

## **An Analysis of the Life of Prophet Muhammad: Servant-leadership and Influence**

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**Abstract:** Prophet Muhammad is considered one of the most influential person in history, as Hart (1978) posited. Multiple historical sources are devoted to describing his behavior and personal characteristics to extract leadership behavior that leaders could emulate. This content analysis study is an examination of the Prophet's leadership style as reflected in the literature to analyze his qualities and characteristics on the light of servant leadership approach to identify if there is a link between a servant-leader and an influential leader. The findings reveal that the Prophet's style can be described as servant-leadership, which means that servant leadership approach has an impact in creating an influential leader. This study could help leaders, preachers, educators and anyone who has a responsibility to others to emulate the art of a servant-leader. The originality of the study is the first use of content analysis to examine the foundational of the Prophet's leadership using servant leadership theory as a framework. As Prophet's teachings and practices are misunderstood and misconstrued in some context, this study counters those misrepresentations about Islam and the Prophet, and elucidates the source of this religion, Prophet Muhammad who is the face and voice of Islam, and demonstrates the notion of leadership in Islam.

**Keywords:** Prophet Muhammad, Islam, Servant-leadership, Leadership, Influential person  
**Paper Type** Research Paper.

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### **I. Introduction**

In today's leadership crises within many countries, much of which is caused by the strife of identifying an effective leader, people want leaders who listen to them, and empower them rather than who practices power over them (Pellicer, 2008). Such a responsibility would create a sense of anxiety for any leader especially in trying to adopt an appropriate leadership style to produce the required change. It is believed that Prophet Muhammad embraced the leadership approach that focused on people and their needs as a priority. In (1932) Besant, wrote: "It is impossible for those who study the life and characteristics of Prophet Muhammad to feel anything else but reverence for the mighty teacher" (p.11). Prophet Muhammad was ranked first on the list of the most influential people in history (Hart, 1978). Hart indicated that after thirteen centuries since the Prophet's death, his influence is still pervasive and effective. According to the Qur'an, the Prophet's mission was primarily to correct belief and promote habitual change in order to establish mercy and compassion to humankind. "We [the god] have not sent you (O Muhammad), except as a mercy to the world" (Qur'an, Ch. 21: Verse 107). Al-Mubarkpuri (1979) pointed that the Prophet emphasized belonging and showing respect regardless of race, religion or position when the treaty between Muslim and Jews was signed after the Muslim migration to Medinah, He emphasized being merciful to all without exception. He is recorded to say that "Allah is not merciful to those who are not merciful to people" (Bukhari & Muslim, 2009). Since many believe that the Prophet's leadership style demonstrates that he was a leader who empowered others and cared about them, his biography would be a precious source for leaders to analyze his method of leading and unifying people (As-Siba'ie, 2005).

Boyum (2008) pointed out that servant-leadership has been a popular subject in both secular and scholarly literatures, as organizations progressively demand both ethical and authentic leaders. Servant-leadership became increasingly an accepted term in the leadership and organizational literature (Spears, 1966). Many written works such as Greenleaf writings (1977) and Sipe and Frick (2009) asserted that servant-leadership reinforces ethical, insightful and principle-centered decisions. Since the ability to influence others is fundamental to the success of all managers and leaders (Stahl, 2007), servant-leadership has recently brought to prominence for its effectiveness (Wis, 2002), and its potential of grounding organization in ethical and moral empowerment of other (Boyum, 2008). The literature has proved the profound influence of Prophet Muhammad whose leadership was based on the sense of moral and ethics, yet the literature failed to answer if Prophet Muhammad has exhibited principles of servant-leadership? This study has emerged with a hope to fill this gap in the literature, and also the analysis of the study helps to determine whether there is a relation between servant-leadership and influencing others.

## II. Literature Review

Many volumes and articles have been written and expounded on the Prophet's life. Majority of these literature focuses on his religious life, his characteristics, and his varied methods of correcting people's mistake. However, in terms of his leadership, only few works have been published in this area and most of them focus on the Prophet as a political leader; his astuteness in unifying the Arabian Peninsula and establishing it as a great state. Numerous works in the Arabic Language and a few in the English Language have talked about his statesmanship intuition, his leadership insight, and his great influence on the state and its citizens. Other literature has analyzed the Prophet's behavior on a daily basis. Many authors have talked about his biography using different angles such as the interpretive study advanced by Abdel-Malek (1993) which presented and depicted the Prophet's life in Egyptians' repertoires.

*Leadership in Islamic view.* Abdulla and Al- Homoud (2001) who studied organizational leadership in two Gulf States recognized that within the traditional Islamic view the leader should serve the welfare of the group as a guardian or trustee. Moreover, they review current literature to identify the ideal leaders in Islamic view; they found that the leader is "moderate, consultative, forgiving, honorable, abiding by his promises, honest, humble . . . patient, and [to] hold non-materialistic and ascetic values" (p. 509). Applebaum (2009) pointed out in the study of Arab and Turkish Muslims conducted by Kabasakal and Dastmalchian in 2001 that consultation and belonging are significant leadership attributes in Islam. In another contribution, Sarayrah (2004) examined Arabi culture which the Prophet came from focusing on people's characteristics in the light of servant-leadership characteristics. He asserted that the Arabs have several aspects of servant-leadership. The Prophet has assimilated some of the Arabs' values whereas rejecting other negative traditions such as favoring one's kin (Sarayrah, 2004). Zohery (2004) asserted that the Prophet's mission was to bring the message of peace, sincerity, harmony and truthfulness to all human being. *The Prophet's Influence and Leadership.* Hart (1978) in his book *The 100 Most Influential Persons in History* ranked Prophet Muhammad at number one on the list. The Prophet communication and leadership style were influential causing the spread of Islam not only on the Arabian Peninsula but also around the world (Abbas, 2009; Zohery, 2004). Zohery's study (2004) of the Prophet public communication found that the Prophet's unique leadership style led to the spread of Islam. Adair's work (2010) on the Prophet leadership focused on leadership and influence within the Prophet life cultural life. The author also provides some aspects of his leadership during the era of hardship. In traditional Islamic view and in many leadership theories, the leader must serve as a guardian or trustee for the group's welfare (Abdalla& Al-Homoud, 2001). Prophet Muhammad's leadership demonstrates his genuine concern for the well-being of those who are led rather than for an egoistic interest (Applebaum, 2011). He strongly believed that leadership must be established on three foundations: mercy, justice and kindness (Abbas, 2009). Furthermore, he perceived leadership as a process of sharing influence. Zohery (2004) emphasized that Prophet Muhammad possessed the primary and extraordinary values, which made him a unique leader in the history of humanity. The primary values are those values which a transformational leader possesses such as liberty, equality, justice and collective wellbeing (Burns, 1978); whereas, the extraordinary values that the Prophet possessed are kindness, politeness, gentleness and truthfulness.

*Definition of Servant-leadership.* The initial look at the concept of servant-leadership might imply a negative meaning due to the connotation of the word "servant" (Wis, 2002). For some, a servant could imply weakness or inability to lead, which comes from the definition of a servant: a person who performs duties for others, especially a person employed in a house on domestic duties or as a personal attendant (Oxford English Dictionary, 1971). On the contrary, this concept has been brought to prominence due to its effectiveness in raising people who are caring and serving each other; it is "the rock upon which a good society is built" (Sipe& Frick, 2009). Servant-leadership was identified by Robert K.Greenleaf in 1970 when he wrote an essay entitled, *The Servant as Leader* that servant-leadership starts with the natural feeling of serving first and then the conscious choice that aspires one to lead.

Greenleaf who coined this concept (1977) advanced the following thesis:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead... the difference [between leader first or servant first] manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. (p. 27)

Servant-leadership does not have an exact list of characteristics that would qualify a person as a servant-leader (Wis, 2002). However, some characteristics have been identified to recognize a servant-leader. Spears (1996), who for many years have worked as an Executive Director of the Greenleaf Centre for Servant-Leadership, compiled a list of ten servant-leadership characteristics from Greenleaf writings. These characteristics are: listening, empathy, healing, awareness, persuasion, foresight, conceptualization, stewardship, building community and commitment to the growth of this community. As these characteristics suggest, they concern with building effective relationships in one life and in organization to balance self-interests and common goals (San Facon et al., 2010).

### III. Methods

Content analysis approach was used to identify which evidence of servant-leadership the Prophet displayed. Content analysis is a research method which is used as a systematic, replicable technique for making inferences from data to their context (Krippendorff, 2004; Stemler, 2001). The age of this method is about 60 years old. It was used mainly in journalism and communication research. At that time, the amount of human effort to collect, transcribe, and code textual data made it a time consuming method. Today, it has been used in various disciplines as a tool for exploration and interpretation. This method could be conducted deductively or inductively depending on the purpose of the study. For this study, the deductive content analysis was used as it is the effective approach to answer the research question: Which evidence of servant-leadership did Prophet Muhammad display in his life? Several volumes of the Prophet's biography as it extracted from the Qur'anic verses, Sunnah (his statements, actions, characteristics, and mannerisms), incidents from his life, and how his companions perceived his behaviors. These sources are widely accepted by the Muslims and are believed to be authentic as they reported by trustworthy Islamic scholars (Al-Mubarakpuri, 1979).

*Data Source.* The Qur'an was chosen because it is considered the most accurate divine book and the most sacred scripture of Islam and for all Muslims. The second source is Sunnah because it incorporates the Prophet's authentic saying, practice and living habits (As-Siba'ie, 2005). Additionally, it is regarded as the second reliable and authentic source of Islamic legislation (As-Siba'ie). The third source is what is written about the Prophet biography. Volumes have been written on Prophet's biography in both languages, Arabic and English; however, the researcher only has used what is suggested to be the most trustworthy books that compiled his biography, namely; Al-Mubarakpuri, (1979) and Ibn- Hisham, (2000).

*Data Analysis.* Based on Weber's assertion (1990), there are no systematic rules for analyzing the data because the key feature of content analysis is identifying categories or pattern out of large numbers of words. Therefore, a historical analysis of the Prophet life before and after the Prophet-hood was used by reading each document. After that, the researcher identified the most frequent theme of the Prophet's characteristics. In this step, notes and codes were tracked throughout the reading in order to formulate themes and to create categories of the Prophet's characteristics. The Prophet's characteristics were organized under themes and sub-themes with incidents from his life that support the emerged themes. In the last stage, the emerged themes were related and compared to servant leadership characteristics.

### IV. Findings and Discussion

#### 4.1 The Premises of a Servant Leader and Prophet Muhammad

The premises of a servant-leader according to Greenleaf are as follows:

- Servant-leadership starts with the natural feeling to serve first.
- The servant-leader makes sure that the highest priority of his followers are fulfilled
- Success occurs when the followers become healthier, wiser and freer.
- A servant becomes a leader when he remains a servant.

*The natural feeling to serve first.* The first and second premises of servant-leadership are compatible with the Prophet's natural desire to first help and serve. Before the prophet-hood, Muhammad was able to establish love and care and subsequently foster and spread it to all those who were in contact with him. The Quraish used to trust him with their precious properties. Khan (2008) emphasized the Prophet intuition for caring and serving by affirming that "he was truthful, sincere and unselfish and he used to live and care for others" (p. 25). He used to help the needy and feed the hungry. In this regard, his wife Khadijah said: "Allah will never disgrace you. You unite people in deep relations; you bear the burden of the weak; you help the poor and the needy. You entertain the guests..." (Al-Mubarkpuri, 1979, p. 88). His attitude depicts that he aspires serving those who regards him as a leader (Applebaum, 2011). He gave, sacrificed and served to ensure the fulfillment of peoples' needs. He earned his people trust and love before becoming a leader for his initiative of serving and his virtues (Ibn-Hisham, 2000; Khan, 2008; Qaiman, 2010; Ramadan, 2007).

*Follower's progression.* The Prophet was persistent and determined in delivering his message to raise healthy community despite the vindictiveness, meanness, and cruelty that he was encountering and subsequently enduring. In this regards, he stressed that "I would not abandon it [spreading Allah's message] until Allah has made me victorious or I perish therein" (Al-Bukhari, 2009). Therefore, throughout the twenty-three years of the Prophet's mission, his followers progressed and evolved as the healthiest and wisest. He changed the Arab's life radically from darkness to brightness. For example, Omar bin Al-Kattab, one of his companions, who was known for his toughness, rigidity and hostility to the Prophet and Islam, eventually accepted the Prophet's message willingly and enthusiastically. Consequently, Omar's ardent love and passion for the Prophet's message completely transformed him and he became famous for his in-depth knowledge and unwavering justice. Prophet Muhammad taught his companions to learn intensely and work diligently. Therefore, his followers did not only prosper in the social and religious realms, but they also excelled in their scientific and economic lives. He constantly urged them to work and sustain themselves by earning legitimate livelihoods

while helping the poor and less fortunate with their generous donations.

*Serving people's highest priority.* The Prophet has adjusted the Bedouin's behaviors, which was harsh in habits and languages, by addressing their needs. This group was known for their profound love of money, so one day, a Bedouin came to the Prophet asking for money using harsh language. The Prophet's companions were ready to hurt him for his wrong behavior, but the Prophet prevented their interference and took the Bedouin who kept asking him for more money in his home. The Bedouin was shocked at the Prophet humble residency and then thanked the Prophet (Sarayrah, 2004).

*Became a leader while remaining a servant.* The Prophet was always amongst his people: teaching, helping and guiding them. He never pursued comfort or high position over his people. Nevertheless, his companion sometimes offered to help him, yet he refused saying, "Allah isn't pleased with the slave who distinguishes between himself and his companions, and considers himself better than others". Furthermore, regardless of his enormous responsibility, he was always in constant service to his family at home. People often asked Aisha, the Prophet's wife, how the Prophet lived at home? She answered: "Like an ordinary man; he would sweep the house, stitch his own clothes, mend his own sandals, water his camels, milk the goats, help the servants at their work, and eat his meals with them, and he would go to fetch a thing we needed from the market" (Zepp, 1992, p. 49). As his companions grew healthier and wiser he remained servant even after his prophet-hood.

*4.2 The emergent themes of the Prophet's characteristics and servant-leadership characteristics.* After analyzing the Prophet's characteristics in the light of servant-leadership, the researcher found that the Prophet was a servant-leader because the incidents which identified in the literature suggest that he possessed the ten servant-leadership characteristics as elaborated in Greenleaf's writing.

*Commitment to community.* The Prophet's commitment to his community proves three servant-leadership characteristics which the Prophet had shown throughout his life time. The three characteristics are: building community, commitment to people's growth, and stewardship. These three characteristics of building a good community were explicit in the Prophet's leadership. The Prophet had set up principles to create solidarity among his people and to hinder injustice. When he arrived in Medina, his first priority was to establish a community. He encouraged living and interacting with the community by declaring "the Muslim who meets with people and endures any harm done to him is better than he who does not mix with them and does not endure any harm they may do to him" (At-Tirmithi, 2003, p. 68). He taught the art of building harmony and relationship in a community such as exchanging gifts: "give gifts to one another, for in the giving of gifts removes rancor from the chest" (p. 80); smiling; "a smile for your brother is charity" (Bukhari, 2009); taking care of neighbors; "the best neighbor with Allah, the Exalted is he who behaves best to his neighbor" (At-Tirmidhi, 2003); and revealing the love to one another; "when a man loves his brother, he should tell him that he loves him" (At-Tirmithi, 2003, p. 69). He established this community on mutual respect, fraternity among people and ethics at the service of all beings including the non-believers and the universe in general (Ramadan, 2007).

*Commitment to the growth of people.* The Prophet urged the importance of education due to its effectiveness in building community and the continuous growth of his community. In many hadith, the Prophet emphasized the importance of seeking knowledge. In one such hadith, he says: "If anyone threads a path seeking knowledge, God will make his path to Paradise an easy way" (Muslim, 2009). Zohery (2004) stated that, "in the annals of human history, we hardly get another man who laid that emphasis on education as did Muhammad". He recognized that acquiring knowledge would dignify people and contributes to the world's growth (Qaiman, 2010).

*Stewardship.* The Prophet emphasized the importance of being held accountable to those who we are responsible to and considering the common benefit for all without doing harm to each other or even to environment. Many evidences validated his awareness of ecology and resources sustainability for other generation. We find examples in the environmentally friendly architecture of his mosque, in his advice for planting trees and in prudent use of natural resources. When he saw an excessive use of water by one of his companion for ablution, he disliked his behavior and taught him to be conservative in the use of water.

*Commitment to the individuals' needs.* Analyzing the Prophet's life in the light of commitment to individuals' needs revealed that he possessed five other characteristics of servant-leadership: listening, empathy, healing, persuasion and awareness.

*Listening receptively to others.* Listening was a fundamental characteristic of the Prophet. As his mission required spreading mercy and educating others (Ramadan, 2007), he realized that listening brings strength in others. Throughout his message, he kept listening to children, men, and women, rich and poor as well as slaves. He welcomed people, listened to them and fulfilled their needs, empathized with them and healed their pain. Not only did he listen to their concerns, but he also consulted his people and acquired their point of view. In this respect, God commanded him by saying, "and consult them in the matter..." (Qur'an; Ch 3: verse 159). Keen and attentive listening with positive reaction goes beyond the act of simply listening in order to display empathy to others.

The Prophet's careful listening habit led him to empathize with others; subsequently, he healed their concern and made positive changes in their lives.

*Displaying sympathy and healing.* The Prophet Muhammad life had plentiful examples that prove he listened carefully, empathized and healed people. God says: "O Muhammad! You were lenient with them" (Qur'an; Ch 9: verse 128); describing his mercy and tolerance with his people. For example, in the incident of a crying man who came to the Prophet loaded with a guilt feeling for marital relationship with his wife while fasting, which is considered a sin in the Islamic education. The Prophet listened, empathized and eliminated his feeling of guilt. The Prophet also significantly encouraged and requested his followers to frequently visit the sick and feed the hungry because these acts are ways of reducing agony and feeling others' pain.

*Communicating persuasively.* Greenleaf (1977) speculates that the persuasive characteristic is a key feature for a servant leader. Since the Prophet was aware of peoples' differences in terms of understanding their issues, he employed the use and ease of logical discussion to reach an agreement. Although he was able to use his authority and position in making decision, he preferred to use persuasion for its power in making change. The case of the man who came to the Prophet seeking permission to indulge in adultery demonstrates the Prophet's persuasion skills when he kept asking the man if he accept such an act on his female relative.

*Awareness.* The Prophet demonstrated his awareness about others' needs and the environment around them. The Prophet's kindness to others and his interest in their well being was explicitly recognized in his life (Zohery, 2004). He remained mindful of the expectations of those around him. He gave attention and appreciation to each individual regardless of his status or age. He was aware of the significance of each member in his community despite his or her position. For instance, after the death of a black woman who used to sweep the mosque, the Prophet's led the funeral prayers showing his respect to her and visited her grave. Even children earned a significant portion of his attention. He was observant of the children understanding of others' feelings toward them; hence, he showered them with love, carried them and even played with them. This sense of awareness is one sign of a servant-leadership, and it strengthens the servant-leader's alertness toward others (Spears, 1996).

*Foresight.* Greenleaf (1996) posited that foresight "is anticipating what is likely to happen and taking precautionary steps" (p. 17). Machiavelli (1198) wrote about foresight in his book *The Prince*, describing it as "knowing afar off". Greenleaf (1982) considered the failure of a leader to foresee as an ethical failure because a serious ethical issue arises as a result of a failure to make a decision at an earlier date. The Prophet's biography suggested that he had practiced and taught this aspect. He asked people to consider the future and prepare for it as if they would live forever, and to consider the present and propose a perfect work as their life would end today (Zohery, 2004). In the other words, he requested people to balance one's life between the present and the future. He reflected on the past experience, the present and the possible consequences of his decision in the future. Numerous examples in the Prophet's life have indicated the approach of seeing the big picture. For instance, he has established a wholesome reputation for himself by being moral and virtuous. The non-Muslims trusted him with their valuable things and in the first call of converting to Islam, they admitted to have never witnessed the Prophet to lie or commit anything immoral. In the early days of spreading his message in Mecca, he endured many difficulties and challenges, yet he remained persistent believing in God's promise, whereby God reminds him in the Quran, [Therefore, with every hardship there is ease. Certainly, with every hardship there is ease] (Quran; chapter: 94 verses: 5-6). His foresight character was explicit when he anticipated a positive consequence as a result of his action and endures any hardship as well.

Moreover, he used to see the advantages in matters that seem disadvantageous. When the people of Taif tortured him, he did not consider revenge for their brutal acts, "he never sought revenge against an enemy" (Besant, 1932, p. 7). Although angels could take revenge at any time, he anticipated that some of people who tortured him might with time accept his call. His uncle Abu-Lahab and Abu Al-walid also had scolded him publicly and the Prophet did not speak back to them angrily; instead, he remained patient and steadfast and spoke with a smile on his face (Al-Munajjid, 2008). Due to the Prophet's moral acts, Abu Al-walid converted to Islam and became one of the most supportive companions.

*Conceptualization.* Conceptualizing, which is not far from foresight, is a fundamental characteristic for a servant-leader. Greenleaf (1977) identified foresight as "the central ethics of leadership" (p. 37); whereas, conceptualizing is, "the prime leadership talent" (p. 45). Conceptualizing necessitates thinking beyond the day-to-day realities, reflecting and making appropriate balance between today's needs and the future demand. In this regard, the Prophet said: "Conduct yourself in this world, as if you are here to stay forever; prepare for eternity as if you have to die tomorrow" (Bukhari, 2009). He used to retreat to the Cave of Hira for many days, reflecting and thinking about the future and the recent moment. The Prophet's previous incidents indicate that he avoided being revengeful and anticipated a better future.

#### **4.3 Servant-leadership and influencing others**

Leaders need to be aware of the various human needs based on their different nature and inherited habits in order to bring change and influence. This analysis demonstrates that servant-leadership is crucial in influencing

followers. Servant-leadership reinforces the trust that followers place in their leaders. The number of people accepting Islam has grown significantly since the Prophet emerged with his message. It is believed that this increase in the number of adherents to Islam is related to the Prophet's discretion in approaching his people. He did not give priority to quantity over quality; rather, he preferred to address the needs of people, their minds and hearts. His profound influence was a direct result of his sincere statements and actions that satisfied various human needs.

Greenleaf (1977) asserted that servant-leaders put the interest and the needs of others above their own. When a leader shows care and kindness to people, influencing them becomes easier. William Waston, a co-founder of Holiday Inn stated: "many executives' touch can be a blight or a blessing. Their influence can build up a person or tear them down" (as cited in DeGreef, Tilly & Neal, 2001, p. 8). The effective productive touch is part of a servant-leader (Pellicer, 2008). The Prophet utilized different techniques of the productive touch such as shaking hands, brotherly hugs, wiping over the head of the orphan and the little child. Thus, the Prophet's servant-leadership style is a component of his great impact.

Greenleaf (1977) asserted that servant-leadership is an approach for empowerment. The combination of leadership and service are in direct opposition to the hierarchical approach (Crippen, 2005). Therefore, the power of leaders in servant-leadership comes out of strategies of service and stewardship. Moreover, servant-leaders seeks to encourage their followers to grow and become "healthier, wiser, freer, more autonomous, and more likely themselves to become servants" (Greenleaf, 1977, pp. 13-14). Coercion contradicts human's progress and healthy growth. Accordingly, the Prophet throughout his life never used coercion or an authoritarian style in treating his people and spreading his message. Even in treating his enemy, he prohibited violence such as killing children, women and old people, or cutting trees or burning houses. In the incident of the individual who asked the Prophet to commit adultery, the Prophet did not scold him or punish him, although he could have done so; instead, he engaged the individual in a logical discussion to convince him against his desires. As Adair (2010) asserted that the Prophet leadership was never hierarchical or authoritarian especially with the harsh conditions of Arabia which required leaders to work side by side with their followers. God in the Qur'an pointed out the fact that supremacy would neither unify nor attract people. Therefore, God negates authoritarian and rigidity from the Prophet by declaring, (O Muhammad! You were lenient with them, and if you had been rude and harsh in heart, they would have disbanded from about you) (Qur'an; Chapter: 9 Verse: 128). In this verse, it is believed that God explained the kindness and gentleness that the Prophet displayed toward his people. Therefore, if he was intolerant or harsh with them, they would not gravitate towards him nor readily accept his message.

## **V. Suggestions for Further Research**

For further research on servant-leadership, I would suggest probing the answer for these questions: does a servant leader necessitate a high level of education or growth? Another suggestion that emerged from the findings of this inquiry deals with the characteristics of servant-leadership as displayed by Prophet Muhammad. He immensely influenced the world and executed fundamental changes on the early Arabian Peninsula; therefore, exploring the effectiveness of incorporating servant-leadership in teacher training would be a fruitful area of research. It also would be worth searching to investigate the impact of servant leadership in enhancing the learning environment. Lastly, in some leadership settings, this approach is neither regarded nor recognized. For instance, servant-leadership is not recognized in educational organizations in some countries as a model. Therefore, examining how this approach could be introduced would spread such a valuable leading approach.

## **VI. Conclusion**

This study emerged with a hope to identify if there is a link between being a servant leader and an influential leader by analyzing the prophet life. The findings indicate that the Prophet's pattern of leadership correspond to servant-leadership characteristics. His style of caring and serving has influenced his people in striving to be educated and enjoy well-being. Moreover, they accepted his message and spread the religion of Islam, not only on the Arabian Peninsula, but also around the world. The finding also implied that servant leadership approach has an impact on influencing others, and eases fulfilling the change that a leader pursues.

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