

## Prophet Muhammad's Leadership and the Leadership of the Modern Saudi Arabia

**Jaman Abdulrheem Hamdan Alzahrani**

Business Instructor  
Laureate Vocational College  
Jeddah, Saudi Arabia

### Abstract

*Prophet Muhammad was an exemplary statesman and leader. His leadership expertises are depicted in his religious mission as well as his governmental life. Muhammad (PBUH) was courageous, compassionate, and placid and did not entertain any corruption. The Saudi Arabia territory was recognized in 1932. Sharia laws fundamentally govern Saudi and all the citizens ought to observe the Islamic laws. Since its initiation, several politically reforms have been initiated. However, many of the key issues remain in book as the royal family hereditary reign with the masses having little control on matters of governance. The conventional human privileges are not honored. Women continue to be humiliated as non-Muslims receive partially in judicial systems.*

**Keywords:** Prophet Muhammad, Peace be Upon him (PBUH), Islam, Saudi Arabia

### Introduction

The objective of the study is to develop an understanding of the nature of Muhammad (pbuh) mission and the give insights into the contemporary Saudi Arabia kingdom. The research will look at the aspects of Muhammad's leadership that are critical and applicable in Saudi today. The role of Islamic in shaping the two eras and the metamorphosis that the Saudi Arabia society has gone through will offer increased viability of the two divergent leaderships.

### Background of the study

Muhammad was an enigmatic and disciplined leader; who was committed to his mission. He unified the populaces of Medinah and positioned the future Islamic state. Given that Saudi Arabia is state-run on Islamic principles, the requisite to sternly observe the prophet's leadership style is self-evident. Evolution process affects each domain of our lives and so has it for the Saudi kingdom. Egalitarianism has not been attained in Saudi Arabia. International criticism on the religious freedom, women discrimination, and domination from the royal family has informed the study

### Literature Review

Several studies have been conducted on the life and the leadership of Muhammad (pbuh).The study appreciates that Prophet Muhammad (Upon him be peace) exhibited excellent skills as a commander-in-chief, statesman and a faith leader. He integrated the sacred and secular leadership aspects into a solitary unit. He promoted unanimity among all people in line with the Tawhid.

### Model description

The foundation to the expansion of the Islamic region can be attributed to public administration. Scholars assert that Prophet Muhammad executed the affairs of the nation with high diplomacy and wit. This was because he possessed excellent skills in public administration. Muhammad sent emissaries to Roman as well as the Persian Monarchs. This is critical as a leader in developing relationships with those nations. This is further verified by visits by envois from other lands. After the visit, they were mesmerized by the nature of Muhammad's leadership. Any mission-minded person strategically engages in wars especially in situations that demanded active participation for self-defense and the defense of the faith. Muhammad was one such leader. The passion in fights was caused by the fact that any defeat would lead to his death and thus the termination of his mission.

It is worth noting that Muhammad (pbuh) portrayed impartially in judgments of the cases that were presented to him. He appreciated all the parties that had been involved in conflicts. This led to rulings that were founded on reasonableness, empathy and stringent adherence to the divine laws. This way, preferentialism or nepotism did not have its way into the systems of justice. All the people felt safe under Muhammad's leadership. Public leadership calls for self-effacing and easily accessible aspects. The Bedouin Arabs would call Muhammad and rebuke him where necessary according to their narrow understanding of the Islamic faith. He brought unison in the Arabian Peninsula. He formed a robust state that had its capital at Madinah. In addition, Prophet Muhammad (Pbuh) succeeded in all the wars he was involved in.

All the nationals in Madinah were equivalent. This is demonstrated in the fact that the Muslims and the non-Muslims were identically handled. He catered for the needs of his people, both spiritually and parsimoniously. Muhammad (pbuh) honored all the truces he engaged with other lands. This is because he prioritized morality and honesty. Muhammad (pbuh) was well versed with the prevailing issues. This placed him in a position to alert and prepare the public in case of any unfavorable surroundings. Prophet Muhammad (pbuh) incorporated authority and supremacy, which were carefully mixed with sympathy and mildness. This is combination leaders have not able to realize today. The obsession that comes with supremacy and supremacy makes those in leader fail to exercise mercy or gentleness. The selected take this as a strategy to making firm and operative decisions. The merciful and gentle people are rarely elected in political leadership positions. This has led authoritative and aristocratic kinds of leadership. Tyrannical establishments have been on the rise and the underprivileged populace gets poorer as the leaders amass wealth to themselves. Moreover, the leadership aspect advocated for by the Quran is not adhered to by most of the leaders in Islamic nations in the contemporary society.

It is worth noting that despite of the religious and political affiliations, Muhammad maximized on the virtue of kindness. This was portrayed when he taught Aisha; his wife to love the poor. Saudi's leadership have highly deviated from this teaching. This is demonstrated by the formation of leadership factions within the royals as well as to social and economic splinter group alignments. This has led societal and governmental segmentation in human race and the decaying of modesty in our societies.

### **The modern history of Saudi Arabia**

The states were unified into a distinct empire in 1932 (Subramanian 8). At its initial integration stages, the kingdom did not have a central administrative organ and contemporary administration frameworks to run the nation did not exist (Farazmand 852). Since its inception, the development of the nation has been influenced by non-constitutional monarchy structure of the political coordination as well as the revenues accumulated from oils.

### **Domination by the royal family**

The large royal clan dictates the management of public affairs. This limits any contributions in the leadership affairs by the public dominion. Disputes and conflicts within the regal household result to leadership segmentation. The hereditary domination does not go well with the populace. The recent past has seen the public engage in activism activities to counter this domain. This has negatively impacted the kingdom as it has resulted to terrorism engagements.

### **The consultative council**

The king consults the shura council on the issues of the kingdom. The associates of the consultative council are categorized into different agencies depending on their experience levels. The agencies deal with academics, ethnic affairs, finance, and human rights among others. The steering committee comprises of a deputy and the principal of the particularized committee. The navigating agency is mandated to prepare the general plans for the council and the boards. This is incorporated with drawing the agendas, making final decisions on the objections that arise during the sessions, as well as giving the result of polls by counting the votes cast by the members.

### **The legal structure**

The kingdom has been conservative with rules being consequential from the Quran and the Sunnah. Due to the fact that the Quran precepts are not particular to our daily administrative operations, the rules promulgate regulations that can be applied in administrative matters. For example, King Fahd compiled the basic law (Nizam) in 1992. The legal framework of the nation of Saudi Arabia is instituted on Sharia law. The Sharia law constitutes of an agreement among Islamic scholars upon the death of Muhammad and it is practiced without well-structured procedures. This has harmfully affected the implementation of the formal edicts. Despite these, sharia is considered as the basis of law in fields like illegal deeds, domestic, business and treaty law.

**The executive**

The king is basically the principal minister, principal of the rule as well as the commandant of the Saudi Arabian Military. Elections are not steered in the domain since the demesne is transmissible. The king is drilled to choosing cabinet every four years. Saudi Arabia has been ruled by King Abdullah bin Abdulaziz Al-Saud since 2005.

**The local government**

The territory has thirteen mintaqat. Governors are elected by the king to rule the Mintaqats. Thus they governors are mandated to report to the king. A mainstream of the authorities belong to the house of Saud. Certain Mandiqats are alienated into districts and in others; the individuals are allowed to give their views. Every regulator has a responsibility maintain the safety of the public and order and stability. He works at ensuring that individual freedoms are guaranteed and promotes the social and economic growth in the respective provinces.

**The laws of Saudi Arabia and human rights**

The laws of Saudi Arabia do not strongly uphold human rights. The criminal laws allows for inhumane reprimands such as pelting and execution. Any foreigners are required to keep Ramadhan and not the festivals celebrated by other religions. The judicial system indulges the Muslims. For example, non-Muslims receive a sixteenth of a court's compensation with the Muslims getting the full compensation amount.

The datum that women are lowly placed within the culture proves a disregard for equality. Women do not have an sovereignty and their husband impose decisions on their wives. This has led to consequences like discrimination of women in the judicial systems. In one instance, a young woman (19 years) who was a victim of rape was sentenced to 90 whips and 6 months of imprisonment. This was contrary to the norm were the suspect would be jailed. This shows a loophole in Saudi system.

**Political instability**

The dissatisfaction that has resulted from Al-saud's family reign has led to activism. For example, the Arab springs affected the affairs of the country. This is despite the administration's failure to make reforms on the issues that led to the demonstrations. Moreover, Terrorism clusters have designed on the soils of Saudi Arabia. Such include Al-Qaeda and Sunni, which are highly threatening the world's peace. It is worthy pointing out that Osama bin Laden and fifteen of the terrorists who were behind the 9/11 attacks were Saudi nationals. The terror groups are well supported by some of the able donors and charities groups who source funds from the religious taxes.

**Prophet Muhammad and the subject of extremism**

Muhammad addressed the issue of extremism, which is a problem that the world is struggling with today. Extremism emanates from some extreme Islamic terror groups that are terrorizing the peace and the existence of humanity. When the prophet attributed for modesty, so did he for moderation. The prophet alleged that anyone who would practice extremism in the Islamic faith would be practicing something else other than the Islamic ideals. His message was empathetic, according to Prophet Muhammad (pbuh) any individual who followed the extremist ideals was not a proper follower of Allah.

**Political reforms in Saudi Arabia**

King Fahd outlined the fundamental administration statutes and codified the royal progression frameworks in Mach 1992. Those reforms led to the formation of the consultative council. The council was mandated to reviewing the matters of the public interests and advising accordingly. In the following year, King Fahd implemented the reforms by selecting the members of the national consultative council. He further spelled out novice operation procedures for the council. These reformation included a four year service term and regulations on conflict of interests among the members.

In July 1997, the members increased from 60 to 90, 120 in 2001, and 150 in 2005. The members keep changing as many of them are not reappointed into the council position. The functioning of the team is getting effective over the years as experiences are gained overtime. Al-Rasheed argued that Saudi Municipal elections in 2005 were the first move toward democracy (289). Political parties were legalized during this time. The candidates who won the election had little influence on the administrative matters. The postponed 2009 elections would have been substantial in foreseeing women suffrage. King Fahd had given an opportunity to twenty women to access a consultative session in 1999.

Reformations were made on the rights of culprit. This was after a British man purportedly appealed that he was contrived by the police. The mass were privileged to get a legal representation. The aim of this reform was to halt the oppression of culprits by the police. The king argued that these reforms were critical in bringing abroad public participation, administrative transparency as well as separates the powers of the legislature, executive and judicial organs of the government. However, minimal has been achieved from those reforms as the populace have certainly not been permitted to democratically elect their ruler.

### **Prophet Muhammad's leadership and its relevance in the contemporary Saudi Arabia society.**

The leaders in Saudi Arabia today should borrow from the Muhammad (PBUH) leadership qualities. The leaders appreciate that consultations are important in a relationship as viable ideas that can lead to the success of a project are raised. Moreover, the leader buys from the give ideas the best suggestion that suits the situation. This is important in ensuring that dictatorial aspects of the leaderships came to an end. The Saudi Arabia's political regime is very corrupt. This has led to ineffectual governance and the deprivation of the commonalities. This contrasts Muhammad that can be characterized by skill and courage (Adair 15). He never comprised and his enemies were extremely scared of him. When the people of Makkah tried to give him huge sums of money or whatever he wanted in exchange of dropping his mission, the prophet graciously turned down the proposals. The corruption has escalated highly due to the domination of the royal family.

### **Research Methodology**

The research queries will be conducted based on a grounded theory research. This provides for qualitative approach to the study, which is significant in understanding and explaining social phenomenon in a natural situation. Exhaustive literatures were used to carry out the study. Limitations. The study will be restricted to Prophet Muhammad leadership and the modern Saudi Arabia society. The findings will not be pertinent beyond the topics of the exploration. The study will be dependent on the secondary sources of information.

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