


	<h1 style="margin: 0;">GOMAL UNIVERSITY</h1> <h2 style="margin: 0;">JOURNAL OF RESEARCH</h2> <p style="margin: 0;">Gomal University, Dera Ismail Khan, Khyber Pakhtunkhwa, Pakistan ISSN:1019-8180 (Print) ISSN: 2708-1737 (Online)</p>		
	Website www.gujr.com.pk	HEC Recognized	

DEVELOPMENT OF AUTHENTIC LEADERSHIP THEORY IN THE LIGHT OF ISLAMIC PHILOSOPHY

Said Saeed¹, Muhammad Idris² & Fazli Khaliq¹

¹Elementary and Secondary Education department, Khyber Pakhtunkhwa, Pakistan

²Assistant Professor, Abdul Wali Khan University Mardan (AWKUM), KP, Pakistan

KEYWORDS	ABSTRACT
Authentic Leadership Attributes; Pakistan; Islam; Self-authenticity; Relational Authenticity; Islamic Philosophy	<p>Authentic leadership (AL) has caught the eyes of many researchers as it is a new, nascent, and comprehensive; and most mature emerging notion in the field of leadership. This intellectual effort contributes to mounting Authentic Leadership Theory (ALT), from two perspectives that is based on a social and philosophical stance, employing a case study qualitative approach in Islamic contextual framework. Using in-depth interviews and observations in a Pakistani university, this study examined the ALT and cultivate a theory of AL in Islamic contextual framework. Muslim AL focus on being self-authentic, in alignment with English collected works, but put superior importance on being genuine and trustworthy to ‘the situation or contextual framework’ of per diem practice. But it was found that there is a world of difference between theory and practice. Thus, the study suggests the novel ALT archetypal that with dynamism assimilates dual sorts of genuineness, backed by proofed confirmation resulting in the Islamic contextual framework.</p> <div style="text-align: center;">  </div> <p style="text-align: right; color: red;"><i>2020 Gomal University Journal of Research</i></p>
Corresponding Author	Said Saeed: syedsaeed54@gmail.com

INTRODUCTION

Authentic leaders are the need of organization these days (Avolio, Gardner, Walumbwa, Luthans & May, 2004), AL need to construct attributes of authentic leadership in their cohorts (Gardner, Avolio, Luthans, May & Walumbwa, 2005) for the productive and sanguine judgment attitudes (Luthans, Youssef & Avolio, 2007) which result civility, eagerness and promising organizational upshots. Supporters and believers of the authentic leadership (Luthans, Youssef & Avolio, 2007) have offered authentic leadership is much realistic reward than present prototypes of leadership and that it is more follower-centered in comparison to most of the recognized leadership models that come into view more front runner-centered. The main attributes of AL are branded as: positive psychological capital, ethical perspective, self-recognition, and self-control (Sparrowe, 2005). ALT is grounded on the balanced dispensation of facts and figures, social limpidity, self-awareness, and ethical viewpoint (Walumbwa, Avolio, Gardner, Wernsing & Peterson, 2008).

It is not crystal clear how leadership practices deal with authenticity and is there an alignment of the validity and reliability of the existing authentic leadership theory in a Pakistani contextual framework.

Pakistan is the fort of Islam (Zubair, 2015). This is a need of the time to progress the deeper understanding of what establishes/identifies an efficacious Islamic authentic leadership model and how this be at variance with the English authentic leadership model. Leadership is the soul of the triumph of an organization as it is the leadership which is solely responsible for success and failure of every organization in different context. The leadership is considered as inspiration of hope and courage for the concerned organization to maintain its credibility. Islam is a leading way of life in Pakistan, and shows a crucial part in Muslim philosophy and conduct. It brings an inspired and accepted moral dimension to understanding leadership in particular context. It encompasses a comprehensive program that delivers to entire walks of lifecycle in different spheres, whether the intrapersonal, interpersonal, mystical, rational, dogmatic, collective or the financial. This philosophy of Islam is timeless and universal (Rahman, Abiodullah, & Quraishi, 2018). Authentic leaders are indeed successful as they are the mirrors of self-recognition, social pellucidity, balanced privilege, moral viewpoint, and optimistic psychosomatic assets (Saeed, 2018).

Problem Statement & Objective

The purpose of this study is to develop the authentic leadership theory in the light of Islamic philosophy for which a qualitative approach was adopted to get the deep understanding of the phenomenon. To explore the authentic leadership theory development in the light of Islamic philosophy.

LITERATURE REVIEW

When there is harmony between the attitudes and principles of the leaders, they are called AL (Avolio et al., 2004). In interpreting AL as an exclusively constructive management notion, in alignment with ALT model Walumbwa et al. (2008), captivating ethical viewpoint is understood as an innate value of ALs. Self-recognition, balanced dispensation, morality, social pellucidity, and constructive psychosomatic assets are the attributes of AL. On the other hand, the need to read and discern AL in an Islamic setting, the study found that all the attributes of these models are present in theory strong, but absent covertly in practice poles apart as compared to English setting.

Islamic Philosophy: Muammadnism

Successful indeed, are believers (authentic leaders). The persons who digress from falsehood, filthy, deceitful, malevolent and futile discourse. Those who offer their services with earnestness and compliance and guard their chastity, are authentically right to their duties all the obligations which the 'president of immortals' has ordained. These are indeed the authentic leaders who shall lead the followers to betterment, joy, and exhilaration. The wrong-doers, the oppressors, the unethical actors, and the doers of destructive actions and ignoble deeds are leaders but not authentic leaders and at last they become rubbish of dead plants, because they behave insolently and they are the people of self-exalting and arrogance. All other styles of leadership are Trial in this worldly life because when you are not doing righteous deeds, you will face the music but you perceive not because you are busy in illegal activities like honeybee (Al Quran, 23:1-10; Bin Muhammad, 2014). Authentic leaders are peace-makers. Those who are not authentic leaders,

are fools but they perceive not and even know not. They walk aimlessly and thoughtlessly. These are people who have bought fault- (wrong-doings, materialism) for supervision (transparency, integrity, balanced processing). But their commerce and transaction are profitless and they are not guided, people. Truly speaking, they are deaf, dumb and blind (Quran, 2:9; Bin Muhammad, 2014).

AL is a worship as done by Hazrat Umar Farooq (RA) and pious leaders of the world and give good news to persons who have faith in AL and do virtuous decent acts, that for them shall be Orchard (place of prosperity) under which brooks (sources of peace of mind) flow. AL regards keeping good relations with cohorts. AL is the fountain of knowledge and information based on facts (Al Quran, 2:25; Bin Muhammad, 2014). An authentic leader has a high standard of the character. It is said by Hazrat Ayesha Allah may please with her that the messenger of God told that the most despised individual before God is, who is always at loggerhead with others (Sahih Al Bukhari, v10.3, Hadith No.637). From this hadith of best man of the universe, it is concluded that authentic leaders are those who never indulge themselves in fruitless discussion and are not at loggerheads with others on disputed matters and are not argumentative all the time with their rivals. They do not fall in the disputes and enmity, neither present the fake statements nor quarrelling with others but they have the highest moral conduct. An authentic leader brings the followers out from darkness into light while other bring them from light into darkness (Kamali, 2014).

Assumptions

The study suggest AL actions in prevailing management notions should be espoused by Islamic management exercise, explicitly:

- Assumption 1: Leaders demonstrated self-awareness by their management actions in Islamic administrative setting.
- Assumption 2: Leaders demonstrated relational transparency by their management actions in the Islamic administrative setting.
- Assumption 3: Leaders demonstrated balanced processing by their management actions in the Islamic administrative setting
- Assumption 4: Leaders demonstrated ethical perspectives by their management actions in the Islamic administrative setting.
- Assumption 5: Leaders demonstrated optimism, hope, resilience, and confidence by their management performs in the Islamic administrative setting
- Assumption 6: Yonder self-genuineness as emphasized in western AL collected works, social-genuineness is an additional key apprehension in Islamic AL; real genuineness is reached in a vibrant procedure when self-genuineness and social-genuineness blend in.

In Islam, authenticity is learned by strong interaction with others, attaining the uniqueness and the relationality simultaneously' (Berg, 2013). Islam proposes both the self-knowing and an all-inclusive paradigm, in which self is demarcated within the framework of mutually supporting associations and self-realization tasks as the mirror image of these social connections and the practical performances (Elling, 2012). In Islamic culture, self-control is a prerequisite for the person to move in society, as individuals are refined to conduct yourselves according to altruism, relevance, and observance and ceremonial practice (culture) while positioned in the specified contextual framework. The Islamic concept of 'erudition to be a human' emphasizes procedure

of erudition and self-examination and self-purity grounded on the communal connections with others (Schmidt, 2002). This is called the procedure of the self-control. Henceforth, one more assumption is established to this paradigm as an archetypal of the original AL in the Islamic framework.

RESEARCH METHODOLOGY

This study observed leaders of six departments of the Abdul Wali Khan University in Khyber Pakhtunkhwa employing case studies, the in-depth interviews, and participant observation as the actual information foundations. All six of these leaders are positioned in one university. Universities are considered as substantial providers to a nation's academic progress throughout the globe and their significance is vibrant in the Islamic fiscal and academic development model (Islam, Lamb, & Chambers, 2013). Thus, in each department, the researchers used up almost two weeks taking responsibility in the field study including research tools like interviews and participant observation. In each department, three face to face sessions were steered with the associate professor, assistant professor, and lecturer who were asked to share information on their leading light day-to-day role and attitudes. Most of the interviewees were carefully chosen by the head of the department (HOD) (in each of six departments) who was the focal person for this study. The HODs were asked to select partakers who epitomized the complete variety of followers within department. The informants' period stretched from 24-55, and their academic credentials stretched from Master to a Ph.D. degree. All meetings were steered in isolation and documented.

To discourse the RQs and work for the necessities of the investigation (Yin, 2017), the absorbed get-together methodology was in use during the conversation practice, in which the informants were requested, for eighty minutes, an already established bunch of queries about the facts as well as their opinions of their leader's leadership roles and behaviors; these queries were taken from relevant literature of authentic leadership. The leadership collected works has delivered an authenticated tool of Walumbwa et al. (2008) to quantify AL, thus, the study trusted on four mostly accepted attributes that is self-recognition, social pellucidity, balance processing and moral perspective. In the Islamic context, universities are still the dominant academic circle which focuses on production of the best leaders for the strength of the country and leaders have been radically changing and are becoming progressively competitive in fighting malpractices in different organizations for the reformation of society (Ali & Raza, 2017). Pakistan is a developing country, badly affected by cancer of corruption by unauthentic behavior of the leaders and now rethinking on their past glory for revival to clean the academic circles and other sectors of society (Budhwar & Debrah, 2013). The six leaders were carefully chosen positioned in one university-the nascent university, now experiencing considerable leadership transformation in the current epoch.

ANALYSIS AND DISCUSSION

The findings of in-depth interviews from educational leaders are offered in Figures 1 and 2, separately. Authentic leadership is ordinarily showed and demonstrated by leaders in existing Pakistani academic institutions, largely supporting the propositions 1, 3, and 5. No significant peculiarities between the natural sciences leaders and social sciences leaders seem in five of the authentic leadership attributes, namely PPC, balance processing, and leader SA plus SR, while the trivial dissimilarities were found in connection to the ethics, relational transparency, and authenticity.

Positive Psychological Capital

All the leaders and teachers answered queries about resilience, hopefulness, positivity, and self-assurance in a positive way i.e. in positive psychological capital the high level of leaders was 90%, the low level 20% and none was 10% respectively. Observations in these six departments backed that a large number of influential reveals the solid sagacity of the self-trust, hopefulness, resilience, and optimism; they have faith in strongly what they are undertaking is accurate for people empowerment and organizational development. Weekly basis meeting was conducted consistently with leaders and teachers, followers including students, lecturers, and teaching assistants benefitted themselves of the occasion to share their hopes and confidence in playing their roles as frontmen, to make institution strong and lead follower to high success. In case of adverse situations, influential were described and testified by informants that they perform in a confident way than usual, without any fear and displaying pliability in ability to deal with state of affairs, as transferred in table 1 of statements 1 and 2. But observations' results were different from the interview results, because one event in which the leader showed very weakness and surrendered before political pressure and adopted a compromising attitude for the solution of problem.

Figure 1 The interview fallouts about AL in NSLs

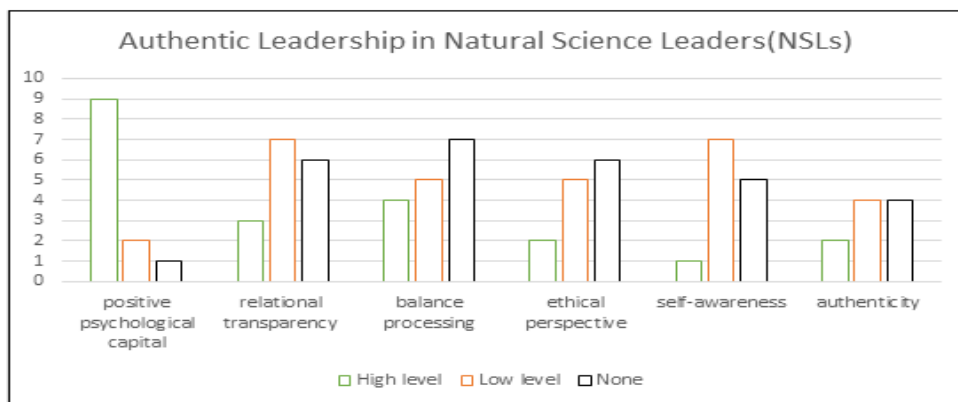


Figure 2 The interview findings about AL in SSLs

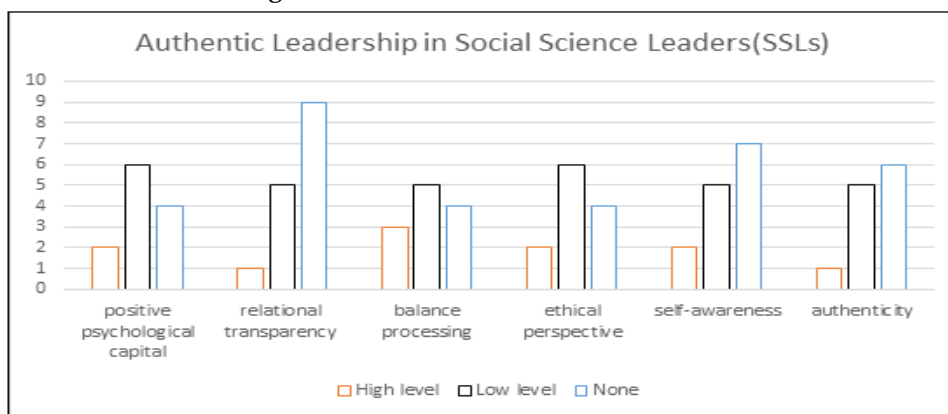


Table 1 Interviews Statements

Attributes	SN	Statements	DPT
PPC-Positive psychological capital	1	I see that there is a difference between the new leaders and old leaders. My experience in this field is 24 years. The previous leaders showed reluctance in making judgments. They were not incompetent but they were unable to muster up courage in times of difficulties. The existing leaders are more trustworthy, genuine, and confident in making their decisions.	SSL 4
	2	'I believe that our future is bright as our present-day leaders are turning back to our predecessors (The Caliphs). Nevertheless, our material greed has badly affected our society. We are passing from a crunchy period. Educational leaders can be trusted as they are the backbone of economic development by producing good stuff. The situation is worse but we should not be disappointed with the mercy of the creator, as the emerging leaders are showing optimism, hope, and resilience in time on tough times... I appreciate my followers' strong confidence in decision-making process and great hopes for organizational development.	NSL5
	3	I trust my leader 100% after this time of crunch. 'Under the most chronic conditions, my leader can regulate his spirits and sentiments in good health. He hardly ever discharges his annoyance or concerns before others. When he gets bad reactions, he tries to prefer to shrink communication with other, such as remaining in his office and not partaking in unpremeditated conversation.	SSL1
Ethical perspective	4	'My leader is too false. He is playing the role of a hypocrite. There is a difference between his words and deeds. He always gives us moral lessons and teaching us that we don't use wrong routs for getting anything. But on the other side he has snatched his existing position by mal-practices according to our knowledge.	SSL 2
	5	'Really, I do not know whether my leader depends on dishonest behaviours to achieve individual profits. You know that unprincipled activities are not acceptable in our institution. But when he did, he would certainly sense feeling guilty to do so and wouldn't uncover such deeds to others. At least, from his day-to-day declarations and exchange to all of us, he would not agree to such types of conduct. Anyhow, apologetic it is not in my knowledge if he did dishonest actions or not in exercise.	NSL3
Self-awareness	6	Under most chronic conditions, my leader can normalize his emotional state and sentiments soundly. He overcome his rage seldom. After mistaken, he feels guilty. Similarly, he discusses weakness and strengths of man which he points to himself.	SSL1
	7	From the very beginning we felt that our leader is different from others. He believes in giving respect, building a team, and trusting relationships. His actions show that he can be trusted for the development of followers and the development of the organization.	NSL6
Authenticity	8	My leader is very shy, meek, and learning swiftly. She has a vast experience; she does not come under pressure; she is very confident. The reason behind this confidence is the knowledge that she is getting from different sources. He always repeats one hadith, "get knowledge from cradle to grave"; old age is not the barrier in the way of improving her knowledge and keeping us updated; a decent model for us.	SSL5
	9	I see my leader has an accommodative personality. He has the ability of social adjustment. He is just as it be. He is true to his personality. He is a man of high spirit and character. He is a sincere personality.	NSL2

Relational transparency	10	My leader cooperatively share her state of mind with followers; She let others see who she is as an individual; she seldom present a "wrong" façade to followers; she admits to others for her mistakes; this quality of begging pardon of her, after a tense situation, brings everything to normalize. She believes in almost consultation with her team before making any judgment; and she keeps positive relationships with followers.	SSL5
	11	He has a translucent relationship with followers. He makes struggles for augmenting relations. He tries to solve problems in times by identification problems. He can normalize the situation promptly for establishing a strong relationship.	NSL3
	12	Op . . . I can't decide that my leader is decent to me or not authentically. I am a newcomer and neither have any cultured upbringing in the department nor have close connections. But as a whole he is strong in dealing with others. After making any mistake, he goes individually to the person and asks pardon for the sudden removal of tension.	SSL2
	13	I appreciate personally this behaviour of my leader. There is no uniformity in his attitude toward me, I frequently remain speechless instead of active involvement. I work for the betterment of the organization without thinking of any alternative or privileges.	NSL4
Balance processing	14	I think before making any decisive judgment, followers' opinions should be sought. Balance communication between leaders and followers is essential for the development of the organization. The leader must be a person of ears and eyes. He/she can listen to others. Leaders must provide acceptable services to others. Followers' views may be honoured by leaders before making judgment, taking consultation from co-workers is the quality of good leaders.	NSL2
Refined model	15	'I see my main beliefs. On the other hand, we can't be so stiff in the solicitation of our doctrines; in other words, elasticity is always like oxygen. If the situation shows ups and downs, I also the necessity to alter my way of actions and even the discernments and standards (accommodative personality) that I believed before. Particularly these days when the situation is fluctuating at such a speedy step, if I can't keep informed myself about my awareness, expertise, viewpoints, standards, principles, genuineness, trustworthiness, hopefulness, sacrifice, etc., I won't become an authentic leader . . . Anyhow, apart from for moralities (values and beliefs) that are perennial, to me all could be altered according to the requirements of changing situations.	SSL3
	16	Leaders are those persons who believe in the unseen, who perform good actions (steadfast in prayer and give zakat for economic development), who have strong faith in the authority of the revealed books, and who have firm faith in the day of resurrection. They are authentic leaders, in the right direction from Creator, and are prosperous.	NSL3
	17	To bring balance between authentic leadership attributes (my values and beliefs) and the happenings in the real situation (ground realities) has a world of difference. Different situations will make you feel to bring all your beliefs and values under the control of practical happenings, otherwise, there is no way out. Nonetheless, after pondering, there is always a resolution to comfort me out of a quandary. Modification and then purgation of complications . . . Nonetheless, this modification isn't meant basic modification in main beliefs and principles but the practicality of actions. That transformation is decent for co-workers and all of us.	SSL4

Self-awareness of Leader

The accepted all-inclusive paradigm believed by Muslims takes them to perceive their selves as an integral chunk of Ummah- Millat-e-wahidaa (Northouse & Lee, 2018). Vibrant appreciation of their place, communications in connections, and backgrounds is of boundless significance in facilitating leaders to identify their own innermost beliefs and judgments within the specified setting and context. However, from the comment in social science departments, most personnel showed a short level of confidence or restricted confidence in the interactions with their front-runners.

Relational Transparency

The leaders were found not transparent in their relationships with co-workers as well as with students in their respective departments. Only followers in economic department were found satisfactory from a trusting relationship of leader as showed by (quotation 16) (Albers & Bergers, 2013).

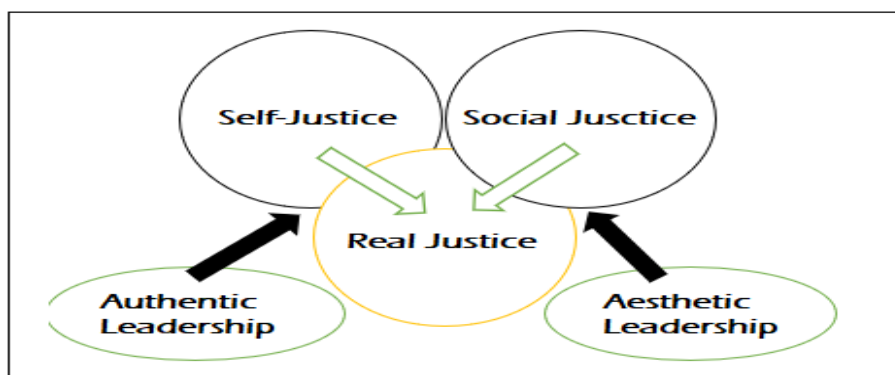
Balance Processing

The leaders of both the social and natural science were found strong in the communication and documentation and the documentation of communication. They respected the opinions of co-workers. They believe in balanced communication for development of organization (quotation 17).

Advanced Model of AL

Proposition 6, signifying inevitability of the self- justice and social justice in Islamic authentic leadership, has been reinforced by this research work. Figure 3 represents a model of authentic leadership by us, highlighting crucial constituent comprises the self-justice and social-justice in model.

Figure 3 Model of AL (The Researcher)



Justice to society, which at their intersection encompass real justice in the Islamic philosophy. The figure 3 confines the practice of AL as its progress. Islamic AL develops instinctively and is reconstructed by the emulsion of the crop who are adaptive in an incessant progression of the transformation (Wang, Waldman & Zhang, 2014) in the light of the time-based necessities of a given situation. This procedural viewpoint donates us thoughtful reflection of what constructs

AL in the Islamic setting. Reflection plays a major role between the self and others in connecting earlier thoughts in the similar situations, even though the real answer is at all the times found inexistent. In retort headed for societal setting, the true nature committed recurrently evolving, spur-of-the-moment, and impetuous. Influential may discover situations when two constituents of justice act together. Islamic framework stresses theory of transformation- every day in new splendor.

Islam gives preference to keep an eye on the fluctuating setting to get knowledge of it; or, track the rule of transformation and get expertise in practicing this rule. Being accountable to others is also seen in the above quotations. Despite, forsaking his/her individuality', breaching his/her guidelines, or liquefying his/her principles under transitory situations, way of life denotes to outspreading empathy. Leaders who exercise Islamic humanism/way of life in the light of Quran and Hadiths delight in the uppermost trustful interactions and others' recognition (Baldick, 2012) because such leaders symbolize the wherewithal of the cosmos itself and their individual-universal communiqué develops the encircling setting within which individuals discerned most obviously the purpose of their being and intergalactic task that they fulfilled; they understood that human has been created for worship and that is AL which is built on combination of self with setting by SA, RT, balance processing, EP, PPC, (self-justice & social justice) understanding context and self; and fetching jointly the symbiotic self-justice and the social justice by the self-actualization.

Ethical Dimension

It is shown by our case studies that influential in the social science departments are less genuine and trustworthy than those in the natural science department, as they display mal-practices to highest-as described by informants, as shown in the figures 1 and 2. Dissimilar to English notion that human beings are innately evil, Islam holds that human beings are virtuous by nature and they have the abilities to inculcate this virtue in the mind of others by self-actualization and social awareness (Berg, 2013). Islam believes in morality and considers ethics as the base of the Islamic system. Unethical attitudes are regarded as deviations from true way of public morals and are not authentic. This perspective of morality is supported by quotations 3 and 4 in Table 1. Islam says that ethics (morals) and leadership (AL) are joined at the hip (Berg, 2013). Islam spread through sword but that sword was of morality. There is complete harmony of morals in Islamic propagation (Northouse & Lee, 2018) that manages both societal standards and human principles. Despite an upsurge in uninvited information of Muslim leaders' misuse, dishonesty, malpractices, and corruption in professional lives, the ethical side still functions as persons' take up notions in present-day Islamic social order. Thus, all dissipated actions, unethical conduct, and debauched deeds are looked upon as not authentic in Muslim societies, despite practically existing.

IMPLICATIONS

Implications for Theory

As we have proposed, Walumbwa et al. (2008) is insufficient as a description of manners and attitude in various places of the globe, because of its unfamiliar interpretation of human race as exist mainly sparingly coherent with no mention to the likelihood that an individual is instituted in societal communications. Within cultures that understand life span as exclusively a specific concern, Walumbwa et al. ALT (2008) with its materialistic lifestyle paradigm has more or less usefulness. Nevertheless, this usefulness is all the time more being susceptible by experience to

Islamic leadership notions and performs. We confirmed that Islamic AL is compendium of so many attributes and values like the basic beliefs, honesty and integrity, knowledge and wisdom, courage and strong willpower, spirit of mutual talk, unity, morality and piety, convincing power, sacrifice and mercy, patience and endurance and with two typical constituents. AL is considered as oxygen in Islam. The new models for elucidation of Islamic leadership require to add in the existing theoretical frameworks from the Walumbwa et al. (2008). Our model of AL contributes to Islamic philosophy about practicality and morality. Islam holds that those who are authentic leaders (beliefs in Allah in the true sense) are friends of Allah (Al Quran). Your position in any form is sacred trust of Allah and you will be answerable to your God for all your actions. A person who is a leader will be accountable to God for his/her actions and will face torment punishment (Abu Bakar RA). If a kid of goat dies on bank of river Furaat, I fear that God will ask from me (Umar RA). It is the duty of a leader that he must make good judgment, must pay trust, and does the righteous actions (Ali RA), which shows the balancing bond between constructs of justice (Figure 3).

Implications for Practice

The significance of the suggestions is related to comparative fluctuation (increase and decrease) of Pakistan as a developing country in globe economically. Europe has adopted in a real sense the attributes of leadership from Islam and they have acted upon it in letter and spirit. Pakistanis have the shared consideration of the contacts and worldviews which shaped fruitful interactions. The European experts have benefitted themselves from essential Islamic notions that prop up practical Islamic exercise of the management, specifically uniqueness in AL. Islamic AL attain genuineness and realistic individuality in a rapport. Islamic visionary framework gives justice and decency to individuals as part of universe. Leaders in Pakistan are religiously and socially bound to act genuinely as themselves in dealings; Europeans' norms of sovereignty as a worldwide best exercise is disallowed. We believe in the vicegerent, total submission to creator of the universe, and service to humans. This intellectual effort advises inferences to Islamic leaders in different sorts of institutions. The comments and interpretations on ground show some different portrait of AL- [(self-awareness, social transparency, balanced processing, ethical perspective-Western model) (self-awareness, RT, BP, EP, self-justice, social justice)]. Though leaders in natural science departments are more trustworthy in social connections, majority of influential across officialdoms observed and discerned as per constructing forged genuine interactions with followers.

This approves that Islamic moral standards are conferred extensively changing degrees of the distress by people in existing Islamic society. The researchers proposed that due to comparative dearth of widespread backing of organizations, the ferocious struggle for authority and scanty means in officialdoms set up the grave concern. Because of the prevalent lack of clearness and organizational expectation and confidence in the Islamic trade, social contacts are influenced by more or less out of sight rules of the game and covert powers. The response to question about exploring leader-follower interaction, 'there is something wrong at bottom and everyone knows what is behind the veil. Resultantly, scarcity of organizational upkeep and possessions accessible to a large part of the people in Pakistan entices common persons to garble their reliable outlooks and manners in communications with other persons to follow their aims. Further, Yilmaz (2016) posits that appearance is often deceptive and all that glitters is not gold, appearance work for as an indiscernible scissor to exterminate candid sentiments. To put on the garb of virtue and hypocrisy passes for sincerity to dodging the straight skirmish and clash, leaders conceal their

authentic behaviors, and perform in a style tolerable within the given traditional context and forget the real attributes of AL. This quandary is prepared extra pig-headed when we reflect that Islamic management encourages a pleasant-sounding social order to a great degree (Yilmaz, 2016).

For those leaders who have prospered in surpassing their ethics to circumstantial requirements, the unease for accord may signify unpretentious emotional state, standards, and spirits, and is well-matched with the attainment of shared profit for both leaders and followers (Khan, & Iqbal, 2013). Upholding congruence also infers a room to human nature (Abid, Gulzar, & Hussain, 2015); leaders may show performance in conducts- fake to their creative discerning but seem true to the setting. Let-down attaining resemblance in self-justice and social justice take to lowly justice in relational connection and interactions. Interviews and participant observation put forward that Islamic cream of the crop is not good performers of AL performances i.e. keeping trusting and relational transparency, keeping good communication, and balance processing. They are not much strong from an ethical perspective. They have forgotten their self-awareness for transitory profits. They have also lack of confidence, lack of sound knowledge of research in particular context. They are not optimistic. During interviews, it was found that leaders are significantly strong theoretically giving quotations from the Holy book and Iqbal's poetry but observations showed quite diverse results, almost involved in mal-practices-The Catastrophe of society.

CONCLUSION

Self-justice and social justice are two vital components which bring accord and ongoing change and improvement and highlight the real purpose of life that is worship- justice to self and the justice to people. Our innovative model, concluding the key notions about authenticity, makes available a self-motivated, all-inclusive, and spatial design for the growth of AL. In this model, a leader's PPC (hopefulness, positivity, confidence, resilience) and ethical perspective deliver an underpinning to maintain two most important dimensions of justice, which interrelate, assist, speed up, and conglomerate with each other. These develop from the each other, a persistently vibrant procedure powered by the self-awareness of leader. The morality and optimism produce illuminating virtue (Haroon, Zaman, & Rehman, 2012), which is a requirement for AL's SA and self-justice, authorizing AL to makeover themselves to be trustworthy to contextual setting and the self. This gives the impression to be believed by Muslim influential due to its unanimously accepted fitting with the Quranic values. This model signifies permanence completeness, and momentum in AL, which are also the leading attributes in the Islamic philosophy of lifetime (Marri, Sadozai, Zaman, & Ramay, 2012). AL that needs self-awareness, relational transparency, balanced processing, morality, the positive psychological capital, self-justice, and social-justice including intrinsic worth and ethical main beliefs, is reinvigorated but badly exercised in Islamic society.

REFERENCES

- Abid, H., Gulzar, A., & Hussain, W. (2015). The impact of servant leadership on organizational citizenship behaviors with the mediating role of trust and moderating role of group cohesiveness; A Study of public Sector of Pakistan. *International Journal of Academic Research in Business and Social Sciences*, 5(3), 234.
- Albers, S., & Bergers, T. (2013). An analysis of the possible effects of discourse on authentic leadership.

- Ali, M., & Raza, S. A. (2017). Service quality perception and customer satisfaction in Islamic banks of Pakistan: the modified SERVQUAL model. *Total Quality Management & Business Excellence*, 28 (5-6), 559-577.
- Avolio, B., Gardner, L., Walumbwa, F., Luthans, F., & May, R. (2004). Unlocking the mask: A look at the process by which authentic leaders' impact follower attitudes and behaviors. *The Leadership Quarterly*, 15 (3), 801-823.
- Baldick, J. (2012). *Mystical Islam: an introduction to Sufism*. IB Tauris Berg, H. (2013). *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period*. Routledge.
- Berg, H. (2013). *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period*. Routledge.
- Bin Muhammad, S. B. (2014). *Al Quraan ul Kareem* (29 ed., Vol. 3). (S. F. Bin Abdul Aziz, Ed., & S. Saeed, Trans.) Madina Munawwara, Madina, KSA: Shah Fahd Quran-e- Kareem Printing Complex.
- Budhwar, P. S., & Debrah, Y. A. (Eds.). (2013). *Human resource management in developing countries*. Routledge.
- Elling, R. C. (2012). Matters of Authenticity: Nationalism, Islam, and Ethnic Diversity in Iran. In *Iran* (pp. 79-99). Palgrave Macmillan, New York.
- Endrissat, N., Muller, W.R., Kaudela-Baum, S., (2007). "En route to an empirically based understanding of authentic leadership", *European Management Journal*, 25, 207-220.
- Gardner, L., Avolio, J., Luthans, F., May, R., Walumbwa, F., (2005). Can you see the real me? A self-based model of authentic leader and follower development. *The Leadership Quarterly*, 16, 343-372.
- Haron, M., Zaman, H. F., & Rehman, W. (2012). The relationship between Islamic work ethics and job satisfaction in healthcare sector of Pakistan. *International Journal of Contemporary Business Studies*, 3(5), 6-12.
- Islam, M., Lamb, M., & Chambers, G. (2013). The L2 motivational self-system and national interest: A Pakistani perspective. *System*, 41 (2), 231-244.
- Kamali, M. H. (2014). *A textbook of Hadith studies: authenticity, compilation, classification, and criticism of Hadith*. Kube Publishing Ltd.
- Khan, P., & Iqbal, M. (2013). An Analysis of Principals' Interventions for School Effectiveness: Principals' Perspectives. *Dialogue* (Pakistan), 8(4).
- Luthans, F., Youssef, C., Avolio, J. (2007). *Psychological Capital: Developing the human competitive edge*. Oxford University Press, Oxford.
- Marri, M., Sadozai, A., & Ramay, M. (2012). Islamic work ethics in contemporary era and its relationship with organizational citizenship behavior (a study based on public sector hospitals & banks in Pakistan). *Mediterr Journal of Social Sciences*, 4(6), 772-79.
- Northouse, P. G., & Lee, M. (2018). *Leadership case studies in education*. Sage Publications.
- Rahman, F., Abiodullah, M., & Quraishi, U. (2018). Authentic leadership for democracy in schools. *Academic Leadership: The Online Journal*, 8 (2), 9.
- Saeed, S., & Ali, R. (2018). Exploring authentic leadership in relation to work engagement in public and private sector universities. *Journal of Applied Environmental and Biological Sciences*, 8(2), 59-67.
- Schmidt, G. (2002). Dialectics of authenticity: examples of ethnification of Islam among young Muslims in Sweden and the United States. *The Muslim World*, 92(1-2), 1-17.
- Sparrowe, R. T. (2005). Authentic leadership and the narrative self. *The Leadership Quarterly*, 16, 419-439.

- Vahed, G. (2005). Contesting meanings and authenticity: Indian Islam and Muharram" performances" in Durban, 2002. *Journal of Ritual Studies*, 129-145.
- Walumbwa, F., Avolio, J., Gardner, L., Wernsing, S., & Peterson, J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34 (1), 89-126
- Yilmaz, I. (2016). Muslim laws, politics and society in modern nation states: Dynamic legal pluralisms in England, Turkey and Pakistan. Routledge.
- Yin, R. K. (2017). Case study research and applications: Design and methods. Sage publications.
- Yin, R. K. (2017). Case study research and applications: Design and methods. Sage publications.
- Zubair, A. (2015). Authentic leadership and creativity: Mediating role of work-related flow and psychological capital. *Journal of Behavioral Sciences*, 25 (1), 150.