

## The Functional Test in the Biography of the Greatest Prophet Muhammad (PBUH)

### Analytical Study of the Testing Method before Empowerment الاختبار الوظيفي في سيرة الرسول الأعظم محمد صلى الله عليه وسلم دراسة تحليلية لمنهج الاختبار قبل التمكين

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#### Abstract

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This research aims to explore the concept of functional testing (al-ikhtibār al-wazīfī) in the Prophetic biography of Prophet Muhammad (ص), as a foundational administrative methodology that precedes and governs the process of empowerment and leadership assignment. The study is based on the central hypothesis that empowerment in the Prophetic model was never arbitrary nor based on personal ties, but rather the result of a deliberate and multi-dimensional vetting process encompassing ethical, behavioral, and professional competencies.

Adopting an analytical and inductive approach, the research investigates a wide range of historical instances in the Prophet's (PBUH) practice where individuals were tested before being entrusted with authority. These instances were analyzed through the lens of contemporary leadership and performance evaluation theories. The study is structured into several chapters, covering: the Qur'anic foundation of functional testing, practical manifestations of testing in the Prophet's (PBUH) life, mechanisms of gradual delegation, and the resulting impact on the administrative quality of the early Islamic state.

The findings reveal that the Prophet (PBUH) never delegated authority without prior testing in real-life scenarios, combining professional competence with moral integrity as prerequisites for leadership. The study concludes that the Prophetic method offers a viable and timeless model for contemporary institutional management promoting justice, meritocracy, and strategic leadership development.

The research recommends revisiting the Prophetic biography from an organizational perspective, and designing modern evaluation frameworks

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inspired by this model—ones that integrate performance with character, and establish an Islamic approach to functional leadership suited for the demands of modern institutions.

تُثبت الكفاءة والأمانة، مؤسسًا بذلك نموذجًا إداريًا يُراعي الولاء للمبادئ لا للقرابة أو الانتماءات الشخصية. كما بينت النتائج أنَّ هذا النموذج يعزز العدالة وتكافؤ الفرص، ويُسهّم في ترشيد آليات التمكين داخل المؤسسات.

توصي الدراسة بإعادة قراءة السيرة النبوية من زاوية إدارية. وتطوير أدوات تقييم وظيفي مستلهمة من المنهج النبوي، تمزج بين الأداء الفني والسلوك الأخلاقي، وتسعى لتأسيس إطار إداري إسلامي قادر على التفاعل مع التحديات المعاصرة بكفاءة وفاعلية.

**الكلمات المفتاحية:** الاختبار الوظيفي - التمحيص - التمكين - السيرة النبوية - الإدارة الإسلامية - الأمانة - القيادة النبوية.

## Chapter 1: The General Framework of the Study Introduction

### General

The biography of the Prophet Muhammad (peace be upon him and his family) constitute a foundational reference for understanding the methodology of the “functional test” as a central mechanism that precedes empowerment and the distribution of

**Keywords:** Functional Testing – Tamh.ṭṣ. – Empowerment – Prophetic Biography – Islamic Management – Competence – Integrity – Prophetic Leadership.

### المستخلص

اعتمدت الدراسة منهجًا تحليليًا استقرائيًا، إذ قامت باستقراء عدد كبير من الشواهد النبوية التي تُبرز مبدأ «الاختبار قبل التمكين»، ثم عالجتُها تحليليًا في ضوء النظريات الحديثة في القيادة وتقييم الأداء الإداري. وقد نُظّم مضمون البحث في فصول متعددة تناولت البعد القرآني لمفهوم الاختبار، وتجليات هذا المفهوم في السيرة النبوية الشريفة، وآليات التمحيص المتدرجة. بالإضافة إلى انعكاسات هذا المنهج على بناء القيادة في الدولة الإسلامية الناشئة.

وقد كشفت نتائج الدراسة أن النبي صلى الله عليه وآله، لم يمنح الثقة الإدارية إلا بعد المرور باختبارات واقعية وميدانية the responsibilities within the structure of the emerging Islamic state.

Appointments during the Prophetic era were not based on kinship or social status; rather, they relied on a precise mechanism of practical, psychological, and behavioral examination. This process went beyond technical competence to include a comprehensive evaluation of

integrity, patience, loyalty, and proper conduct in complex circumstance (al-Kulaynī, n.d.; al-Ṭabrisī, n.d.).

A close examination of the Prophetic biography, as reported in Imāmī sources, reveals an integrated leadership strategy adopted by the Prophet (PBUH). He gradually tested candidates for responsibility through realistic trials, among the most notable of which was assigning them limited tasks with ethical or organizational dimensions. These served to assess their commitment, discipline, self-control, and ability to make sound decision in moments of hardship and pressure. The Prophet insisted on avoiding hasty empowerment of anyone who had not proven practical merit, even if they were among his closest companions. This is clearly demonstrated in his stance toward Abū Dharr al-Ghifārī, when he refused to grant him authority despite his virtue and honesty (al-Kulaynī, n.d., vol. 2).

This approach established the principle of “functional justice”, which makes moral credibility and competence the foundation for appointment, in harmony with Islamic principle that elevate the values of trust and honesty in positions of responsibility. As Imām ‘Alī (peace be upon him) emphasized in his instruction

to Mālik al-Ashtar, this Prophetic vision reflects what can be described as “institutional spirituality”, wherein faith-based qualities merge with organizational criteria in the exercise of authority (al-Ridawī, 2018).

The significance of this study lies in reexamining the methodology of the “functional test” as an authentic institutional behavior rooted in the Prophetic tradition, rather than a superficial or temporary measure. This is particularly evident in the Imāmī conception of the “Prophetic Imamate,” as discussed by al-Ṭūsī (1991) in al-Ghayba, where the legitimacy of leadership is based on moral testing and doctrinal examination rather than inheritance or personal considerations.

The study adopts an analytical-critical methodology based on the Prophet’s biography (PBUH) as reported in the major Imāmī sources of ḥadīth and tafsīr, such as al-Kāfī and Majma‘ al-Bayān. It aims to extract the administrative principle establishment by the Prophetical model – principles that combine faith-based values with practical competence and form the foundation of an administrative system characterized by justice and wisdom, one that remains applicable and inspirational for contemporary governance system (Momen, 1985; Nasr, 2006).

## Hypothesis

Despite the progress achieved in contemporary management science, many institutions continue to suffer from deficiencies in the mechanisms for selecting leaders and distributing authority. In some context, personal considerations, nepotism, and favoritism often prevail over competence and integrity. This has led to a decline in institutions. In the light of these challenges, there is an urgent need for reference models derived from authentic civilizational experiences that possess ethical and religious legitimacy, and that offer practical alternatives for system of empowerment and authority distribution.

The biography of the Prophet Muhammad (peace upon him and his family), with its practical leadership experience, represents one of the most prominent of these models. The Prophet employed a precise methodology of “functional test”, based on practical, ethical, and behavioral examination prior to granting authority, in alignment with the values of prophetic justice (al-Ṭūsī, 1991). However, this functional dimension of the Prophetic biography remains under analyzed within modern knowledge fields such as management science and Islamic political jurisprudence.

Shahdīna (1988) indicated that justice, as an Imāmī legal concept, is a fundamental prerequisite for assuming public positions, yet it is often overlooked in contemporary institutional applications. Al-Ṣadr (1975) emphasized that leadership is not merely a formal authority but a responsibility requiring prior examination of a leader’s qualities, particularly in areas of integrity, conduct, and discipline.

Based on the above, the main problem of this study can be formulated as the following question:

How did the Prophet Muhammad (PBUH) embody the concept of the “functional test” in the biography, and what organizational and jurisprudential dimensions can be drawn from it to develop mechanisms for appointing and empowering leaders in contemporary institutions?

## Research Questions

1. What are the features of the “functional test” methodology in the biography of the Prophet Muhammad (PBUH), and how were they manifested in his leadership and assignment practices?
2. To what extent does this Prophetic methodology align with the standards of the “Prophetic Imamate”, which requires justice,



- competence, and suitability in leaders?
3. How can the Prophetic model of the “functional test” be employed to improve mechanisms for appointment and empowerment in contemporary institution?
  4. What are the most significant administrative and jurisprudential lessons that can be derived from the Prophetic experience regarding good governance, transparency, and institutional loyalty?

### Research Objective

This study aims to explore and analyze the methodology of the “functional test” in the biography of the Prophet Muhammad (peace be upon him and his family), by tracing its various applications in the Prophet’s life and among his companions, and linking them to the standards of the “*Prophetic Imamate*”, which emphasize justice, competence, and suitability in the selection of leaders and officials.

The research also aims to clarify how this authentic Prophetic methodology can serve as a pioneering administrative model from which contemporary thought may benefit in developing selection and appointment systems – particularly within institutions seeking to integrate ethical values with practical skills.

In addition, the study focuses on deriving administrative and jurisprudential lessons compatible with the requirements of good governance, transparency, and institutional loyalty, while highlighting the harmony between religious texts and practical applications in modern management.

### Significance of the Research

The importance of this methodology of the “functional test” study in the biography of the Prophet Muhammad (PBUH) lies in its fundamental role in establishing the foundations of sound governance based on the principles of justice and competence. Assignment in the Prophet’s state was not a random process or a response to tribal affiliations or personal relationships, but rather was governed by an integrated system of moral, behavioral, and professional standards. The Prophet (PBUH) demonstrated remarkable commitment to testing individual’s capabilities before empowering them, by entrusting them with partial tasks through which he observed their commitment, sense of responsibility, and ability to make decisions their eligibility for advanced positions (al-Fatlawī, 2021).

Modern studies support this view, as al-Rashīdī (2020) points out that Islamic Prophetic administration

were founded upon the principle of responsible delegation, which is not limited to professional competence but also encompasses personal integrity and loyalty to higher values. This makes the functional test in Islamic thought a comprehensive evaluative tool that extends beyond technical aspects to include behavioral refinement.

An analytical reading of this model reveals an integrated administrative system that connects faith with professional behavior, raising moral commitment as an essential criterion for assignment of responsibilities. Al-Sader (1975) confirmed that the principle of leadership (wilāyah) in Imāmī thought is based on doctrinal and behavioral examination prior to granting any form of authority. This is reinforced by al-Ṭūsī (1991) in al-Ghayba, where he highlighted the importance of divine testing of individuals before empowerment.

From this perspective, understanding this Prophetic model enables the reconstruction of leader selection mechanisms in modern institutions – particularly amid contemporary challenges such as favoritism and personal loyalties that negatively affect institutional performance. As Sachedina (1988) notes, Imāmī thought assigns a normative status to justice and competence as essential

conditions for leadership, rejecting any form of empowerment not grounded in legitimate and rational criteria.

The influence of this model extends beyond the religious domain to modern organizational context, where moral and administrative Tamhis forms the basis for achieving transparency and institutional loyalty. This approach is further supported by Ayoub (1994), who emphasized the dimension of “trial and testing” as a reformative approach to collective behavior, clearly reflected in the Prophetic experience.

Furthermore, drawing inspiration from this model through the Prophetic biography provides a wealth of jurisprudential and organizational lessons that can be utilized in developing appointment and evaluation mechanisms within both public and private institutions. The Prophetic model thus offers an advanced example of good governance and human resource management, particularly in balancing legitimate authority with professional competence.

### Conclusion of Chapter One

This chapter has introduced the research topic by highlighting the importance and centrality of the “functional test” in the biography of the Prophet Muhammad (PBUH), as an integrated administrative methodology

that blend spiritual, ethical, and practical dimensions. It also clarified the main objective of the study, which is to explore the applications of this Prophetic method and link them to the Imāmī standards that establish justice and competence in appointment and empowerment.

This introduction provides the foundational framework which from the subsequent chapters will proceed to examine real-life manifestations of practical testing in the Prophetic biography, analyzed the criteria of empowerment, and derive administrative insights that can inspire modern management systems.

## Chapter 2: The General Concept of Functional Testing in the Biography of the Prophet (PBUH)

### Introduction

The concept of functional testing in the biography of Prophet Muhammad (PBUH) represents the cornerstone upon which the processes of selecting leaders and governors in the early Islamic state were established. This concept goes beyond the traditional definition of choosing individuals based merely on apparent qualifications; it encompasses a comprehensive system of criteria that considers moral integrity, loyalty, and practical competence, while taking

into account the social context and the changing political circumstances.

This approach reflects a unique harmony between the spirit and values of the Islamic message and the requirements of the sound governance. Ideological commitment alone is not sufficient, it must be accompanied by real capability and a sense of responsibility that qualify the individual for leadership and duty in roles demanding seriousness, commitment, and skill.

This chapter aims to elaborate on the concept in light of the Prophet's biography and the sources of the Imami school of thought, in order to form an analytical framework upon which the study of Prophet's methods of testing and empowerment can be built.

### Testing as an Administrative Principle Preceding Empowerment

The wisdom of Prophet Muhammad (PBUH) is manifested in his adoption of the principle of "testing" as an essential prerequisite before entrusting individuals with responsibilities. This ensured that empowerment was never arbitrary or based on personal relationships, but rather founded on precise moral and professional standards. The Prophet's biography abounds with examples confirming that appointments were not response to social status or kinship ties, but rather

the result of clear, practical, behavioral, and loyalty-based test.

“Whoever appoints a man from a group while there is among them one who is more pleasing to Allah than him, has betrayed Allah and His Messenger” (Al-Muttaqi al-Hindi, n.d., Hadith No. 14687). This text lays the foundation for rejecting any form of empowerment that is not built upon strict and just standards.

This principle is evident in several situations documented by Ja’far al-Murtada al-‘Amili, such as the Prophet’s refusal to announce the Imamate of Imam ‘Ali (AS) at a time when the companions were not yet psychologically or socially prepared to accept it; his exclusion of some unqualified volunteers; and his strict accountability of those who betrayed public integrity or misused public funds (Al-‘Amili, 2018, Vol. 2, pp. 273–280; Vol. 6, pp. 166–168; Al-Mufid, 1993, Vol. 1, pp. 184–186). These policies were not merely reactive measures but represented a comprehensive vision of institutional empowerment based on experience rather than impression.

In this context, the prophetic principle aligns with the doctrinal foundations of “Imamate”, as elaborate by Sayyid Muhammad Baqir al-Sadr (1975), who considered

testing a fundamental prerequisite for any position of authority or leadership. In the Imami conception, justice and competence are inseparable from the legitimacy of governance. Likewise, Shams al-Din (1997) emphasized that the Islamic system of governance requires a combination of qualifications for leadership-beginning with moral purity and extending to the capacity to manage people and resources effectively.

### Dimensions of Functional Testing in the Prophetic Methodology

The principle of testing in the Prophetic biography assumes interconnected dimensions that together from a precise system for selecting leaders.

The first dimension is the moral and behavioral, which constitutes the backbone of any administrative evaluation. The Prophet (PBUH) attached the highest importance of honesty, integrity, good conduct in daily life. This is evident in his stance toward Ammar ibn Yasir, who remained steadfast in his loyalty despite severe torture. Here, the criterion was derived from the sincerity and inner essence of the individual rather than from outward expression (Al-‘Amili, 2018, Vol. 2, pp. 99–112; Al-Kulayni, n.d., Vol. 2, p. 298).

The second dimension is loyalty-based, which measure the individual's genuine commitment to the divine mission and its values – not mere verbal affiliation. The Prophet (PBUH) refuse to empower those whose loyalty was only nominal, as in the case of Banu Amir, who demanded authority after the Prophet's death, a condition he firmly rejected (Al-'Amili, 2018, Vol. 6, pp. 127–135).

The third dimension is the practical and executive, which requires direct testing of individual's abilities to bear responsibility, make decisions, and manage groups. khalid ibn al Walid's experience in the Battle of Mu'tah stands as a clear example of such scrutiny, as does the Prophet's appointment of Usama ibn Zayd to lead the army despite his young age after proving his competence in previous mission (Al-Mufid, 1993, Vol. 1, pp. 220–225; Al-'Amili, 2018, Vol. 3, pp. 140–145).

The fourth dimension is the intellectual one, which relates to understanding the Shari'ah and the readiness to exercise ijtihad in light of the Qur'an and Sunnah. This was exemplified in the Prophet's testing of Mu'adh ibn Jabal before sending him to Yemen, when he asked him about his judicial method. Mu'adh's answer reflected a sound legislative reasoning

and a flexible understanding of the text, prompting the Prophet to affirm his choice by saying: "Praise be to Allah who has guided the messenger of the Messenger of Allah to what pleases Allah and His Messenger." (Al-Nuri al-Tabrasi, 1408 AH, Vol. 8, p. 424; Mughniyah, n.d., Vol. 5).

### Method of Testing and its Practical Application

The prophet Muhammad (PBUH) implemented testing as a multidimensional system that went beyond mere observation to include clear and practical procedures.

One of the most prominent method was field testing, as seen in the battles of Tabuk and Nu'tah, where performance under pressure serve as the main criterion for leadership eligibility. These direct tests resemble modern performance evaluations (Al-'Amili, 2018, Vol. 2, pp. 290–320; Al-Hurr al-'Amili, 1990, Vol. 27, pp. 373–375).

He also relied on what can be termed daily behavioral testing, through monitoring regularity in prayer, commitment to almsgiving, uprightness in social relations, and patience during migration. These were vital indicators of personal maturity and readiness for leadership (Al-Kulayni, 1407 AH, Vol. 7, p. 174).

As for intellectual testing, it was conducted through direct dialogue, as in the case of Mu'adh ibn Jabal, when the Prophet reviewed with him the principles of judgment and governance, ensuring that he possessed the tools of *ijtihad* in the absence of explicit text (Mughniyah, n.d., Vol. 5; Al-'Amili, 2018, Vol. 1, pp. 306–312).

Finally, the political and social dimension appeared in the Prophet's observation of individual's loyalties and stances during critical moments, such as the Second Pledge of al-Aqabah or the declaration of Imam Ali (A.S) leadership, where he assessed the political and social maturity of the environment before taking decisive steps (Al-Mufid, 1993, Vol. 1, pp. 184–186; Al-Sharif al-Radi, 2009, pp. 428–429).

### **The Importance of Testing in Promoting Administrative Justice**

This comprehensive system of testing contribute to the establishment of a second administrative order founded on justice and merit, preventing the infiltration of corruption. Empowerment was granted only to those who had passed all stages of scrutiny, as reflected in the Prophet's firm rejection of favoritism - even toward his closest kin - as in his saying: "If Fatima, the daughter of

Muhammad, was to steal, I would cut off her hand" (Muslim, 2006, Hadith No. 1733).

Through this model, the principle of the ethical governance was firmly established – one that integrates competence with integrity and builds genuine societal integrity in political and religious institutions, far from favoritism and narrow affiliations (Al-Sadr, 1982, pp. 110–116; Sachedina, 1988; Nasr, 2006).

### **Conclusion of Chapter Two**

It becomes evident from this chapter that the concept of functional testing in the Prophet's biography was not a mere procedural step, but rather a comprehensive and precise administrative system that balanced ethical, loyal, practical, and intellectual dimensions. The Prophetic method represented a deeply rooted approach to carefully examining candidates for leadership and appointment - where competence extended beyond technical or managerial skills to include adherence to Islamic values, genuine loyalty, responsibility, and readiness to face evolving challenges.

The various events in the Prophet's life demonstrate that he employed multiple, interrelated method of testing— from field assessments in battle to daily behavioral observation, from intellectual

dialogue to political and social evaluation; to ensure that empowerment rested upon a firm foundation of merit, honesty, and capability.

This method laid the groundwork for administrative justice, prevented favoritism, and fostered institutional and social stability, creating leaders capable of advancing the nation toward success and prosperity.

Studying this concept analytically, based on Imami sources and historical narrations, only deepens our understanding of the Prophetic biography but also offers an exemplary administrative model for our modern age, where there is an ever-growing need for ethical and professional systems of recruitment and appointment.

The following chapters will explore concrete examples from the Prophetic biography that illustrate how individuals were tested in specific context, followed by an analysis of the principles of empowerment to derive administrative lessons that can inspire contemporary management and leadership systems.

### **Chapter 3: Practical Application from the biography of the Prophet (PBUH)**

#### **Chapter Introduction**

The biography of Prophet Muhammad (PBUH) reveals a set of

practical situations and experiences that demonstrate how the principle of “functional testing” was applied in the political and social life of early Islam. These applications served as decisive stages for evaluating individuals before entrusting them with leadership or administrative responsibilities. They included several phases of examination and assessment in various domains such as military leadership, political representation, and social loyalty.

These practical examples highlight the flexibility and dynamism of the Prophetic methodology in empowerment, as there was no fixed or uniform path for testing; rather, it adapted to circumstances, individuals, and contexts. Such examples also provide a solid foundation for understanding how this approach can inspire the development of leadership and employee selection mechanisms in modern institutions, while respecting the cultural and operational specificities of each period.

### **Selecting Military Leaders after Testing Them**

The selection of military leaders is one of the clearest areas where the principle of “functional testing” was manifested in the life of the Prophet Muhammad (PBUH). In the emerging Islamic society, military leadership was

not merely an organizational necessity, but an existential one — essential for ensuring security, protecting the message, and preserving the state amid internal and external threats. Therefore, military empowerment was never an impulsive decision but always the result of field experience and careful behavioral observation.

Appointing Usama ibn Zayd as commander of the army sent to confront the Romans is one of the most prominent examples of this approach. Despite his young age, the Prophet (PBUH) entrusted him with leading an army that included senior Companions — a decision that surprised some. However, this appointment was not arbitrary; it came after close observation of Usama's conduct and proven competence in previous tasks, as well as his organizational ability and loyalty to the Prophet and the mission (Al-'Amili, 2018, Vol. 6, pp. 166–168; Al-Mufid, 1993, Vol. 1, pp. 220–225). This model clearly shows that empowerment was not based on favoritism or tribal considerations but on the results of comprehensive and practical evaluation.

Similarly, Imami narrations emphasize that the Prophet (PBUH) did not rely on superficial observation of leaders but tested them in the fields of battle and social interaction to

ensure they possessed the qualities of courage, justice, and sound decision-making. Sheikh Shams al-Din (1997) pointed out that leadership in Islam is always linked to religious responsibility, not nominal rank, and that it is founded on divine assignment after examination, not on inheritance or social classification.

### **Testing Loyalty and Sincerity before Commitment**

One of the central principles of the Prophetic method of testing is ensuring of loyalty and honesty of intention before committing any task or position. The Prophet (PBUH) did not assign responsibilities based solely on professional competence but also on the individual's adherence to the higher values of Islam and sincere devotion to the message.

This principle is clearly illustrated in the Prophet's conversation with Mu'adh ibn Jabal before sending him as governor of Yemen. The Prophet asked him about his method of judgment, and Mu'adh replied: "I will judge according to the Book of Allah; if I do not find (a ruling), then by the Sunnah of the Messenger of Allah; and if I do not find, I will exert my own reasoning." The Prophet approved and said: "Praise be to Allah who has guided the messenger of the Messenger of Allah to



what pleases Allah and His Messenger” (Al-Nuri al-Tabrisi, 1408 AH, Vol. 8, p. 424). This dialogue shows that empowerment was conditional upon intellectual integrity and readiness for honest reasoning — reflecting both the legal and administrative dimensions of testing.

Another model is the mission of Ja‘far ibn Abi Talib to Abyssinia as an ambassador of the Muslims. His selection for such a diplomatic position was not accidental but based on previous tests of loyalty, faith, and eloquence. His steadfastness and eloquence before the Negus secured protection for the Muslim community (Al-‘Amili, 2018, Vol. 2, pp. 99–112; Al-Tusi, 1991, p. 227).

The narrations found in Al-Kafi convey a precise chain of wills and covenants passed down among the Imams from Ahl al-Bayt (peace be upon them), forming what resembles a divine administrative structure based on explicit designation (nass) and appointment, rather than consultation (shura) or tribal inheritance. In the narration transmitted by Abu Ja‘far (peace be upon him), it is reported that the Commander of the Faithful, Imam ‘Ali ibn Abi Talib (peace be upon him), bequeathed to his son al-Hasan (peace be upon him), handing him the books and the sword, and instructed him —

in fulfillment of the Prophet’s (PBUH) will — to pass them on to al-Husayn after him, then to ‘Ali ibn al-Husayn, and then to Muhammad ibn ‘Ali, each time reaffirming the Prophetic greeting of peace (Al-Kulayni, n.d., Vol. 1, p. 298).

These narrations establish the concept of the infallible functional test, which rests not only on knowledge but also on integrity, divine designation, and sacred responsibility. The transmission of leadership tools (the books and the sword) occurs within a framework of collective testimony and divine legitimacy. This process reflects not only spiritual and legal continuity but also precise religious governance overseeing the transfer of authority — a model that parallels the principle of empowerment after testing, since each Imam receives the instruments of leadership from his predecessor after his will is witnessed by the elite among the Ahl al-Bayt and their followers.

### Gradual Empowerment through Endorsement and Practical Testing

Among the strategic principles established by the Prophet Muhammad (peace be upon him and his family) in Islamic administration is the principle of gradual empowerment. Appointments were not made all at once but followed stages of continuous

endorsement (tazkiyah) and testing. This gradual process provided an opportunity to monitor performance, assess the consistency between words and actions, and ensure the stability of character in changing circumstances.

The Prophet was used to involving individuals first in partial or limited tasks, such as assisting in organizing community affairs, participating in battles, or demonstrating commitment through migration and charity. Based on their performance, he would then promote them gradually to greater responsibilities (Al-'Amili, 2018, Vol. 1, pp. 306–312; Al-Hurr Al-'Amili, 1990, Vol. 27, pp. 10–12). This approach resembles what modern management theory calls a continuous “professional qualification system”.

As Al-Sadr (1982) noted that the Islamic institution is founded on strong bases of experience and sincerity. Administrative appointment is not built on goodwill or impression but on concrete indicators drawn from a person's life and daily conduct. The Prophetic saying, “Seek help in having your needs met by being discreet,” expresses the importance of hidden practical endorsement that only appears in moments of real testing (Al-'Amili, 2018, Vol. 10, pp. 137–138; Al-Rishahri, 1998, Vol. 5, p. 325, Hadith 9822).

This Prophetic method lays the foundation for a solid leadership philosophy—one that builds competence through experience and enhancement, rather than through direct appointment. It grants administrative decisions legitimacy and stability while minimizing errors and experimentation in positions of responsibility. This reflects a remarkable administrative foresight in the Prophetic vision, one that preceded many modern concepts of meritocracy and competency-based recruitment (Sachedina, 1988; Nasr, 2006).

### Conclusion of Chapter Three

This chapter presented practical applications from the life of the Prophet Muhammad (PBUH) that demonstrate how functional testing and empowerment were implemented in real social and political contexts. The examples discussed—such as the selection of military leaders like Usama ibn Zayd, and the testing of loyalty and sincerity in figures such as Mu'adh ibn Jabal and Ja'far ibn Abi Talib—illustrate that the Prophet followed a comprehensive and meticulous methodology combining practical examination, moral scrutiny, and gradual empowerment.

This method confirms that appointments were never spontaneous

or personal decisions but the result of a series of practical and behavioral assessments ensuring the selection of the most competent and qualified individuals. The principle of gradual empowerment reflects the Prophet's wisdom in building and refining leadership progressively, preserving social cohesion and strengthening the community's ability to face challenges.

These practical lessons from the Prophetic biography present a unique and inspiring model for developing modern mechanisms of selection and appointment—emphasizing the integration of competence, loyalty, and ethics, and the application of testing and evaluation criteria in a practical and objective manner.

#### **Chapter 4: Guidelines for Empowerment in Light of the Prophetic Biography**

##### **Introduction of the Chapter**

Empowerment is one of the fundamental issues that reflect the success of any administrative system in a society. For this reason, the Prophet Muhammad (peace be upon him and his family) paid special attention to establishing strict and clear guidelines to ensure that empowerment is granted only to those who truly deserve it. The Prophet (PBUH) outlined a framework of rules governing the process of

empowerment, based on objective criteria related to testing, competence, loyalty, and justice, with the aim of protecting the Islamic community from administrative deviations and corruption.

In this chapter, we will review these detailed guidelines found in the blessed Prophetic biography, analyzing them in light of religious texts and historical contexts to demonstrate how these regulations established a sound administrative approach that balances justice and competence while preserving political and social stability.

##### **No Empowerment for the Untested**

The principle of “no empowerment without testing” is one of the most prominent administrative principles established by the Prophet Muhammad (PBUH). In the Prophetic state, empowerment was granted only to those who had demonstrably proven their ability to bear responsibility through rigorous testing, whether explicit or implicit. This principle was closely linked to the concept of justice in distributing positions, as the Prophet rejected appointments based on assumption, kinship, or favoritism, considering such practices a source of injustice that could destabilize society and lead to administrative corruption.



Imamiyyah literature establishes a central principle in building divinely guided institutions: that tamhīṣ is a prerequisite for empowerment. Individuals cannot be entrusted with high responsibilities before undergoing practical and doctrinal tests to verify their sincerity, loyalty, and competence under conditions of trial. It is reported in Al-Kafi that Imam Ali (peace be upon him), after being pledged allegiance to the caliphate following the assassination of Uthman, addressed the people:

“Let there be confusion tested and sieved until your lowest rises to your highest and your highest descends to your lowest; let those who were behind precede, and those who preceded fall behind...” This statement emphasizes that leadership positions do not rotate arbitrarily, but only after meticulous evaluation (Al-Kulayni, n.d., Vol. 1, p. 369).

Multiple narrations in Al-Kafi highlight the centrality of tamhīṣ as a necessary preparatory stage for completing the divine project. They confirm that divine success is not achieved except by distinguishing ranks and purifying hearts, a process in which souls are tested as gold is tested in fire. Imam al-Sadiq (peace be upon him) said to Ibn Abi Ya‘fur: “People must be tested, distinguished,

and sifted; much character is extracted in the sieve.” (Al-Kulayni, n.d., Vol. 1, p. 370). Here, the verb (yumḥaṣū) carries a purificatory meaning—refining the community by removing those who are unsteadfast or insincere. In another narration, Imam addresses Mansur: “O Mansur, this matter will not come to you except after despair... By God, until you distinguish, and by God, until you are tested, and by God, until the wretched suffer and the blessed succeed”. This clearly indicates that salvation does not come through mere wishful thinking, but through strict behavioral and doctrinal filtration (ibid.). The narrations further employ metaphors from the realm of metals, as in the saying: “They will be tried as gold is tried, and then purified as gold is purified”. This illustrates a deep educational and doctrinal theory that all divinely guided empowerment must be preceded by trial and testing. The narrations reach their peak in defining the criterion of sifting through acceptance or rejection of doctrinal discourse, as in the statement: “Indeed, this discourse will make the hearts of men recoil; whoever affirms it, let it be increased for him, and whoever denies it, let it be removed... until only we and our followers remain”. This demonstrates the ideological embedding of testing and evaluation

as a tool to determine true loyalty, not merely organizational or social conformity.

This text indicate that appointment to sensitive positions must not be based on social status or relationships, but on proven merit through experience and trial. This reflects a deep Imamiyyah understanding of the principle of “functional testing”, which combines faith-based and behavioral competence and prevents unqualified individuals from being empowered.

Based on what is reported in Al-Kafi (Vol. 1, p. 152), it can be concluded that testing and evaluation in the Imamiyyah perspective are not mere incidental events in a person’s or society’s life, but a divinely ordained practice linked to every cycle of “contraction and expansion” (qabd wa bast) that humans undergo. Imam al-Sadiq (peace be upon him) said: “There is no contraction or expansion except that God’s will, decree, and trial are involved in it” (Al-Kulayni, n.d., Vol. 1, p. 152).

Another narration from the same section reinforces this meaning: “There is nothing in contraction or expansion, in what God commanded or forbade, except that it contains for God the exalted a trial and decree”. This understanding positions trial as a central instrument for evaluation and

refinement—not merely for reward and punishment, but for shaping souls and guiding them toward selection or exclusion. Humans are not empowered in their faith-based or social positions without undergoing the sieve of testing.

### **Relying on Evidence and Conduct rather than mere Good Though**

The Prophet Muhammad (PBUH) based the process of empowerment on a realistic principle that emphasizes reliance on behavioral evidence and concrete data, rather than on good though only or personal relationships. Although untested integrity is a moral virtue, it cannot serve as a foundation for making critical decisions such as assignment of positions, as doing so may lead to administrative failure and disorder in the distribution of roles.

In affirming the principle of fairness in appointment and the necessity of choosing the most competent, al-Muttaqi al-Hindi quoted Ibn Abbas in “Kanz al-‘Ummal”, where the Prophet (PBUH) said: “Whoever appoints a man over a group while there is among them one who is more pleasing to God than him has indeed betrayed God, His Messenger, and all believers” (al-Muttaqi al-Hindi, n.d.). This hadith expresses a firmly rooted idea in Islam, that giving priority to someone less qualified when a more deserving

person exists constitutes a betrayal of integrity and justice.

Similarly, Nahj al-Balaghah records Imam Ali's (peace be upon him) emphasis on this same principle. In one of his sermons about arbitration (Tahkim), he highlights a key tenet of Islamic governance, stating that "The Qur'an does not speak with a tongue, and it needs an interpreter". This underscores that a ruler or leader cannot be chosen merely based on status or influence, but must be someone who truly comprehends and embodies the Qur'anic message both intellectually and behaviorally. He further added: "If judgment is to be made according to the truth in the Book of God, then we are the most entitled to it", clearly indicating that the more qualified in leadership and appointment is not derived from personal desire or popular consensus alone, but from conformity to divine truth and the Prophet's tradition (al-Sharif al-Radi, n.d., vol. 2, p. 5).

### **Fitness as Part of Religion**

The narrations in Al-Kafi indicate that scientific and cognitive fitness constitutes a central pillar in the value-based classification of individuals within the messianic society. Distinctions among people are not based on affiliation, appearance, or

nickname, but rather on knowledge, learning, and adherence to a divinely guided methodology. In a hadith of Imam al-Sadiq (peace be upon him): "People are of three kinds: a scholar, a learner, and worthless" (Al-Kulini, n.d., Vol. 1, p. 34), we find a decisive classification showing that fitness is not merely possession of information but an existential rank determining a person's value and destiny. This perspective is further exemplified in another narration reported by Abu Hamza al-Thumali, in which the Imam (peace be upon him) says: "Be a scholar, a learner, or a lover of the people of knowledge, and do not be hostile, lest you perish through your hatred". This demonstrates that a person's attitude toward knowledge and its bearers serves as a revealing criterion for their eligibility for survival or destruction. It shows that love for knowledge and scholars in the Imami thought is not merely an emotional inclination but an ethical and doctrinal stance with consequences for one's ultimate fate.

The Imam further adds a relational dimension to this fitness: "We are the scholars, our followers are the learners, and the rest of the people are worthless", emphasizing that the connection between the Imam and his followers is based on knowledge,

inquiry, and reception, not blind imitation or hereditary affiliation. Here, the theory of Imamate is founded on the “fitness of knowledge,” whereby guardianship (Wilya) is conditional on learning and connection to a divinely guided authority, namely the infallible Imam. In the section on the reward for the scholar and learner, the Imam narrates from his grandfather, the Prophet Muhammad (peace be upon him and his family): “Whoever follows a path seeking knowledge, Allah makes a path to Paradise easy for him... The scholars are the heirs of the Prophets”, highlighting that knowledge is not only a path to social advancement but a direct extension of prophecy, giving scientific fitness a sacred and legitimate character within the Imami framework (Al-Kulini, n.d., Vol. 1, pp. 34–35). This vision is reflected in the Prophet Muhammad’s (PBUH) selection of Usama ibn Zayd as a military commander despite his young age, based on prior field results demonstrating his courage and organizational ability (Al-Amili, 2018, Vol. 6, pp. 166–168), as well as in sending Mu‘adh ibn Jabal to Yemen, where he combined jurisprudence with executive competence (Al-Nuri al-Tabarsi, 1408 AH, Vol. 8, p. 424).

Perhaps the clearest expression of this principle is Imam Ali’s (peace

be upon him) statement: “Men are not recognized by the truth, but recognize the truth and you will know its people” (Al-Amadi, 2004, Hadith No. 3014), urging the evaluation of individuals by real values rather than appearances. Fitness in Islam is therefore not only an administrative necessity but also a religious prerequisite that ensures justice and the preservation of integrity (Al-Sadr, 1982, pp. 110–116).

#### Conclusion of Chapter Four

In light of the foregoing, it becomes clear that the Prophetic guidelines for administrative empowerment constitute an integrated system based on practical evaluation, behavioral monitoring, gradual attribution, and the rejection of presumption or favoritism. Through his biography, the Prophet (peace be upon him and his family) demonstrated that fitness, loyalty, and honesty are not secondary conditions but fundamental pillars in building the Islamic institutional framework. Consequently, empowerment is not limited to organizational procedures but extends to ethical, spiritual, and practical dimensions, making the Prophetic experience a managerial model applicable to contemporary systems striving for justice, sustainability, and efficiency.



## Chapter 5: Jurisprudential and Administrative Analysis from the Imamiyaah Perspective

### Chapter Introduction

The jurisprudential and administrative analysis of the concept of “functional testing” in the life of the Prophet Muhammad (peace be upon him and his family) represents an important dimension for a deeper understanding of the principles underlying this approach, particularly in light of the Imamiyyah traditions that emphasize justice, merit, and fitness in the selection of leaders.

The teachings of Ahl al-Bayt (peace be upon them) affirm that the Prophet (peace be upon him and his family) did not Tamhis anyone without explicit or implicit evaluation, with a strong emphasis on discerning the truth and identifying its rightful possessors, in accordance with the philosophy of Imamate and authority in Islamic thought.

In this chapter, we will examine this Imamiyyah perspective and analyze the texts and narrations that highlight the relationship between “functional testing” and jurisprudential regulations, linking them to administrative practices that ensure sound governance and justice in appointments.

### Focus of Ahl al-Bayt (peace be upon them) School on Testing before Appointment

The school of Ahl al-Bayt (peace be upon them) placed great emphasis on the principle of testing as an essential prerequisite for empowerment, noting that such Tamhis is not limited to technical or apparent aspects but encompasses moral, doctrinal, and administrative dimensions. It is narrated from Imam Ali (peace be upon him): “Men are not recognized by the truth, but know the truth and you will know its people” (Al-Amidi, 2004, Hadith No. 3014). This indicates that the assessment of merit begins with understanding the truth as a standard, against which the performance of leaders and candidates for positions is measured.

This principle is evident in Imam Ali’s (peace be upon him) applications during his succession (khaliphate), where he insisted that offices be assigned only to those who fulfill the conditions of piety, justice, and the ability to manage governmental affairs (Al-Amili, 2009, Vol. 6, pp. 212–215). As stated in Nahj al-Balaghah: “O people, the most deserving of this matter are those strongest in it and most knowledgeable in the affairs of God therein” (Al-Sharif Al-Radhi, 2009, p. 74). This text directly links administrative strength with jurisprudential knowledge as a shared principle for selecting leaders.



Imamiyyah narrations also show that the Prophet (peace be upon him and his family) appointed no one without testing that demonstrated honesty, sincerity, and behavioral discipline, as seen in his repeated refusal of certain requests for appointment, even from prominent companions, when full fitness was not evident (Al-Amili, 2018, Vol. 2, pp. 273–280; Al-Kulayni, n.d., Vol. 2, p. 298).

Texts such as Man La Yahduruhu al-Faqih and Al-Istibsar (Al-Tusi) confirm that the Imams (peace be upon them) followed this approach, considering testing as an ongoing process that continues beyond the moment of appointment, through continuous monitoring and evaluation to ensure loyalty and merit (Al-Qummi, 1984, Vol. 2, p. 45; Al-Tusi, 1981, Tahdhib al-Ahkam, Vol. 6, p. 213).

### Imam Ali's saying as Evidence of Methodology

Imam Ali's (peace be upon him) statement, "Men are not recognized by the truth, but know the truth and you will know its people," serves as a theoretical foundation for the methodology of "functional testing" in Imamiyyah thought. This text embodies a precise epistemological and administrative philosophy, emphasizing objective values and

standards rather than evaluating individuals based on social or titular status. "Men are not recognized by the truth" warns against impressionistic or tribal assessment, while "know the truth and you will know its people" calls for scientific and ethical Tamhis.

This principle is illustrated in Imam Ali's leadership applications, where he refused to appoint certain figures despite their fame or proximity, as with Al-Mughira ibn Shu'ba and Amr ibn al-As, due to failure to meet conditions of integrity, fitness, and general loyalty (Al-Amili, 2009, Vol. 8, pp. 55–60).

Administrative principles derived from this saying:

- Every position must be assigned based on a pre-defined criterion derived from the Qur'an, Sunnah, and ethics of governance, not narrow loyalties.
- These standards include justice, fitness, loyalty to the public interest, and the ability to implement decisions under pressure.
- Any deviation from applying this principle constitutes a departure from the truth and a breach of the integrity inherent in empowerment, as the Imam stated: "The ruler only seeks to be recognized by establishing the truth, not by flattery" (Al-Sharif Al-Radhi, 2009, p. 325).



This approach is deeply rooted in later Imamiyyah thought. Al-Tabataba'i (1973) interprets the Qur'anic verse: ﴿إِنَّ حَيْدَ مِنْ اسْتَأْجَرْتَ الْقَوِيَّ الْأَمِينُ﴾ [Al-Qasas: 26] as a divine criterion for distributing political and administrative responsibilities, reflecting the close connection between Qur'anic guidance, prophetic leadership behavior, and Imamiyyah political thought.

### Conclusion of Chapter Five

This chapter focused on the jurisprudential and administrative analysis of the "functional testing" methodology in light of Imamiyyah thought, demonstrating that testing is not merely an administrative procedure but a fundamental jurisprudential pillar grounded in the principles of justice, merit, and fitness emphasized by Ahl al-Bayt (peace be upon them).

We highlighted the importance of Imam Ali's (peace be upon him) saying, "Men are not recognized by the truth, but know the truth and you will know its people", as a methodological guide urging the selection of leaders based on truth and objective standards, rather than lineage or personal impressions. This perspective strengthens the concept of sound governance and establishes a solid foundation for selecting capable

leadership to ensure justice and wise administration.

The chapter presents a comprehensive intellectual model that integrates scriptural texts and practical applications, showing how Imamiyyah thought can effectively contribute to developing selection and appointment systems in modern institutions, while preserving ethical values and social justice.

## Chapter 6: Contemporary Administrative Lessons Learned

### Chapter Introduction

The study of the "functional testing" methodology in the biography of Prophet Muhammad (PBUH) represents a rich source for developing modern administrative systems, particularly in the areas of leadership selection and talent empowerment. The principles derived from this prophetic methodology offer a comprehensive vision that integrates ethical values, institutional loyalty, and professional fitness, making it an advanced model adaptable to the needs of the modern era.

In this chapter, we will address the administrative lessons drawn from the prophetic approach to testing and empowerment, focusing on how these insights can be applied in designing effective recruitment and appointment systems that strengthen good



governance and ensure the selection of capable leaders who achieve institutional and societal goals with efficiency and fairness.

### **Establishing a Professional Testing System before Appointment**

One of the foremost lessons derived from the Prophetic model is the importance of establishing a precise and comprehensive professional testing system prior to appointing leaders and officials. Empowerment within the early Islamic state was the result of a series of explicit and implicit evaluations, beginning with behavioral observation, passing through field performance assessment, and culminating in ethical and intellectual testimonial (Tazkiyah). Perhaps the most prominent example of this approach was the Prophet's (PBUH) testing of Mu'adh ibn Jabal before appointing him as governor of Yemen. The Prophet questioned him about his method of judgment and approved him only after he demonstrated a clear understanding of "independent (Ijtihad) reasoning in light of the text." (Al-Mufid, 1993, vol. 1, pp. 220–225)

This approach resonates with the teachings of Ahl al-Bayt (peace be upon them), who emphasized that anyone assuming public responsibility must be

examined for truthfulness, justice, and prudence. Imam 'Alī (peace be upon him) declared: "The most deserving of this authority are those strongest in it and most knowledgeable of God's command therein", highlighting the necessity of combining religious fitness with administrative capability.

This principle is reinforced by the Qur'anic injunction: ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا﴾ (al-An'ām: 152), which calls for justice in governance and administration without favoritism, reflecting the philosophy of objective Tamhis. Al-Ṣadr (1982, pp. 110–116) in his book "The Islamic School" stresses that random appointments lead to administrative corruption and the erosion of institutional loyalty, as no sound governance can be built without an objective and independent Tamhis system.

Modern administrative research also supports this Prophetic methodology as an effective tool for leadership selection. Na'am et al. (2021) found that implementing pre-appointment professional tests improves institutional performance and ensures professional fitness. Similarly, Ben 'Adda (2015) notes that Islamic administrative systems rely on careful examination of eligibility prior to any empowerment, as a safeguard against arbitrary or nepotistic appointments.

### **Practical Experience and Behavioral Endorsement as Core Conditions**

Among the great principles established by the Prophet (PBUH) in appointing officials is that administrative fitness is not achieved through theoretical qualifications alone, it must be supported by practical experience and trustworthy behavioral testimonial (Tazkiyah). Thus, experience becomes a foundational criterion, not an optional luxury, as leadership was never granted without prior demonstration of practical capability. So, the Prophet (PBUH) provided his companions with real-life testing opportunities through both military and civil experiences. One notable example is his appointment of Usāmah ibn Zayd to lead an army despite his young age, after he had proven his courage and organizational ability in previous situations (Al-Mufīd, 1993, pp. 20–24).

In Imami thought, behavioral Tazkiyah is a religiously grounded mechanism equivalent to professional experience. Al-Ḥurr al-ʿĀmilī (1990, vol. 27, pp. 373–375, 10–12) defines tazkiyah as a “moral certification” issued by trustworthy individuals after close observation of one’s ethics, integrity, humility, and interpersonal conduct. Random or flattering

Tazkiyah are invalid; they must come from people of piety and knowledge.

Al-Ṣadr (1982) further asserts that tazkiyah forms a bridge between professional performance and moral discipline, ensuring that a leader does not exploit authority for personal gain. Likewise, Al-Mūsawī (2025), in her study on sustainable development, links the effectiveness of moral Tazkiyah to the success of administrative policies in public institutions.

Modern studies confirm that successful administrations are those that combine professional experience and behavioral assessment within their evaluation systems. Hani Ṣalāḥ Sa’d (2011), in his study on school principals in the ʿAsīr region, found that leaders subjected to dual, practical and behavioral, achieved higher performance and greater job stability. Similarly, Al-Muqrashi et al. (2022) emphasize that reviving the principle of “repeated ethical conduct” enhances internal integrity and prevents administrative conflicts.

### **Conclusion of Chapter Six**

This chapter reviewed the contemporary administrative lessons derived from the Prophetic methodology of “functional testing”. It reaffirmed the importance of establishing a comprehensive

professional testing system prior to appointment, integrating practical, behavioral, and intellectual aspects to ensure the selection of the most qualified candidates. It also stressed the need to rely on professional experience and moral Tazkiyah as decisive criteria in candidate evaluation, thereby enhancing the reliability and success of recruitment and empowerment processes.

The principles applied by the Prophet (peace be upon him and his family) in leadership selection are not merely historical heritage; they constitute a pioneering administrative model that can be adapted and developed to meet the challenges of modern governance, promoting justice, fitness, and institutional stability.

## **Chapter 7: Embodying the Concepts of the Prophet's Biography (PBUH) into a Work Biography**

### **Chapter Introduction**

The biography of Prophet Muhammad (PBUH) represents an integrated model of ethical leadership and management. His administration was not limited to managing the affairs of the state and society, but was also a comprehensive school for human development and the establishment of moral values within daily administrative

behavior. With the evolution of modern institutions, there has emerged an urgent need to find practical methods for transforming these Prophetic values into actual systems of work that can be implemented in contemporary environments without losing their authenticity or effectiveness.

The ethical and administrative challenges faced by institutions today — such as corruption, weak institutional loyalty, and injustice in empowerment — make it essential to revisit well-tested approaches to assessment, qualification, and empowerment, as established in the Prophetic model. The Prophet (PBUH) did not appoint governors or leaders based on kinship or personal loyalty, but through a gradual and rigorous process of testing that combined competence with moral integrity, and performance with commitment.

Therefore, this chapter aims to demonstrate the importance of transforming the concepts of the Prophetic model into an institutional framework of action, by presenting the foundational principles and method that enable the integration of values with systems, ethics with regulations, and empowerment with Tamhis—ultimately creating a work environment that advances fitness, loyalty, and justice together.

## Foundations for Transforming the Prophetic Method into a Work Ethic

Transforming the Prophetic method from a merely ethical or historical framework into a practical model in contemporary management requires a deep understanding of the foundational principles that constitute its core. These include religious, behavioral, and procedural standards that regulate leadership behavior and guide the exercise of authority in light of Islamic principles. The Prophet's leadership was embodied in precise practices that observed integrity, fitness, and dedication to the public interest, making it a model applicable to modern work environments (al-Mudarris Hiyam, 2025; al-Āmili, 2006, vol. 6, p. 324).

### 1. Integrating ethical values with performance standards

The Prophetic method did not separate fitness from integrity; rather, it established a strong correlation between them, as reflected in the Qur'anic verse: ﴿إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ (al-Qasas: 26). This principle was evident in the Prophet's (PBUH) approach to selecting governors and leaders, as he would not assign anyone to a position unless both conditions were met (Ja'far Murtadā al-Āmili, 2018, vol. 10, pp. 137–138).

Today, this integration is considered one of the cornerstones of good governance. Contemporary administrative studies have demonstrated the importance of balancing technical and behavioral aspects in performance evaluation. For instance, al-Tamimi (2020) found that values such as sincerity and honesty directly influence employee effectiveness and institutional credibility.

### 2. Adopting a comprehensive and gradual evaluation system

The Prophetic biography abounds with examples of Tamhis prior to empowerment, such as the story of Zayd ibn Hārithah, who began as a servant and later became the commander of the army at the Battle of Mu'tah; and Usāmah ibn Zayd, who was appointed as a commander over senior Companions despite his young age, following a series of educational, behavioral, and military trials (al-Sahih mn Sirate Al Nbai al-Azam, al-Āmili, 2006, vol. 6, p. 324). Accordingly, it becomes essential to adopt systems of nomination and career progression based on merit. As Filali (2019) explained in his analysis of the jurisprudence of empowerment, empowerment in Islam is grounded in continuous practical testing rather than in ambition or personal desire.

The Prophet (PBUH) said: “We do not appoint to this position one who asks for it or one who is eager for it” (Sahih Muslim, no. 1733; Sahih al-Bukhari, no. 7149). This aligns perfectly with the Imāmī teachings, as narrated in al-Kāfī from Imam al-Sadiq (AS): “Whoever advances himself to a position of leadership, making himself an imam, his leadership will never succeed” (al-Kulaynī, 1987, vol. 2, p. 298). Similarly, al-Āmidī in Gurar al-Ḥikam stated: “He who seeks leadership will perish” (Hadith 3014), “Beware of seeking authority, for it is the root of corruption” (Hadith 2527).

### 3. Strengthening institutional loyalty and commitment to the public interest

Loyalty in the Prophetic experience was not directed toward the person of the Prophet (PBUH) himself, but toward the message and the greater public interest. This was clearly manifested in the Companions’ reaction to the Treaty of Hudaibiyyah — though they initially objected, they ultimately complied with his commands as they represented the prophetic will and the overarching public good (al-‘Āmili, 2018, vol. 10, p. 137). This kind of loyalty translates today into a disciplined organizational culture that instills in employees a

belief in the mission and values of their institution.

Al-Shamlan (2019) emphasized the importance of cultivating institutional loyalty by linking work to a comprehensive educational mission, while Al-Muqrashi et al. (2022) demonstrated that Prophetic administration established an institutional concept of loyalty founded on respect for systems, leadership, and transparency — away from personal or tribal allegiances.

## Practical Tolls and Implementation Methods

### 1. Developing performance and behavioral evaluation system

The Prophetic Sunnah emphasizes the importance of intentions as the driving force behind actions. The Prophet (PBUH) said: “Actions are judged by intentions.” (al-Bukhari, Hadith No. 1). This indicates that evaluation should not be limited to outcomes but should also encompass behavior, intentions, and impacts. Aljueer and Brydan (2021) proposed modern evaluation models that integrate technical standards (such as work quality), behavioral standards (such as discipline and cooperation), and value-based standards (such as integrity and sincerity), which align with Islamic principles. Likewise,

Bouchnafa et al. (2017) affirmed that this holistic evaluation approach is one of the most effective tools for combating institutional corruption.

## 2. Implementing value-based training programs

The Prophet (PBUH) trained leaders spiritually and morally before administratively. This approach was exemplified in his preparation of Mus‘ab ibn ‘Umayr to lead the mission in Madinah, combining skill with moral commitment. Today, this approach can be adapted through training programs that integrate leadership skills with principles of integrity, transparency, and justice (al-Miqdādī, 2011; Umam, 2003).

## 3. Adopting documental nomination and evaluation system

In Nahj al-Balāghah, Imam ‘Alī (AS) presented comprehensive guidance to Mālik al-Ashtar on leadership selection, emphasizing that the candidate must be: “one who is not overwhelmed by matters, not defeated by opponents, and not tempted by greed.” (Nahj al-Balāghah, pp. 428–429).

Imam al-Sādiq (AS) also stated: “It is incumbent upon the Imam to appoint in every city a just, trustworthy, and pious judge who has no desire for

anything in people’s hands.” (al-Ḥurr al-‘Āmilī, 1990, vol. 27, pp. 10–12).

Modern studies call for the codification of such processes within institutional policies that include transparent nomination stages, practical and behavioral assessments, and value-based interviews. This was recommended by Ben ‘Addah (2015) and al-Sā‘idī (2023) in their research on empowering women according to Islamic educational standards.

## Contemporary Challenges and How to Address Them

Efforts to embody Prophetic values into modern administrative systems are not free of structural and cultural obstacles — particularly in environments distant from the Prophetic model or entrenched in administrative corruption and favoritism. Below are the key challenges and proposed solutions in light of the Prophetic experience:

### 1. Resistance to Cultural Change within Institutions

One of the most common obstacles is the refusal of some individuals to accept value-based administrative transformations, especially when change is perceived as a threat to privileges or personal interests. Farahani et al. (2023)



noted that cultural challenges hinder administrative reform unless addressed within a comprehensive social and behavioral framework. The Prophetic methodology offers valuable guidance in this regard:

- Gradual reform, as practiced by the Prophet (PBUH) with his Companions (al-An‘ām: 152).
- Employee participation in decision-making, in line with the Prophetic policy of Shūrā (consultation) (al-Ghannām & al-Suhaim, 2024).
- Motivation rather than coercion, as the Prophet (PBUH) used to honor those who demonstrated sincerity (al-Kulaynī, 1407 AH, vol. 7, p. 174).

## 2. Balancing Spiritual Values with Practical Needs

Institutions with religious or ethical orientations sometimes struggle to maintain a balance between spirituality and efficiency, either through excessive idealism that hinders productivity or utilitarianism that undermines identity. Na‘ām et al. (2021) emphasized the importance of harmonizing mission with performance. From the Prophetic guidance:

- The Prophet (PBUH) addressed real-world circumstances without compromising values, combining firmness with compassion and

establishing justice through practical measures (al-Rashīdī, 2020).

- He set comprehensive performance standards that merged productivity with moral discipline (Samul, 2024).

## 3. Addressing Corruption and Favoritism

Corruption remains one of the most pressing challenges in modern workplaces. Ḍiyā’ Sarḥān (2009), in his study “The Qur’anic Approach to Combating Administrative Corruption”, proposed robust theoretical frameworks emphasizing transparency, job rotation, and defined authority. The Prophetic Sunnah also highlights the gravity of misconduct, as the Prophet (PBUH) said: “Whomever we appoint to a position and he conceals even a needle from us, it will be considered embezzlement, and he will bring it forth on the Day of Resurrection” (Sahih Muslim, Hadith No. 1733). Practical applications today include:

- Adopting transparency and accountability policies (Kingsley, 2024).
- Establishing independent institutional complaint systems (Hussein, 2024).
- Implementing job rotation to dismantle power centers (Landry & Omari, 2024).



## The impact of Embodying the Prophetic Methodology into the Workplace

### 1. Improving the Quality of Administrative Decisions

Participatory decision-making was one of the hallmarks of Prophetic leadership, as the Prophet (PBUH) used to consult his Companions even on major matters. Al-Du'a'ij and Noura (2019) highlighted the impact of Shūrā (consultation) in reinforcing objectivity, while studies such as Hussein (2024) concluded that organizational justice reduces bias and enhances decision quality.

### 2. Strengthening Institutional Harmony and Loyalty

The Prophetic practice firmly upheld the principle of equality: "If Fātimah, the daughter of Muhammad, were to steal, I would cut off her hand". This statement established a foundation of justice that nurtures genuine belonging. Contemporary literature (Gharbāwī & Tāhir, 2025) confirms that just administration reduces internal conflicts and promotes collaboration.

### 3. Enhancing Performance and Efficiency

The application of Prophetic standards inspires competence and

excellence, as reflected in the Qur'anic verse: ﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ﴾ (al-Tawbah: 105).

Modern studies such as Samul & Omari (2024), and Landry (2024) affirm that adherence to ethical values elevates performance and fosters a constructive, competitive environment.

## Chapter conclusion

In conclusion, it becomes evident that translating Prophetic values into practical administrative systems is not merely an idealistic pursuit but a strategic necessity that ensures institutional advancement and moral sustainability.

This chapter has shown how the Prophetic model—grounded in Tamhis, gradual development, and the integration of fitness with integrity—can be reformulated through modern management tools to make institutions more just, more committed, and more capable of meeting contemporary challenges.

The principles established by the Prophet (PBUH) are not simply a religious legacy but a universal administrative framework with enduring human and practical relevance. They deserve to serve as the foundation for empowerment, recruitment, and institutional evaluation policies.



Accordingly, we call for the adoption of the Prophetic methodology as a comprehensive administrative model—not as a temporary alternative but as a permanent value-based framework that guarantees:

- Integrity in decision-making,
- Sincerity in empowerment,
- And equality in opportunity.

Thus, we pave the way for a new phase of value-centered managerial thinking, where institutions advance without compromising principles and achieve professional success without losing their moral compass.

## Results and Recommendations

Based on the findings and analysis of the study, the research questions can be answered as follows:

### 1. The features of the “functional selection” method in the Prophet Muhammad’s (PBUH) biography and its manifestations in his leadership and appointment practices:

It became evident from the Prophetic biography that “functional selection” was not a mere administrative procedure, but rather a core element in the Prophet’s empowerment philosophy. The Prophet (PBUH) never entrusted anyone with responsibility without a multi-stage

process of Tamhis, which included field experiences, ethical tests, and assessments of loyalty to principles rather than to individuals.

One of the most prominent examples is his appointment of ‘Amr ibn al-‘As as a military commander shortly after his conversion to Islam, after observing his discipline and decisiveness (al-Bukhari, Hadith No. 7149). Similarly, the Prophet (PBUH) refrained from promoting some companions despite their sincere faith, due to weaknesses in leadership skills or tribal bias, as in the case of Abu Dharr (al-Kulayni, 1407 AH, Vol. 7, p. 174; al-‘Amili, 2006, Vol. 6, p. 324).

These practices confirm that the Prophetic selection process was multidimensional—practical, ethical, and behavioral—ensuring harmony between fitness and integrity.

### 2. The degree of alignment between the Prophetic method and the criteria of “missionary leadership (imamate)” based on justice, fitness, and eligibility:

The Prophet’s (PBUH) approach to functional selection aligns with the essential conditions of missionary Imamate as established in Imami literature—most notably, justice and fitness (al-Mufid, 1993, Vol. 1, pp. 20–24). The Prophet

(PBUH) repeatedly emphasized the integration of integrity and fitness, as reflected in the Qur'anic verse: ﴿إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ (Al-Qasas:26). He embodied the principle of leadership fitness by avoiding the appointment of individuals characterized by impulsiveness or tribal zeal, even if they were prominent companions.

This balance between principle and skill represents an accurate translation of the concept of imamate as a moral, not tribal, privilege.

### 3. The applicability of the Prophetic model of “functional selection” in modern systems of appointment and empowerment:

The Prophetic model offers both ethical and practical frameworks for developing contemporary recruitment systems through the integration of behavioral standards into professional evaluations. Comparable method may include: behavioral testing before administrative assessment, gradual monitoring prior to granting full authority, and ethical tazkiyah from within the institution.

Additionally, organizations may introduce an “institutional Tamhis” stage that combines professional achievement with moral discipline, thus enhancing transparency and

reinforcing loyalty to the institution rather than to individuals.

The study recommends formulating a functional guide inspired by this model to be adopted in public administration, educational leadership, and economic management sectors (al-Sadr, 1982, pp. 110–116; Hussein, 2024).

### 4. The key administrative and jurisprudential lessons drawn from the Prophetic experience in good governance and institutional loyalty:

The most important of these lessons include:

**Transparency:** The Prophet (PBUH) established the principle of public accountability, as in the case of the zakat collector who said, “This is for me, and this is for the Messenger of Allah”, prompting the Prophet’s public correction of this behavior (Muslim, Hadith No. 1733).

**Functional justice:** His saying, “If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand” (al-Bukhari, Hadith No. 3475), affirmed equality and impartiality.

**Institutional loyalty over personal allegiance:** The Prophet’s (PBUH) decisions were always based on communal benefit rather than kinship or alliance, thereby promoting institutions founded on fitness rather than favoritism.

### **Participative decision-making:**

As demonstrated in the consultations during the battles of Badr, Uhud, and al-Hudaybiyyah, which enhanced integrity and reduced resistance to change (Samul, 2024; Omari & Landry, 2024).

**Gradual empowerment:** The Prophet (PBUH) granted authority progressively and conditionally, in proportion to individual merit—a foundational principle for building stable and sustainable leadership.

These lessons reveal that the Prophetic experience is not merely an ethical model but a comprehensive administrative system capable of reshaping governance on both moral and professional grounds.

### **Research Results**

The study reached a set of important findings that confirm the centrality of functional testing in the Prophetic administrative methodology. These findings can be summarized as follows:

1. “Functional testing” was a foundational principle in the Prophetic model of administration — it was not separate from empowerment, nor did it come afterward; rather, it preceded and regulated every act of delegation.
2. The Prophet’s (PBUH) testing process covered ethical,

professional, and spiritual dimensions, making it more comprehensive than most modern administrative models, which tend to focus solely on technical competence.

3. Gradual delegation of responsibility was a prominent feature of the Prophetic approach; positions were not granted immediately but built progressively through continuous testing.
4. The Prophet (PBUH) relied on realistic and field-based evaluation when judging fitness, avoiding personal impressions, flattery, or family recommendations.
5. The Prophetic principle of combining integrity and fitness served as the core criterion for leadership selection — a principle that should be revived in modern workplaces.
6. The Prophet’s (PBUH) culture of verification and scrutiny produced highly qualified leaders who played a pivotal role in building and managing the Islamic state, demonstrating the effectiveness of this model.

### **Research Recommendation**

In light of the preceding findings, the study proposes the following recommendations:

1. Designing a contemporary system of functional testing inspired by the Prophetic model — integrating both ethical and professional evaluation — to serve as a prerequisite for promotion and empowerment.
2. Adopting the principle of gradual leadership assignment, through medium- and long-term training programs that simulate the Prophet's (PBUH) approach to preparing leaders both practically and spiritually.
3. Including the criterion of integrity and moral discipline within performance evaluation systems in both public and private institutions, especially in sensitive positions.
4. Promoting the culture of verification before empowerment in educational curricula and leadership training programs to establish an administrative awareness rooted in the Prophetic methodology.
5. Re-examining the Prophetic biography from a functional and administrative perspective, in order to establish a new academic field within the study of Islamic institutional leadership.
6. Linking empowerment in religious, educational, and social institutions to a documented testing system that ensures justice, transparency, and minimizes favoritism.

## Conclusion

After an in-depth analytical journey through the biography of the Prophet Muhammad (PBUH), it becomes evident that the principle of “functional testing” was not an incidental practice but a deeply rooted and systematic method within the Prophetic leadership framework — implemented consciously and precisely within an integrated educational and administrative context.

The Prophet (PBUH) demonstrated a profound sense of responsibility in assigning duties: he never appointed a governor or commander based on personal ties or aspirations, but only after a process of rigorous Tamhis, field observation, and gradual qualification — always guided by the traits of integrity, fitness, and steadfastness in principle.

The chapters of this study have shown that the Prophet's approach to testing was not confined to technical or intellectual aspects, but encompassed behavioral, spiritual, and social dimensions, making it superior to many modern administrative systems that tend to separate the “function” from the “human.”

Accordingly, this research calls for a renewed institutional reading of the Prophetic biography, one that restores the value of his verification-

based method and draws from it the tools and standards suitable for Tamhis individuals and distributing responsibilities in today's institutions — whether religious, educational, or administrative.

Embedding this methodology within the modern work environment leads to a unique leadership experience

— one that produces truthful leaders, just administrations, and societies capable of renewal and progress — following in the footsteps of a divinely guided leader who never empowered anyone without testing him, and never tested anyone except out of a sincere desire for his success in this world and the hereafter.

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