAGEMENT: CHALLENGES AND APPLICATION IN THE MUSLIM WORLD.

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Information of Article	ABSTRACT
	In this 21st century it's very difficult to maintain the Islamic perspective leadership with Islamic ideology. This problem not only in Muslim country but also all over the world. in this study will find out the challenges for increasing Islamic leadership management with Islamic ideology. By deep learning will find out the problems and solutions, research objective -questions. Here will use two theories and conceptual framework were developing for the study, even choose deductive research approach for this study. Seven hypotheses were developed for this study. Descriptive research design chosen and will conduct quantitative research method for this study maintain with research ethics. The research survey will conduct by online and twenty questions will have prepared with one to five Likert scale, will face validity conduct for standardized the questions, simple random sampling (probability sampling) will use, survey geography is Dhaka city area, Bangladeshi Islamic organizations employees, sample size will 200. Data will analyst by SPSS 23.00 and Smart PLS 3.3.3 software version. Before the final test will conduct the pilot, test, and find out the accurate results for the study.

Introduction

The Prophet (peace be upon him) was a social reformer who strove for social fairness, political and economic liberty, and by constructing a peaceful state in Medina during his lifetime, he demonstrated how to reduce social inequity between rich and poor. Politics is about more than just governing; it's also about education, spiritual awareness, human understanding, and the dissemination of ideals and beliefs (Serjeant, R. B. 1978). Prophet Muhammad (SAW) teaches us how to do so through various peaceful means, including sincere advice, role models, rational persuasion, exemplary leadership, and others (Jamil, M. Y. 2015). Politics in Islam seeks to direct people toward good and away from evil. Integrity, honesty, and trust are important Islamic values that apply to politics as well (March, A. F. 2010). These ideals are founded on the faith that the ultimate reward lies not the world but afterlife and entrance to paradise, open consultation (shura), in which differing points of view and constructive criticism were accepted and information from the Companions was examined and occasionally acted upon, was another exceptional leadership attribute he displayed as leader of the city state of Madinah (Gazi, M. A. I. 2020).

Background of the Study

The prophet Muhammad drafted the Medina Constitution. It was a formal agreement between Muhammad and all the important tribes and families of Yathrib (later known as Medina), which included Muslims, Jews, Christian sand Pagans (Serjeant, R. B. 1978). This constitution laid the groundwork for the establishment of the first Islamic state. The document was prepared with the express purpose of ending Medina's terrible intertribal strife between the Aws (Aus) and Khazraj tribes. To that end, it created several rights and responsibilities for Medina's Muslim, Jewish, Christian, and Pagan populations, putting them together under the umbrella of the Ummah, or one community (Gazi, M. A. I. 2020). The Medina Constitution is unknown; experts agree that it was written soon after the Hijra (622). It effectively created the first Islamic state. The Constitution established the following: community security, religious freedoms,

Medina's role as a haram or sacred place (barring all violence and weapons), women's security, stable tribal relations within Medina, a tax system for supporting the community in times of conflict, parameters for exogenous political alliances, a system for granting individual protection, and a judicial system for resolving disputes, as well as regulating the payment of blood (Serjeant, R. B. 1978). This paper focuses on Prophet Muhammad's (PBUH) political insight, which the world's greatest political reformer, who attempted to better society peacefully and diplomatically rather than via force and, He introduced significant political changes to the Arabian civilization, which had hitherto relied on violence to resolve disagreements (Jamil, M. Y. 2015).

Significance of the study

The research process is made up of a series of steps or actions that are necessary for conducting research effectively, such as formulating the research problem, conducting an extensive literature review, developing hypotheses, preparing the research design, determining sample design, and collecting data. Project execution, data analysis, hypothesis testing, generalization, and interpretation (Singh, A.2021). The findings of this study fill an important vacuum in the literature by serving as reference material for other interested researchers and as a beginning point for future thorough investigations in the field. This study's findings will also serve as useful reference material for political science students. Students of political science and Islamic theology who want to learn more about the parameters that define the prophet Muhammad's political ideology will benefit from the findings. The study's findings are intended to contribute to the advancement of knowledge in the Muslim world.

Problem Statement

In the sense that Western countries have corrupted the perception of Islamic culture, leaving many Muslims unclear about right and wrong, the hole created by Western civilization convert a political challenge for the modern Muslim world. Western governments have aided extremism somewhat, making it even additional difficult for the Muslim community to improve its image around world (Gravetter, F., Forzano, & Rakow, T. 2021). Another trait that is look political challenge modern Muslim world lack of Western civilization (Muhammed, M., & Khuzaima, 2019). Because many Muslims differ about the past and present, sectarianism has been considered as a political threat. The difficulty of the current generation to fully accept the present has resulted from most Muslims' predisposition to lament their present and exalt their history. Because Islam has been linked to global terrorism, Islamic jihadism, radical Islamism, fundamental fascism, and Islamic authoritarianism in Western media and study E.S. Aswad (2016) suggested that misunderstanding big political problem in today's Muslim world. The idea has bred an atmosphere of Islamophobia, leading to an unjustified fear of Muslims among westerners.

Research Objective

The main objective of this study is to find out the political ideology of prophet Muhammad (pbuh) and his leadership management: challenges and application in the Muslim world and three sub objectives are following.
RO[1]. To analyze the political ideology of the Prophet Muhammad's (SAW) and his leadership.
RO[2]. To Identify the challenges of implementing of political ideology of the Prophet Muhammad's (SAW) in the contemporary Muslim World.
RO[3]. To Applying and implementing the Prophet Muhammad's (Pbuh) political Ideology in Muslim World.

Research Question

RQ[1]. What is analyze the political ideology of the Prophet Muhammad's (SAW) and about his leadership?
RQ[2]. What are the challenges of implementing of political ideology of the Prophet Muhammad's (SAW) in the contemporary Muslim World?
RQ[3]. What are the ways to solution those challenges and Implement the Prophet Muhammad's (Pbuh) political Ideology in Muslim World?

Research Scope

Allah Almighty appointed the Holy Prophet Muhammad (PBUH) as the final prophet to provide guidance to the people. The Prophet (PBUH) not only declared the unity of Allah but also exemplified his character in every facet of life. He established the benchmark for the highest global quality of character and personality. He converted the untamed and polytheistic Arabs to Islam, resulting in their transformation into the most esteemed community on the globe (Akhtar, S., & Razaq, 2020). In this civilization, characterized by a lack of literacy, the sword served as the predominant method for resolving problems. The Prophet (PBUH) was divinely commissioned by Allah Almighty to serve as a source of mercy for all of creation. The establishment of the first Islamic administration took place in Medina in 622 AD, following the relocation of the Islamic community from Mecca to Medina in the early seventh century (Ramadan, 2007). The Prophet's political strategy and leadership role were crucial. To advance human society, it was essential to depart from traditional politics, which did not accurately represent the tribal communities of Rome, Iran, or Arabia. Individuals must also be liberated from a repressive and exploitative societal structure (Akhtar, & Razaq, 2020).

Literature Review

Leadership has been a subject of study for scholars throughout history; however, it has consistently been a source of disagreement. It is a multidisciplinary field that also addresses matters of morality and ethics. Leadership is perceived differently, and this divergence is partially attributed to cultural disparities. Worldviews The Western leadership paradigm is the dominant framework in the field of learning, disregarding all other approaches. Eastern viewpoints This study examines leadership from an Islamic standpoint, which has been neglected in previous research that mostly focused on European experiences. The significance of this perspective is often disregarded or misunderstood (Moten, A.R., 2011). The use of the phrase "strategic" refers to strategic leadership. It is related to the concept of strategy, which is essentially a systematic method for accomplishing a goal. A strategy is a comprehensive plan that establishes the connection between desired outcomes, methods, and resources. The term "strategic" can be used in both a general and specific sense. Essentially, the term refers to the act of actively targeting an adversary's military or industrial facilities with the goal of completely neutralizing their military capabilities (Dr. Hayat, 2017).

Islamic Historical overview

The Prophet employed innovative nonviolent strategies to confront his adversaries, such as the Madinah Charter, the Hudaybiyya Treaty, and the act of pardoning enemies, including captured combatants. As a result of this, Allah Almighty appointed the Holy Prophet as the last Messenger and declared the religion to be fully accomplished. As stated in the Holy Quran, the Prophet (PBUH) is regarded as the ultimate role model for all individuals, as he is considered the best example by Allah (Islam, K. A. & Miajee, M. 2017). Typically, the administration, judiciary, and legislature are responsible for managing all administrative responsibilities of the government. The Holy Prophet (PBUH) established the basis for the Islamic Welfare State through the amalgamation of his sagacity with optimal governance (Gazi, M. A. I. 2020). During the time of the Prophet (PBUH), there was the presence of a judiciary, legislature, and administration, but these tasks were not carried out separately. The Prophet (PBUH) used all three terms accurately in line with the divine revelation. Upon Maaz Bin Jabal's appointment as Yemen's Representative by the Holy Prophet (PBUH), the administration, decision-making, law enforcement, and tax collection were all conducted in strict adherence to the Prophet's laws. The Prophet Muhammad (PBUH) designated Maaz bin Jabal as the representative of the Federal Government, commonly referred to as the Federal Minister or Governor in contemporary language, to supervise the financial and administrative functions of the province (Islam, K. A., & Miajee, M. 2017). Appointing a governor to the provinces is a customary practice in today's federal government, like how it was during the time of the Holy Prophet (PBUH). The Federal Legislature deems such nominations to be lawful. The governor serves as the province's official representative to the federal government. The Holy Prophet (PBUH) appointed governors to different provinces of the Islamic State, which showcased his support for fostering communication and collaboration between the provincial government and the federal government. This approach aimed to provide a balanced distribution of authority between the two levels of government (Gazi, M. A. I. 2020).

Political Ideology of Prophet Muhammad

The Prophet (peace and blessings be upon him) unified the Arabian Peninsula as a political leader, founded a powerful state with Madinah as its capital, conquered his foes, and led the most successful military missions. His true political leadership, however, was in the realms of morals and spirituality, where he performed admirably in both weak and strong conditions. His way of dealing in Makkah and Madinah indicates his great political leadership. The Prophet had to still create an organization and political administration to have all the necessary elements of the state. The first thing he did after coming to Madina was to declare that his followers from Makka and Madina were brethren to one another. The prophet conveyed a treaty to administer the relationships between the various elements of the new society, which included of Muslims as well as non- Muslims. Al Sahifa ("document, treaty, covenant") was the name of the treaty. The pact established the first Muslim state on a temporary basis. In comparison to previous leaders, the Prophet's political communication technique was unique, as one of a political leader's key responsibilities is to be aware of one's surroundings and situations.

Foreign Policy of Prophet Muhammad(pbuh)

Islam is a global religion that embraces people of different colors and socioeconomic backgrounds. All Muslims and non-Muslims in the region, including Arabs, Jews, Christians, and people of other faiths, are respectfully invited to propose the Prophet's proposal for the establishment of a new state in Medina. An important principle of Muhammad's (pbuh) foreign policy is the establishment of universal brotherhood. Another principle of the Prophet's (SAW) foreign policy is the unity of the Muslim Ummah. It encapsulates the idea of a Muslim Commonwealth. After establishing the Muslim state, the Holy Prophet (PBUH) dispatched deputies to different regions to spread the Islamic message and develop friendly diplomatic relations. Some companions learned different languages on the orders of the Holy Prophet (PBUH) to engage in meaningful diplomacy with the countries to which they were dispatched. It is instructive to mention here that the Holy Prophet (PBUH) also deputed non-Muslims as envoys owing to their talent and suitability for the job. Amr ibn Umayyah Al-Dumri was sent to Abyssinia as envoy prior to embracing Islam because he had personal acquaintance with Negus and was fully conversant of the situation prevailing there. (Dr. Adnan Ibrahim 2014) So as a statesman, the Holy Prophet (PBUH) exhibited excellent diplomatic skills that went a long way in establishing good and friendly relations between nascent Islamic state and foreign countries. He writes letters to the Presidents of several countries. The Egyptian monarch Muqawakis, the Roman Emperor Heraclius, the Ethiopian King Armah, the Governor of Bahrain Munjir ibn Sawa, and the Governor of Bahrain Munjir ibn Sawa were among them. He addressed everyone with a message of peace and coexistence, including a call to recognize one God as Lord and an invitation to Madina. (Ar-rahikul Maktum, Sirat book)

Leadership of Prophet Muhammad (pbuh)

Prophet Muhammad (peace be upon him) was a patient and determined man. His life has a lot of lessons for us to learn. His most significant quality as a leader was that he was always truthful and honest. The Prophet (peace be upon him) unified the Arabian Peninsula as a political leader, founded a powerful state with Madina as its capital, conquered his foes, and led the most successful military missions. His true political leadership, however, was in the realms of morals and spirituality, where he performed admirably in both weak and strong conditions. His conduct in Makkah and Madina demonstrates his political leadership. "There has surely been for you in the Messenger of Allah a wonderful pattern for anybody whose hope is in Allah and the Last Day and [who] remembers Allah regularly," Allah SWT said of Him (PBUH) in the Holy Quran. (33: 21 of the Quran) Leadership is an important subject that has been used to spread Islamic teachings or da'wah and as the most potent instrument for realizing an ideal society based on justice and compassion. A leader has a tremendous responsibility because apart from being responsible to his followers, he is also responsible to Allah the Almighty (Haque, N.; A.; Mamun, and M. J. Kabir 2019). Ufua et al. (2020) stated that many leaders discover that there are many complexities in leadership practices. Moreover, leadership is dynamic and develops over time, likewise with the types of leadership styles used by a leader who is also experiencing improvement. It is because one's leadership is strongly influenced by the behavior or type of each leader (Mirzal, Husnul, & Sri Yayu Ninglasari 2021)

Islamic Spiritual leadership

Spiritual leadership theory (SLT) is a causal leadership theory for organizational change that aims to build a learning organization that is genuinely driven. Spiritual leadership encompasses the ideals, attitudes, and behaviors required to intrinsically motivate oneself and others to have a sense of spiritual survival through

calling and membership—i.e., they have a sense of making a difference, and they feel understood and valued.

The result of spiritual leadership in building this sense of spiritual survival among leaders and followers is to promote value congruence across the strategic, empowered team, and individual levels, fostering higher levels of corporate commitment, productivity, and employee satisfaction well-being (Fry, L.W., Vitucci, S. and Cedillo, M., 2005). A major proposition of this review is that spiritual leadership is necessary for the transformation to and continued success of a learning organization. Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival, so they become more organizationally committed and productive. In doing so, leaders must be attuned to satisfying followers' needs for spiritual survival through the universal spiritual values of humility, charity, and veracity. The spiritual leadership theory is not only inclusive of other major extant motivation-based theories of leadership, but it is also more conceptually distinct, parsimonious, and less conceptually confounded (Fry, Louis W, 2003). With reference to the literature review, a theoretical framework has been developed to illustrate the relationships between various factors of spirituality and leadership (Figure 01)
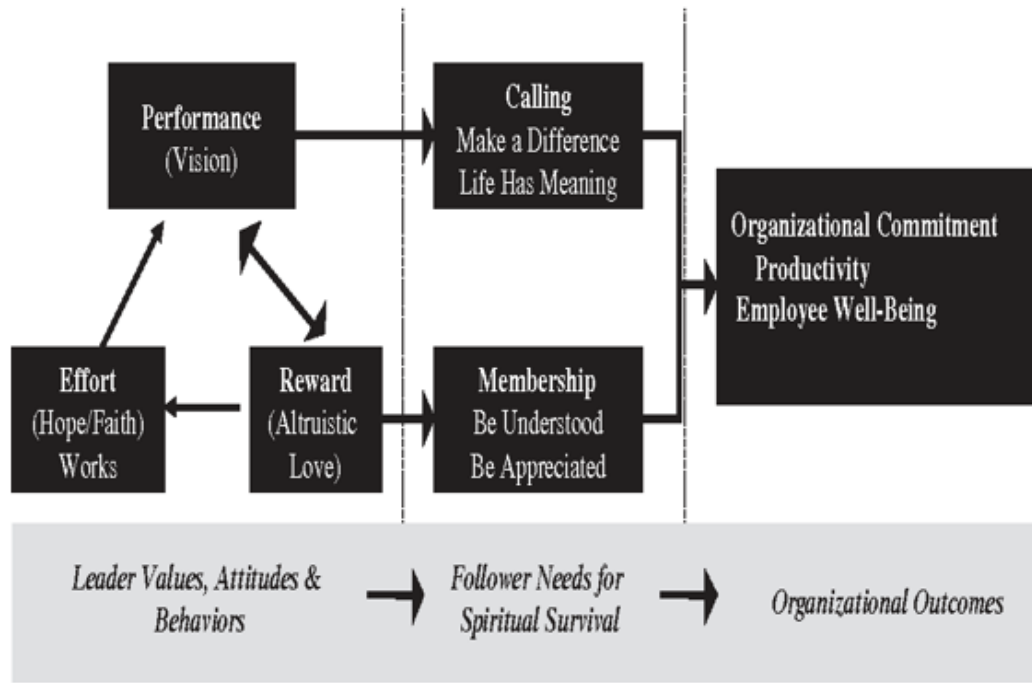

Figure 01: Islamic Spiritual Leadership Theory
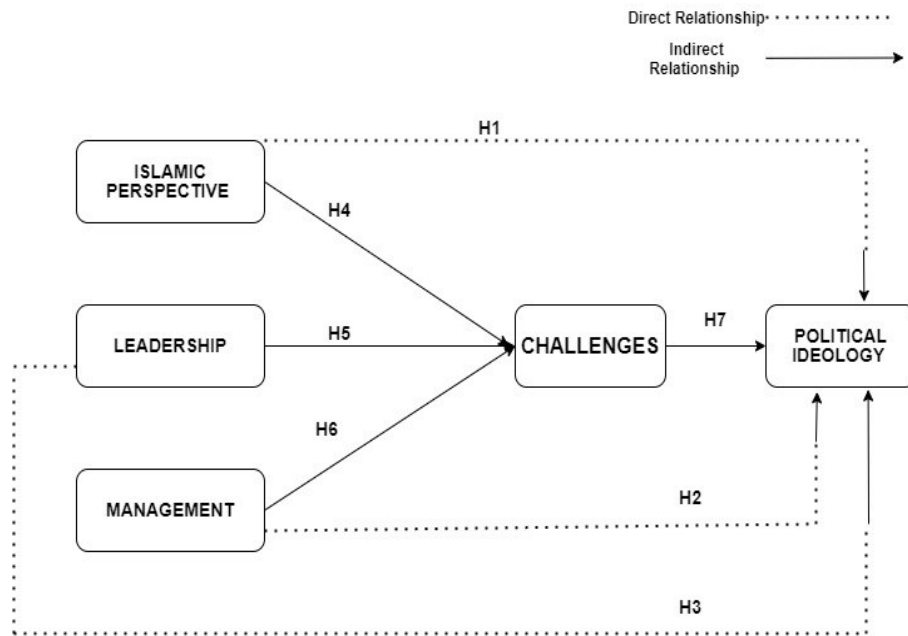
Conceptual Framework

Figure 02: Conceptual Framework

In the framework above, the three independent variables are Islamic Perspective, Leadership, Management, and Challenge is mediating variable. The dependent variable is Political Ideology of Prophet Muhammad's (pbuh)

 Hypothesis

This research attempts to ascertain and confirm hypothesized relationships between independent, mediating, and dependent variables. Based on conceptual framework the following hypotheses are developed.

- ➢ **H1:** There is a significant relationship between '" Islamic Perspective "and Political Ideology of Prophet Muhammad (pbuh)
- ➢ **H2:** There is a significant relationship between "Leadership" and Political Ideology of Prophet Muhammad (pbuh)
- ➢ **H3:** There is a significant relationship between "Management" and Political Ideology.
- ➢ **H4:** Challenges mediates between Islamic perspective with the Political Ideology of Prophet Muhammad (pbuh)
- ➢ **H5:** Challenges mediates between Leadership with the Political Ideology of Prophet Mahammad (pbuh)
- ➢ **H6:** Challenges mediates between Management with the Political Ideology of Prophet Muhammad(pbuh)
- ➢ **H7:** There is a significant direct relationship between "Challenges "and Political Ideology of Prophet Muhammad(pbuh)

Research Methodology

This chapter discusses the research design, research methods and the data collection and analysis process for this thesis. As discussed in the previous chapter, there is a need for more nuanced and in depth understanding of the mechanism connections political Ideology and Challenges (Ridley, D., 2012).

Research Design

In the research field have so many types of research design but for this study will use descriptive research design. The study presents discussed the research design adopted in ongoing study which integration the main girdling principle for theory development the study primary focus on that were to know the relationship with IV, DV and Mediator. This study theory refined the research design to develop a clear understanding of the research method process Rashid, Y., Rashid, A., Warraich, M.A., Sabir, S.S. and Waseem, A., 2019.

Research Approach

According to Saunders et al. (2009), there are two types of research approach, namely, deductive, and inductive. It is very important to associate both research approaches to different research philosophies: deduction generally owes more to positivism and induction owes more to interpretivism. Most notably, Saunders et al. (2009) in this regard demonstrates that this sort of labelling can be potentially destructive and misleading and can turn out to be of no real value. For this study will use a deductive research approach.

Research Ethics

Research ethics are moral principles that guide researchers in doing and reporting research without dishonesty or the purpose to harm study participants, whether intentionally or unintentionally. According to ethical principles, as a researcher, you must remind potential research volunteers to limit harm to them. Protect the information of the participants and avoid fraudulent practices. Also avoiding any potential harm. Ethics (morality) is a criterion for determining what is right and bad. The most frequent definition of "Ethics" is a set of standards for behavior that distinguishes between acceptable and unacceptable behavior. The employees' informed consent and confidentiality significant ethical considerations. Participants' names have been removed from this study. However, because access is negotiated through HR departments, participants were managed through personal interaction with employees. Participants' information is handled in a secure manner. Employees may suffer injury as Islamic perspective deterrent management's capacity to penalize them for giving accounts that reflect poorly (Rhodes, R., 2010).

Conclusion and Recommendation

Leadership is a crucial and influential element in every nation, community, and organization. Traditionally, competitive market advantages were mostly attributed to patents or technology. This research shows that Prophet Muhammad had several remarkable qualities that are uncommon to find in a single person. Moreover, across his whole life, he took on multiple roles that exceeded the capacity of a single leader. As such, we are very confident that he deserves to be regarded as the greatest leader in the history of the entire globe. Employees play a crucial role in providing Islamic leadership. This study employs a quantitative case study methodology to address the under-representation of Islamic ideology and the obstacles it faces in prose. This paper aims to address the problem of current Islamic leadership and its predecessors. Through three empirical chapters, the research design attempts to provide a comprehensive grasp of Islamic leadership management and Islamic theology.

Prophet Muhammad's leadership offers numerous valuable teachings that have the potential to benefit everyone worldwide. To fully benefit from these advantages, we strongly encourage Muslims to thoroughly reassess and analyse the life of the Prophet Muhammad. This will enable them to establish a solid basis for leadership that encompasses ethical principles, selfless service, the promotion of peace, and respect for all individuals. On the other hand, we strongly encourage non-Muslims to critically and rationally analyse the life of the Prophet Muhammad, detaching themselves from the influence of politics, the media, and personal convictions.

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