



Toxicity Management 360-Degree Framework from the lens of Surah Nuh of the Holy Quran Chapter 71; Evidence from Quran, Bible, and Contemporary Management Failures

Muhammad Aamir Ali¹; Nazish Aamir²

Abstract

Purpose – This study examines toxicity management through a 360-degree analytical lens by integrating leadership responsibility, follower behavior, moral cognition, and long-term outcomes. Motivated by recurring organizational failures rooted in arrogance, resistance to guidance, and ethical decay, the paper addresses gaps in contemporary leadership literature that overlook spiritual accountability and intellectual humility. Drawing on prophetic leadership, the study focuses on the case of Prophet Nuh (A.S.) to explain why and how holistic toxicity management remains critical for sustainable leadership. **Design/methods/approach** – The study adopts a qualitative, conceptual case study approach using inductive, analytical, and descriptive methods. Primary sources include Quranic verses related to Prophet Nuh (A.S.), complemented by Biblical references and peer-reviewed leadership and management literature. The analysis systematically maps leader instructions, follower responses (toxic versus faithful), and outcomes to develop a comparative, theory-integrative framework. **Findings** – The findings reveal that toxicity persists when explicit warnings, adaptive leadership, and moral guidance are ignored, while faithful behavior – characterized by intellectual humility, critical reflection, and accountability – leads to sustainability and success. The study confirms that prophetic leadership principles align with modern theories of ethical, resilient, and adaptive leadership. **Research implications** – This research contributes a novel 360-degree toxicity management framework that bridges faith-based ethics with contemporary leadership scholarship. It offers a transferable model for organizations seeking long-term moral and operational sustainability.

Keywords: Toxicity management; Prophetic leadership; Intellectual humility; Ethical leadership; Organizational sustainability.

¹ Icon Training Centre, Doha, Qatar, Corresponding Email: aamir.ali@icontrainingcentre.qa,
Orcid: <https://orcid.org/0009-0004-4173-1077>

² Titan Services, Doha, Qatar, Email: paradiso.aamir@gmail.com

Introduction

Toxic behavior within organizations and societies remains one of the most persistent challenges to sustainable leadership, ethical governance, and collective well-being. Despite advances in leadership theories, organizations continue to suffer from arrogance, resistance to guidance, ethical decay, abuse of power, and the deliberate ignoring of early warnings—often resulting in irreversible social, moral, and organizational collapse. Contemporary research has increasingly acknowledged that toxic individuals not only erode performance but also contaminate learning climates, weaken moral judgment, and undermine long-term sustainability. However, existing approaches to toxicity management largely remain fragmented, focusing on isolated behavioral interventions while neglecting deeper spiritual, cognitive, and ethical foundations of human conduct.

Leadership literature has extensively examined toxic leadership and toxic followers, yet comparatively less attention has been given to holistic toxicity management frameworks that integrate moral accountability, intellectual humility, adaptive leadership, and long-term developmental perspectives. Predominant models emphasize control mechanisms, compliance, or removal strategies, which may suppress symptoms but rarely address the root causes of toxicity. Consequently, organizations frequently witness recurring cycles of dysfunction, resistance, and ethical failure, even under technically competent leadership.

This study argues that effective toxicity management requires a 360-degree approach—one that simultaneously addresses leadership responsibility, follower behavior, moral cognition, spiritual accountability, and societal consequences. Drawing upon the prophetic leadership model of Prophet Nuh (A.S.), this research advances a conceptual framework that integrates faith-based ethical guidance with contemporary leadership and management scholarship. The case of Prophet Nuh (A.S.) presents a unique and underexplored paradigm of long-term toxicity management, characterized by explicit warnings, moral clarity, adaptive and resilient leadership, intellectual humility, critical reasoning, and unwavering reliance on divine accountability.

The narrative of Prophet Nuh (A.S.) is particularly relevant because his leadership experience represents one of the longest and most intense engagements with persistently toxic individuals in human history. Over a prolonged period, Prophet Nuh (A.S.) employed diverse leadership strategies—public and private communication, rational persuasion, moral exhortation, patience, resilience, and adaptive engagement—while confronting arrogance, denial, conspiracy, and organized resistance. The Holy Quran documents not only the leadership strategies adopted by Prophet Nuh (A.S.) but also the behavioral patterns of toxic individuals and the eventual consequences of faithfulness versus persistent arrogance. Importantly, this prophetic account is also acknowledged across Judaism, Christianity, and Islam, lending it cross-religious and cross-cultural significance.

By synthesizing insights from Quranic verses, Biblical references, leadership theory, organizational behavior, and contemporary corporate failure cases, this study contributes to the literature in three critical ways. First, it develops a conceptual 360-degree toxicity management framework that systematically links leader instructions, follower responses (toxic versus faithful), and long-term outcomes. Second, it introduces intellectual humility, spiritual accountability, and gradual improvement as central mechanisms for toxicity prevention and sustainable leadership – dimensions that remain underrepresented in mainstream management research. Third, it bridges ancient wisdom with modern organizational realities by demonstrating how the same patterns of arrogance, warning-ignorance, and moral disengagement observed in prophetic history continue to manifest in contemporary corporate collapses.

The study positions faithful behavior not merely as religious compliance but as a multidimensional construct encompassing ethical discipline, cognitive openness, adaptive learning, and long-term orientation. Conversely, toxicity is conceptualized as a composite of arrogance, resistance to guidance, short-termism, and rejection of accountability. Through this integrative lens, the research demonstrates that sustainable success – whether at individual, organizational, or societal levels – depends on the alignment of leadership integrity, follower humility, and moral consciousness.

Ultimately, this paper responds to growing calls for values-based, ethically grounded leadership frameworks capable of addressing the complex human dimensions of toxicity. By offering a 360-degree analysis rooted in prophetic leadership and supported by contemporary scholarship, the study seeks to extend leadership theory beyond instrumental efficiency toward moral sustainability, collective well-being, and long-term success.

Declaration of generative AI and AI-assisted technologies in the writing process

During the preparation of the final version of this manuscript, the authors used ChatGPT to improve the readability and language of a few paragraphs. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

Literature review

The literature is filled with numerous studies done on the impact of toxic management on employees [1], but the research on the managing toxic people is quite limited. Only those who are pure with Allah shall find salvation [2]. Allah also explains the purity by explaining the examples of prophets in this Surah. Allah says that when prophet Nuh A.S. called Him for help then Allah Almighty helped him in excellent manner [3]. It means when a pure believer calls Allah for help then Allah Almighty helps him in the best manner. Allah saved prophet Nuh A.S. and his family from a very big calamity [4]. Allah only blessed his offspring and survived them also [5]. It means that the momin should have complete faith in Allah, if there is great calamity going to happen then Allah will definitely survive him and his family. Allah also established for prophet Nuh A.S. a good name after him among the posterity [6]. Allah says in Surah As-Saffat

“peace be upon Nuh A.S. among all the nations” [7]. Allah mentions that is how Allah gives retribution to pure believers [8]. Allah says that No doubt! Nuh A.S. was one of His truly believing servants [9]. Finally, Allah caused the non-believers to be drowned [10].

Studying the case of Prophet Nuh A.S. is significantly important because the leadership style of Prophet Nuh A.S. is equally recognized, acknowledged, respected and highlighted in the various religions: Judaism, Christianity, and Islam. In Judaism, the respect of Prophet Nuh A.S. is clearly mentioned in these words, “*Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.*” [11], God instructed Prophet Nuh A.S. to build the Ark in preparation for the flood [12] and “*Noah did everything just as God commanded him.*” [1]. In Christianity, It is clearly mentioned that God only saved Prophet Nuh A.S. [14].

Method

This study employs a **qualitative, conceptual case study design** to examine organizational toxicity and its management through a 360-degree analytical lens, integrating leader responsibility, follower behavior, moral cognition, and long-term outcomes. The methodology is designed to bridge prophetic leadership principles with contemporary organizational theory, emphasizing both moral and strategic dimensions of leadership.

The **primary data source** consists of Qur’anic passages pertaining to Prophet Nuh (A.S.), selected for their detailed exposition of leadership guidance, follower behavior, and outcomes under conditions of resistance and toxicity. Supplementary sources include Biblical references and peer-reviewed literature on ethical leadership, adaptive leadership, conflict management, and organizational behavior, providing a comparative and theory-integrative perspective.

The study follows a **three-stage analytical procedure**. First, **textual immersion and inductive coding** identified leadership directives, follower responses, and consequential outcomes. Second, **thematic synthesis** categorized behaviors and responses into constructs reflecting toxic versus faithful patterns, intellectual humility, accountability, and resilience. Third, **framework development** integrated these insights into a 360-degree model of toxicity management, linking prophetic guidance with modern leadership constructs such as ethical decision-making, adaptive influence, and long-term organizational sustainability.

To ensure **rigor and credibility**, the methodology emphasizes **replicability** through transparent referencing of publicly accessible texts, **objectivity** through systematic coding and cross-verification with secondary literature, and **transferability** by aligning prophetic principles with contemporary leadership theory. This approach produces a coherent, actionable model for leaders seeking to mitigate toxicity and foster sustainable, values-driven organizational environments.

Result

Managing Toxic People by Prophet Nuh A.S.

In Islam, the Holy Quran mentions that Allah appointed Prophet Nuh A.S. as a messenger to his people and directed him to warn them before a grievous chastisement fell upon them [15]. Prophet Nuh A.S. remained and advised his nation for thousand years minus fifty years [16]. Through this appointment, we can understand that toxic people should be given a definite time with clear warnings [17]. Prophet Nuh A.S. said to his nation that he had been sent as a clear warner to them [18], and he advised them to serve and fear Allah and obey him [19]. Not recognizing the toxic people with proper warnings will cause problems, stress, and a proverbial vicious cycle. Serious and clear advice is extremely relevant for dealing with toxic people; teasing and taunting is the wrong way to handle them and can lead to more serious issues.

Prophet Nuh A.S. advised his nation that if they turn to Allah, Allah will forgive them all their sins and will provide them benefits until a definite time. He also warned them that if they do not heed his advice, then if grievous chastisement befalls upon them, it will never be delayed [20]. Prophet Nuh A.S. prayed to Allah that he called his people by night and by day [21] demonstrated flexible leadership [22] as we all know resilient leadership is significantly influential in challenging situations [23]. But Prophet Nuh A.S. mentioned in his prayer that the more he called to them, the farther they fled [24]. It means we can clearly understand that his nation did not listen to him and they were really the wrongdoers. Prophet Nuh A.S. again mentioned in his prayer that when he explained to his people to come to Allah for forgiveness, they became more arrogant and put fingers in their ears [25].

Luqman also advised his son not to turn his face away from people [26], Allah also advised all the Prophets not to turn their faces in arrogance, and those who do face punishment. Whenever Prophet Nuh A.S. invited his nation they turned away in arrogance [27], Allah gives the example of the arrogant person who questioned Prophet Ibrahim A.S., and Allah does not guide wrongdoing people [28], and Allah destroyed Firon because of his arrogance [29]. Allah says to Prophet Musa A.S., "Go to Pharaoh. Indeed, he has transgressed." [30]. Allah said to Prophet Isa *"O Isa, indeed I will take you and raise you to Myself and purify you from those who disbelieve"* [31]. Prophet Muhammad (P.B.U.H) always advised to remain thankful to your mother and father [32].

Luqman also advised his son *"Be moderate in your stride and lower your voice."* [33]. Allah also advised all his Prophets to remain humble Prophet Nuh A.S. always remain humble [34]. Prophet Ibrahim always talks calmly with proper reasoning [35]. Allah advises Prophet Musa to speak with gentle speech with Firon [36], and Allah also advised Prophet Muhammad (P.B.U.H) [37].

Prophet Nuh A.S. also mentioned that he used to advise his nation openly, collectively in public, and individually and secretly [38], shows he successfully demonstrated situational and adaptive leadership styles [39]. Prophet Nuh A.S. again

urged them to turn to Allah; Allah is the most merciful and will forgive them [40]. Prophet Nuh A.S. explained to them the multiple benefits of asking for forgiveness: Allah will send rains from the sky, help them by providing them excess wealth and children, and bestow them rivers and gardens [41]. Here Allah mentions the benefit of spiritual development which is highly important for moral development [42], educational goal [43], teaching skills, and constructing civil societies [44].

Prophet Nuh A.S. also inquired why they did not hope for God in reverence. Allah has created us in stages by changing our various shapes [45]. So, he tried his nation to reflect on their creation. So, that they can recognize humility. Intellectual humility develops the basis of converting data into knowledge and wisdom [46]. So, we can argue that the verses of the holy Quran will help humans in practicing intellectual humility.

Prophet Nuh A.S. also invited them to reflect on nature and its creation. The creation of skies, earth, and creation of the sun and the moon [47]. By reflecting on the creation we can learn scientific knowledge and can improve our living standards by preparing for uncertainties and changes. We can also recognize the Power and Wisdom of Allah. We can also analyze nature, and it is what happens in the nature we live in, we can see the slow but steady process of plants coming out from the seed caused by Allah, Allah created us in stages and also Allah made seven skies step by step [48], that show Allah bring improvements gradually. Finally, we need to remember that Allah does not improve the condition of a nation unless they do not improve themselves [49]. Similarly, modern studies also provide empirical evidence to support the gradual improvement process described by Allah in the holy Quran.

Prophet Nuh A.S. mentioned to them that finally, they would have to die after a specified period and then Allah will raise them again for the judgment day [50]. Allah has created death and life for testing us [51]. Allah brings the living out of dead and dead out of living [52]. Allah also asks a question in Surah Baqarah, how man can disbelieve in Allah, Allah gives life to us when we are nothing, Allah causes us to die, Allah will bring us to life again [53]. This believe is the basis for extreme level of intellectual humility [54]. Krumrei-Mancuso et al., (2020) find in their paper *"IH was associated with a variety of characteristics associated with knowledge acquisition, including reflective thinking, need for cognition, intellectual engagement, curiosity, intellectual openness, and open-minded thinking. IH was also associated with less social vigilantism, which may promote collaborative learning. Finally, IH was associated with an intrinsic motivation to learn. These links may help explain the observed relationship between IH and possessing more knowledge."* [55] We can now argue that the people of Nuh A.S. did not want acquisition of knowledge, reflective thinking, intellectual engagement, intellectual openness, open-minded thinking. They did not have intrinsic motivation to learn. They also did not want to promote collaborative learning.

Prophet Nuh A.S. also asked them to be grateful to Allah for the creating earth as wide expanse for us, so that we can walk on its paths [56]. Bennett, Shostak et al., (2022) write in their book, *"Today, we have enough telescopic and spacecraft photos of the planets and large moons in our solar system to be quite confident that no civilization has ever existed on any*

of them. The prospect of large animals or plants seems almost equally improbable.” [57] Similarly, only very few sperms out of hundreds of millions of sperms fertile the eggs.

Finally, Prophet Nuh A.S. prayed to Allah that they did not pay heed to his advices and they followed those people whose possession of wealth and children led them to even greater losses [58]. Allah advises Prophet Musa A.S., Dawood A.S., Isa A.S., and Prophet Muhammad (P.B.U.H) remember Allah in abundance, recite Allah’s book, establish prayer, not to follow worldly desires, or the footsteps of those people whose possession of wealth and children led them to even greater losses; otherwise, they will forget the judgement day [59].

Prophet Nuh A.S. also pleaded to Allah that his nation contrived plots of great magnitudes [60]. They said hold tightly your deities Wadd, Suwa, Yaghuth, Yauq, and Nasr [61]. Prophet Nuh A.S. also pleaded that they have mislead many people so O’Lord you also increase them in their strayings [62]. Finally the Holy Quran mentions, “And so they were drowned on account of their sins, and then cast into the Fire, and did not find any other than Allah, to come forth to their help.” [63], it is also mentioned in various places in the Holy Quran [64] also supported by the holy texts of Judaism and Christianity [65].

The Holy Quran says, “and it was said, 'Away with the wrongdoing people!’” [66]. We can see the end of those who remained arrogant: Enron, Worldcom, Collapse of Lehman Brothers, Volkswagen emissions scandal and Wirecard Scandle [67]. Literature explains the case of Nokia, where the leaders ignored the emerging technologies and became overconfident on their past success because of arrogance and nonsense approach [68].

Discussion

Table 1 Prophetic Leadership, Faithful Response, and Consequences of Purity versus Toxicity – Evidence from Quran, Bible, and Contemporary Management Failures

Core Leadership Dimension	Prophetic Guidance (Case of Prophet Nuh A.S.)	Faithful Behavioral Response	Consequences for Faithful People	Consequences for Toxic / Arrogant People	Key Scriptural & Scholarly Evidence
Spiritual Purity & Salvation	Only those pure with Allah are eligible for salvation	Complete faith, sincerity, obedience	Divine help, salvation, honor among nations	Rejection, destruction	Quran 37:74–75, 37:108–111
Calling for Help & Divine Support	Prophet Nuh A.S. called upon Allah in extreme adversity	Reliance on Allah during crisis	Help delivered in the best manner	Abandonment	Quran 37:75–76
Family & Generational Protection	Allah saved Nuh A.S. and his family	Faith transmitted across generations	Survival, blessed offspring, legacy	Annihilation of lineage	Quran 37:76–77
Leadership Legitimacy & Warning	Clear appointment as a	Acceptance of explicit warnings	Opportunity for reform	Ignoring warnings	Quran 71:1–4; Kusy & Holloway (2009)

	messenger and warner				
Time-bound Moral Opportunity	Definite time provided for repentance	Timely self-correction	Forgiveness and benefits	Irreversible punishment	Quran 71:4
Flexible & Resilient Leadership	Night-and-day advising with persistence	Respect for resilient guidance	Sustained learning and reform	Resistance and withdrawal	Quran 71:5-6; Yukl & Mahsud (2010)
Arrogance vs Humility	Repeated warnings against arrogance	Intellectual and moral humility	Growth in wisdom and knowledge	Punishment due to arrogance	Quran 71:7; 31:18-19
Situational & Adaptive Leadership	Public, private, collective, and individual guidance	Reflection and adaptability	Effective learning environment	Defiance	Quran 71:8-9; Ben-Asher et al. (2018)
Mercy & Forgiveness	Invitation to Allah's mercy	Seeking forgiveness	Rain, wealth, children, prosperity	Deprivation	Quran 71:10-12
Holistic Development	Spiritual, material, social incentives explained	Balanced development	Moral, social, economic stability	Moral decay	Benson & Roehlkepartain (2008)
Intellectual Humility	Reflection on human creation	Acknowledging limitations	Knowledge → wisdom	Ignorance	Quran 71:13-14; Carter & Pritchard (2015)
Critical Thinking & Scientific Reflection	Reflection on skies, earth, sun, moon	Rational, reflective thinking	Preparedness for change	Stagnation	Quran 71:15-17
Gradual Improvement	Creation occurs in stages	Patience and long-term growth	Sustainable improvement	Impatience	Quran 13:11; Harris (1998)
Life, Death & Accountability	Reminder of death and resurrection	Accountability mindset	Ethical discipline	Denial of judgment	Quran 71:18; 67:2
Remembrance & Moral Discipline	Constant remembrance of Allah	Self-control and gratitude	Stability and success	Following desires	Quran 20:42; 33:41-42
Conspiracy & Toxic Resistance	Nation plotted against guidance	Trust in Allah	Divine justice	Total destruction	Quran 71:22-25
Final Outcome	Allah saved believers and drowned disbelievers	Salvation and honor	Success in this world & Hereafter	Total collapse	Quran 11:40
Modern Organizational Parallel	Arrogant leadership ignoring warnings	Humble adaptive leadership	Sustainable success	Corporate collapse	Enron, Nokia, Kodak (Collins, 2016; Christensen, 2015)

Instructions for Leaders to manage toxic people

1. ***Appointment of a Clear Warner with explicit warnings:*** Appointment of a clear warner/transformational leader to the toxic people who should guide them with explicit warnings.
2. ***Serve and fear Allah:*** The leader should advise them clearly to serve and fear Allah while following his footsteps (The leader needs to be an expert in leading them to the right path).
3. ***Purpose, benefits and timeliness:*** The leader should encourage them that if they turn to Allah, all their sins will be forgiven, and they will receive benefits until a specified time.
4. ***Flexible and resilient leadership:*** The leader should work diligently and continuously in teaching, training, and explaining to their team by demonstrating flexible and resilient leadership styles.
5. ***Situational and adaptive leadership:*** The leader should remain patient, humble, and resilient while advising people openly, collectively in public, and individually and privately. The leader should exercise situational and adaptive leadership styles.
6. ***Purposeful and confident handling of arrogance:*** The leader should remain resilient and should not be afraid of their arrogance, rather he should teach their team the disadvantages of arrogance.
7. ***Invitation towards Allah's Mercy:*** The leader needs to urge them again clearly to serve and fear Allah; Allah is the most merciful and will forgive them.
8. ***Explain Spiritual, Material, Social and Personal benefits of forgiveness:*** The leader must explain to them the multiple benefits if they ask for forgiveness: Allah will increase their Spiritual (Divine Mercy), Material (Rain, Wealth, Gardens), Social, and Personal resources and benefits (Family, Children, Legacy, and community prosperity).
9. ***Teach Intellectual Humility:*** The leader needs to train them to learn humility by reflecting on their creation process. Because humility is the basis of gaining knowledge and developing wisdom.
10. ***Invitation towards critical thinking and logical reasoning:*** The leader should invite his team to understand the purpose of creating skies, earth the sun, and the moon. Inviting for critical thinking, scientific, and logical reasoning.
11. ***Explain gradual improvement:*** The leader should train them that improvement will come gradually if they improve themselves, like the processes of nature change gradually.
12. ***Explain Intellectual Humility through the purpose of death and life:*** The leader should teach them the purpose of death and life to promote “knowledge acquisition,

including reflective thinking, need for cognition, intellectual engagement, curiosity, intellectual openness, and open-minded thinking. Intellectual Humility is also associated with less social vigilantism, which may promote collaborative learning. Finally, intellectual humility is associated with an intrinsic motivation to learn."

13. **The Great Advice:** The leader always pleads to Allah. The leader always remembers Allah in abundance, recites Allah's book, establishes prayer, does not follow worldly desires, or the footsteps of those people whose possession of wealth and children led them to even greater losses; otherwise, they will forget the judgement day.
14. **Reliance on Allah's power, support and mercy:** The leader has to show courage and integrity against their toxic people's plots of great magnitudes when they stick to their arrogance passionately in response. Demonstrates his reliance on Allah's support and mercy. Recognizes his humility that ultimate control lies under Allah's power and wisdom. Shows his visionary leadership by anticipating the consequences of their misguided retaliations.
15. **Final Conclusion:** The faithful people will be saved along with the leader and the toxic people will find punishment.

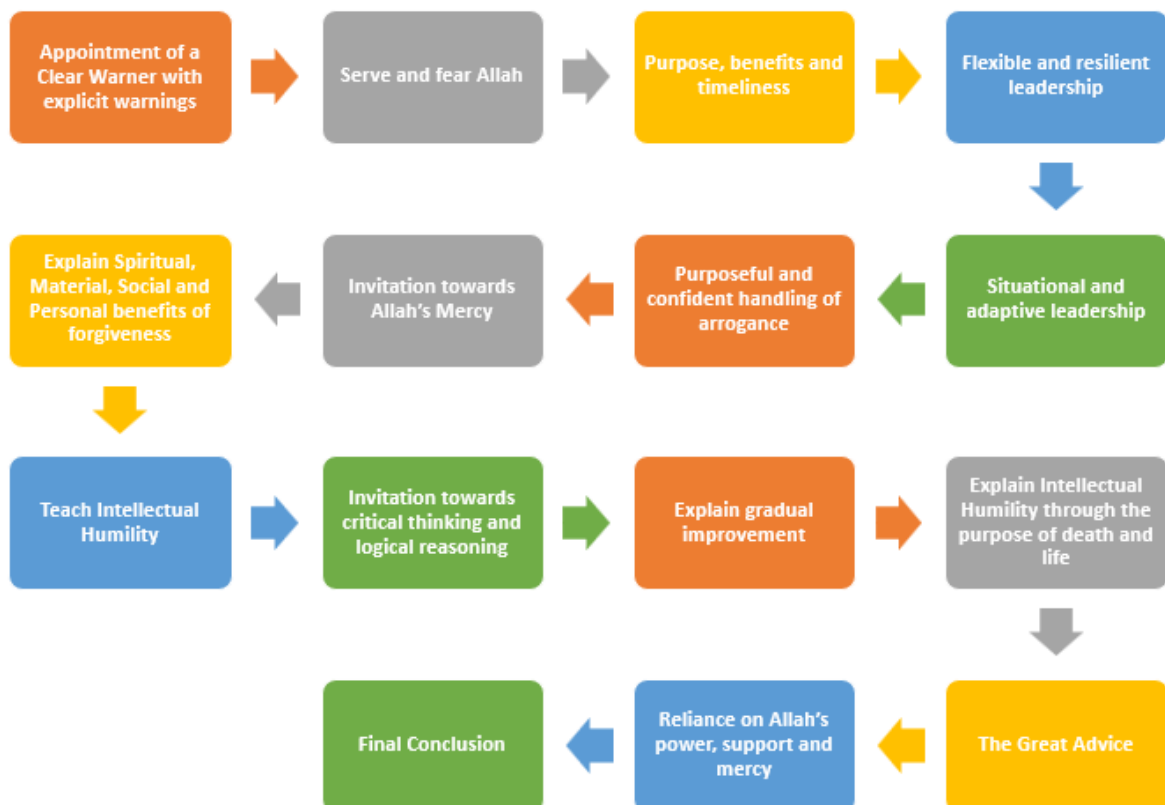


Figure 1: Instructions for Leaders to manage toxic people

Characteristics of People with Toxic behaviors

1. ***Continuously ignoring explicit warnings from the transformative leader:*** They keep on ignoring the message of a transformative leader despite his appointment as a leader, transformer, and a clear warner.
2. ***Ignoring warnings of a grievous chastisement:*** They even ignore the warning that a grievous chastisement will fall upon them
3. ***Purpose, benefits and timeliness:*** They are senseless people and they do not understand that if they improve themselves all their sins will be forgiven, and they will receive benefits until a specified time.
4. ***Dishonoring flexible and resilient leadership:*** They do not listen to their leader who works diligently and continuously in teaching, training, and explaining to them by demonstrating flexible and resilient leadership styles.
5. ***Dishonoring Situational and adaptive leadership:*** They do not respond to their humble and resilient leader. They do not reflect to his teachings openly, collectively in public, and individually and privately. They do not value their leader's situational and adaptive leadership styles.
6. ***Arrogance:*** They remain arrogant, they even do not realize the disadvantages of being arrogant.
7. ***Not valuing the Mercy of Allah:*** They even do not understand that they only need to submit to their most merciful Allah.
8. ***Not recognizing Spiritual, Material, Social and Personal benefits of forgiveness:*** They totally ignore multiple benefits upon asking forgiveness: Allah will increase their Spiritual (Divine Mercy), Material (Rain, Wealth, Gardens), Social, and Personal resources and benefits (Family, Children, Legacy, and community prosperity). What they want after all?
9. ***Ignoring Intellectual Humility:*** They forget and do not want to acknowledge their creation process and they never exercise intellectual humility so they never increase in their knowledge.
10. ***Ignoring critical thinking and logical reasoning:*** They do not pay attention to understand the purpose of creating skies, earth, the sun, and the moon, critical thinking, scientific, and logical reasoning.
11. ***Disbelieving in gradual improvement:*** They do not want acquisition of knowledge, reflective thinking, intellectual engagement, intellectual openness, open-minded thinking. They did not have intrinsic motivation to learn. They also did not want to promote collaborative learning.
12. ***Ignoring the great advice:*** They never plead to Allah. They do not remember Allah, recite Allah's book, establish prayer, do not follow worldly desires, or the

footsteps of those people whose possession of wealth and children led them to even greater losses; they forget the judgement day.

13. **Punishment:** Finally, the toxic people will find punishment

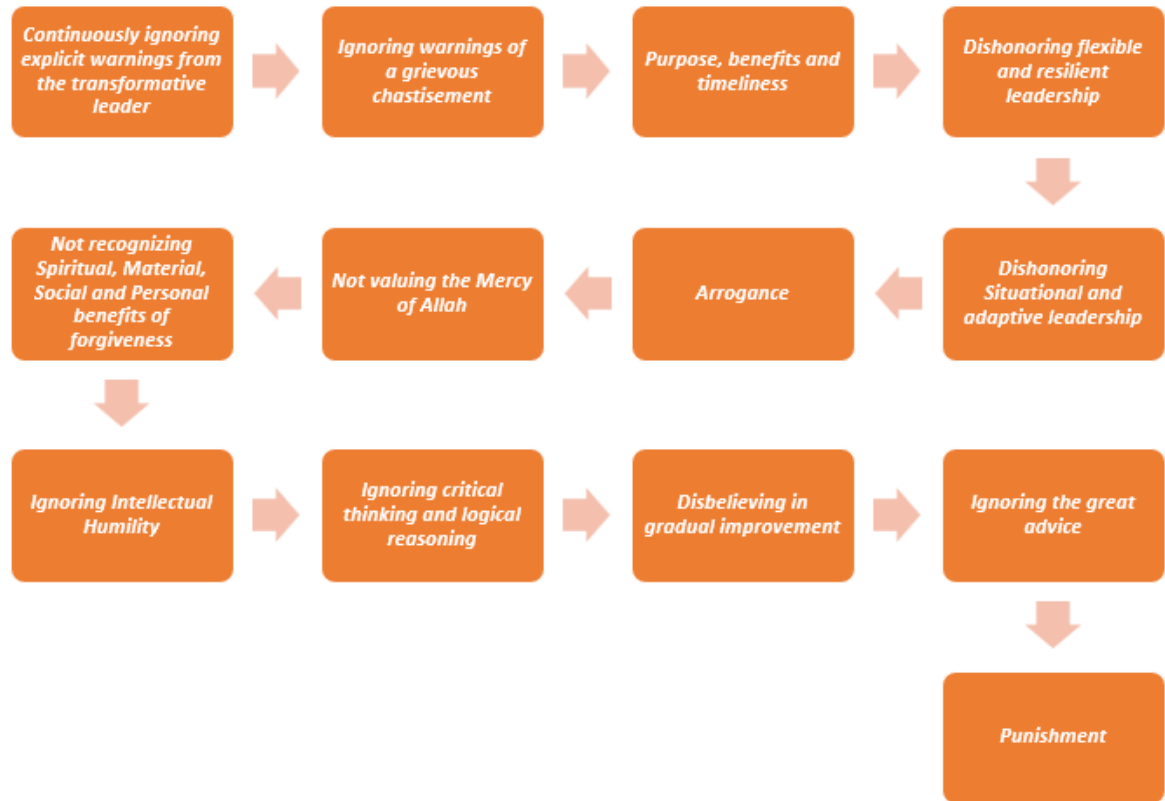


Figure 2: Characteristics of People with Toxic behaviors

Table 2 *360-Degree Comparative Framework of Leadership Instruction, Toxic Response*

Leader Instruction (Section 2)	Toxic Response (Section 3)
Clear warnings	Ignoring warnings
Fear Allah	Not valuing mercy
Benefits explained	Senselessness
Flexible leadership	Dishonoring leadership
Situational leadership	No reflection
Teaching humility	Arrogance
Critical thinking	Ignoring reasoning
Gradual improvement	No learning motivation
Great advice	Following desires
Reliance on Allah	Punishment

Characteristics of People with faithful behaviors

1. ***Continuously paying attention to explicit warnings from the transformative leader:*** Faithful people carefully listen to and reflect upon the explicit warnings conveyed by the transformative leader. They recognize the legitimacy, wisdom, and responsibility of the appointed leader and remain attentive to guidance provided for their moral, intellectual, and social betterment.
2. ***Remembering warnings of a grievous chastisement:*** They internalize the reminders regarding accountability and the consequences of persistent wrongdoing. This awareness creates self-regulation, moral discipline, and conscious restraint from destructive and toxic behaviors.
3. ***Understanding purpose, benefits, and timeliness:*** Faithful people clearly understand that turning towards Allah brings forgiveness of sins and timely benefits. They recognize the value of acting within the given time frame and do not delay self-correction or repentance.
4. ***Honoring flexible and resilient leadership:*** They value and respect leaders who demonstrate continuous effort in teaching, training, and guiding with patience and resilience. They appreciate flexibility in leadership approaches and respond positively to sustained developmental efforts.
5. ***Honoring situational and adaptive leadership:*** Faithful individuals respond constructively to situational and adaptive leadership styles. They accept guidance delivered openly in public forums as well as advice given privately, reflecting humility, maturity, and openness to improvement.
6. ***Demonstrating intellectual humility:*** They acknowledge their limitations, reflect on their creation, and practice humility in learning. Intellectual humility enables them to gain knowledge, develop wisdom, and remain receptive to new insights and corrective feedback.
7. ***Valuing and pleading for the Mercy of Allah:*** Faithful people fully recognize Allah's mercy and consistently turn towards Him with sincerity. They understand that submission to Allah is the foundation of personal reform, emotional balance, and ethical conduct.
8. ***Recognizing and valuing Spiritual, Material, Social, and Personal benefits of forgiveness:*** They firmly believe that seeking forgiveness results in multidimensional benefits, including Divine Mercy (spiritual), sustenance and wealth (material), social harmony, family stability, children, legacy, and collective prosperity.
9. ***Practicing critical thinking and logical reasoning:*** Faithful individuals reflect on the signs of creation—the skies, the earth, the sun, and the moon—and actively engage in critical, scientific, and logical reasoning. This reflection strengthens faith, intellectual openness, and sound decision-making.

10. **Believing in gradual improvement:** They understand that personal and organizational development occurs gradually. By observing natural processes, they develop patience, resilience, and a long-term growth mindset toward self-improvement and learning.
11. **Always remembering the great advice:** Faithful people consistently remember Allah, recite His Book, establish prayer, and restrain themselves from excessive worldly desires. They avoid following the paths of those whose wealth and children distracted them from accountability and remembrance of the Hereafter.
12. **Success:** As a result of faith, humility, reflection, obedience, and perseverance, faithful individuals attain success in this world and the Hereafter. Their behavior contributes to personal growth, collective harmony, sustainable leadership, and protection from toxicity at individual, social, and organizational levels.

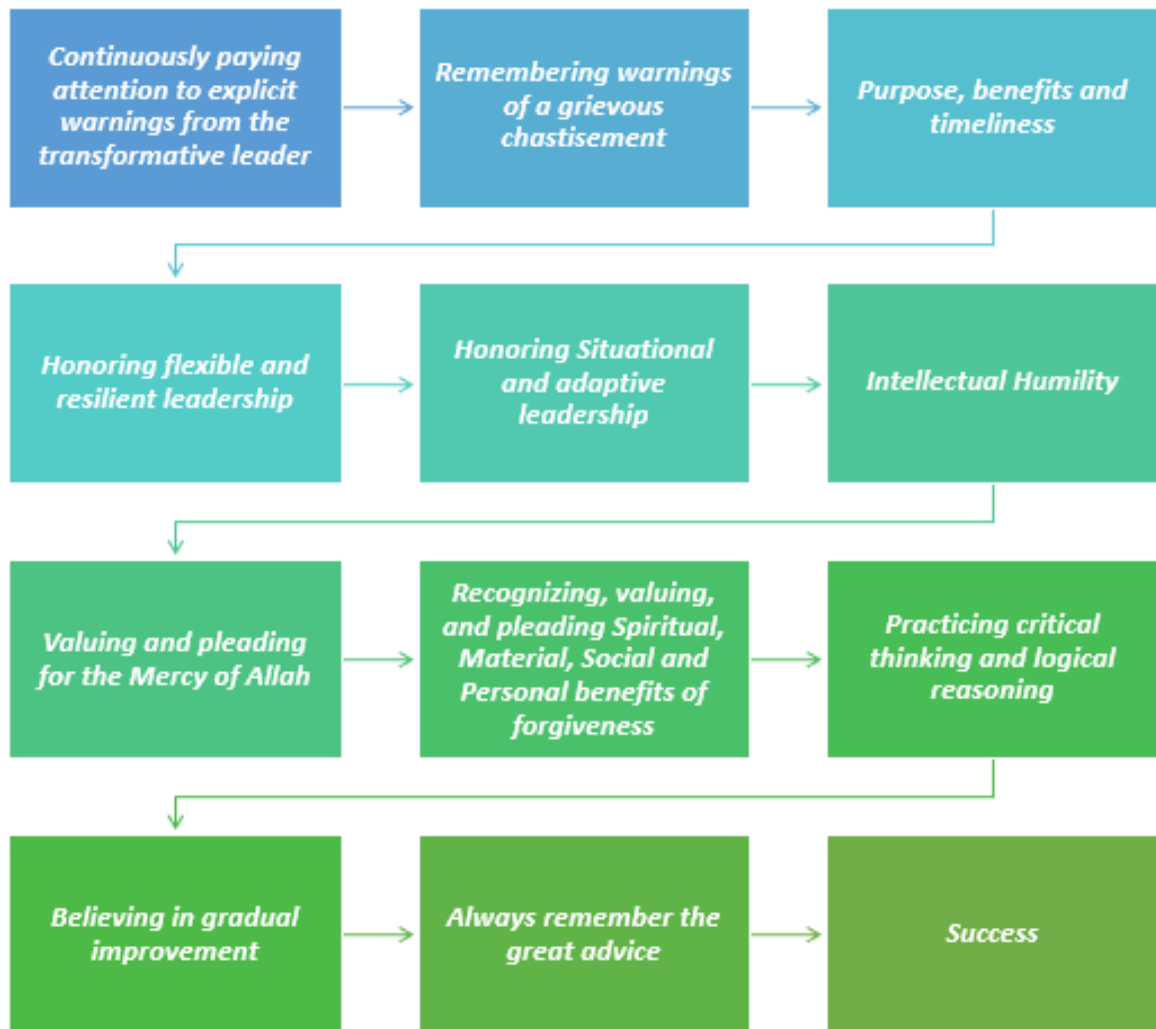


Figure 3: Characteristics of People with faithful behaviors

Table 3 360-Degree Comparative Framework of Leadership Instruction, Toxic Response, and Faithful Behavior

Faithful Leader Instruction (Section 2)	Toxic Response (Section 3)	Faithful Behavior (Aligned with Model)
Clear and explicit warnings from a transformative leader	Ignoring explicit warnings	Continuously paying attention to and reflecting on explicit warnings
Serving and fearing Allah	Not valuing the Mercy of Allah	Valuing, fearing, and sincerely submitting to Allah
Purpose, benefits, and timeliness explained	Senselessness and lack of understanding	Understanding purpose, benefits, and acting within the given time
Flexible and resilient leadership	Dishonoring flexible leadership	Honoring flexible and resilient leadership
Situational and adaptive leadership	No reflection on public or private advice	Reflecting and responding positively to situational and adaptive leadership
Teaching intellectual humility	Arrogance	Demonstrating intellectual humility and openness to learning
Invitation toward critical thinking and logical reasoning	Ignoring critical thinking and reasoning	Practicing critical thinking, reflection, and logical reasoning
Explaining gradual improvement	No learning motivation or patience	Believing in gradual improvement and sustained self-development
The great advice (remembrance, prayer, restraint)	Following worldly desires	Remembering the great advice and practicing moral discipline
Reliance on Allah's power, support, and mercy	Punishment	Reliance on Allah leading to success in this world and the Hereafter

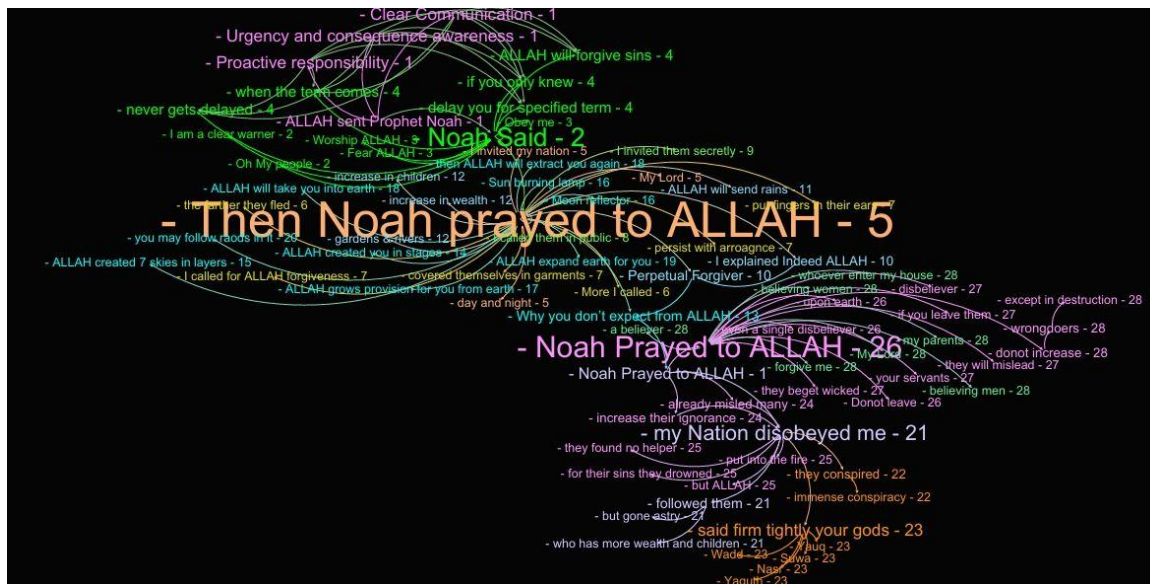


Figure 4: Surah Nuh Gephi

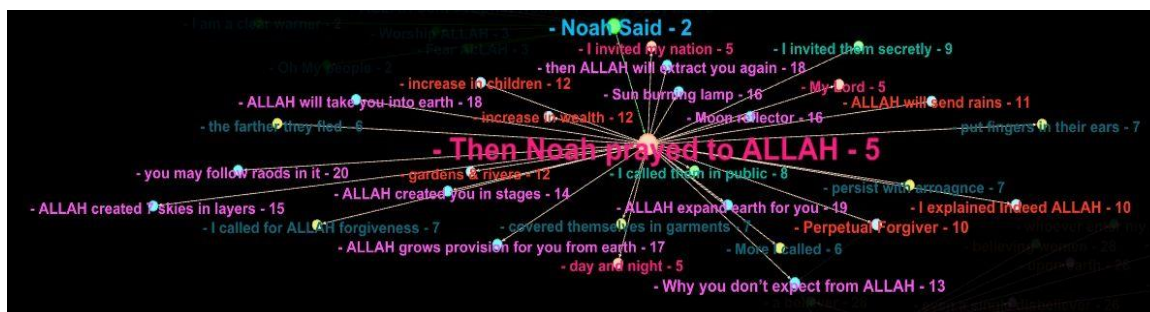


Figure 5: Noah Prayed to ALLAH



Figure 6: Clear Communication by Prophet Noah

Explanation of the 360-Degree Toxicity Management Table

The table presents a **three-column, causal-behavioral framework** that explains toxicity management through the interaction of **leader instruction, follower response, and resulting behavior**. It demonstrates that toxicity is not merely an individual flaw but a **systemic outcome** arising from the interaction between leadership guidance and follower cognition, morality, and accountability.

The first column outlines **faithful leader instructions**, derived from prophetic leadership principles, which emphasize clarity, moral grounding, adaptability, intellectual development, and reliance on Allah. These instructions represent proactive leadership interventions designed to prevent and correct toxic behavior. Clear and explicit warnings establish accountability; moral directives orient behavior toward ethical responsibility; adaptive and resilient leadership addresses contextual complexity; and gradual improvement recognizes human developmental limitations.

The second column captures **toxic responses**, illustrating how toxicity emerges when individuals resist guidance. Ignoring warnings, rejecting mercy, displaying arrogance, dismissing learning, and following short-term worldly desires reflect deep cognitive and moral disengagement. These responses are consistent with contemporary organizational failures, where early warnings are disregarded, humility is absent, and overconfidence dominates decision-making.

The third column presents **faithful behavior**, which represents the optimal response to leadership guidance. Faithful individuals demonstrate attentiveness, humility, reflection, patience, and moral discipline. They value accountability, engage in critical thinking, accept gradual development, and rely on Allah during uncertainty. This alignment transforms leadership instruction into sustainable behavioral outcomes, ultimately leading to success in both worldly and spiritual dimensions.

Collectively, the table confirms that **toxicity management is a 360-degree process**, requiring simultaneous engagement at the leadership, individual, moral, and cognitive levels. Leadership alone cannot eliminate toxicity unless followers internalize guidance through humility, reflection, and accountability.

The Discussion section interprets and explains the meaning of the research findings that have been presented in the Results section. Unlike the results section, which focuses on reporting empirical data, the discussion emphasizes analytical interpretation and scholarly reflection. In this part of the article, the researcher explains how the findings answer the research questions and how they contribute to the broader development of knowledge within the relevant

academic field. The discussion should clearly demonstrate the significance of the findings and their relevance to the research objectives.

A key component of the discussion section is the connection between the research findings and existing theories or previous studies. The author compares the results of the current research with earlier scholarly works to identify similarities, differences, or new insights. This comparison helps position the study within the wider body of literature and demonstrates how the research contributes to ongoing academic debates. When the findings support existing theories, they strengthen the theoretical framework, whereas contradictory findings may suggest the need for conceptual refinement or further investigation.

Another important element is the explanation of the underlying factors that may account for the patterns or trends identified in the results. Researchers are expected to provide logical arguments that explain why certain phenomena occurred and how they can be understood within the context of the study. In many cases, this involves integrating theoretical perspectives, methodological considerations, and contextual factors to provide a comprehensive explanation of the findings. Such interpretation allows readers to move beyond descriptive results toward a deeper analytical understanding.

The discussion section may also highlight the broader implications of the research. These implications can be theoretical, methodological, or practical. Theoretical implications refer to how the findings expand or refine existing concepts and frameworks, while methodological implications may relate to the effectiveness of specific research approaches or analytical techniques [11]. Practical implications, on the other hand, address how the findings may inform policy development, institutional practices, or future scholarly work within the relevant discipline.

Finally, the discussion often acknowledges certain limitations of the study while suggesting directions for future research. Recognizing limitations demonstrates scholarly transparency and helps readers understand the boundaries within which the findings should be interpreted. At the same time, proposing future research opportunities encourages further academic exploration and contributes to the continued development of knowledge in the field. Through careful interpretation, critical comparison with previous research, and thoughtful reflection on implications, the discussion section transforms empirical findings into meaningful scholarly contributions.

Conclusion

Recommendations

1. **Integrate moral and ethical accountability into leadership development programs:** Organizations should move beyond technical leadership training and incorporate values-based education emphasizing humility, responsibility, and long-term consequences.
2. **Institutionalize explicit warning and feedback mechanisms:** Clear, timely, and documented warnings reduce ambiguity and prevent the normalization of toxic behavior.
3. **Promote intellectual humility and reflective learning cultures:** Leaders should encourage questioning, reflection, and openness to correction to counter arrogance and overconfidence.
4. **Adopt adaptive and resilient leadership models:** Situational and flexible leadership should be formally embedded in organizational policies to manage resistance and complexity.
5. **Encourage long-term orientation over short-term gains:** Decision-making frameworks should prioritize sustainability, ethical impact, and gradual improvement rather than immediate performance indicators.

Limitations

Despite its conceptual depth, this study has certain limitations. First, the research is **theoretical and qualitative in nature**, relying primarily on scriptural analysis and secondary literature rather than primary empirical data. Second, the framework is **faith-integrated**, which may limit its direct applicability in strictly secular contexts unless appropriately adapted. Third, the study focuses mainly on the case of Prophet Nuh (A.S.), which, while rich and comprehensive, represents a single prophetic model rather than multiple comparative cases.

Future Research Gaps

Future studies may address these limitations in several ways. First, empirical research can test the proposed 360-degree toxicity management framework using surveys, interviews, or experimental designs in organizational settings. Second, comparative studies can examine multiple prophetic or ethical leadership models across cultures and religions to enhance generalizability. Third, quantitative research may explore the mediating roles of intellectual humility, moral accountability, and adaptive leadership in reducing toxicity. Finally, longitudinal studies are needed to examine how gradual improvement and sustained moral discipline influence organizational resilience and long-term success.

Author Contributions

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

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Conflict of Interest

All authors should disclose any personal and/or financial relationships with others or organizations that may improperly influence their paper. A conflict-of-interest statement should be provided in the manuscript file immediately before the References section. Case there are no Conflicts of Interest, so report "The authors declare no conflicts of interest".

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Use of artificial intelligence (AI)

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