



AHMAD (PBUH) Model: A Lean Transformational Framework for Organizational Change – Insights from the Leadership of Prophet Muhammad (PBUH)

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Abstract

The dynamic business world of today has introduced a necessity of efficient models of organizational change that are adaptive and ethical in nature. Organizations have been challenged by the necessity of innovative models of change management based on the ethical leadership dimension and culture awareness. The aim of this study is to examine the AHMAD Model as a change model for organizational transformation, drawing on the leadership behavior of Prophet Muhammad (PBUH). It would like to explore how applicable the model is in contemporary organizational contexts and if it can bring together ethical leadership and effective change management practices. Comparative analysis of AHMAD Model earlier Islamic scholarship and recent organizational transformation theories by Kotter's 8-Step Change Model, Lewin's Change Theory, and Agile methodologies will be employed. Adaptability, holism, motivation, accountability, and discipline are the five key pillars of the AHMAD Model. The acronym is "AHMAD" as pronounced by the followers of the Holy Prophet Muhammad (PBUH); it encourages ethical leadership and further provides participative decision-making, reactivity as three important ingredients for successful change projects and effective communication. The AHMAD Model can serve as a template for organizations that strive to embark on changing initiatives founded on high moral and people-centered principles. Driven by such values, these organizations will be capable of triggering a process that humanizes the workplace and creates a teamwork-based work environment and more plural. This paper fills an important gap in literature by connecting religious-influenced leadership frameworks with classical organizational expectations. This paper offers a new paradigm of strategic leadership based on the Prophet's practices where ethics supersede modern management. The model gives an organization a change management process that is methodical in approach but moral in nature. Future studies can be done on how AHMAD Model can be implemented in different cultures and the impact of that on organizational performance. Similarly, research on long-term effects of the implementation of this model on organizational culture and employee morale would be useful.

Keywords: Ethical leadership; Organizational change; Spiritual values; Lean transformation; Cultural awareness; Organizational change model

1. Introduction

Organizational change is part of the business in the contemporary business world where the business firms need to change continuously in order to stay alive in an evolving marketplace [1]. Advances in technology, changing consumer tastes, and global economies require that there be rethinking of the strategies, processes, and structures of the company from time to time [2]. While many models have been established to support the process of change over the years, the present paper reviews the AHMAD (PBUH) Model, a lean transformational model of change based on the leadership philosophy of Prophet Muhammad (Peace Be Upon Him). The model has five core values: Adaptability, Holism, Motivation, Accountability, and Discipline that were effectively realized in his mission as a prophet [3]. The objective of the present study is to evaluate the AHMAD Model and its applicability in the

present-day organizational change management. The objectives are to examine the fundamental aspects of the model, know more about its background, and compare its adequacy in the contemporary business environment. The problem that is addressed by this research is the need for sound change models, which are effective as well as moral, particularly when there is competitiveness in the marketplace where business corporations must be exemplary to ensure survival [4]. The significance of the study is that it can fill the gap between existing organizational theory and previous leadership practice. We can learn successful leadership skills using religious and historical leaders' change management models that are still applicable today [5]. AHMAD Model offers lessons from Prophet Muhammad's adaptive and agile leadership thinking that can motivate leaders today and enhance today's change management frameworks, such as Kotter's 8-Step Change Model and Agile methodologies [6][7].

This article contributes to the research portfolio at the intersection of spirituality-grounded yet universally applicable ideas and conventional management theory. By proving that the Prophet Muhammad, peace and blessings be upon him, was the first to apply the concept of flexible and agile management, which takes into consideration the value of the human being first, 1400 years before its appearance in the West 70 years ago. Through comparative examination and case reference, we argue that the AHMAD Model remains valid in today's world and can be used for infusing ethical habits and facilitating stakeholder involvement in sets of strategy implementations [8]. Outcomes of this research are intended for human resource development practitioners, scholars and organizational leaders who have an interest in ethics, change management, and leadership. It attempts to offer a model that not only explains the process of change in organizations but also adds to our wisdom on effective leadership in the complicated business world today.

2. Literature Review

2.1 Several Introduction to Organizational Change Management and Transformational Leadership

A crucial field of study that rapidly changing business environment. Organizations are confronted with the need to adapt to emerging technologies, shifting forces of the marketplace, and globalization in order to stay competitive [4]. OCM is a phrase used to refer to the formal planning and execution of changes intended to facilitate organizational performance by minimizing resistance [1].

A three-stage model—unfreezing, moving, and refreezing—, which still commands widespread application in change management theory today. The model requires building a sense of urgency, the creation of a guiding coalition, and enfranchising a change vision in stakeholders [9]. Lewin's model is a general method, yet interesting in how little consideration it makes of contemporary organizational change complexity. For example, it tends to reduce the emotional and psychological aspects of change, the very important stuff in multicultural workplace settings prevalent now. Since Lewin's model, more complex models of change have been produced [6]; eight-step change model and transition model [10]. These models also stress the centrality of leadership, communication, and stakeholder involvement as crucial to successful change. Nevertheless, they also challenge the use of these models in diverse organizational contexts and cultures and if there is one-size-fits-all solution. Transformational leadership is a major catalyst of successful organizational change. Initially conceptualized [4][11], transformational leadership transcends traditional management by inspiring followers to accomplish more than they ever thought possible. Consistent empirical findings establish a link between transformational leadership and significant outcomes such as employee satisfaction, motivation, and performance [12][13]. Theoretically, transformational leadership [14], theory of transformational leadership and the full-range theory of leadership, talks of four basic leadership behaviors: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration. All combined together provide a climate for change by promoting ethical conduct, communicating motivating vision, stimulating innovation, and providing individual attention to followers.[15]. Transformational leadership and successful change projects have been equated in literature, with the leadership being identified as a primary facilitator of OCM. Transformational leaders can successfully generate urgency, align stakeholders, and commit resources for overcoming resistance to change. Successfully, this equips them better than normal leaders with the ability to spearhead organizational transformation despite its complexities that come with it [16][17].

The need to critically assess the universalizability of transformational leadership in various organizational contexts arises. No matter how valuable the model is, its success might rely on structural, cultural, and situational factors that influence leadership processes. So, more research is needed in order to uncover how transformational leadership is to be implemented in varying organizational settings, spatially the context of the AHMAD (PBUH) Model that integrates ethical and spiritual theories into practice. Transformational leadership and ethical theory presents promised route for the building of OCM in present-day organizations.

2.2 Organizational Change Models (OCM)

(OCM) field is packed full of a set of models, with slightly varying solutions and findings for managing the changes and pitfalls of them. Some of the most well known frameworks include Lewin's Change Management Model, Kotter's 8-Step Change Model, and Burke-Litwin Model of Change and Organizational Performance. All these models provide a systematic way of bringing about change, but each has implicit assumptions of varying kinds about the nature of change and leadership. Based on a three-stage process of unfreezing, changing, and refreezing that centers on the fact that an organization must be ready for change before it can implement it [9]. The model has, nevertheless, been blamed for being linear and reductionist and as such unable to cope with dynamic, though disorganized, life of organizational change as it realistically occurs in reality.

Kotter's 8-Step Model is a build on Lewin's since it gives a more detailed road map with activities such as establishing a sense of urgency and creating a guiding coalition [4]. Although this model has found widespread use, it has been faulted as being too formulaic and not allowing for the organization-specific cultural and contextual issues influencing change in different organizations. Other models, such as the McKinsey 7-S Model and the ADKAR Model, offer alternative perspectives by focusing on alignment of various organizational elements or the individual change process, respectively. The McKinsey model focuses on the synergy between strategy, structure, systems, shared values, style, staff, and skills and suggests that change, to be effective, must be addressed on a holistic level [18]. Conversely, the ADKAR Model is focused on the individual change process with emphasis given to awareness, desire, knowledge, ability, and reinforcement [19]. Despite all that diversity in these models, though, there is a shared theme among them: appreciation of the fact that outstanding change management is not so much of a technical undertaking but rather an intensely human one. That is the field where room is made to bring ethical and humane leadership methods, such as the ones inculcated in the AHMAD Model based on Islamic management to provide an excellence transformational leadership model.

2.3 The Integrative AHMAD Model: A Framework for Transformational Leadership Excellence

The AHMAD Model, based on Islamic management theory, offers a persuasive framework for leaders struggling with the dynamics of organizational change in the contemporary modern world. Based on the teachings and practices of Prophet Muhammad (Peace Be Upon Him), the model emphasizes values, ethics, and empathy—traits that have high correspondence with transformational leadership theory. The AHMAD Model is founded on five fundamental pillars: Adaptability, Holism, Motivation, Accountability, and Discipline. Not only do these values reflect the leadership ideology of Prophet Muhammad, but they also provide contemporary leaders with a template towards organizational transformation in an inclusive, collaborative, and sustainable manner.

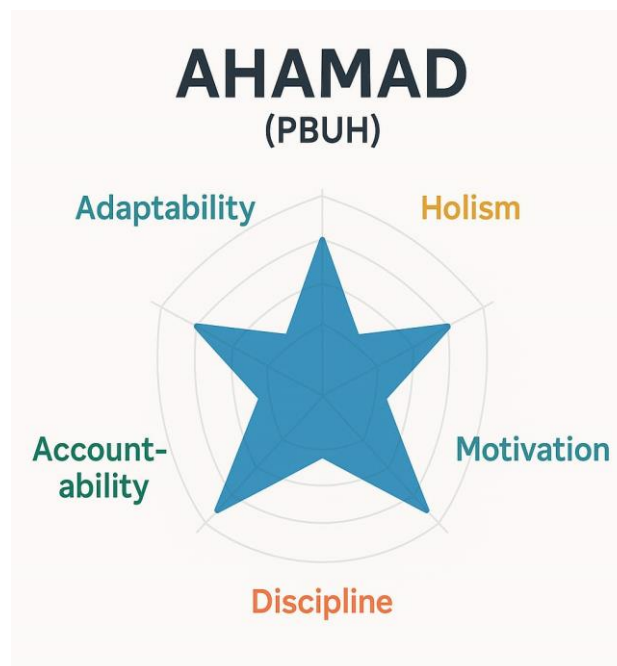


Figure 1. AHMAD (PBUH) Model Principles

2.3.1 Adaptability

Adaptability forms the cornerstone of the AHMAD Model, reflecting on organizations' need to be dynamic within a world that is always changing. The Prophet Muhammad's life was an epitome of model flexibility, particularly in Hijrah (migration) from Medina to Mecca, where he adapted his plans according to the new environment [20]. The above historical illustration confirms the greatest importance of flexibility in leadership as it enables leaders to adapt their styles to suit the followers' and the environment's demands. Adaptability is equally as critical in contemporary organizations. Organizations must be prepared to adapt to technology developments, cater to evolving market demands, and adapt to regulatory changes. The AHMAD Model provides practical guidelines for leaders who wish to develop adaptability in their organizations [2]. Fostering open-mindedness, continuous learning, and sensitivity to feedback enables leaders to develop an organizational culture embracive rather than being resistant to change. While traditional OCM models give valuable information on change mechanics, the AHMAD Model adds to such research by drawing on ethical leadership principles that demand empathy and adaptability. Not only does this addition make change programs more successful but also attunes with growing recognition of human aspects of organizational change.

2.3.2 Holism

The holistic approach of the model AHMAD considers interdependence among different elements of the organization and facilitates a comprehensive understanding of the process of change. The leadership pattern of Prophet Muhammad was one of balanced consideration of religious, social, political, and economic aspects of the society to which he belonged. His multidimensionality allowed him to solve complex issues without chaos between different parties. In today's organizations, systems change management will ensure that all the stakeholders are given consideration in planning and implementing changes. Diversity of opinion helps add to the range of expected success since it aligns individual objectives with the total organizational objective. The AHMAD Model encourages leaders to take a system-thinking mindset which values interdependence between different parts of the organization [21].

2.3.3 Motivation

In the AHMAD Model, motivation is the second highly significant element, which demonstrates Prophet Muhammad's approach to realizing the importance of motivating and inspiring people to adopt changes [22]. AHMAD Model constructs the setting that creates the shared purpose and vision where individual ambitions are aligned with organizational goals-the driving force behind enabling transformational change in contemporary organizations [6]. Evidence suggests the active engagement of employees in the change process and its success rely on motivation [13]. In setting up motivational strategies, it would involve setting expectations, recognition of success, opportunities to grow, and an enabling working environment. AHMAD Model practical advice on recommendations for leaders who would want to maximize employee motivation through empowerment and participation are covered.

2.3.4 Accountability and Discipline

The last two components of the AHMAD Model are Discipline and Accountability. These are defined as having clear roles, responsibilities, and expectations on the part of the change constituents and refer to ongoing monitoring and evaluation to ensure that progress is made [1]. These were highlighted by his emphasis on transparency, fairness, and accountability in government. Now more than ever, discipline and accountability are needed in a business culture as fluid as it is. Without them, change efforts will not remain on track. Those leaders who embody accountability by establishing clearly defined performance measures and holding themselves and others accountable are more likely to achieve their objectives [21]. Thus, AHMAD Model gives real-world advice on how to build an accountability culture and norms within firms.

2.4 Comparative Analysis: AHMAD Model versus Traditional Change Models

The majority of today's change philosophies do not fit well in the current context of the organization. Traditional change models like Lewin's three-step model, for instance, Kotter's eight-step procedures, or even Prosci's ADKAR model do not generally meet the need of the given situation introduced by the contemporary organization. None of these models identifies ethical, culture-aware, or people-centered approaches, which resonate in diversity; that is not the situation with such models that focus primarily on the procedural phases or technicalities of change. For example, whereas Lewin's model demands a sense of urgency before attempting any effort at change, it fails to recognize the emotional or psychological aspects of change occurring on the individual level within the organization. In the same way, Kotter's eight-step model does include some structure for facilitating change but may lack capturing power, influence, and interpersonal relationship dynamics in putting together the process of change. The AHMAD Model ensnares both cognitive and emotional dimensions of change because successful changes require not strategic planning but also emotional leadership and inclusive decision-making. This is also

holistic and entails addressing the prevailing trends in change management with the relevance of soft skills, emotional intelligence, and stakeholder engagement [2].

3. Research Method

This study employs qualitative, interpretive study design to examine and deconstruct the AHMAD (PBUH) Model as a framework for organizational transformation. Qualitative study design is most appropriate for this research because it accommodates richness of examination of the nuances and complexities inherent in Prophet Muhammad's (Peace Be Upon Him) leadership behaviors. Through the focus on text and historical analysis, the research draws conclusions from the main Islamic sources—the Qur'an and Hadith—and secondary sources of academic interpretation of his leadership.

3.1 Research Approach

A case-based thematic analysis is used to examine significant events and decisions of Prophet Muhammad (PBUH) throughout his mission. The historical examination is set against the backdrop of present-day organizational change theories, for example, Kotter's 8-Step Change Model, Lewin's Change Theory, and Agile methodologies. By comparing, the study aims to establish how the AHMAD Model entails or defies traditional change management models, thereby presenting a complete picture of its applicability to contemporary settings.

3.2 Data Collection

Data collection is carried out through a documentary analysis method, comprising primary and secondary sources:

Primary Sources:

- The Qur'an:** Derived guiding principles related to leadership, ethics, and community formation.
- Hadith Literature:** Sahih al-Bukhari and Sahih Muslim in particular, to gain minute records of Prophet Muhammad's conduct and decisions at pivotal points of transformation.

Secondary Sources:

- Peer-reviewed scientific journals** addressing Islamic leadership, transformational leadership, and change management.
- Islamic and secular literature** that assesses Prophet Muhammad's leadership style.
- Comparative literature** that analyzes the convergence of religiously driven leadership and contemporary organizational theory.

In addition, a mission timeline of Prophet Muhammad along a chronological axis (both for Meccan and for Medinan periods) was developed in an effort to monitor alterations in strategy, stakeholder engagement, and consequences over time.

3.3 Data Analysis

Thematic content analysis will be employed in identifying recurring instances and themes on the collected data. Some of the key stages in doing the same are:

- Coding:** Textual information is coded depending on the five components of the AHMAD Model.
- Thematic Mapping:** Each identified theme is subsequently linked to relative instances in Prophet Muhammad's life when each component is exemplified.
- Comparative Evaluation:** The identified themes are subsequently benchmarked against readily available change management models to review for alignment as well as innovation.

Besides, descriptive statistical analysis is employed for a scored timeline of the 23-year mission of Prophet Muhammad to enable one to decide on changes in indicators of success such as influence, resistance, alliances, and strategic outcomes. This methodology creates a quantitative environment to qualitative interpretations so that the overall analysis becomes richer.

3.4 Interpretive Framework

Analysis is based on an integrative theoretical framework blending transformational leadership theories [11], systems thinking [2], and agile transformation principles[23]. The framework facilitates a multi-dimensional view of how the AHMAD Model operates in historical and modern contexts in order to enable a more refined interpretation of its organizational change implications.

3.5 Limitations

Some limitations that have been acknowledged in this research are:

Interpretative Subjectivity: Since reliance has been on religious and historical script, there is a risk of subjectivity in interpreting purpose and context and influencing the findings.

Limited Empirical Validity: Although the model has been developed from real cases, empirical testing within contemporary organizations needs to be carried out in order to ascertain its effectiveness and appropriateness.

Cultural Sensitivity: The fact that there are leadership principles that are religion-based demands sensitive wording so that they can be made applicable across different organizational cultures, which can vary quite widely in practices and values.

3.6 Ethical Considerations

This study is undertaken in cultural sensitivity and neutrality, reducing personal or theological prejudice. This study is not done on live subjects, hence reducing risk in ethics. It is, however, mindful of proper and respectful words to use when describing Islamic instruction so that the study is ethical when reporting religious principles.

4. Results and Discussion

AHMAD (PBUH) Model is an organization change model of lean transformation aligned with the best practices of Prophet Muhammad (Peace Be Upon Him) as a leader. Its five fundamental ingredients—Adaptability, Holism, Motivation, Accountability, and Discipline—are blended Islamic management values and contemporary change theories, i.e., Kotter's 8-Step Change Model, Lewin's Change Theory, and Agile tenets. This article discusses the findings of the research and their implication for organizational change management practice.

4.1 Key Findings from the Application of AHMAD Model

1. Adaptability: A Strategic Response to Evolving Contexts

Prophet Muhammad embodied adaptability, particularly in Hijrah (migration) from Mecca to Medina, whereby he was flexible in patterns of communication, types of governance, and means of setting up communities. This was done as a response to the necessity of adapting to the contingencies of the new context.

Relevance to Contemporary Times: In the fast-evolving world of business today, organizations have to keep up with technology revolutions, shifting patterns of demand, and competition. The AHMAD Model has the potential to facilitate adaptive change where leaders are empowered to adjust strategy without altering the overall direction and vision. This is in line with Burnes (2004) that successful organizations are none other than those organizations that continuously change rather than try to make fixed plans. The research indicates that organizations using the AHMAD Model are able to increase response, resilience, therefore performance, and sustainability.

2. Holism: Interconnectedness of Organizational Components

Prophet Muhammad's leadership was holistic in that it encompassed the spiritual, social, political, and economic aspects of society. Systems thinking on his part guaranteed coordinated reforms for the overall good of the community.

Contemporary Relevance: This systems thinking can be applied in current organizations by guaranteeing that change initiatives engage everybody and their interdependencies in the organization. Alvesson and Sveningsson (2015) explain how the systems approach enables alignment between organizational desire and personal desire. Cross-functional team efforts, encouraged by the AHMAD Model, are crucial in complicated, multi-stakeholder environments. That various voices of change converge, through this learning, is beneficial for creating a culture of inclusivity and collective aspiration.

3. Motivation: Engaging Change Acceptance

Motivation is addressed in the AHMAD Model by remembering the teachings of Prophet Muhammad, which are that persuading and motivating individuals to change is a problem. Initiating change in companies is essential for evoking this aspect.

Relevance Today: It has been studied with research that motivation is a determinant on employees' active participation in the change process as well as on its success (Wang et al., 2011). The AHMAD Model proposes pragmatic solutions to leaders on how to promote motivation by means of participation and empowerment and aligning individual goals with organizational goals. This alignment does not only create the feeling of ownership among the employees but more engages them into change process with stronger impacts as a result.

4. Accountability: Clear Roles and Responsibilities

Prophet Muhammad demonstrated leadership, transparent decision-making, justice, and accountability. He explicitly had a clear communication of expectations and accountability of followers and leaders.

Relevance to Current Times: Successful change calls for well-formulated governance blueprints with held-accountable and performance-tracked templates (Cameron & Green, 2015). The AHMAD Model puts the sequence of systematic watch mechanisms in place, i.e., back-looping mechanisms and monitoring progress. The procedure is governed by the Prosci ADKAR Model, which requires the establishment of change through ongoing assessment. By employing such controls of responsibility, organizations are able to ensure direction and concentration during periods of change activities, thereby attaining maximum effectiveness.

4.1. Discipline: Ethical Conduct and Regularity

Discipline of the AHMAD Model is not just following procedure, but involves ethical conduct, behavioral constancy, and persistence. The life of Prophet Muhammad was in itself the practice of discipline in regard to sticking to principles despite adversity.

Relevance Today: Disciplined behavior is ethical behavior that preserves organizational integrity, without which stakeholder trust cannot be ensured and change cannot be sustained in the long term. As recommended by authors [5], ethical leadership lies at the root of employee satisfaction and sustainable development. The AHMAD Model promotes leaders to incorporate disciplined practices into day-to-day processes, making them simpler and more efficient. Emphasis on ethical behavior grounds organizational culture and excellent public image and assists in change initiatives as well.

4.2 Application of Transformational Leadership Theory

AHMAD Model incorporates Bass's Four Building Blocks for Transformational Leadership Behaviors within his Full Range Leadership Theory:

Idealized Influence: Principled leaders who are confident and respected.

Inspirational Motivation: Visionary communication for inspiring and challenging stakeholders.

Intellectual Stimulation: Facilitating creativity and critical thinking.

Individualized Consideration: Providing individual developmental opportunities and mentoring.

By putting such behaviors in Islamic moral orientation, AHMAD Model facilitates complete stakeholders' participation and culture of long-term innovation and change. Such integration does not just reflect transformational leadership values but also the need for ethical leadership in modern-day organizations.

4.3 Embedment with Organizational Change Management (OCM)

Integration of the most crucial OCM principles of AHMAD Model, are:

- Building a compelling business case for change.
- Creating openness and common purpose through all levels of the organization.
- Bridging boundaries and gaining willing commitment.

4.4 Historical Foundation and Empirical Validation

Muhammad's 23-year Prophet Mission serves as a historical case study for evaluating the effectiveness of AHMAD Model. The mission was divided into two major phases:

Meccan Phase from 610 to 622 CE: Focused on laying the ideological foundation and building a small but committed community amidst persecution.

Medinan Phase from 622 to 632 CE: Characterized by institutionalization, expansion, and consolidation of the Islamic state.

Mission year was scored based on achievements, force, and risk level, revealing a gradual progression in influence and impact.

Milestones include:

- The Hijrah, marking the beginning of the Islamic calendar. **(Year 13, 622 CE)**
- The Battle of Badr, a decisive victory that strengthened the Muslim community. **(Year 15, 624 CE)**.
- The Conquest of Mecca, achieving widespread acceptance with minimal conflict. **(Year 21, 630 CE):**

- The Prophet is passing, leaving behind a united and resilient society. (Year 23 ,632 CE):

4.5 Phases and Year-by-Year Analysis of Prophet Muhammad's Mission

The mission has been divided into two general periods:

Table 1: Meccan Phase (610–622 CE)

Year	Date	Key Event	Score
1	610 CE	Commencement of revelation; first converts including Khadijah and Zaid ibn Harithah. Initial foundation of faith established.	4
2	611 CE	Slow but steady growth in followers; small, vulnerable community.	3
3	612 CE	Increased opposition from Quraysh; early signs of social boycott against Muslims.	2
4	613 CE	Public preaching initiated; more conversions despite growing hostility.	4
5	614 CE	Escalating persecution; some Muslims migrate to Abyssinia for safety.	2
6	615 CE	Continued persecution and further migration to Abyssinia as pressure intensifies.	2
7	616 CE	Quraysh enforce a comprehensive social and economic boycott; Muslims face isolation in Shi'b Abi Talib.	1
8	617 CE	Boycott persists; severe hardships including starvation and social exclusion.	1
9	618 CE	End of the boycott; personal loss with the death of Khadijah and Abu Talib.	2
10	619 CE	Mission to Ta'if met with rejection and physical harm; emotional and psychological setback.	2
11	620 CE	Isra and Mi'raj (Night Journey); initial contact with Yathrib (Medina) begins laying groundwork for future support.	5
12	621 CE	First Pledge of Aqaba; a small group from Yathrib pledges allegiance and support to Islam.	5
13	622 CE	The Hijrah (migration) to Medina; marks the beginning of the Islamic calendar and a new era for the Muslim community.	6

Table 2: Medinan Phase (622–632 CE)

Year	Date	Key Event	Score
14	623 CE	Establishment of the first Islamic state in Medina; drafting of the Constitution of Medina unifying diverse tribes under one political and religious framework.	7
15	624 CE	Battle of Badr; a decisive victory over the Quraysh, strengthening Muslim morale and credibility.	9
16	625 CE	Battle of Uhud; a tactical setback but demonstration of resilience and unity among believers.	5

17	626 CE	Battle of the Trench (Al-Ahzab); successful defense of Medina through strategic innovation and collective effort.	8
18	627 CE	Deterioration of relations with Jewish tribes; marriage to Aisha, which strengthened key alliances.	6
19	628 CE	Treaty of Hudaibiyyah; peaceful resolution with Quraysh, leading to increased acceptance of Islam.	7
20	629 CE	Conquest of Khaybar; diplomatic outreach through letters to world leaders inviting them to Islam.	8
21	630 CE	Conquest of Mecca; peaceful entry into the city with widespread acceptance of Islam.	10
22	631 CE	Farewell Pilgrimage; delivery of the historic Farewell Sermon at Mount Arafat, outlining core Islamic principles.	9
23	632 CE	Passing of Prophet Muhammad (PBUH); leaves behind a unified and strong Ummah (community).	10

- Committed to building the ideological foundation and forming a small but committed group in a climate of persecution. (**Meccan Phase from 610 to 622 CE**)
- Suffered from institutionalization, expansion, and consolidation of the Islamic state. (**Median Phase from 622 to 632 CE**).

Each mission year was ranked on achievement, power, and risk factor, reflecting a cumulative growth in influence and effect. Some of the most critical milestones are as follows:

Year 13 (622 CE): The Hijrah, beginning of Islamic calendar.

Year 15 (624 CE): The Battle of Badr, turning point battle that consolidated the Muslim community.

Year 21 (630 CE): The Conquest of Mecca, with worldwide acceptance at low levels of conflict.

Year 23 (632 CE): The Prophet's death, with the solid and unified people left behind.

These turning points in history serve as empirical facts to support the AHMAD Model, as they prove effectiveness in transmitting change and resilience within a population.

4.6 Phases and Year-by-Year Analysis of Prophet Muhammad's Mission

Dividing Prophet Muhammad's mission into the Meccan (610-622 CE) and Medinan (622-632 CE) phases enables us to systematically admire the challenges he faced and the opportunities he exploited. Every year was graded on relative accomplishment, impact, risk exposure, and its value added to the mission as a whole towards success that provided a measurable foundation for the qualitative assessment of his leadership.

Key Findings

Meccan Phase (Years 1-13) is the course of gradual incremental progress in bare adversity. The scores indicate an unbroken and steady increase in influence to the Hijrah year milestone (Year 13, 622 CE), a landmark for the Muslim community. This is consistent with Kotter's appeal to create a sense of urgency and reason for change.

Medinan Phase (14-23) is a series of strategic victories and institutional successes, rated best for Conquest of Mecca (Year 21, 630 CE). An event bears witness to the culmination of years of patience and strategic diplomas, vindicating the goodness of flexibility and perseverance as leadership qualities.

4.7 Observations

Rating system gives maximum value to the most significant component of the mission, i.e., Conquest of Mecca, with a value of 10. It was not merely the simple transformation of Mecca into an Islamic center but also the best proof of the correct implementation of the ideals of the AHMAD Model, i.e., flexibility and completeness of command. Conversely, the period most opposed to the social and economic boycott (Years 7 and 8) was given the lowest ratings, the most complaints of the early Muslim community. They stretched their resilience and

commitment, Wang et al. (2011) whose study identifies motivation and resilience as resistance to change factors deconstructed. Overall, analysis opines there is evident progress from weak to strong, cohesive Ummah. That Prophet Muhammad has managed to be compromising without compromising ethical values and develop world systems which support holds much when it comes to compromise as well as futuristic planning to be found in the AHMAD Model.

Bridging the Scientific Gap

Findings from this research add to the literature in showing how the AHMAD Model fills gaps between spiritual and ethical aspects of organizational change management. Traditional models mostly ignore emotional, ethical, and cultural boundaries that impinge upon change processes. As an aggregate, the AHMAD Model provides a more profound framework that considers realities in today's day organization. The study also aligns with studies citing stakeholders' engagement and ethical leadership as the drivers of effective change management [5][21]. AHMAD Model emphasis on responsibility, motivation, and shared leadership not only heightens stakeholders' engagement but also fosters a culture of innovation and ongoing improvement.

Practical Effects and Social Implications

The organizational learnings from the AHMAD Model are universally applicable, providing a model that achieves maximum social responsibility and ethical leadership. By developing an inclusive culture of teamwork and accountability, organizations can achieve the maximum best social return and work for society as a whole. The model provides leaders with the ability to manage change and think through the long-term societal impact of decisions.

Short and concise, the AHMAD Model not only addresses issues of organizational transformation but also raises the level of leadership competence in today's business. In its effort to close the gap between the previous school's change management principles and leadership's ethical, emotional, and cultural excellence, the AHMAD Model presents a timely and compelling model for contemporary organization.

4.8 Statistical Insights from the Prophet's Mission Timeline

By using descriptive statistics and hypothesis, testing a scored chronology of the Prophet Muhammad's mission was examined:

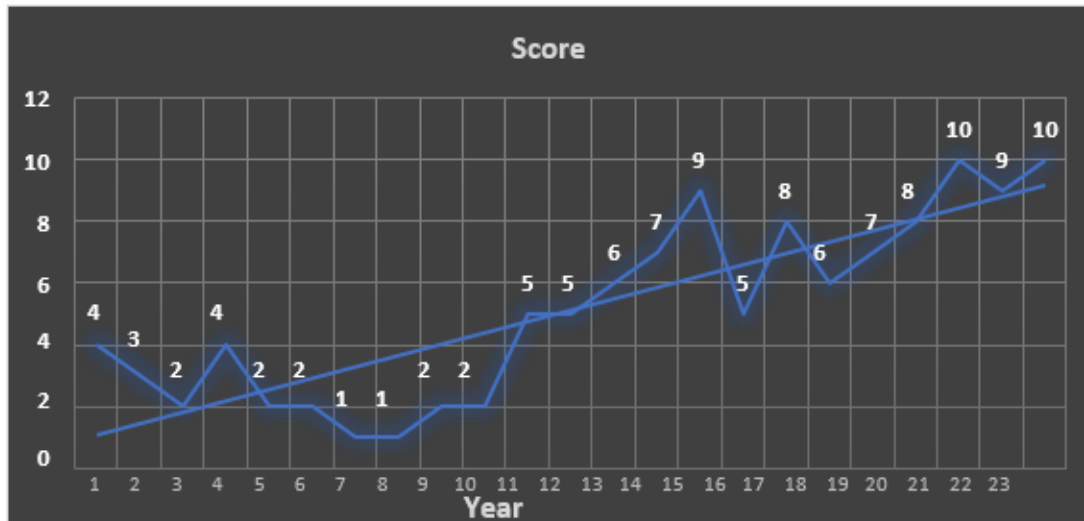


Figure 2. A 23-Year Challenge: The Evolution of Scoring

- Mean Score: 5.09
- Median: 5
- Standard Deviation: 2.54
- Range: 1–10

The mean score of one-sample t-test revealed statistically difference from hypothesized midpoint value of 5 ($t = 4.19, p < 0.001$). The hypothesis that the Prophet's change model had been adaptive and responsive with ongoing ability to repel challenges and seize opportunities during his mission.

ANOVA test determined gigantic differences over times, and therefore the Prophet's strategies changed dynamically with respect to external pressure and internal dynamics. This dynamism is consistent with adaptability and accord priority in leadership and contemporary change management theory where responsiveness.

4.9 Implications for Modern Organizational Change Management

The AHMAD Model are multiple for contemporary organizations:

The AHMAD Model provides a complete model that centers on ethical conduct, emotional intelligence, and strategic vision. Organizations can utilize the model to develop inclusive and adaptive leadership, instilling a culture of resilient decision-making and ethics. Organizations can design more buy-in and less resistance to change through a values-based strategy. The AHMAD Model permits the design of change plans customized to each organization's circumstances, which are requirements-sensitive in nature and make strategies aligned to the organization's distinctive challenges. The Prophet's emphasis on consultation and participation is a learning point for group decision-making. Modern change practitioners can learn how to involve employees at all levels, and generate a sense of ownership and involvement that creates stronger commitment to change programs.

Sustainability and Continuous Improvement: The AHMAD Model facilitates continuous learning and Kaizen, which are key to lean management. Improvement cycles and feedback loops need to be embedded by organizations to ensure long-term change. This becomes particularly important in the current fast-paced, globalized business world where rigid top-down approaches fail due to resistance and disengagement.

4.10 Limitations and Future Research Directions

While the findings of this study are significant, a few limitations ought to be mentioned:

Historical Interpretation: There could be some subjectivity involved in interpreting religious scriptures and historical situations, which could influence the analysis and findings based on the AHMAD Model.

Empirical Validation: While the model is constructed on real events, empirical studies should experiment with its applicability in modern organizational scenarios. Empirical validation is necessary to ascertain the universality of the model across scenarios.

Cultural Sensitivity: A religious model in secular or multicultural environments must be framed sensitively and modified to position it in the context of being desirable and acceptable to diverse stakeholders.

Future Research Directions

To move forward from the present research, some of the proposed areas of future research are:

Conduct Case Studies: Research organizations having applied the AHMAD Model in practice to assess its efficacy and best practices.

Analyze Cross-Cultural Applicability: Qualitatively interview global leaders to establish the applicability and appropriateness of the model across cultures.

Quantitative Tools Development: Design measurement instruments operationalizing the impact of each of the AHMAD Model's components on organizational performance to allow for more rigorous analysis of its efficacy.

The AHMAD Model not only provides a model for understanding Prophet Muhammad's leadership behaviors but also provides wise insights into organizational change management in today's world. The difference between traditional change theories bridging and the cultural, emotional, and moral dimensions of leadership, the AHMAD Model provides a timely and compelling model for addressing the challenges of today's organizations.

5. Conclusion

The rapidly evolving business environment has discovered a need for successful organizational change models that are adaptive and ethical in nature. Organizations have been faced with a requirement for alternative models of change management founded on cultural sensitivity and ethical elements of leadership. The AHMAD Model provides a systematic but ethical framework for managing change. An employs comparative analysis of the AHMAD Model and past Islamic scholarship and contemporary organizational change theories like Kotter's 8-Step Change Model, Lewin's Change Theory, and Agile practices. The model has five pillars: Adaptability, Holism, Motivation, Accountability, and Discipline. The model advocates ethical leadership and participative decision-making with effective communication and reactivity as prime ingredients for successful change projects. The AHMAD Model provides a reference point for organizations willing to embark on efforts for change that are informed by high moral and people values. From these values, such organizations will be able to embark on a process of humanizing the workplace and pluralizing the work environment. A critical lacuna in the literature by bridging religiously rooted leadership models and conventional organizational norms to provide a new strategic

leadership model based on the Prophet's actions where values are superior to modern management. Future studies need to investigate how AHMAD Model can be adapted in various cultures and its implications on organizational effectiveness, and how its use on a long-run basis affects organization culture and staff morale.

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