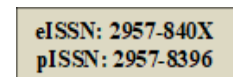


Ethics, Leadership, and Reform: Sayed Maududi and Allama Iqbal's Vision for the Muslim World

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ABSTRACT

This article explores the principles of leadership, ethical foundations, and practical guidance for the Muslim world through the lens of the Holy Qur'an and the Sunnah, drawing on the teachings of Sayed Abul A'la Maududi and Allama Muhammad Iqbal. It argues that leadership extends beyond political authority or administrative control; rather, it represents a moral, intellectual and practical responsibility aimed at ensuring the welfare of the Ummah, promoting justice and advancing social reform. This article identifies the fundamental principles of leadership derived from the Holy Qur'an and the sayings of the Holy Prophet ﷺ, which include justice, accountability, moral integrity, knowledge, vision and close interaction with the people. Sayed Maududi linked leadership to intellectual, ethical and practical standards, while Allama Iqbal emphasised the role of selfhood, intellectual insight and spiritual training, connecting them with societal reform through concrete measures. Leadership, therefore, requires morality, knowledge and action, with its ultimate goal being the welfare of the Ummah, the intellectual and moral training of the youth and the promotion of social harmony. This article also presents a practical framework and recommendations that highlight leadership development, public engagement, youth guidance and initiatives for social reform. It concludes that integrating the guidance of the Holy Qur'an and Sunnah alongside the insights of Sayed Maududi and Allama Iqbal into curricula and practical training can nurture effective, ethical and visionary leadership in the Muslim world.

KEYWORDS

Leadership, Qur'an and Sunnah, Sayed Abul A'la Maududi, Allama Muhammad Iqbal, Moral and ethical standards, Social reform, Muslim world

INTRODUCTION

The concept of leadership in the Islamic understanding is not confined merely to governmental authority or political power, but it is presented as a comprehensive moral, spiritual, and practical responsibility. In Islamic teachings, leadership is regarded as a sacred trust for the welfare of the people, the establishment of justice, and the implementation of the commands of religion. For this, the role of the leader is not limited to governmental decision-making or administrative affairs, but it also includes moral standards, intellectual insight, practical example, and the strengthening of relations with the people. Allah Almighty, through His Word, commands this: A clear verse is present in the Holy Qur'an regarding the relation between leadership and the welfare of the people:

الَّذِينَ لِنَّا مَكَانَتْهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ
وَ نَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ⁱ

Translation: "[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters."

This verse declares leadership as a collective and spiritual duty, in which not only political or administrative capability is sufficient but also the practical protection of religion, social justice, and the welfare of the people are included. In Islam, leadership is regarded as a trust, every aspect of which is connected with responsibility, ethics, and insight. In the Prophetic traditions ﷺ, emphasis has also been placed on the moral standards of leadership:

أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ،
وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ-ⁱⁱ

Translation: "Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs)."

This Hadith makes it clear that every leader is accountable for his subjects, and on the Day of Reckoning he will be questioned about the people under his authority, and the true value of leadership is manifested in justice, guidance, and welfare for the people. Leadership is not merely the name of power, official position, or political influence, but it is a practical manifestation of public service, justice, and moral steadfastness.

Sayed Abul A'la Maududi (1903–1979) in his ideas presented leadership as a

comprehensive system, which includes moral standards, intellectual insight, practical actions, and collective responsibility. According to Maududi, leadership is not only governmental power but a process of guidance for the welfare of the Ummah, the implementation of religious principles, and social reform. Similarly, Allama Muhammad Iqbal (1877–1938) linked leadership with social reform through the selfhood of the individual, moral training, and practical demonstration. According to Iqbal, true leadership is that which establishes an example for the people through ethics, knowledge, and practical actions, and creates intellectual and spiritual insight in the younger generation. Iqbal in his poetry and lectures repeatedly highlighted the leader’s selfhood, insight, and practicality, which makes it clear that leadership is not merely governmental authority but a moral and spiritual responsibility. On this theoretical basis, an effort has been made to highlight the principles of leadership, the practical model, and the roadmap for the Muslim world. It includes the guidance of the Holy Qur’an and Sunnah, the teachings of Sayed Maududi and Allama Iqbal, and practical suggestions, so that leadership may not be seen only from the perspective of power but as a complete system for social and spiritual reform.

Teachings of Sayed Abul A‘la Maududi

Sayed Abul A‘la Maududi presented the concept of leadership as a comprehensive moral, intellectual, and practical system. In his view, leadership is not merely political power or official authority but also a sacred responsibility, the real purpose of which is the welfare of the Ummah, the implementation of religious principles, and social reform. In Maududi’s thought, the foundation of leadership is laid upon ethics, knowledge, practical actions, and collective responsibility. The foremost criterion of a leader is that his personal life should be established on moral steadfastness and piety. According to Maududi, the true leader is the one who lives according to the commands of Allah Almighty, sets a practical example for the people through his character, and gives preference to justice and fairness in his personal and collective life. He repeatedly emphasized that without moral standards no leadership can be effective and strong, and for social reform this pillar is indispensable.ⁱⁱⁱ Sayed Maududi declared knowledge and intellectual insight to be essential in leadership. According to him, without knowledge no leader can solve social, religious, and moral problems with wisdom and prudence. Knowledge is necessary not only for the correct understanding of Shariah but also enables the leader to take practical decisions for social reform and the guidance of the people. Without intellectual insight, the decisions of the leader remain limited and unstable and can be harmful for the welfare of the Ummah. Sayed Maududi writes that lack of knowledge and understanding in leadership only reflects formal authority, whereas for true leadership knowledge, insight,

and intellectual capacity are the fundamental conditions.iv

The practical life of the leader and the practical manifestations of his ideas also hold importance in Sayed Maududi's system. According to him, leadership cannot remain confined only to theoretical or intellectual principles, but its real manifestation must be in practical actions. A true leader should bring his ideas into practical life, set an example before the people, and reflect his intellectual insight in practical decisions. This process not only creates trust among the people but also becomes a source of guidance and practical education for the Ummah. According to Sayed Maududi's theory, the real value of the leader lies in his practical actions, which turn ideas into reality. For Sayed Maududi, the purpose of leadership is not the fulfillment of personal or group interests, but the welfare of the whole society. The decisions of leadership should always be based on ethics, justice, and fairness, and the leader should be accountable for his subjects. This collective responsibility raises leadership above the mere process of power and makes it a practical duty for the true guidance, reform, and welfare of the people. Sayed Maududi emphasized that the correct criterion of leadership is completed through collective welfare, implementation of religious principles, and moral leadership.

Sayed Abul A'la Maududi presented leadership as a comprehensive system established on moral, intellectual, and practical foundations. From his writings it becomes clear that for true leadership some fundamental elements are indispensable.

First, the life of the leader should be established morally in such a way that he may become a practical example for others. Second, for the position of leadership deep intellectual insight and religious understanding are required, so that decisions may be based on wisdom and insight. Third, theoretical discussion alone is not sufficient, but the ideas of the leader should be transformed into practical actions, so that society may benefit directly from them. And finally, the real purpose of leadership should be the collective welfare of the individual and the society, which opens the doors of social and spiritual reform.v

Teachings of Allama Muhammad Iqbal

Allama Muhammad Iqbal linked the concept of leadership with social reform through the selfhood of the individual, moral training, and practical demonstration. In his view, leadership is not merely political authority or an official position but a moral, intellectual, and spiritual responsibility, the purpose of which is the welfare of the Ummah, the establishment of justice, and the guidance of the younger generation. Allama Iqbal made it clear in his poetry, lectures, and philosophical writings that the selfhood, insight, and practical example of the leader are the true standards of leadership. According to Allama Iqbal, a leader should establish an example for society through his selfhood and

moral training. The philosophy of selfhood holds a central place in Allama Iqbal's thought, through which the leader acts in accordance with the commands of Allah in his personal and collective life. In the Holy Qur'an, this principle is confirmed in the following way:

"كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَٰبِعَةً ﴿٣٨﴾" vi

Translation: "Every soul, for what it has earned, will be retained."

Allama Iqbal also highlighted the importance of selfhood and moral steadfastness in poetry, as he said:

"خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے" vii

"Raise your selfhood to such heights that before every destiny,
God Himself will ask His servant: Tell Me, what is your desire?"

These lines explain the necessity of selfhood in leadership and the establishment of a practical example for society through moral training. According to Allama Iqbal, knowledge and intellectual insight are essential in leadership. A leader must have a comprehensive understanding of the Qur'an and Sunnah so that he can resolve every issue with wisdom and prudence. Without knowledge and insight, leadership remains incomplete, and the welfare of the Ummah is not possible. The importance of knowledge is clearly stated in the Holy Qur'an:

"يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ" viii

Translation: "Allah will raise those who have believed among you and those who were given knowledge, by degrees."

Allama Iqbal also presented this concept in his poetry:

"خودی کو نہ دے سیم و زر کے عوض
نہیں شعلہ دیتے شرر کے عوض
یہ کہتا ہے فردوسی دیدہ ور
عجم جس کے سرے سے روشن بصر
ز بہر دم تند و بدخو مباش
تو باید کہ باشی، دم گو مباش" ix

"Do not sell your selfhood in exchange for gold and

silver,
Sparks never give the flame in exchange for sparks.
This is said by the visionary Firdausi,
Whose kohl brightened the eyes of Persia:
'For the sake of wealth be not harsh and ill-tempered,
You must be, but do not be a seller of wealth.'

In these lines of Allama Iqbal, the principles of leadership and guidance appear in a very clear manner. Allama Iqbal says that true leadership never sells its selfhood, that is dignity, honor, and principles, in exchange for gold and silver (wealth). For a leader, it is necessary to guide the nation through insight, courage, and the strength of character, not through temporary interests and greed. The identity of such a leader is that he enlightens others with knowledge and thought, instills courage and honor in them, and elevates them above material aims towards a higher ideal. The message of Allama Iqbal is that leadership must always protect the trust and dignity of the nation, because this is the light that illuminates the paths of the community.

Qur'anic teachings make this reality clear that Allah raises the ranks of those who believe and those who are given knowledge. The message in Allama Iqbal's verse also reflects this—that true leadership is one that does not sell its selfhood and insight in exchange for wealth, but guides the nation through the power of knowledge, faith, and character. Both the verse and the poetry agree on this that the real foundation of leadership is faith, knowledge, and selfhood, and through these qualities society gains light and elevation. The spiritual and moral leadership of the guide is also a fundamental part of Iqbal's teachings. A leader should work with justice and fairness for the welfare of the people, because every leader is accountable for his subjects.

Allama Iqbal says:

"افراد کے ہاتھوں میں ہے اقوام کی تقدیر

ہر فرد ہے ملت کے مقدر کا ستارا"^x

"The destiny of nations lies in the hands of individuals,
Every individual is a star of the nation's destiny."

Moreover, according to Iqbal, the true manifestation of leadership lies in the practical expression of ideas in real life. A leader must demonstrate his ideas and principles through practical actions so that true guidance and a practical model may be established for the people. This is clarified in the Qur'an:

"وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ."- xi

Translation: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers."

Allama Iqbal said:

"عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی

یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے"^{xii}

"Through action, life becomes both Paradise and Hell;

This man of clay in his nature is neither of light nor of fire."

These lines also make it clear that a person's actions are his true identity, and upon them rests his success or failure, which is fully in harmony with the message of the verse. This text clarifies that in leadership, the combination of ideology, knowledge, moral standard, and practical manifestation is necessary so that social reform, moral training, and spiritual insight may be established in the community.

In the thought of Allama Muhammad Iqbal, leadership is not merely political dominance or outward power, but its foundation is established upon spiritual selfhood, moral training, and practical character. According to him, the true leader is the one who first refines his own self and then becomes a practical model for others, so that his personality itself may provide exemplary guidance. Allama Iqbal also highlighted this point that leadership cannot be sustainable and purposeful until it is accompanied by knowledge and intellectual insight. According to him, knowledge is that very source which grants vision to the individual and plays a decisive role in keeping the nation's direction correct. In Allama Iqbal's concept of leadership, another prominent aspect is justice and public service. He considers the leader bound by the principle that he should use authority not for personal interest but for the welfare of God's creation and to ensure social justice.^{xiii}

Principles of Leadership in the Light of the Qur'an and Sunnah

In Islam, the concept of leadership is not confined merely to political or governmental authority; rather, it is a moral, intellectual, and spiritual responsibility. The Holy Qur'an and the sayings of the Prophet ﷺ clearly state the principles of leadership so that the leader may not only be firm in his personal life but also provide practical guidance for the welfare of the Ummah, the establishment of justice, and collective reform. Scholars of Pakistan and India also affirm these principles and regard morality, knowledge, insight, and public service as the fundamental pillars of leadership.

The first and foremost principle is justice, because the decisions of a leader affect

the entire Ummah. The Holy Qur'an states:

لِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَوْلِيَٰهَا ۗ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ -xiv"

Translation: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."

The Messenger of Allah ﷺ said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ -xv"

Translation: "He who does not safeguard people's trust (belongings) is devoid of faith, and he who does not fulfil his promises does not have any religion."

This Hadith highlights the importance that true faith is not merely belief but is manifested through action and character. The honesty and fulfillment of promises by a believer are not only the hallmarks of his personal life but are also essential qualities in leadership. Leaders who remain faithful to their promises and responsibilities illuminate the paths of trust, justice, and progress in society. The true identity of a believer lies in his trustworthiness, promise-keeping, and practical leadership, which form the foundation of morality and social well-being.

Sayed Maududi states that we must avoid those evils into which the Children of Israel had fallen. Their greatest mistake was that, during their decline, they entrusted important responsibilities and religious and national leadership to those who were incompetent, petty-minded, ill-mannered, and dishonest. As a result, under the leadership of such corrupt and unqualified people, the entire nation headed towards destruction. Muslims have been instructed not to allow such a situation to arise, but rather to entrust trusts and important positions only to those who are competent, honest, and capable of bearing the burden of responsibility.xvi

Under the leadership of dishonest and immoral individuals, the destruction of a nation is inevitable, because such people are bound only by their personal interests and remain heedless of collective welfare, justice, and ethics. Sayed Maududi emphasizes that granting authority to incompetent, petty-minded, and immoral individuals in leadership leads to the decline of a nation. Therefore, Muslims have been instructed to entrust important responsibilities and trusts only to those who are capable and possess integrity and competence. Moreover, Sayed Maududi clarified the principles of leadership within his Jamaat-e-Islami. He promoted consultation and a council-based system within the organization and emphasized that leadership should be chosen through capable and righteous individuals so that the growth and welfare of the organization are ensured.xvii If a ruler considers his own comfort and display as his objective rather than seeing himself as the true servant of the nation, this generates unrest and dissatisfaction among the people.

Sometimes, this situation becomes so severe that the people are ready to revolt against him. The Qur'an explains this matter as follows:

”يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ”- xviii

Translation: "O you who have believed, obey Allah and obey the Messenger and those in authority among you."

Allama Iqbal also emphasizes the moral and spiritual standards of leadership. According to him, the success of a nation is possible only when its leaders possess natural ability, insight, and high ethical values. Iqbal states that leadership is not merely a game of power or politics, but a means for the welfare and spiritual elevation of the nation.^{xix}

This principle is based on the idea that a state can be called an Islamic state only when all its decisions and systems are in accordance with the Qur'an and Sunnah. The Qur'an explicitly states that those who do not decide according to the laws set by Allah are disbelievers:

”وَ مَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ بُنِي الْأَكْفُرُونَ ﴿٢٣﴾”- xx

Translation: "And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."

The consultative system (Shura) also holds great importance in Islam: In an Islamic state, a leader can only be one who is elected with the consultation and consent of the Muslim citizens. The Qur'an points to this matter, stating:

”وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ”- xxi

Translation: "and whose affair is [determined by] consultation among themselves."

This is the reason that even the Prophet ﷺ was instructed to consult people in matters: “Pardoning them, seeking forgiveness for them, and consulting them in affairs.”

”فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ”- xxii

Translation: "So pardon them and ask forgiveness for them and consult them in the matter."

According to Sayed Abul A'la Maududi's teachings, adopting the principles of consultation and Shura guarantees a strong and successful Islamic society. Consultation not only helps leadership make better decisions but also creates an atmosphere of trust and cooperation among the people.

In the light of these teachings, it is clear that the foundation of true Islamic leadership is based on justice, trustworthiness, insight, and the principle of consultation, and these principles provide a state with a genuine Islamic identity.

The second principle is self-accountability and moral training: A leader must adopt ethical principles in personal life so that he can serve as a practical example for the people. Dr. Sayed Abul Kalam Azad stated in his work Leadership and Ethics that a leader earns

the trust of the people through moral standards, enabling the welfare of the Ummah. The purpose of an Islamic state is not merely to prevent wrongdoing but, according to the Qur'an, to establish justice, virtue, and a reformative system. It is a comprehensive state affecting every aspect of life while maintaining individual freedom and moderation. Only those who believe in these principles can administer such a system. The foundation of this system is the leader's self-accountability and moral training, so that through his actions, he serves as a model for the people.xxiii

The third principle is knowledge and intellectual insight: Leadership requires knowledge and insight so that a leader can resolve social and religious issues wisely.

The fourth principle is engagement with the people and service to humanity: A true leader does not merely display authority but works for the welfare, guidance, and service of the people. The Qur'an mentions this:

"وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ۔" xxiv

Translation: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers."

Dr. Manzur Ahmad and Sayed Abul A'la Maududi both emphasize that leadership should provide practical example and guidance for the people so that moral training and collective reform are established in society.xxv

In the light of the Qur'an, Sunnah, and the teachings of scholars, the principles of leadership are not limited to governmental authority but are based on comprehensive standards of morality, knowledge, practical example, service to the people, and justice. These principles are essential for the welfare of the Ummah, guidance of the younger generation, and societal reform.

Fifth principle self-accountability and responsibility: A fundamental aspect of true leadership is that the leader first holds himself accountable. Without self-accountability, justice and transparency in leadership cannot be maintained. When a leader evaluates his own actions and strives to correct his shortcomings, his leadership becomes more effective and reliable for the people. The Qur'an also points to this principle:

"يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ ۖ وَ لِنَنْظُرَ نَفْسًا مَّا قَدَّمَتْ لِغَدٍ۔" xxvi

Translation: "O you who have believed, fear Allah . And let every soul look to what it has put forth for tomorrow."

The teachings of the Qur'an establish an important principle for leaders: true leadership should not chase worldly adornments and temporary gains. A leader's focus should not be on personal interest or worldly comforts; rather, their purpose should be justice, service, and success in the Hereafter. A leader who becomes entangled in worldly glitter cannot provide genuine guidance to the people.

"وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زِينَةَ الْحَيَاةِ الدُّنْيَا - xxvii"

Translation: "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them."

This verse makes the leader aware that they should not be overcome by worldly desires but must remain steadfast in ethics and piety.

Sixth Principle Knowledge and Intellectual Insight: An essential aspect of leadership is that the leader be endowed with knowledge and insight. Without insight, decisions become weak and temporary, whereas knowledge enables a leader to comprehend the depth of situations and determine the correct course. When a leader possesses understanding of both religious and worldly matters, they provide the society with intellectual maturity, wisdom, and proper direction. The Qur'an also mentions the elevation of ranks through knowledge.

Knowledge and intellectual insight are crucial for leadership. With knowledge, a leader can understand societal issues and resolve them wisely. The teachings of the Qur'an indicate that knowledge is a means of raising a leader's rank. "In the context of Khutbat-e-Bahawalpur, Dr. Muhammad Hamidullah emphasizes that effective scholarly training is indispensable for the efficacy of leadership."xxviii "According to Sayed Abul A'la Maududi, every decision and action of leadership should be based on knowledge and intellectual guidance, and this principle makes leadership sustainable and effective."xxix

Seventh Principle Connection with the People: The primary purpose of leadership is the welfare, guidance, and service of the people. A leader should not be limited to merely attaining power or implementing decisions but must maintain a connection with the people and understand their needs. The Qur'an also confirms this principle.

From the writings of Dr. Manzur Ahmad and Sayed Maududi, it can be inferred that leadership is incomplete without practical actions and public service, and only a leader who maintains a strong connection with the people can achieve moral and spiritual reform.

Conclusion

This research paper highlights the ethical, intellectual, and practical principles of leadership in the Muslim world in the light of the teachings of Sayed Abul Ala Maududi and Allama Muhammad Iqbal. The study clarifies that leadership is not limited to political power or governmental authority but is a responsibility for the welfare of the Ummah, justice, and social reform. The Qur'an and Sunnah provide fundamental principles for leaders, including justice, moral steadfastness, knowledge and insight, self-accountability, and a strong connection with the people. Sayed Maududi linked leadership with practical and ethical standards, emphasizing that a true leader should serve as a practical model for

the people, while Iqbal highlighted the importance of selfhood, intellectual insight, and spiritual training. The findings indicate that leadership is effective and sustainable when ethics, knowledge, practical actions, and service to the people are combined. The paper also provides recommendations to include ethics, intellectual insight, practical guidance, ideological training for the youth, and social reform in leadership development to promote effective and ethical leadership in the Muslim world.

RESULTS

1. Leadership is based on ethics and piety.
2. Knowledge and insight guide the decisions of leadership.
3. Ideas and principles are manifested before the people through practical actions.
4. Connection with the people is strong, and service to humanity is the foremost priority.

RECOMMENDATIONS

1. Training courses for leadership should include ethics, selfhood, and the principles of practical leadership.
2. Leaders should be trained to enhance their connection with the people and prioritize service to humanity.
3. Curricula should include excerpts from the Qur'an and Hadith.
4. Leaders should acquire intellectual training to solve social issues wisely.
5. The teachings of Allama Iqbal and Sayed Maududi should be incorporated into leadership curricula.

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