Research Journal in Advanced Humanities

RJAH

https://doi.org/10.58256/c2qje317

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RESEARCH ARTICLE

Section: *Philosophy & Religion*

The humanity of the prophet ﷺ and the ethics of human-centered leadership: An Analytical study in light of the prophetic biography

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ABSTRACT

This study examines the humanity of the Prophet Muhammad ﷺ and the ethical principles underpinning his human-centered leadership through an analytical reading of the Prophetic biography. The study aims to demonstrate the significance of the Prophet's human dimension in understanding his leadership practices and to identify the ethical framework that shaped his interactions with individuals and groups, as well as his approach to managing crises and conflicts. The research problem arises from the tendency of existing scholarship to address the Prophet's ﷺ humanity as a theological and methodological issue, while examining Prophetic leadership separately as an educational, political, or administrative subject. Relatively few studies have brought these two dimensions together within a single analytical framework. The study adopts a descriptive-analytical approach, drawing on the Holy Qur'an, the Prophetic Sunnah, and sources of the Prophetic biography, alongside recent relevant scholarly studies on Prophetic leadership, ethics, educational leadership, and conflict management. The study employs thematic content analysis to examine and classify events from the Prophetic biography according to key themes, including the humanity of the Prophet ﷺ, compassion, justice, consultation (shura), leading by example, honoring agreements, taking individual differences into account, crisis management, the ethics of warfare, and the development of individuals and communities. The study concluded that the Prophet Muhammad's ﷺ humanity is inseparable from his role as a prophet. Rather, it provided an essential starting point for understanding his life in a balanced way that brings together divine revelation and human experience. The study also showed that the Prophet's leadership was grounded in a comprehensive ethical framework built on compassion, justice, trustworthiness, consultation, leading by example, and respect for human dignity. The findings further revealed that the Prophet ﷺ practiced a form of human-centered leadership that combines firmness with gentleness, responsibility with

Research Journal in Advanced Humanities

Volume 8, Issue 1, 2027

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

ARTICLE HISTORY

Submitted **27 September 2026**

Accepted: **14 October 2026**

Published: 01 **January 2027**

HOW TO CITE

Abdulrahman Alshamrani, A. S. (2027). The humanity of the prophet ﷺ and the ethics of human-centered leadership: An analytical study in light of the prophetic biography. *Research Journal in Advanced Humanities*, *8*(1). https://doi.org/10.58256/c2qje317

Published in Nairobi, Kenya by Royallite Global, an imprint of Royallite Publishers Limited

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participation, taking the necessary means with reliance on Allah, and individual development with community building. The study also highlighted that his approach to conflict management prioritized peace, dialogue, and honoring agreements, while ensuring that the use of force, when necessary, remained subject to ethical limits that protected rights and prevented aggression. The study concludes that the Prophetic model of leadership offers value-based and practical framework that can be applied for the development of contemporary educational, social, and institutional leadership, provided that its overarching principles are carefully derived and adapted to the diverse contexts and needs of the modern world.

KEYWORDS: the humanity of the prophet ﷺ, prophetic biography, human-centered leadership, leadership ethics, prophetic leadership, compassion, consultation, conflict management, leadership by example

Introduction

Leadership is an important human phenomenon that influences the stability of societies and their ability to achieve their goals. It involves much more than holding authority or giving instructions; it also requires building trust, managing differences, setting priorities, and guiding people toward common interests. Leadership becomes particularly significant when it is grounded in an ethical system that guides both its aims and its methods. Such leadership seeks to balance firmness with compassion, competence with responsibility, and the achievement of goals with respect for human dignity. In light of contemporary challenges related to declining trust, weakened integrity, and the prioritization of individual interests, there is an increasing need for leadership models that combine ethical effectiveness with a humane dimension (Rizaldy & Hidayatullah, 2021; Ahmad, 2019; Fauziah, 2025).

In this context, the Prophetic biography (*Sirah*) is particularly important because it presents a practical example of leadership across different areas of life. The Prophet Muhammad ﷺ was not merely a messenger who conveyed divine revelation; he was also a teacher, mentor, social reformer, judge, political and military leader, and manager of both internal and external relations. These roles were integrated within his character and guided by a vision centered on promoting guidance, justice, compassion, and the protection of people's rights. Accordingly, the Prophet's biography can be studied as a rich field for examining human-centered leadership in practice, rather than being limited to a historical account of events (Javed, 2018; El Syam, 2017; Fathih et al., 2024).

A sound understanding of the Prophet's ﷺ humanity is essential to the study of Prophetic leadership. The Qur'an affirms that the Prophet was a human being who received divine revelation: "Say, "I am only a man like you, to whom has been revealed that your god is one God." (Qur'an 18:110). His humanity does not diminish his divinely chosen status or the unique nature of his prophethood. Rather, it reflects the fact that he lived within the realities of human experience: he ate and drank, experienced illness, grief, and joy, consulted his Companions, took necessary means, and faced various hardships and challenges. Therefore, the Prophet's ﷺ humanity makes his life a model that can be understood and emulated, while his status as a messenger and the divine revelation he received remain fundamental to its interpretation. (Al-Shamrani, 2023; Javed, 2018; Al-Azami, 2024).

This balanced perspective helps avoid two common misunderstandings of the Prophetic biography. The first overlooks the Prophet's ﷺ human nature and treats his actions as though they were disconnected from ordinary human experience. The second, by contrast, gives insufficient attention to the unique nature of his prophetic mission and views him merely as an ordinary historical leader. A more balanced and academically sound approach recognizes both his humanity and his prophethood. It examines how divine revelation interacted with the realities of everyday life and how Islamic principles were translated into decisions, personal conduct, and social relationships. This approach also helps identify the core values that guided his leadership, including honesty, trustworthiness, compassion, justice, consultation, keeping promises, humility, and a strong sense of responsibility (Al-Shamrani, 2023; Ahmad, 2019; Hakiki et al., 2024).

Ethics played a central role in shaping the leadership of Prophet Muhammad ﷺ. Allah describes him in the Qur'an "And indeed, you are of a great moral character." (Qur'an 68:4) and presents him as an exemplary model for believers: "There has certainly been for you in the Messenger of Allah an excellent pattern" (Qur'an 33:21). This status highlight that morality was not simply a personal quality of the Prophet ﷺ; it was the

foundation of his leadership in the family, the mosque, the community, and the state. It also shaped how he dealt with his followers, those who disagreed with him, and communities with whom agreements had been established. Therefore, understanding Prophetic leadership requires more than examining its achievements or political and military events. It also involves exploring the system of ethical principles that guided his behaviour and decisions. (Fauziah, 2025; Javed, 2018; Sulaeman, 2020).

Compassion and gentleness were among the clearest expressions of the Prophet's ﷺ ethical leadership. He was close to his Companions, listened to their concerns, took an interest in their well-being, and corrected their mistakes in ways that preserved their dignity and encouraged them to improve. The Qur'an emphasizes the importance of this approach, stating: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you" (Qur'an 3:159). Accordingly, effective leadership is not based on harshness, intimidation, or humiliation. Instead, it grows from relationships built on trust and appreciation, while maintaining the ability to provide guidance and act firmly when necessary (Naam & Ben Zahi, 2021; Al-Qaidi, 2024; Hakim & Zahra, 2024).

Prophetic compassion is closely linked to the principle of human dignity and the protection of human rights, regardless of a person's origin, social status, or affiliation. The Prophet Muhammad ﷺ established relationships based on brotherhood, mutual solidarity, and justice. He also dealt with those who held different views, the People of the Book, and those bound by treaties in ways that upheld their rights and required commitments to be honored. In this respect, Prophetic leadership moved beyond the logic of domination and power to one of responsibility, treating every person as an individual entitled to dignity and rights, rather than merely as a means to achieve certain ends. This approach also aligns with ethical, servant, and transformational leadership models, which emphasize serving followers, developing their capabilities, and fostering a just environment (Javed, 2018; Sulaeman, 2020; Hakiki et al., 2024).

Another core principle of Prophetic leadership is consultation and participation in decision-making. Consultation was not merely a symbolic procedure; it was a practice that reflected respect for others' opinions, the value of drawing on different forms of expertise, and the development of a sense of belonging and shared responsibility. The Prophet ﷺ practiced consultation in various political, social, and military matters, while divine revelation remained the ultimate authority in matters of religious law and doctrine. This practice demonstrates that an effective leader does not marginalize the role of followers but rather encourages them to develop their abilities, listens to their views, and guides them toward a common goal (Al-Qaidi, 2024; Hakim & Zahra, 2024; El Syam, 2017).

Prophetic leadership was also reflected in leading by example and taking responsibility. The Prophet Muhammad (ﷺ) never asked his companions to do anything that he was unwilling to do himself. Instead, he shared in their work and hardships, stood alongside them during times of crisis, and demonstrated through his own conduct the values he encouraged others to uphold. . Leading by example is one of the most powerful ways to influence people because individuals often learn more from what they see than from what they are simply told. Moreover, the Prophet's qualities of truthfulness, trustworthiness, effective communication of the divine message, and wisdom formed the foundation of trust and helped establish the legitimacy of his leadership among his followers and the wider community (Aprilia & Munifah, 2022; Fathih et al., 2024; Jaber et al., 2021).

The events of the Prophet's life demonstrate his ability to manage emotions and withstand pressure without allowing human feelings to lead to injustice or revenge. The Prophet Muhammad (ﷺ) experienced loss, harm, persecution, isolation, armed conflict, and disagreements with some of his companions. Yet, he maintained sound judgment and ensured that his responses were guided by Islamic principles and human considerations. His example illustrates a mature approach to leadership in which emotions are acknowledged rather than suppressed, but are regulated by ethical values. Compassion does not preclude firmness, firmness does not justify harshness, and forgiveness does not mean neglecting rights or responsibilities (Al-Shamrani, 2023; Javed, 2018; Al-Azami, 2024).

In conflict management, the Prophet's life offers a practical and ethically grounded model that prioritizes dialogue, negotiation, reconciliation, and the fulfillment of agreements whenever possible. When armed confrontation became necessary, military conduct was governed by principles intended to restrain aggression, protect non-combatants, prohibit treachery, and preserve human dignity. The Prophet Muhammad (ﷺ) also

placed great emphasis on supporting his Companions and maintaining their morale during times of crisis, while turning difficult experiences into opportunities for learning and rebuilding. Thus, Prophetic leadership in times of conflict was not driven by the pursuit of victory for its own sake, but by a sense of responsibility guided by justice, the common good, and the protection of human life (Al-Shahrani, 2022; Rahman, 1980; Al-Qaisi, 2025).

The ethical dimensions of Prophetic leadership were closely linked to its educational purpose. The Prophet Muhammad (ﷺ) was both a leader and an educator, relying on dialogue, gradual instruction, leading by example, and taking individual differences into account. When addressing mistakes, he did so in ways that preserved the dignity of those involved and encouraged them to correct their behaviour. He also fostered a sense of responsibility among his Companions by entrusting them with tasks, encouraging initiative, and identifying and developing their abilities for the benefit of the wider community. These practices demonstrate that Prophetic leadership did not aim to create passive followers, but rather to nurture aware individuals who are capable of contribution and taking responsibility (Naam & Ben Zahi, 2021; Hakim & Zahra, 2024; Fathih et al., 2024). Prophetic leadership extended beyond the moral development of individuals to the building of cohesive groups, institutions, and society as a whole. The Prophet Muhammad (ﷺ) transformed a society marked by tribal divisions and rivalry into a community united by faith, rights, duties, cooperation, and shared responsibility. His organizational arrangements and agreements also helped manage diversity, regulate social and public relations, define rights and obligations, and strengthen the protection and stability of the community. These practices demonstrate that effective human-centered leadership goes beyond preaching or individual reform. It also requires the establishment of just systems and accountable institutions capable of safeguarding the public interest and upholding human dignity (El Syam, 2017; Ahmad, 2019; Hakiki et al., 2024).

Although many studies have explored the Prophetic leadership, the humanity of Prophet Muhammad ﷺ as a starting point for understanding the ethical foundations of his leadership still deserves more comprehensive research. Much of the existing research has focused on educational, military, or political leadership, or on applying Prophetic values to contemporary institutions. Comparatively fewer studies have brought together a theological examination of the Prophet's ﷺ humanity and a behavioural analysis of the ethics of leadership across different situations described in the Prophetic biography. In addition, some studies present his virtues in broad, largely moralistic terms without organizing them into clear analytical themes, connecting them to specific events, or examining how his human nature interacted with divine revelation and his prophetic mission. The significance of the present study lies in its attempt to bring together the humanity of Prophet Muhammad ﷺ and the ethics of human-centered leadership within a single analytical framework. While many of the previous studies have often examined Prophetic leadership from educational, political, or military perspectives, or have approached the Prophet's ﷺ humanity as a separate theological subject. This study takes a broader approach by exploring how the Prophet's human nature contributes to our understanding of his leadership practices and by examining the values that shaped his decisions, relationships, and responses to different situations. By connecting these dimensions, the study is expected to enrich scholarship in Islamic studies and leadership, while offering an ethical framework that can inform contemporary educational, social, and administrative institutions.

Research Problem

The research problem arises from the need for a systematic academic analysis of the relationship between the Prophet Muhammad's ﷺ humanity and his leadership ethics in light of the Prophetic biography. This need stems from the fact that existing scholarship has largely addressed the Prophet's humanity and Prophetic leadership as separate areas of study, while relatively few studies have examined how human qualities—such as emotional awareness, consultation, the ability to endure suffering, an understanding of reality, and the ability to respond to challenges—contributed to the development of an integrated ethical approach to leadership. Accordingly, the research problem can be formulated through the following main question:

> **How was the humanity of Prophet Muhammad ﷺ reflected in his leadership practices, and what are the key human-centered leadership ethics revealed through the Prophetic biography?**

This main question gives rise to the following sub-questions:

- What is meant by the humanity of Prophet Muhammad ﷺ, and what are its theological and methodological boundaries?
- What are the key manifestations of humanistic ethics in the leadership of the Prophet Muhammad ﷺ?
- How were compassion, consultation, justice, leading by example, honoring commitments, and the responsible use of power demonstrated in events from the Prophetic biography?
- How can the ethical principles of Prophetic leadership contribute to the development of contemporary leadership models?

Aim of the Study

This study aims to examine the humanity of Prophet Muhammad ﷺ and its significance for understanding the ethical foundations of human-centered leadership through a thematic analysis of selected events from the Prophetic biography. Specifically, it seeks to:

- Establish a conceptual foundation for understanding the humanity of the Prophet Muhammad ﷺ in light of the Holy Qur'an, the Sunnah, and the Prophetic biography.
- Identify the main human qualities that shaped the Prophet's leadership practices.
- Analyze the ethical principles that guided his leadership in times of peace, war, and crisis.
- Explore the integration of the Prophet's compassion and firmness, consultation and responsibility, and leadership and leading by example.
- Identify the educational and humanistic insights that can inform and enrich contemporary leadership practices.

Theoretical Framework

Introduction

This theoretical framework is based on the understanding that studying Prophet Muhammad ﷺ as a leader is inseparable from studying his human qualities and his prophetic status, which provided the guiding foundation for his conduct and decisions. The Prophetic biography presents a distinctive model that brings together divine revelation and human experience, the prophetic mission and the practical demands of everyday life, compassion and firmness, and individual development and community building. Some studies have examined Prophetic leadership through the perspectives of ethical, servant, transformational, and spiritual model of leadership, while others have focused on its educational, political, or military dimensions (Javed, 2018; El Syam, 2017; Sulaeman, 2020).

This research framework draws on an analytical reading of selected Arabic and foreign scholarly sources included in the study's reference list, alongside the Holy Qur'an and the Prophetic Sunnah, which serve as the primary sources for understanding the humanity of Prophet Muhammad ﷺ and the ethical principles that guided his leadership. It also distinguishes between primary religious sources and contemporary analytical studies. Contemporary studies help classify and interpret key concepts, while the Prophetic biography, Hadith, and the Qur'an remain the primary sources for establishing the historical events and values attributed to the Prophet Muhammad ﷺ.

Theme One: concept of the Humanity of Prophet Muhammad ﷺ

1. Theological Understanding of the Prophet's Humanity

The humanity of Prophet Muhammad ﷺ is firmly established in the Qur'an. Allah states: Say, "I am only a man like you, to whom has been revealed that your god is one God." (Qur'an 18:110). He also says: "Muhammad is not but a messenger." (Qur'an 3:144). These verses affirm that the Prophet ﷺ shared the human nature common to all people, yet he was distinguished by divine revelation, divine selection, and his prophetic mission. Therefore, his humanity should not be understood as implying complete equivalence between him and other human beings. Rather, it is an honoured human nature, supported and guided by divine revelation, which brings together universal human characteristics and the distinctive qualities of prophethood (Al-Shamrani, 2023).

This understanding calls for a balanced approach to studying the Prophetic biography. The Prophet ﷺ should neither be portrayed as a mythical figure detached from the realities of human life nor reduced to an

ordinary historical leader whose prophetic mission is overlooked. The Prophet ate and drank, experienced illness and sadness, consulted his Companions, faced crises, and responded to social and political changes. However, he did all this within the broader framework of divine guidance and revelation. The Prophet's humanity therefore provides an important starting point for understanding how his ethical principles and human conduct can serve as a model for others, while preserving the distinctive status of his prophethood (Al-Azami, 2024; Javed, 2018).

2. Manifestations of the Prophet's Humanity in the Prophetic Biography

The humanity of Prophet Muhammad ﷺ is reflected in many aspects of his life. He lived through changing social, economic, and political circumstances and faced rejection, harm, social and economic boycotts, migration, and war. He also experienced personal loss, illness, sadness, and joy. These experiences reveal a leader who engaged directly with the realities of human life rather than standing apart from them. These events reveal a leader who does not stand apart from the realities of life but engages with them directly. He takes practical measures, consults his companions, plans ahead, and addresses crises through realistic and context-sensitive approaches. A study examining the humanity of the Prophet ﷺ and its significance for understanding his biography highlights the importance of this perspective in interpreting Prophetic events without exaggeration or treating them as abstract ideals detached from their historical context (Al-Shamrani, 2023).

The Prophet's ﷺ humanity was also evident in his consideration of individual differences. He adapted his communication to people's circumstances, responded to mistakes in different ways, and took into account their abilities, readiness, and psychological and social conditions. This aspect of his conduct is particularly relevant to human-centered leadership. An effective leader does not treat followers as though they were a homogeneous group. Instead, he recognizes their different motivations, abilities or needs. (Naam & Ben Zahi, 2021; Aprilia & Munifah, 2022).

3. The Methodological Significance of the Prophet's Humanity

Studying the humanity of Prophet Muhammad ﷺ allows researchers to move beyond simply admiring the Prophetic biography toward a deeper analysis of the mechanisms of his leadership in practice. When the Prophet ﷺ is understood within the context of human experience, his decisions and actions can be examined through concepts such as crisis management, trust-building, negotiation, consultation, delegation, and leading by example. This approach does not mean forcing the Prophetic biography into pre-existing Western leadership models. Rather, it involves using contemporary concepts as tools for description and analysis while preserving the Islamic foundations of the Prophetic leadership model (Ahmad, 2019; Rizaldy & Hidayatullah, 2021).

The humanity of Prophet Muhammad ﷺ demonstrates that his prophetic leadership was realistic and closely connected to the realities of human life while firmly rooted in divine revelation and his prophetic mission. Understanding this dimension therefore helps researchers examine the ethical principles of Prophetic leadership as practical values worthy of study and emulation.

Theme Two: The Concept of Human-Centred and Ethical Leadership

1. The Concept of Leadership

Leadership is a process of influencing and guiding others that aims to achieve a shared goal through an effective relationship between the leader and those he lead. It involves much more than giving instructions or managing resources. It also includes developing a shared vision, motivating people, resolving disagreements, making decisions, and accepting responsibility for the outcomes. From an Islamic perspective, leadership is closely tied to trust, duty, and accountability. It is not a personal privilege or a means of exercising control over others (Rizaldy & Hidayatullah, 2021; El Syam, 2017).

The Islamic understanding of leadership differs from approaches that measure success primarily in terms of power, popularity, or the ability to control others. Instead, leadership is expected to promote justice, protect people's rights, safeguard collective interests, and serve the community. In Islam, a leader, therefore, is accountable not only to the people but also to Allah. His authority s bound by truth, Sharia, and the common good. (Fauziah, 2025; Hakiki et al., 2024).

2. Ethical Leadership

Ethical leadership is an approach in which decisions and actions are guided by principles that distinguish right from wrong, including honesty, justice, integrity, compassion, transparency, and respect for human dignity. This form of leadership is particularly important when a leader's decisions can significantly affect the lives of individuals and communities. The greater the authority a leader holds, the greater the need for ethical safeguards to prevent oppression and abuse of power. (Ahmad, 2019; Fauziah, 2025).

Ethical leadership is reflected in the Prophetic model through consistency between words and actions, respect for agreements, honesty in dealings, non-exploitation of vulnerable individuals, and fairness in treating others. Recent studies have also linked the ethics of Prophetic leadership to the qualities of truthfulness, trustworthiness, faithfully conveying the divine message, and wisdom or sound judgment. These qualities provide a foundation for trust and endow the leadership with moral legitimacy (Fathih et al., 2024; Setiyani et al., 2026).

3. Human-Centered Leadership

Human-centered leadership places people at the heart of the leadership process, recognizing them as ends in themselves rather than merely as means to achieving organizational goals. It is grounded in respecting the dignity of those being led, listening to their concerns, understanding of their needs, developing their abilities, and protecting them from injustice and exclusion. This approach shares important features with servant and transformational leadership. However, the Prophetic model gives the latter a distinct religious and ethical foundation, extending beyond organizational interests to the pursuit of the common good and human well-being (Javed, 2018; Sulaeman, 2020).

Human-centered leadership is characterized by the ability to balance the emotional and institutional dimensions of leadership. A leader must do more than show compassion or focus solely on accomplishing achievements; rather, leadership requires balancing care for people with the achievement of goals. This balance is reflected in the Prophetic biography through compassion for individuals alongside the maintenance of discipline, forgiveness alongside the preservation of order, and consultation alongside the leader's acceptance of responsibility for decision-making. (Jaber et al., 2021; Maheran, 2015).

From an Islamic perspective, human-centered leadership is not simply the exercise of authority. It is an ethical trust directed toward serving people, establishing justice, and promoting what is good. The Prophetic model offers a balanced approach of leadership that combines influence, compassion, responsibility, and leading by example.

Theme Three: Qur'anic and Prophetic Foundations of Leadership

1. Compassion and Gentleness

Compassion is one of the most important Qur'anic foundations of Prophetic leadership. Allah says: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Qur'an 21:107). He also says: "So by mercy from Allah, [O Muhammad], you were lenient with them." (Qur'an 3:159). These verses show that compassion is more than a personal feeling; it is a principle of leadership reflected in how a leader communicates, corrects mistakes, manages disagreements, and protects vulnerable people. Prophet Muhammad ﷺ was lenient and gentle with his Companions. He maintained close relationships with them, and cared deeply about their guidance and well-being. At the same time, his compassion did not prevent him from acting firmly when necessary or from upholding responsibility and accountability (Naam & Ben Zahi, 2021; Fauziah, 2025).

2. Justice and Trustworthiness

The Islamic perspective of leadership is firmly grounded in justice and trustworthiness. Allah says: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (Qur'an 4:58). The verse indicates that assuming responsibility is closely linked to fulfilling trusts and upholding justice in judgment. The Prophetic biography illustrates these principles through respect for people's rights, commitment to agreements, non-discrimination in application of ethical principles, and rejection of favoritism and the abuse of authority. (Rizaldy & Hidayatullah, 2021; Hakiki et al., 2024).

3. Consultation and Participation

Allah says: "And whose affair is [determined by] consultation among themselves" (Qur'an 42:38). He also instructs the Prophet ﷺ: "And consult them in the matter" (Qur'an 3:159). Consultation establishes a partnership between the leader and the community while giving people a sense of belonging and shared responsibility. The educational practices of the Prophet's ﷺ leadership revealed that the connection between consultation, human relationships, future-oriented vision, and development trust within the community (Al-Qaidi, 2024; Hakim & Zahra, 2024).

4. Leading by Example

The Qur'anic verse, "There has certainly been for you in the Messenger of Allah an excellent pattern" (Qur'an 33:21), highlights that the Prophetic leadership stems from practical example. Prophet Muhammad ﷺ demonstrated the values he taught through his behavior, his relationships with others, and the way he responded to difficult situations. Leading by example became a powerful source of influence because it allowed people to see these values in action rather than as abstract ideals (Aprilia & Munifah, 2022; Jaber et al., 2021).

5. Preserving Human Dignity

Preserving human dignity is linked to another fundamental objective of Prophetic leadership. Islam prohibits injustice, humiliation, and aggression while affirming the value of humans and their accountability for their actions. This principle is evident in the Prophet's ﷺ treatment of his Companions, those who disagreed with him, captives, and communities with whom agreements had been established. Studies examining the Prophet's ﷺ treatment of non-Muslims have also highlighted that treaties and social and political relations were based on recognition of rights and fulfillment of commitments. (Abu Hassan, 2020; Atif & Shah, 2025).

Prophetic leadership is based on an integrated Qur'anic system grounded in compassion, justice, trustworthiness, consultation, leading by example, and respect for human dignity. These values do not operate independently; rather, they integrate and complement and reinforce one another, forming a responsible leadership that is both effective and human-centered.

Theme Four: Manifestations of the Prophet's ﷺ Humanity in Leadership

1. Consultation and Taking the necessary means

The humanity of Prophet Muhammad ﷺ was evident in his adoption on consultation and practical means, alongside his reliance trust in Allah and confidence in His promise. He planned the migration (Hijrah), selected his Companions for specific tasks, organized his ranks, assessed the circumstances, and made use of the expertise available to him. These practices demonstrate that reliance on Allah does not mean abandoning planning, and that faith-based leadership is entirely compatible with realism and sound judgment (Ahmad, 2019; El Syam, 2017).

2. Dealing with Human Emotions

Prophet Muhammad ﷺ experienced sadness, joy, and pain, yet he did not allow these emotions to lead him toward injustice or disorder. He expressed his grief, wept when experiencing loss, rejoiced at the victories of his Companions, became angry when principles of truth were violated, and chose forgiveness when he had the power to respond otherwise. His example offers a balanced leadership: effective leadership does not require suppressing human emotions but rather managing them and guiding their expression in accordance with ethical principles (Al-Shamrani, 2023; Al-Azami, 2024).

3. Recognizing Individual Differences

The Prophet ﷺ recognized that people differed in their abilities, circumstances, and needs. He assigned responsibilities according to individual capabilities and adapted his guidance to suit different people and situations. Taking individual differences into account is a key feature of human-centered leadership because it avoids treating everyone in the same way regardless of their circumstances. It also enables individuals to contribute in areas where they are most capable of succeeding. Studies of Prophetic educational leadership have similarly emphasized that understanding the needs and circumstances of learners and those being addressed was

an essential part of the Prophet's ﷺ approach (Naam & Ben Zahi, 2021; Hakim & Zahra, 2024).

4. Managing Mistakes and Crises

The Prophet ﷺ responded to the mistakes of his followers by combining correction with guidance and education. Punishment was not the only means of addressing errors, nor was leniency an absolute rule. During major events such as the Battle of Uhud, he worked to restore morale, preserve the unity of the community, and encourage his followers to learn from their experiences. This highlights the role of moral leadership in overcoming crises and rebuilding trust. (Al-Qaisi, 2025; Javed, 2018).

The humanity of Prophet Muhammad ﷺ reveals a form of realistic leadership that recognizes human emotions, individual circumstances, and personal differences while guiding them through divine revelation and values. This balance and interaction between humanistic nature and ethical and moral discipline is one of the defining strengths of the Prophetic leadership model.

Theme Five: Leadership Ethics in Human Relationships

1. Compassion and Building Trust

Building trust was one of the key outcomes of the Prophet's ﷺ. A compassionate leader does more than direct or manage followers; he help people feel safe and connected to the community. The Prophet's ﷺ closeness to his Companions, his willingness to listen to them, and his concern for their well-being helped create a cohesive community capable of facing challenges and fulfilling its responsibilities. This aspect of his leadership also reflects the principles of servant leadership, particularly through prioritizing the community's well-being, caring for vulnerable individuals, and helping people develop their abilities and take on responsibility (Sulaeman, 2020; Maheran, 2015).

2. Communication and Dialogue

Prophet Muhammad ﷺ used dialogue as a means of teaching, persuasion, and resolving difficulties. He chose his words carefully, listened attentively to others, asked questions, and used stories and practical examples to explain ideas. These practices show that leadership communication involves more than simply conveying information; it also shapes understanding and guides behaviour. Studies of Prophetic leadership have likewise examined communication as an important means of influencing others, managing relationships, and shaping collective awareness (Zohery, n.d.; Ahmad et al., 2025).

3. Forgiveness and Restraining the Desire for Revenge

Forgiving others when one has the power to retaliate is among the highest expressions of ethical leadership. It frees leadership from the impulse for revenge and transforms victory into an opportunity for reconciliation and reform. Events from the Prophetic biography show that the Prophet ﷺ did not use his power to pursue personal revenge. Instead, he balanced the community's right to protection with opportunities for repentance and reconciliation. This balance reflects a form of leadership that can exercise power when necessary without succumbing to its temptations. (Al-Shahrani, 2022; Atif & Shah, 2025).

4. Honoring Agreements and Respecting Others

Honoring agreements is fundamental to building political and social trust. Prophet Muhammad ﷺ upheld covenants, respected agreements, and managed relationships with different tribes and communities according to clear principles. This aspect of his leadership demonstrates that Prophetic ethics extended beyond relationships with followers to include opponents, partners, and communities bound by agreements, which gives Prophetic leadership a universal human dimension (Rahman, 1980; El Syam, 2017).

Overall, human relationships in Prophetic leadership were grounded in compassion, trust, dialogue, forgiveness, and commitment to agreements. These values shaped the relationship between the leader and the people as one based on responsibility, education rather than control or exploitation.

Theme Six: Leadership Ethics in Conflict Management

1. Prioritizing Peace and Dialogue

The Prophetic biography does not present conflict as the first course of action. Rather, it illustrates an approach that begins with calling others to the faith, dialogue, negotiation, and reconciliation, turning to confrontation only when peaceful means are no longer viable or when aggression occurs. Recent studies examining the Prophet's ﷺ approach to conflict resolution have highlighted the importance of dialogue, mediation, reconciliation, and addressing the underlying causes of disagreements rather than merely inflicting punishment for the consequences (Ahmad et al., 2025; Fauziah, 2025).

2. The Legitimate Use of Force and Its Ethical Limits

Prophetic leadership demonstrates that the use of force is not justified simply because the ability to exercise it exists. Rather, it must be directed toward resisting aggression, protecting the community, and upholding justice. Accordingly, the use of force in the Prophetic biography was subject to ethical constraints, including prohibitions against treachery, the killing of non-combatants, mutilation, unjustified destruction of property, and violations of agreements. Specialized studies discussed the Prophetic leadership ethics in warfare and military policy in light of the balance between protecting the community and remaining committed to moral principles (Al-Shahrani, 2022; Atif & Shah, 2025; Rahman, 1980).

3. Moral Leadership during Military Crises

Prophetic leadership in times of war relied on more than military planning. It also emphasized maintaining morale, strengthening resilience, reframing crises, and sustaining hope. This approach can be seen in the Prophet's ﷺ response to the Battle of Uhud. Rather than allowing a partial military setback to develop into a complete collapse, the Prophet ﷺ worked to regroup his followers, restore their morale, and turn the experience into a strategic and moral lesson (Al-Qaisi, 2025).

4. Managing the Aftermath of Conflict

The ethical responsibilities of leadership do not end once a battle is over. They also extend to the treatment of prisoners, defeated opponents, civilians, and former adversaries. Prophetic leadership sought to move beyond conflict toward rebuilding the community, revenge toward reform, and division toward unity and integration. This approach shares important features with contemporary peacebuilding perspectives which emphasize addressing the effects of conflict and rebuilding trust rather than simply bringing violence to a temporary halt (Ahmad et al., 2025; Hakiki et al., 2024).

Overall, Prophetic leadership in conflict management combines political realism with firm ethical commitments. It prioritizes peaceful solutions whenever possible, permits the use of force when necessary, and seeks to prevent force from becoming a means of aggression or revenge. It also treats the post-conflict period as an opportunity for reform, and peacebuilding.

Theme Seven: Educational Leadership and Human Development

1. Teaching by Example

Prophet Muhammad ﷺ taught people through his actions before his words, turning abstract values into practical behaviors that others could observe and follow. Honesty, trustworthiness, compassion, courage, and humility were not merely topics he taught; they were qualities reflected in his everyday conduct. Studies on Prophetic educational leadership have emphasized that leading by example is a fundamental means of shaping behavior and developing character (Naam & Ben Zahi, 2021; Aprilia & Munifah, 2022).

2. Gradual Development and Respecting Individual Readiness

The Prophetic approach to education and the assignment of responsibilities emphasised gradual development. The Prophet ﷺ did not burden people beyond their capacities or seek to address major changes and challenges abruptly, without regard for the realities they faced. This reflects an understanding of the nature of human development which requires knowledge, persuasion, training, and practice. This principle is also reflected in contemporary approaches to educational leadership informed by Prophetic values, which emphasize the need

to develop professional competence alongside ethical and spiritual growth (Hakim & Zahra, 2024; Fathih et al., 2024).

3. Recognizing Abilities and Distributing Responsibilities

The Prophet Muhammad ﷺ placed great emphasis on recognizing and making effective use of his Companions' abilities. He appointed some to leadership roles, others to teach, others to serve as scribes, and others to undertake diplomatic, political, and military missions. This demonstrates that Prophetic leadership was not concentrated in a single individual but sought to develop multiple leaders capable of assuming responsibility. Delegating tasks also served as a form of practical learning, fostering independence and confidence (Maheran, 2015; Jaber et al., 2021).

4. Transforming the individual into a responsible and accountable member of the community.

The aim of Prophetic education was not to produce passive followers, but to develop individuals capable of thinking independently, taking initiative, and accepting responsibility for their choices. Therefore, the Prophet ﷺ connected faith with action, worship with conduct, rights with duties, and belonging to the community with a sense of responsibility. This approach shares some features with transformational leadership, which seeks to raise followers' awareness and encourage them to become active partners in achieving shared goals. However, the Prophetic model remains distinctive in its grounding in divine revelation and ethical principles (Javed, 2018; Sulaeman, 2020).

Overall, prophetic educational leadership is grounded in leading by example, gradual development, recognizing individual talents, and fostering a sense of responsibility. The Prophet Muhammad ﷺ made education a means of developing individuals who could contribute actively to society and bring about positive change, rather than merely receive and follow instructions.

Theme Eight: Contemporary Implications of Prophetic Leadership

1. Values-Based Leadership

Contemporary institutions need leadership models that place ethical values at the center of decision-making, particularly in a context marked by challenges related to integrity, trust, and justice. Prophetic leadership offers a values-based framework grounded in honesty, trustworthiness, justice, compassion, consultation, and service to the common good. Studies of Islamic leadership suggest that integrating ethical principles into management can strengthen institutional sustainability while reducing corruption and the abuse of authority (Rizaldy & Hidayatullah, 2021; Hakiki et al., 2024).

2. Educational Leadership

Prophetic values can be applied in educational institutions by developing leaders who combine administrative competence with genuine care for people. This includes engaging staff in decision-making, respecting learners, supporting professional development, addressing mistakes through constructive educational approaches, and adopting a forward-looking vision that balances achievement with character development. Reviews and studies of Islamic educational leadership have identified ethics, justice, compassion, consultation, and leading by example as among the most prominent values associated with the Prophetic model (Hakim & Zahra, 2024; Fathih et al., 2024).

3. Managing Humanitarian Crises

The ethics of Prophetic leadership can inform crisis-management models that place the protection of human life and well-being at the center of decision-making. Responding to a crisis involves more than managing resources; it also requires safeguarding human dignity, minimizing harm, communicating honestly, supporting vulnerable groups, and involving the community in developing solutions. These principles align with the objectives of Islamic law (Sharia) which link leadership to the promotion of human welfare and the preservation of religion, life, intellect, wealth, and lineage (Hakiki et al., 2024; Fauziah, 2025).

4. Limits of Transferring and Applying the Prophetic Model

Drawing on Prophetic leadership in contemporary settings does not mean reproducing historical practices without considering differences in context. Rather, it involves identifying the underlying values and general principles and applying them in ways that respond to present-day realities. Justice, compassion, consultation, and trustworthiness remain fundamental values, whereas administrative methods and organizational arrangements may change according to time and place. Contemporary application therefore requires careful reasoning, an understanding of context, and a distinction between fixed legislative principles and historical arrangements that are subject to change (Ahmad, 2019; Hakim & Zahra, 2024).

Overall, Prophetic leadership offers a values-based ethical framework for contemporary ejducation, management, and crisis response. Its application, however, requires a clear understanding of its objectives and the contexts in which they emerged. The aim is not to reproduce the past exactly, but to translate Prophetic values into meaningful institutional practices.

Research Methodology

This study adopts a descriptive-analytical approach, as it is well suited to examining the human dimensions of Prophet Muhammad ﷺ and analyzing the ethical principles underlying his leadership in light of the Prophetic biography. This approach involves describing relevant concepts and events, analyzing and classifying them, and drawing out their implications for leadership, education, and human relationships. It also requires distinguishing between aspects of Prophethood directly connected to divine revelation and the broader human practices that can be examined and whose underlying values may serve as a source of guidance and emulation.

The study draws on the Qur'an, authentic Prophetic traditions (Sunnah), recognized sources of the Prophetic biography, and a selection of recent Arabic and foreign studies addressing the humanity of the Prophet ﷺ, Prophetic leadership, leadership ethics, educational leadership, and conflict management in the Prophets ﷺ biography. These sources were selected purposively according to their direct relevance to the research topic, their academic suitability, and the extent to which their information and content could be verified.

To achieve the study's objectives, thematic content analysis was used as the main analytical tool. A set of analytical themes was developed, covering: the concept of the Prophet Muhammad's ﷺ humanity, the Qur'anic and Prophetic foundations of leadership, compassion, justice, consultation, leading by example, human relationships, conflict management, educational leadership, and the contemporary implications of the Prophetic leadership model. Relevant incidents and events from the Prophetic biography were then classified under these themes and analyzed in light of the ethical and human values derived from them.

The research followed several procedural steps: the collection of material, verification of sources, a close analytical reading of the texts and the identification of evidence related to the topic of the study. The findings were then organized, discussed, and compared with previous research. The analysis avoided arbitrarily imposing modern leadership models on the Prophetic biography without sufficient justification. Instead, contemporary leadership concepts were used as supplementary analytical tools, while maintaining the Islamic frame of reference and the historical context of the texts and events examined.

Study Findings

Based on an analysis of the manifestations of the Prophet Muhammad's ﷺ humanity and the ethical principles underpinning his human-centered leadership as reflected in the Prophetic biography, the study yielded the following theoretical and analytical findings:

First: The Humanity of the Prophet ﷺ as a Methodological Approach to Understanding the Prophetic Biography

The study concluded that acknowledging the humanity of the Prophet ﷺ does not conflict with his status as a prophet. Rather, it provides a fundamental basis for understanding his biography accurately and in a balanced manner. The Prophet ﷺ was a human being chosen by Allah to receive revelation and convey His message. Accordingly, his personality embodied both universal human characteristics and the distinctive attributes associated with prophethood. This perspective is consistent with Al-Shamrani's study (2023) of the humanity

of the Prophet ﷺ which emphasizes the importance of recognizing the human dimension when studying the Prophet's biography and analyzing its events, without resorting to excessive abstraction or exaggerated portrayals of historical events. The study was published in a peer-reviewed academic journal and examines how the concept of the Prophet's humanity influences the understanding of his life and biography.

Second: Prophetic Leadership as a Multidimensional Leadership Model

The study demonstrated that Prophetic leadership cannot be reduced to political or military leadership alone. Rather, it represents a multidimensional model that integrates religious, educational, social, ethical, transformational, servant, and spiritual leadership. This perspective is reflected in Javed's work (2018), which examined the character of Prophet Muhammad ﷺ as a model embodying the characteristics of transformational, ethical, servant, authentic, and spiritual leadership. Similarly, El Syam (2017) highlighted the role of Prophetic leadership in structuring the relationship between leadership and society and in building a cohesive community founded on a shared mission and social responsibility.

Third: Ethics as the Foundation of Leadership Legitimacy

The findings revealed that the legitimacy of Prophetic leadership was not based solely on power or influence; rather, it was grounded in a comprehensive ethical framework encompassing truthfulness, trustworthiness, justice, compassion, fidelity, humility, and leading by example. This finding is consistent with Fathih et al. (2024), who emphasized the connection between Prophetic leadership management, ethical values, and the principles of Islamic management, particularly trustworthiness, leading by example, and accountability. Likewise, Fauziah (2025) observed that Islamic leadership ethics are rooted in the conduct of the Prophet Muhammad ﷺ, which serves as a foundation for developing leadership characterized by integrity and responsibility.

Fourth: Compassion and Gentleness as Central Elements of human-centered Leadership

The findings demonstrated that Prophetic compassion was not merely an abstract emotional value; rather, it constituted a leadership approach reflected in communication, guidance, error correction, and crisis management. The Prophet Muhammad ﷺ combined gentleness with firmness and forgiveness with accountability, thereby preserving the cohesion of the community and its trust in his leadership. This finding is consistent with a study of transcendent leadership in the Prophetic biography, which highlighted human relationships as the most prominent dimension of leadership in its analysis of the Battle of the Trench, accounting for 44.21% of the elements examined (Al-Qaidi, 2024). Similarly, a study of educational leadership in light of the Prophetic biography emphasized the importance of gentleness and sensitivity to individuals' circumstances in guiding the community (Naam & Ben Zahi, 2021).

Fifth: Consultation as a Participatory Approach to Decision-Making

The study concluded that consultation in the Prophet's ﷺ leadership practice was not a merely formal procedure. Rather, it served as a means of broadening participation, drawing on diverse expertise, and strengthening followers' sense of responsibility. The Prophet ﷺ listened to his Companions and considered their opinions on matters open to deliberation, while ultimately assuming responsibility for the final decision. This finding aligns with the work of Hakim and Zahra (2024), who identified consultation, justice, compassion, and leading by example as core values in an educational leadership model grounded in Prophetic leadership. El Syam (2017) likewise highlighted how Prophetic leadership employed participation and social interaction to build a cohesive political and social community.

Sixth: Practical Exemplification versus abstract Instruction

The study revealed that the Prophet Muhammad ﷺ led by example before offering instruction. He embodied the values he advocated through his daily conduct, interpersonal relationships, and decision-making. Jaber et al. (2021) observed that exemplary leadership practices in the Prophet's ﷺ life were associated with practical conduct, vision-building, follower empowerment, and encouraging participation and the assumption of responsibility. Similarly, Aprilia and Munifah (2022) emphasized that Prophetic leadership values can be translated into educational practices through modeling, emulation, and institutional conduct.

Seventh: Prophetic Leadership: Human Development- Oriented

The findings demonstrated that the primary aim of Prophetic leadership was not to subordinate individuals, but to develop individuals who were faithful, aware, and capable of assuming responsibility. The Prophet Muhammad ﷺ integrated teaching, guidance, and spiritual purification into a coherent approach. He also took individual differences into account, recognized the abilities of his Companions, and entrusted them with tasks suited to their respective capabilities. This finding is supported by the study conducted by Naam and Ben Zahi (2021), which demonstrated that educational leadership in the Prophetic biography is grounded in leading by example, guidance, dialogue, and the development of individual responsibility. Furthermore, Fathih et al. (2024) emphasized that Prophetic leadership is linked to educational management through human development and ethical and intellectual guidance.

Eighth: Conflict Management in the Prophetic Biography: A Gradual Ethical Approach

The study concluded that the Prophet's ﷺ approach to conflict management was characterized by a gradual progression, beginning with dialogue, invitation, negotiation, and reconciliation, rather than treating the use of force as the first option. When confrontation became necessary, the use of force remained subject to ethical constraints designed to prevent treachery, aggression, and transgression. This finding is consistent with Ahmad et al. (2025), whose comparative study of the Prophet's ﷺ approach to conflict resolution and contemporary peacebuilding models highlighted the importance of dialogue, reconciliation, and addressing the underlying causes of conflict. Similarly, Atif and Shah (2025) emphasized that the Prophet's ﷺ military policy sought to balance the protection of the community with adherence to ethical constraints.

Ninth: Warfare Ethics as an Integral Part of Leadership Ethics

The study confirmed that Prophetic leadership upheld ethical principles even in times of war. The use of force did not become an instrument of vengeance, nor was the humanity of the adversary disregarded. Key principles included honoring treaties, prohibiting treachery, refraining from attacking non-combatants, and exercising restraint in the use of force. This finding is consistent with Al-Shahrani's (2022) study of the ethics of Prophetic leadership in warfare, which examined the ethical constraints governing the Prophet's ﷺ military conduct. Rahman (1980) likewise observed that the Prophet's ﷺ military leadership was characterized by strategic planning, discipline, and adherence to ethical principles in dealing with adversaries.

Tenth: Role of Moral Leadership in Overcoming Crises

The findings demonstrated that the Prophet Muhammad ﷺ relied not only on organization and strategic planning in leading the community, but also placed considerable emphasis on strengthening morale, reassuring his followers, and restoring confidence in the aftermath of crises and defeats. This approach was particularly evident in his response to the aftermath of the Battle of Uhud, when he worked to prevent psychological collapse and redirect the community toward resuming its efforts. This finding is supported by Al-Qaisi (2025), who concluded that Prophetic leadership played a significant role in strengthening morale through reassurance, guidance, and the restoration of confidence following the events of Uhud.

Eleventh: Fulfilling Commitments and Upholding Justice as Foundations of Relationship Management

The study demonstrated that honoring agreements and treating others justly were central to the Prophet's ﷺ relationships with individuals and groups, whether followers, opponents, or parties bound by treaties. Prophetic leadership upheld ethical principles consistently, regardless of the other party's strength or weakness. Similarly, it nor did it regard immediate interests as justification for breaking agreements or violating rights. This finding is consistent with El Syam's (2017) analysis of the political and social dimensions of Prophetic leadership. Similarly, Hakiki et al. (2024) emphasized the relationship between Islamic ethical leadership, the protection of rights, and the realization of the objectives of Sharia in humanitarian crises.

Twelfth: Prophetic Leadership as Servant and Empowering Leadership

The study concluded that the Prophet Muhammad ﷺ did not regard leadership as a personal privilege, but rather as a form of service and responsibility. He shared tasks with his Companions, endured hardships alongside

them, listened to their needs, entrusted them with responsibilities, and encouraged them to take initiative. This finding is consistent with Sulaeman's (2020) analysis of servant and transformational leadership from an Islamic perspective, which emphasized that the Prophet ﷺ exemplified a leader who serves the community and works to develop his followers. Similarly, Maheran (2015) highlighted that Prophetic leadership is founded on reciprocal interaction between leaders and followers, as well as selflessness in decision-making and the pursuit of leadership excellence.

Thirteenth: Prophetic Leadership: Balancing Firmness and Flexibility

The study found that Prophetic leadership combined steadfastness in values with flexibility in methods. The Prophet Muhammad ﷺ upheld the principles of monotheism, justice, compassion, and fidelity to commitments while adapting his approaches to the circumstances and needs of different people. He varied his methods of preaching, teaching, and negotiation accordingly. This is consistent with Ahmad's (2019) assessment of the contemporary relevance of the Prophetic leadership model, which highlights the combination of clear principles and the ability to respond to changing circumstances. Studies of Islamic leadership have likewise emphasized that flexibility does not entail abandoning core values; rather, it involves selecting appropriate means to achieve legitimate ends (Rizaldy & Hidayatullah, 2021).

Fourteenth: The Educational and Institutional Applicability of Prophetic Leadership

The study established that the ethical principles of Prophetic leadership can inform practices in educational, administrative, and social institutions, particularly in building trust, managing teams, motivating employees, promoting justice, and resolving conflicts. Hakim and Zahra (2024) highlighted considerable potential for developing an Islamic educational leadership model grounded in ethics, justice, compassion, and consultation, while emphasizing the need to adapt the model to contemporary contexts. Similarly, Al-Qaidi (2024) study demonstrated the potential for translating the dimensions of transcendent leadership in the Prophetic biography into educational applications and training programs for educational institutions.

Fifteenth: The Need for an Analytical Rather than Merely Exhortative Reading of the Prophetic Biography

The study concluded that deriving scholarly insights from the Prophetic biography requires moving beyond general moralistic accounts toward an analytical approach that classifies ethical values, connects them to specific situations, and examines how they were implemented and what outcomes they produced. Simply referring to compassion, justice, or consultation is insufficient unless the researcher explains how these values were manifested in a particular situation and how they influenced followers, contributed to crisis management, or shaped community development. This approach is consistent with contemporary analytical studies of Prophetic leadership, which establish connections between historical events in the Prophetic biography and modern leadership models without disregarding the distinctive characteristics of the Islamic context (Javed, 2018; Ahmad et al., 2025).

Taken together, the findings demonstrate that the human nature of the Prophet Muhammad ﷺ was an important factor in the effectiveness of his leadership. It enabled him to remain close to people, understand their emotions and needs, and address real-life circumstances in light of their underlying causes and challenges. At the same time, his humanity was not separate from divine revelation; rather, it was guided and governed by the Prophetic mission and ethical principles. Consequently, Prophetic leadership was characterized by a balance between compassion and firmness, participation and accountability, strength and ethics, and individual development and community building. The literature on Prophetic leadership has likewise emphasized that this model offers a multidimensional ethical and human-centered framework whose principles can inform contemporary educational, social, and institutional leadership (Javed, 2018; Fathih et al., 2024; Hakim & Zahra, 2024).

Conclusion

This study concludes that examining the humanity of the Prophet Muhammad ﷺ provides a fundamental approach to understanding his human-centered leadership through the Prophetic biography in a balanced manner. Such an approach recognizes both the distinctive status of prophethood and the human nature manifested in the

Prophet's ﷺ relationships, conduct, and decision-making. His humanity was not in opposition to his prophetic mission; rather, it provided a practical context in which the guidance of divine revelation and Prophetic values were embodied in ways that can be understood, analyzed, and emulated.

The study further demonstrated that Prophetic leadership was not founded on authority for its own sake or on coercion, but on an integrated ethical framework encompassing compassion, justice, trustworthiness, truthfulness, fidelity, humility, consultation, leading by example, and respect for human dignity. These values contributed to the development of leadership relationships grounded in trust, respect, and participation. They also enabled the Prophet ﷺ to be a leader close to people, who understood their needs, and toke their individual, psychological, and social differences into account.

Furthermore, the study showed that the human dimension of the Prophet's ﷺ leadership was evident in his ability to respond to feelings of grief, pain, and joy; manage crises; take the necessary means; benefit from consultation; and address real-world challenges. Nevertheless, these humanistic dimensions remained guided by divine revelation and governed by ethical purpose. Emotions never became a justification for injustice, firmness never descended into harshness, strength never turned into vengeance, and leadership never became a means of superiority or despotism.

The study also demonstrated that the ethical principles underpinning Prophetic leadership were manifested across various spheres of life. In the educational sphere, the Prophet Muhammad ﷺ employed leading by example, dialogue, gradual instruction, and sensitivity to individual differences as means of human development. In the social sphere, he established relationships grounded in compassion, mutual solidarity, justice, and the protection of rights. In conflict management, he provided a model that prioritized dialogue and reconciliation, upheld commitments, regulated the use of force when necessary, and safeguarded human dignity even in times of war.

The study further concluded that Prophetic leadership is a multidimensional model: it is ethical because it is grounded in values; human-centered because it places the individual at the center of its concerns; educational because it fosters personal development; servant-oriented because it regards responsibility as a duty rather than a privilege; and transformational because it enables individuals to move from vulnerability and fragmentation toward awareness, participation, and accountability. This integration of leadership dimensions gives the Prophetic model considerable potential to contribute to addressing some contemporary leadership challenges, particularly crises of trust, declining integrity, administrative authoritarianism, and the erosion of social responsibility.

The study emphasizes that drawing on Prophetic leadership in contemporary contexts does not mean replicating historical events or transferring specific practices to different settings without due consideration. Rather, it entails deriving overarching values and principles and translating them into practices suited to modern contexts. Compassion, justice, trustworthiness, consultation, and leading by example are enduring values, whereas organizational and administrative methods and procedures may vary according to time, place, and the nature of the institution.

In light of these findings, there is a clear need to strengthen the integration of Prophetic leadership ethics into leadership development programs, educational curricula, institutional training, and research on management, governance, and peacebuilding. Future studies should also examine a broader range of situations and events from the Prophetic biography and investigate the application of Prophetic leadership in education, crisis management, social work, and intergroup relations. Greater use should be made of interdisciplinary approaches that bring together Islamic studies, the humanities, and management sciences.

In conclusion, examining the humanity of the Prophet Muhammad ﷺ and the ethics underpinning his human-centered leadership reveals a balanced leadership model that places human beings at the center of responsibility, grounds influence in ethical principles, regards compassion as a means of building trust, and upholds justice as the standard for exercising authority. In this respect, the Prophetic biography remains a rich source of insight for a form of leadership that combines principled conviction, practical realism, noble purpose, and service to humanity and society.

Study Recommendations

In light of the findings of the study, the following recommendations are proposed:

1. Integrate the humanity of the Prophet Muhammad ﷺ and the ethics of his human-centered leadership into academic curricula: Prophetic biography, Islamic culture, and educational leadership, thereby fostering a balanced understanding of the Prophet's ﷺ personality and his prophetic mission and human dimensions.
2. Develop specialized training programs for leaders, teachers, and institutional managers focusing on the principles of Prophetic leadership, particularly compassion, justice, consultation, leading by example, trustworthiness, emotional regulation, and crisis management.
3. Develop practical guidelines based on the Prophet's biography to derive actionable applications for building trust, motivating employees, managing disagreements, resolving conflicts, and promoting participation in decision-making.
4. Encourage educational and administrative institutions to establish leadership environments that uphold human dignity, recognize individual differences, promote dialogue, support initiative, and link authority to responsibility and accountability.
5. Draw on Prophetic leadership ethics to develop contemporary models of ethical, servant, and transformational leadership, while taking into account differences in institutional and social contexts and avoiding the literal transfer of historical practices.
6. Encourage researchers to conduct empirical studies assessing the extent to which Prophetic values are reflected in leadership practices within educational, social, and Islamic outreach institutions.
7. Employ modern technologies to present the Prophetic biography through analytical and interactive approaches that connect Prophetic examples with contemporary leadership challenges without compromising established scholarly and Islamic principles.
8. Conduct comparative studies of Prophetic leadership and modern leadership models, with particular emphasis on conflict management, governance, peacebuilding, and human-centered leadership.
9. Prioritize the critical verification of sources of the Prophetic biography and Hadith, ensuring the authenticity of historical reports and narration before incorporating them into leadership research or training programs.
10. Support interdisciplinary research integrating Islamic studies, management, psychology, and education to develop a comprehensive and scientific perspective of human-centered leadership derived from the Prophetic biography.

Funding
The authors extend their appreciation to Prince Sattam bin Abdulaziz University for funding this research work through the project number (PSAU/ 2022/02/ 22971).

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