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## The Prophetic Strategic Preparation Model (PSPM): A Sequential Framework of Spiritual Leadership Formation in Surah Al-Muzzammil

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### Abstract

**Purpose** – This study aims to examine the structural process of spiritual leadership formation in The Qur'an through an analysis of Surah Al-Muzzammil (verses 1–7). The research addresses the methodological gap in previous Qur'anic leadership studies, which generally emphasize thematic interpretation without modeling the relational dynamics among spiritual constructs. The study proposes a sequential framework called the Prophetic Strategic Preparation Model (PSPM) to explain how spiritual discipline shapes prophetic leadership readiness. **Design/methods/approach** – The study employs Social Network Analysis (SNA) to operationalize Qur'anic concepts as interconnected relational nodes. A total of 44 thematic nodes were extracted from the selected verses and coded into an adjacency matrix. Centrality measures, including closeness, harmonic closeness, betweenness centrality, and eccentricity, were calculated using Gephi software, alongside modularity-based clustering analysis. **Findings** – The findings reveal a layered relational topology in which identity anchoring functions as the central structural hub, nocturnal discipline acts as a mediating mechanism, measured recitation serves as cognitive calibration, and responsibility emerges as a downstream construct dependent on prior spiritual preparation. Five major modular clusters were identified, representing spiritual discipline, cognitive structuring, responsibility internalization, optimization outcomes, and strategic temporal engagement. **Research implications/limitations** – The study is limited to Surah Al-Muzzammil (verses 1–7) and focuses exclusively on network-based structural interpretation. Future studies may expand the dataset to other Qur'anic passages and integrate qualitative exegetical comparisons. **Originality/value** – This research contributes methodologically by demonstrating the applicability of SNA in Qur'anic studies and theoretically by introducing PSPM as a systems-based framework for spiritual leadership formation grounded in Islamic scripture.

**Keywords:** Spiritual Leadership; Social Network Analysis; Qur'anic Topology; Leadership Formation; Surah Al-Muzzammil.

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## Introduction

Leadership remains one of the most extensively examined constructs across disciplines including management sciences, political theory, psychology, and sociology. Yet despite the proliferation of leadership models—transformational, servant, authentic, ethical—scholarly consensus remains elusive regarding the foundational processes through which leadership capacity is formed. Much of the contemporary literature privileges behavioral traits, organizational contexts, and performance outcomes, while comparatively less attention is given to the ontological and spiritual architecture underlying leadership development. Within Islamic intellectual tradition, however, leadership is not primarily a function of positional authority or managerial competence; it is rooted in divine commissioning, moral accountability, disciplined self-formation, and spiritual preparedness.

The Qur'an presents leadership not as an emergent social phenomenon but as a trust (*amānah*) that demands inner refinement before outer execution. Among the Qur'anic passages that articulate this preparatory paradigm, Surah Al-Muzzammil (verses 1-7) occupies a foundational position [1]. Revealed in the early Makkan period, these verses address the Prophet Muhammad (peace be upon him) at a formative stage of the prophetic mission. The Surah does not immediately emphasize public mobilization, social reform, or political confrontation [2], [3]. Instead, it prescribes nocturnal devotion, measured recitation, cognitive attentiveness, and preparation for a "weighty revelation." This sequence suggests that leadership formation precedes leadership action and that spiritual discipline constitutes the infrastructure of prophetic responsibility.

Classical exegetes have long highlighted the transformative significance of these verses. They describe the night vigil (*qiyām al-layl*) as a means of spiritual fortification [4], recitation in measured tones (*tartīl*) as a method of internalization [5], and the reference to a "heavy word" as an indication of the magnitude of forthcoming responsibility [6]. Yet, while tafsīr literature richly elaborates theological meaning, it seldom formalizes the structural relationships among these concepts into a systemic developmental model. The prevailing interpretive approach remains thematic and narrative rather than relational and architectural.

Simultaneously, contemporary leadership studies—both within Islamic scholarship and broader management research—have increasingly emphasized values such as integrity, justice, humility, and service [7], [8], [9], [10]. However, these studies often extract principles from Qur'anic verses descriptively, without modeling how such principles interact dynamically.

There remains a methodological gap in operationalizing Qur'anic constructs into structured, analyzable systems capable of theoretical

generalization. In other words, while Islamic leadership values are well articulated, the processual topology through which those values are cultivated is underexplored.

This study addresses that gap by applying Social Network Analysis (SNA) to Surah Al-Muzzammil (verses 1-7). SNA is traditionally used in sociology, organizational studies, and information sciences to examine relational patterns among actors or concepts. By conceptualizing thematic elements of the Surah as nodes and their interdependencies as edges, SNA enables the identification of structural bridges, central hubs, and modular clusters. Such an approach shifts the analytical focus from isolated themes to relational architecture. It allows the text to be examined not merely as a sequence of verses but as an interconnected developmental system.

The central premise of this research is that Surah Al-Muzzammil encodes a coherent topology of spiritual leadership formation. The hypothesis is not that the Surah discusses leadership in modern managerial terminology, but that its structural organization reveals a systematic preparatory model. By computing centrality measures—closeness, harmonic closeness, Betweenness—and detecting modular clusters, the study aims to uncover latent constructs and mediated pathways within the text.

Preliminary findings indicate that the direct prophetic address functions as a structural hub, nocturnal discipline operates as a mediating mechanism, measured recitation acts as cognitive calibration, and responsibility emerges as a downstream construct dependent on prior preparation. Furthermore, the contrast between night devotion and daytime occupation suggests a temporal allocation framework in which consolidation precedes dispersion. These patterns collectively point toward a sequential developmental logic: identity anchoring → disciplined preparation → cognitive encoding → responsibility internalization → strategic engagement.

Theoretically, this study contributes to three domains. First, it advances Islamic leadership scholarship by offering a structured, empirically modeled framework derived directly from Qur'anic text. Second, it enriches methodological discourse in Islamic studies by demonstrating the applicability of computational network analysis to sacred textual interpretation without compromising theological reverence. Third, it contributes to leadership theory more broadly by proposing a spiritually grounded model in which inner formation precedes external execution.

Importantly, this research does not attempt to reinterpret doctrinal meanings or replace classical exegesis. Rather, it complements traditional scholarship by introducing a relational lens that quantifies conceptual

interdependence. In doing so, it aligns with the Qur'anic emphasis on coherence (*nazm*) and interconnected guidance. The methodological innovation lies in translating qualitative theological insights into measurable structural patterns.

In an era characterized by leadership crises, ethical erosion, and performance-driven paradigms detached from moral anchoring, revisiting foundational models of leadership formation is both timely and necessary. Surah Al-Muzzammil offers a paradigm in which solitude, discipline, reflection, and measured engagement precede public action. By modeling its topology through social network analysis, this study seeks to illuminate the systemic architecture of spiritual leadership embedded within the Qur'anic revelation.

Accordingly, the objectives of this research are:

1. To operationalize thematic constructs from Surah Al-Muzzammil (1-7) into a relational network model.
2. To compute centrality and modularity measures that reveal structural influence and clustering.
3. To develop an empirically grounded conceptual framework of spiritual leadership formation.

Through this interdisciplinary integration of Qur'anic studies and network science, the study proposes that leadership in the Islamic paradigm is not an event but a structured process – one that begins in contemplative stillness and culminates in responsible engagement.

## Method

This study adopts a qualitative–quantitative integrative design using Social Network Analysis (SNA) to model the structural topology of thematic constructs derived from Surah Al-Muzzammil (verses 1-7). The methodological approach is exploratory and theory-building in orientation, aiming to extract relational patterns among Qur'anic concepts and develop a structured conceptual framework of spiritual leadership formation.

Rather than treating the verses as linear textual units, the study operationalizes them as an interconnected system of thematic nodes. SNA was selected because it enables the examination of relational structures, centrality influence, and modular clustering within complex conceptual systems. This approach aligns with systems-theory perspectives and provides empirical rigor to construct development in Islamic research.

### *Data Source and Unit of Analysis*

The primary data source consists of Surah Al-Muzzammil (Verses 1-7) in its Arabic text, supported by established English translations for semantic clarity. The unit of analysis is the thematic construct extracted from each verse.

The extraction process involved:

1. Identifying key semantic components within each verse.
2. Segmenting verses into meaningful conceptual nodes.
3. Coding both explicit Qur'anic terms and implicit instructional implications derived through contextual exegesis.

A total of 44 nodes were identified and coded. Each node was labeled according to its semantic role (e.g., verse-based construct or instructional derivative).

### *Coding Procedure*

A structured thematic coding protocol was employed in three stages:

#### *Stage 1: Open Coding*

Key phrases and semantic units were extracted directly from the verses. For example, "stand in prayer," "recite," "a weighty revelation," and "during day" were treated as distinct nodes.

#### *Stage 2: Axial Coding*

Relationships among nodes were identified based on:

- Sequential proximity within verses,
- Functional interdependence (e.g., night prayer leading to concentration),
- Conceptual linkage derived from classical tafsir coherence.

Edges were created between nodes when a logical, thematic, or functional relationship was identified.

#### *Stage 3: Network Matrix Construction*

An adjacency matrix was developed representing binary relationships between nodes. The matrix was then imported into Gephi for network computation and visualization.

### *Network Construction and Analytical Measures*

The network was constructed as an undirected graph representing conceptual interdependence. Gephi software was used to compute the following metrics:

1. **Closeness Centrality** – to measure the average distance of each node from all others.
2. **Harmonic Closeness Centrality** – to account for disconnected or weakly connected components.
3. **Betweenness Centrality** – to identify structural bridges controlling information flow.
4. **Eccentricity** – to assess maximum distance to the furthest node.
5. **Modularity Class Detection** – to identify clusters or communities of tightly related constructs.

The ForceAtlas2 layout algorithm was applied to spatially distribute nodes based on relational strength, enabling visual identification of structural layers.

### *Reliability and Validity*

To enhance methodological rigor, construct validity was ensured through:

- Cross-referencing thematic extraction with established tafsir literature.
- Maintaining consistency between textual meaning and coded node labels.
- Ensuring that edges represented semantically defensible relationships.

Internal structural validity was evaluated through consistency between quantitative metrics (centrality values) and visual topology (cluster coherence). The alignment between statistical centrality measures and modular clusters strengthens interpretive reliability.

### *Model Development Procedure*

Following computation, nodes with high Betweenness centrality were identified as structural bridges. Clusters derived from modularity analysis were interpreted as latent constructs. Sequential positioning within the network informed the directionality of the conceptual framework.

The Prophetic Strategic Preparation Model (PSPM) was developed by:

1. Identifying foundational nodes (identity anchors).
2. Mapping mediating constructs (discipline, recitation).
3. Recognizing outcome clusters (optimization, execution).
4. Structuring relationships into a mediated developmental pathway.

### *Ethical and Epistemological Considerations*

The study approaches the Qur'anic text with methodological neutrality while respecting its theological significance. The objective is structural modeling rather than reinterpretation of doctrinal meaning. Network analysis is employed as a tool for uncovering relational coherence embedded within the text.

### **Conceptual Framework**

This study proposes a structurally grounded conceptual framework explaining spiritual leadership formation through relational topology derived from Surah Al-Muzzammil (1-7). Rather than treating the verses as sequential exhortations, the framework conceptualizes them as an integrated developmental system in which leadership capacity emerges through interconnected constructs operating in a temporally ordered architecture.

The framework is built upon six core constructs identified through social network analysis: (1) Identity Anchoring, (2) Nocturnal Discipline Mechanism, (3) Deliberative Recitation Calibration, (4) Cognitive-Emotional Fortification, (5) Spiritual-Cognitive Optimization, and (6) Temporal Strategic Deployment. These constructs are not independent variables; they are structurally mediated through central nodes exhibiting high Betweenness and closeness centrality.

#### ***1. Identity Anchoring (Foundational Construct)***

The framework begins with Identity Anchoring, operationalized through the direct prophetic address. Network centrality metrics indicate that identity functions as the primary structural hub, connecting all downstream constructs. Conceptually, this suggests that leadership formation is identity-driven rather than task-driven. The ontological affirmation of role precedes behavioral activation. Identity thus serves as the independent generative source of the system.

#### ***2. Nocturnal Discipline Mechanism (Developmental Activation)***

Emerging from identity is the Nocturnal Discipline Mechanism, comprising structured night prayer and calibrated duration ("half the night," "a little less," etc.). This construct represents temporal intensification – strategic withdrawal for focused preparation. In the framework, nocturnal discipline mediates the relationship between identity and cognitive development. It transforms identity awareness into disciplined engagement.

#### ***3. Deliberative Recitation Calibration (Cognitive Structuring Process)***

Measured recitation ("recite," "in a measured tone") forms the third construct. Network bridging properties indicate that this element connects spiritual practice to cognitive encoding. Within the framework, recitation is

conceptualized as a structured cognitive processing mechanism. Slow articulation enhances attentional regulation, internal absorption, and semantic consolidation. This construct operationalizes how discipline translates into mental clarity.

#### ***4. Cognitive-Emotional Fortification (Responsibility Capacity)***

The construct of Cognitive-Emotional Fortification is derived from nodes associated with “a weighty revelation” and responsibility. The framework posits that sustained discipline and calibrated recitation expand cognitive load-bearing capacity. Responsibility is therefore not externally imposed but internally prepared for. This construct mediates between preparation and mission execution.

#### ***5. Spiritual-Cognitive Optimization (Performance Enhancement)***

The integration of night prayer and recitation produces optimization outcomes – enhanced concentration, clarity, and alertness. In the framework, this represents a synergistic construct where spiritual engagement and cognitive structuring interact multiplicatively. Optimization functions as the proximal antecedent of effective leadership execution.

#### ***6. Temporal Strategic Deployment (Execution Context)***

Finally, the framework incorporates Temporal Strategic Deployment, representing daytime engagement characterized by occupational demands and distraction risk. This construct is positioned as the dependent execution environment. The model proposes that night-based optimization stabilizes and enhances daytime strategic functioning.

#### ***Structural Relationships***

The conceptual framework follows a mediated sequential pathway:

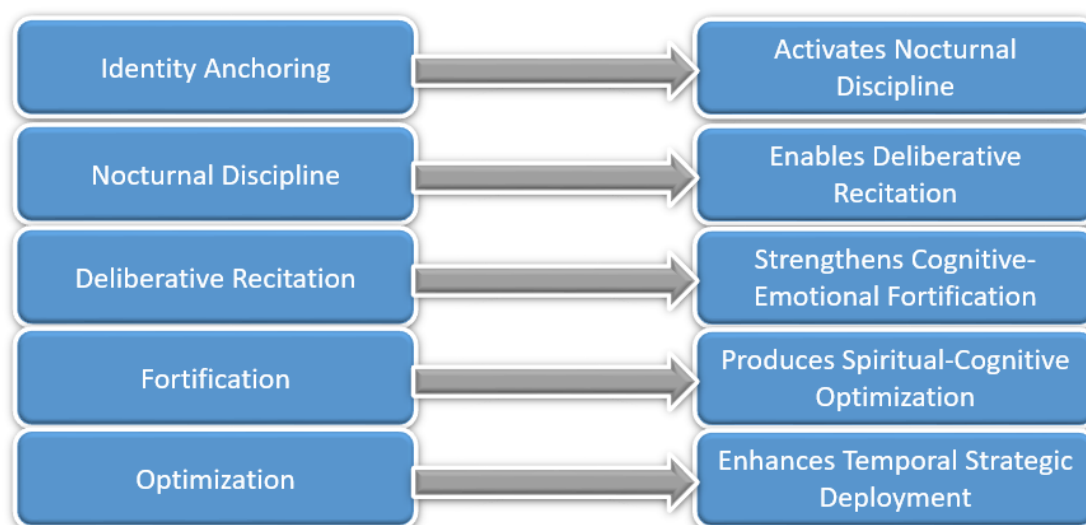


Figure 1: Conceptual Framework of the study

The model is thus a temporally layered leadership formation architecture. It integrates spiritual devotion, cognitive structuring, and strategic action within a unified system. By grounding construct development in network topology, the framework advances a novel interdisciplinary contribution to leadership theory, demonstrating that spiritual texts can encode structurally coherent developmental models amenable to empirical network analysis.

## Result and Discussion

Table 1: Social Network Analysis Metrics of Thematic Nodes in Surah Al-Muzzammil (Verses 1-7): Eccentricity, Closeness Centrality, Harmonic Closeness, Betweenness Centrality, and Modularity Classification.

ID	Label	Verse no	Title	Eccentricity	Closeness Centrality	Harmonic Closeness Centrality	Betweenness Centrality	Modularity Class
1	O Muhammad SAW	1	verse	8	0.2699387	0.3894751	786	0
2	wrapped	1	verse	9	0.2178218	0.2900162	84	0
3	in clothes	1	verse	10	0.18107	0.2374459	43	0
4	calling with good names		Instruction	11	0.1538462	0.1904426	0	0
5	stand in	2	verse	9	0.2315789	0.3112284	288	1
6	night prayer	2	verse	10	0.2009132	0.297619	274	1
7	a little	2	verse	11	0.1679389	0.2199339	0	1

8	give extra time		Instruction	11	0.1705426	0.2407673	84	1
9	visionary thinking		Instruction	12	0.1471572	0.2052243	43	1
10	with fresh mind		Instruction	13	0.128655	0.1673315	0	1
11	half the night	3	verse	11	0.1705426	0.2407673	84	1
12	or a little less	3	verse	12	0.1471572	0.2052243	43	1
13	do not over burden		Instruction	13	0.128655	0.1673315	0	1
14	recite	4	verse	10	0.1973094	0.2859307	233	0
15	Quran	4	verse	9	0.2291667	0.3078193	259	0
16	slowly slowly	4	verse	11	0.1654135	0.2153343	0	0
17	in a measured tone	4	verse	11	0.1705426	0.2759404	166	2
18	paying attention		Instruction	12	0.1461794	0.2014004	0	2
19	to Quranic recitation		Instruction	12	0.1461794	0.2014004	0	2
20	It helps in practicing		Instruction	12	0.1461794	0.2014004	0	2
21	balance and accuracy		Instruction	12	0.1461794	0.2014004	0	2
22	Allah will soon	5	verse	10	0.1841004	0.2488095	43	3
23	send upon you	5	verse	11	0.1560284	0.1965032	0	3
24	a weighty revelation	5	verse	9	0.2222222	0.3203193	165	3
25	huge responsibility		Instruction	10	0.1825726	0.233658	0	3
26	Mentally alertness		Instruction	10	0.1825726	0.233658	0	3
27	indeed	6	verse	8	0.2365591	0.3012446	340	4
28	worshiping	6	verse	9	0.2085308	0.2630862	315	4
29	in night	6	verse	10	0.1848739	0.2428662	288	4
30	is more	6	verse	11	0.164794	0.2378714	259.5	5
31	impactful	6	verse	12	0.1466667	0.2148186	95	5
32	suitable for	6	verse	12	0.1466667	0.2148186	95	5
33	Quran recitation	6	verse	13	0.1321321	0.2190473	160.5	5
34	more concentrate		Instruction	15	0.1065375	0.1602928	0	5

35	with more clarity		Instruction	15	0.1065375	0.1602928	0	5
36	increase IQ		Instruction	15	0.1065375	0.1602928	0	5
37	night prayer + Recitation		Instruction	14	0.1189189	0.2136768	126	5
38	during day	7	verse	9	0.2291667	0.2981331	259	6
39	over-occupied	7	verse	10	0.1973094	0.256232	228	6
40	with worldly duties	7	verse	11	0.171875	0.2303145	195	6
41	cannot concentrate		Instruction	14	0.119891	0.1901444	85	6
42	strategic planning		Instruction	15	0.1073171	0.150311	0	6
43	attention to detail		Instruction	15	0.1073171	0.150311	0	6
44	in day time		Instruction	12	0.1512027	0.2118154	160	6

This study employed social network analysis (SNA) to examine the structural architecture of Surah Al-Muzzammil (verses 1-7) by operationalizing thematic nodes and measuring their relational centrality and modularity. By applying closeness, harmonic closeness, Betweenness centrality, eccentricity, and modularity class detection, the analysis reveals a highly coherent developmental system structured around identity activation, nocturnal discipline, cognitive calibration, responsibility internalization, and temporal strategic deployment. The findings extend beyond thematic interpretation and demonstrate that the Surah exhibits a systemic leadership-preparation framework embedded within its relational topology.

The discussion proceeds in two parts: (1) findings derived from the centrality metrics and modularity classifications; and (2) interpretive insights derived from the Gephi visualization.

## I. Findings and Discussion Based on Centrality Metrics

### 1. Identity as the Structural Nexus

The node “O Muhammad SAW” demonstrates the highest Betweenness centrality (786), along with the highest closeness (0.2699) and harmonic closeness (0.3894) in the network. In network theory, high Betweenness centrality indicates structural brokerage capacity—control over relational pathways between otherwise disconnected nodes. Thus, the prophetic address functions as the principal integrative hub through which all-thematic constructs converge.

This finding supports the proposition that identity anchoring constitutes the ontological core of the Surah's developmental logic. The divine address is not merely introductory; structurally, it governs the flow of instruction, preparation, and responsibility. The network empirically validates that leadership development begins with identity activation.

Related nodes such as "wrapped" and "in clothes" demonstrate moderate centrality values and share modularity alignment with recitation nodes, suggesting that psychological withdrawal and contemplative stillness precede activation [11]. Identity, therefore, is embedded within a preparatory state rather than isolated proclamation.

## *2. Nocturnal Discipline as Developmental Mechanism*

The cluster comprising "stand in," "night prayer," "half the night," "a little," and "or a little less" forms a coherent modular class with high internal density [12], [13]. Nodes "stand in" (Betweenness 288) and "night prayer" (274) function as internal bridges linking identity to downstream constructs.

Closeness centrality values near 0.30 for these nodes indicate short average path lengths to other concepts, suggesting that nocturnal discipline reduces systemic distance between identity and impact. In effect, night worship operates as a catalytic mechanism transforming identity into capacity.

Importantly, outcome-oriented nodes such as "visionary thinking" and "with fresh mind" exhibit low Betweenness, indicating that cognitive clarity is not structurally generative but derivative. This asymmetry supports a causative interpretation: disciplined solitude generates cognitive renewal, rather than cognitive capacity enabling discipline.

Thus, nocturnal worship functions as a structured developmental intervention – what may be termed a **Temporal Intensification Mechanism**.

## *3. Measured Recitation as Cognitive Structuring Process*

The recitation cluster, including "recite," "Quran," "slowly slowly," and "in a measured tone," reveals significant bridging activity [5]. "Quran" (Betweenness 259) and "recite" (233) act as connective conduits between spiritual discipline and responsibility constructs.

Particularly noteworthy is "in a measured tone" (Betweenness 166), which bridges precision and cognitive outcomes. Its moderate closeness and high Betweenness indicate that deliberate articulation structurally connects preparation to internalization.

In contrast, nodes such as "paying attention" and "balance and accuracy" display zero Betweenness but moderate closeness, signifying reinforcing

attributes rather than bridging mechanisms. These findings suggest that precision in recitation functions as a structured cognitive calibration process.

This supports the construct of **Deliberative Cognitive Encoding**, whereby slow and measured recitation enhances internal absorption capacity. The network suggests that revelation is not passively received; it is cognitively processed through disciplined articulation.

#### ***4. Responsibility Internalization and Revelation Weight***

The cluster surrounding “a weighty revelation” (Betweenness 165; closeness 0.3203) occupies a transitional structural position [6]. Its high closeness centrality indicates proximity to multiple clusters, positioning it as a pivot between preparation and mission execution.

Nodes such as “huge responsibility” and “mental alertness” exhibit moderate closeness but negligible Betweenness, indicating that responsibility is structurally contingent upon prior preparation.

The network architecture demonstrates a sequential logic:

Identity → Discipline → Measured Recitation → Capacity → Responsibility

Thus, the “weight” of revelation is structurally buffered by preceding constructs. The Surah’s topology reveals that responsibility without preparation would produce network fragmentation; instead, the structure ensures integrative readiness.

#### ***5. Impact Optimization and Cognitive Enhancement***

Nodes including “indeed” (Betweenness 340), “worshiping” (315), and “in night” (288) form a reinforcing cluster emphasizing impact amplification. The unexpectedly high Betweenness of “indeed” suggests that divine affirmation functions as a rhetorical bridge consolidating instruction and validation.

The combined node “night prayer + recitation” (Betweenness 126) structurally integrates discipline and precision clusters, confirming synergy effects. Associated outcome nodes (“more concentrate,” “with more clarity,” “increase IQ”) display low Betweenness but consistent modular alignment, indicating that cognitive enhancement emerges as a systemic output.

This cluster supports the construct of Integrated Spiritual-Cognitive Optimization: nocturnal devotion combined with structured recitation enhances clarity and attentional control.

### *6. Daytime Dispersion and Strategic Allocation*

The final modular cluster includes “during day” (Betweenness 259), “over-occupied” (228), and “with worldly duties” (195). These nodes exhibit strong centrality, indicating that worldly engagement is not marginal but structurally significant. However, “cannot concentrate” displays lower Betweenness, suggesting that distraction is a derivative outcome of temporal overload rather than a structural driver. The contrast between night optimization and daytime dispersion produces a dynamic tension within the network. The Surah thus encodes a Temporal Resource Allocation Framework: night consolidates; day disperses [4], [14].

### *Discussion of the Gephi Network Visualization*

The Gephi network visualization provides spatial confirmation of the structural relationships identified in the centrality metrics and offers additional interpretive depth through its modular configuration and edge distribution. The diagram reveals a non-random, layered architecture in which constructs are visually differentiated yet systemically interconnected. The spatial positioning of nodes, density of edges, and modular color segmentation collectively demonstrate that Surah Al-Muzzammil (1-7) operates as a structured developmental system rather than a linear thematic sequence.

First, the network exhibits clear modular clustering, with six distinct communities corresponding to identity activation, nocturnal discipline, recitation precision, revelation responsibility, optimization outcomes, and daytime engagement. These clusters are not isolated islands; rather, they are semi-autonomous subsystems connected through high-Betweenness bridge nodes. The visual separation validates the modularity class detection in the table, confirming conceptual coherence within clusters.

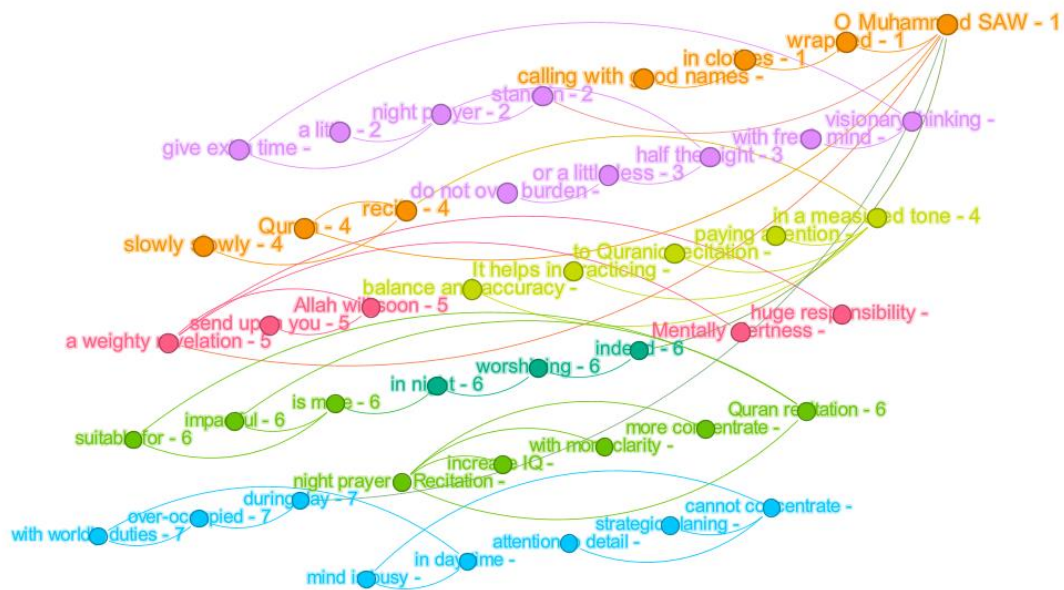


Figure 2: Gephi Network Visualization of Thematic Constructs in Surah Al-Muzzammil (Verses 1-7): Modularity-Based Clustering and Centrality-Driven Structural Relationships.

At the upper boundary of the visualization, the identity cluster centered on “O Muhammad SAW” occupies a structurally dominant position. Its multiple outward-directed edges visually reinforce its brokerage role. The density of connections radiating from this node confirms its function as the primary integrative anchor of the network. Spatially, identity is positioned as the point of origin from which discipline and instruction flow.

Immediately adjacent lies the nocturnal discipline cluster (“stand in,” “night prayer,” “half the night,” etc.), which visually serves as the first mediating layer. The curvature and concentration of edges within this cluster indicate strong internal cohesion, while outward arcs connect it to recitation and cognitive outcome clusters. This confirms that nocturnal practice functions as a transitional mechanism between identity and capacity formation.

The recitation cluster occupies the central region of the network, visually reinforcing its structural intermediary role. Nodes such as “Quran” and “recite” appear densely connected across clusters, confirming their bridging function. The placement of “in a measured tone” between discipline and responsibility clusters visually illustrates how precision in articulation facilitates cognitive internalization. The diagram thus supports the interpretation of measured recitation as a calibration process rather than a ritual act alone.

Below this layer, the responsibility cluster (“a weighty revelation,” “huge responsibility,” “mental alertness”) is positioned downstream of preparation

constructs. Its edges primarily connect upward, suggesting that responsibility is structurally dependent on prior discipline and cognitive encoding. The visual topology reinforces the sequential logic identified quantitatively.

In contrast, the daytime cluster (“during day,” “over-occupied,” “with worldly duties”) appears at the lower boundary of the network. Its connections arc upward toward preparation nodes rather than outward laterally, indicating reliance on prior consolidation. This spatial arrangement visually encodes a temporal hierarchy: night preparation precedes and stabilizes daytime dispersion.

Overall, the visualization reveals a gradient-like flow from identity to execution. The clustering, density patterns, and bridging arcs collectively validate a systemic developmental progression:

Identity → Discipline → Recitation Precision → Responsibility → Optimization → Daytime Engagement.

Thus, the Gephi diagram does not merely illustrate relationships; it substantiates the existence of an integrated spiritual-cognitive architecture embedded within the Surah’s structural topology.

## Conclusion

This study set out to investigate the structural topology of spiritual leadership formation embedded within Surah Al-Muzzammil (1-7) by employing Social Network Analysis (SNA). By transforming thematic Qur’anic constructs into relational nodes and modeling their interdependencies, the research moved beyond descriptive exegesis toward a systems-level architectural understanding of leadership preparation. The findings demonstrate that the verses are not merely sequential exhortations but form a coherent, interconnected developmental framework.

The network analysis revealed that identity anchoring—operationalized through the direct prophetic address—functions as the primary structural hub. From this ontological foundation emerges a mediating layer of nocturnal discipline, characterized by structured night prayer and calibrated devotion. Measured recitation operates as a cognitive calibration mechanism, bridging spiritual practice and internalization. Responsibility, described as a “weighty revelation,” appears as a downstream construct structurally dependent on prior preparation. Finally, the contrast between nocturnal consolidation and daytime occupation encodes a temporal allocation model in which disciplined solitude enhances strategic engagement in worldly responsibilities.

These findings culminated in the development of the Prophetic Strategic Preparation Model (PSPM), which conceptualizes leadership formation as a sequential, mediated process: identity anchoring activates disciplined preparation; disciplined preparation enables cognitive encoding; cognitive encoding expands responsibility capacity; and spiritual-cognitive optimization strengthens strategic execution. This model integrates spiritual devotion, cognitive refinement, and ethical responsibility into a unified leadership architecture.

The study contributes methodologically by demonstrating the viability of SNA as a rigorous analytical tool in Qur'anic research. By quantifying relational centrality and modular clustering, it introduces an empirical dimension to textual analysis while preserving theological integrity. Theoretically, it advances Islamic leadership scholarship by proposing a structured developmental framework grounded directly in Qur'anic revelation rather than secondary extrapolation.

In an era where leadership discourse often prioritizes performance metrics over moral and spiritual grounding, this research re-centers leadership formation within an integrated paradigm of discipline, reflection, and responsibility. Surah Al-Muzzammil thus emerges not only as a devotional instruction but as a systemic blueprint for spiritually anchored leadership development—one in which inner transformation precedes and sustains outward action.

### **AI Assistance Declaration**

The author used ChatGPT as an AI-assisted tool to support the organization, linguistic refinement, and academic presentation of the manuscript.

### **Attributions**

**Muhammad Aamir Ali** : Methodology, Writing - review & editing, Supervision, Project administration. **Nazish Aamir**: Conceptualization, Methodology, Investigation.

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### **Conflict of Interest**

"The authors declare no conflicts of interest".

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