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**STRATEGIC LEADERSHIP IN AZERBAIJAN THROUGH THE
PRISM OF CULTURE AND RELIGION**

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Abstract

Democratic transformations of the Republic of Azerbaijan and the transition to market relations have caused serious structural changes in the country's socio-economic situation, a need to rethink the social purpose of leadership became emergent. Considering that the dynamic international business environment requires leaders of a qualitatively new type, the issue of strategic leadership is urgent for the Republic of Azerbaijan. The purpose of this work is to show the essence and importance of strategic leadership in increasing the efficiency of companies and its features in the Islam culture. To solve the set goal of the study, general scientific methods: descriptive, scientific abstraction, analysis and synthesis, dialectical, comparative. Azerbaijan is the most secular state in the Muslim world. At the same time Azerbaijan has long been known in the world as a unique place of coexistence, uniting Eastern and Western civilizations, preserving national and cultural values, showing respect for universal values, tolerant of all peoples and ethnic groups, their national and cultural values and identities. As a unique country that embodies different cultures, thoughts and ideas, Azerbaijan has historically been a country where different peoples and religions interact and communicate. Azerbaijan has a phenomenal experience that can serve as an example to all peoples in terms of the uniqueness of national cultural coexistence. This creates special conditions for strategic leadership in such challenging environment.

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1. Introduction

From the very beginning of the emergence of human society, a specific leader is a recognized factor influencing the actions of people and the course of events. In management, the topic of leadership is quite multifaceted and is one of the indispensable elements in the organization's management system. All the theories of leadership existing today have their own approach to the definition of this concept. In fact, there is no single view of this phenomenon. It can be viewed as a managerial relationship between a leader and his followers, or a method of work, the purpose of which is to help employees achieve a given task in the best possible way. Leadership is a rare gift given to few. Leaders can be born, but the art can be learned (Dotlich & Cairo, 2007). Leaders are partly born and partly made; some leaders adapt their style to the situation, while others do not. Leadership quality plays a key role in shaping and implementing strategy. We can say that strategic leadership is the process by which an organization becomes successful by choosing the right strategies (Latham, 2014).

Azerbaijan is historically located at the junction of two civilizations. Connecting the East with the West, Azerbaijan played the role of a bridge in the development of economic, strategic and cultural ties between the countries of two opposite civilizations. Representatives of different nationalities have lived in Azerbaijan since ancient times, turning Azerbaijan into a multicultural country. Unique tolerance and interethnic dialogue are the main aspects of the developing model of Azerbaijani multiculturalism (Hasanov, 2020). In the modern world, which is characterized by complex processes, independent Azerbaijan stands out as a stable and secure state. Multiculturalism plays a huge role in modern Azerbaijan, as it ensures sustainable economic, political, social and cultural development of the country. The formation of multiculturalism as a state policy in our country is associated with the name of the great leader Heydar Aliyev. Today, this policy is being successfully implemented by the head of state, Ilham Aliyev. Multiculturalism is presented as a significant link of great cognitive and practical importance, as an important direction of the policy pursued in Azerbaijan. In our republic, a place is given to important thoughts about the great experience of the Azerbaijani state in the field of multiculturalism, which is important for other countries, in particular Western states, which today face serious problems in the implementation of the policy of multiculturalism (Jabbarova, 2016).

2. Literature Review

Leadership is a popular and challenging topic. The list of issues related to leadership is almost overwhelming. In the literature review, we will consider five books that characterize this topic from different angles.

2.1. Richard L. Daft, *The Leadership Experience*, Cengage Learning; 7th edition, 2017

Thousands of books have been written about leadership, and a person interested in this topic may simply drown in a sea of information. The book by Daft helps to navigate a variety of leadership theories and approaches to the problem. Without exaggeration, it can be called an encyclopedia of leadership,

since the author systematically examines both the history of the study of the phenomenon of leadership and various aspects and attributes of leadership.

The history of leadership studies, like virtually all areas of scientific research, has been a disappointment for scientists on several occasions. But in science, disillusionment with a particular idea is the path to truth. Here is a list of some of the once popular ideas that were rejected in the study of leadership: the idea of an ideal leadership style, the hope that there is a set of qualities that guarantee success in the field of leadership, the assumption that management and leadership can be clearly separated. Simple but convincingly, Daft explains the origin of specific ideas and, most importantly, their interconnection, tracing the movement of theory towards the formation of an idea of a leader as a social architect, whose main functions are to form a vision for the future and a strategy, create a corporate culture, develop a learning organization and generate innovations.

2.2. Kellerman B. Followership, Harvard Business Review Press, 2008

This book is preceded by an epigraph from B. Brecht, which begins like this: "Young Alexander conquered India. Is he alone?" The question posed by Brecht raises questions about the role of followers in a leader's activities. The book by Barbara Kellerman, a renowned American leadership researcher and professor at Harvard University, provides a detailed answer to this question.

Kellerman rightly draws attention to the fact that excessive attention to the figure of a leader leads to an understatement of the role of the people who make up the group of his followers. She gives convincing examples from a wide variety of areas of human activity, in which the main actors are not leaders, but namely "followers of the leader."

The book provides a classification of followers. There are four main types: bystanders, participants, activists, and ardent supporters. A separate chapter is devoted to each type, which analyzes the role of a particular type of followers in real events related to politics, business and public life. Considering the actions (or inaction) of followers, the author comes to the conclusion that just as you can talk about good or bad leaders. Talk about bad and good followers. The result of Kellerman's reflections is the conclusion that the nature of the relationship and interaction between leaders and followers in the modern world is radically changing. Therefore, the book can be useful both to those who are going to become a leader, and to those who do not strive for leadership, having chosen the role of followers.

2.3. Mammadli N., Multiculturalism. Panacea or an alternative, Baku, 2016

The discourse arising from the majority-minority relations in society is transferred to ideological and academic debates. On the one hand, there is the communist ideology, which defends the acceptance and preservation of cultural uniqueness and originality, and on the other hand, there is the liberal thought, which promotes universal values, egalitarianism and equal citizenship.

Finally, public discourse and academic controversy transform the decisions of the political system. Diversification and management are becoming an important part of public policy. This policy covers a wide range of areas, from the integrity and security of society to the well-being of the people. Finding effective governance models is vital for the existence of society on the one hand, and on the other hand

leads to political speculation, discussions involving the struggle for power on all sides of the political spectrum.

The book discusses multiculturalism as a phenomenon of the national and cultural blasts of the country, as well as the state policy of the country's leadership.

2.4. Seyidbayli M.H., Azerbaijani Ideology: Tradition and Modernity, “Elm ve tehsil” – Baku 2019

The book discusses that Azerbaijan has long been known in the world as a unique place of coexistence, uniting Eastern and Western civilizations, preserving national and cultural values, showing respect for universal values, tolerant of all peoples and ethnic groups, their national and cultural values and identities. As a unique country that embodies different cultures, thoughts and ideas, Azerbaijan has historically been a country where different peoples and religions interact and communicate. Azerbaijan has a phenomenal experience that can serve as an example to all peoples in terms of the uniqueness of national cultural coexistence. The conceptual basis of the policy of independent statehood successfully implemented in Azerbaijan today is the ideology of Azerbaijanism developed by the national leader of the Azerbaijani people Heydar Aliyev. The ideology of Azerbaijanism reflects the national interests of the Azerbaijani people and the interests of statehood. President of the Republic of Azerbaijan Ilham Aliyev has further enriched the ideology of Azerbaijanism in the new historical conditions with the realities of modern times - the ideology of Azerbaijanism: tradition and modernity. At this stage, the ideology of Azerbaijanism is a systematic training based on the moral commitment of all citizens in our country, regardless of national and regional affiliation, social status, religion, to their common homeland - Azerbaijan. Today, the Azerbaijani society is more closely united around the national idea of Azerbaijanism, which leads our country to real progress and prosperity by integrating into the world community with confidence.

2.5. Dotlich D.L., Cairo P.C., Why CEOs Fail: The 11 Behaviors That Can Derail Your Climb to the Top - And How to Manage Them, Jossey-Bass; 1st edition, 2007

In the majority of books about leadership is told about what qualities or forms of behavior it is necessary to develop in order to become a leader. The book of Dotlich and Cairo in this sense is an exception. There is talk about destructors in the forms of behavior that can not only prevent the achievement of success, but also destroy the already achieved success. Particularly dangerous destructors in conditions of stress, in fact, it is stress that provokes their manifestation.

The book describes 11 destructors, which must be listed: overconfidence, melodrama, emotional instability, over-caution, suspicion, aloofness, willfulness, eccentricity, secrecy, perfectionism, and a desire to please. The authors pay attention to the fact that each of these destructors is the reverse side of the defined merits of man.

The authors call the leaders who were or will be, to start a fight with the destroyers, with the recognition of their own superiority, the supremacy of the supernatural. After all, just acknowledging this fact can help a person to self-improvement.

2.6. Pfeffer J. Leadership BS: Fixing Workplaces and Careers One Truth at a Time —Harper Business, 2015

Jeffrey Pfeffer is a well-known scholar, professor at Stanford University, whose books have been translated into many languages. It is distinguished by sharpness and critical thinking, especially in this book. The name itself evokes interest: BS is not at all a worldly reduction of Business School, but an aggressive abbreviation of “bull sheet”. In other words, Pfeffer is embroiled in fierce criticism of the “leadership industry”. The basic thesis of Pfeffer is that billions and billions of dollars are spent annually in the world in trainings in the field of leadership, which do not bring results: millions and millions of people, obeying ineffective and unattractive leaders, quietly hate their job and dream of getting rid of it. According to Pfeffer, if you do not take into account the radical measures, the situation in the next decade can only get worse, while the continuation of theories of leadership will appear, which not only do not explain, but do not explain the reasons for leadership.

The author's ideas are very interesting, though not disputed. They force a new look, it seemed, to the well-accepted models and concepts of leadership. But the most important thing is that Pfeffer's book represents his textbook of critical thinking, perfectly demonstrating that such unexpected findings can lead to a denial of “faith in the printed word”, which is common in our day.

3. Research Method

The methodological basis of the research is formed by the conceptual provisions contained in the works of scientists on general and special management, concerning the issues of leadership and strategic leadership.

To study the research questions, general scientific methods of cognition of socio-economic and managerial processes and phenomena were used:

3.1. Descriptive

The descriptive research method primarily focuses on describing the nature of leadership process from the point of view of demographic, cultural and personal features, without focusing on “why” a particular phenomenon occurs.

3.2. Scientific abstraction

Method is, by definition, a matter of practice, and practice has practical consequence and can be learned through observation and imitation. This is sufficiently obvious to be a truism, to accurately describe actual human behavior and strategic leadership.

3.3. Analysis and synthesis

In relation to leadership related research we use this method for synthesising qualitative research.

3.4. Dialectical

The method is used as a form of qualitative research which utilizes the method of dialectic, aiming to discover truth through examining and interrogating competing ideas, perspectives or arguments. It emphasizes that leadership exercises considerable power, control, frequently proactive, knowledgeable management.

3.5. Comparative

It is of great importance to understand cultural differences when working with different nationalities, from the multicultural point of view. If being prepared of what to expect when meeting with people from different cultures, one might be able to know how to approach the opponents and how they might react.

4. Conclusion and Discussion

Strategic leadership acts as the ability of the management system to make changes in the organizational process in order to create and reproduce the leading position of the organization among their own kind. This ability includes primarily a vision of the future (Karlof & Söderberg, 1996). In our opinion, strategic leadership can be viewed as a management function that can ensure success based on the formation of an idea of the company's future, the ability to work with future events that have not yet happened and there is an assumption that they will make a major leap forward in increasing the efficiency of companies. We can say that strategic leadership is a vision for the correct choice of those development strategies that ensure the success of the organization. At the same time, the strategic leader must motivate employees of the organization to work together and translate his vision into reality (Kellerman, 2008).

The topic of strategic leadership is multifaceted and practically manifests itself in any organized group. Moreover, at present there is no single view of the concept of "leadership" and it is defined from different points of view. We define leadership as a method of work that should help employees achieve their goals and objectives in the best possible way. In turn, strategic leadership, focused on the future and is an unconditional factor in the development of society at all levels (Daft, 2017). It has an impact on the sustainable development of the organization and includes the obligation of a strategic vision, as well as the presentation and formation of culture and strategic imperatives (laws, principles, mission, values, traditions)

The modern world is characterized by a high level of systemic uncertainty, so it is difficult for even a strategic leader to predict the directions of development of companies. As the Coronavirus pandemic has shown, the uncertainty factor is on the rise. Uncertainty is also caused by the transition to the sixth technological order, which is characterized by fully robotic production, artificial intelligence, nanotechnology, quantum computers, etc. As a result of the scientific and technological revolution, the world has irrevocably changed and will continue to change, so many problems arise: crises, conflicts, wars both at the national and regional and global levels. In addition, under the influence of technological changes in management, new management practices are also emerging. For example, a new style of personnel management has appeared - creative, which is focused on managing employees in conditions of

telecommuting (Latham, 2014). This practice is successfully applied in the Republic of Azerbaijan. In turn, this is reflected in the concepts of strategic leadership and there is a need to rethink it: the traditional (classical) views on strategic leadership are replaced by new (non-standard) approaches to strategic leadership. As you know, traditional leaders are good at predicting market trends, have the experience and tools to defeat competitors, with their skill they can achieve strategic goals, but in conditions of uncertainty, this is not enough. New strategic leaders must have such basic abilities as: intuition and vision (they must see what others do not see); the ability to develop strategies necessary to achieve the intended goals; the ability to quickly adapt to new changes (conditions) and readiness for the unplanned; communicate the vision to employees and motivate them; to ensure the embodiment of your vision into reality. Unfortunately, there are very few leaders of this kind and, apparently, in the foreseeable future they will remain the most scarce resource.

Although Islam is the predominant faith in Azerbaijan, religious affiliation is nominal in Azerbaijan and percentages for actual practicing adherents are much lower. It is difficult to quantify the number of atheists or agnostics in Azerbaijan as they are not officially counted in the census of the country. Azerbaijan is the most secular state in the Muslim world (Watson, 2013). Nevertheless, the influence of religion on the leadership style is of great importance.

In contrast to the existence of different approaches to defining the essence of leadership and strategic leadership in management, they differ significantly from the Islamic approach: in Islam it is presented as trust, which is based on faith and voluntary submission to the Creator (Abdallah et al., 2019). At the same time, it emphasizes the importance of the advisory principle, which must be followed in all matters. A Muslim leader must act in accordance with the instructions of the Holy Book of Muslims - Quran. A distinctive feature of Islamic consciousness is "tajdid", i.e. renewal, through a return to origins. Therefore, when working in a Muslim society, one must take into account the Islamic paradigm of renewal. Islam assigns the leader two main roles: the role of the servant leader and the custodian leader. First, the leader is a servant of his followers, who expect him to care for their welfare and lead them to good (Korganashvili & Mammadova, 2008). Islam is not limited only to belief in God, since the precepts of Islam permeate the entire life of a Muslim from birth to death, largely determining his social behavior, the nature of economic relations, forms of government, social structure, etc. Islam has a very simple solution: everything belongs to Allah. The fundamental principle of Islam is that human beings - individually and collectively - must relinquish all rights to dominion, legislation, and exercise of power over others. According to the Quran, "Allah has power over the heavens and the earth, and Allah is capable of anything" (Quran, 3: 189); "Allah has power over the heavens, the earth and what is between them. He creates whatever he wants. Allah is capable of all things" (Quran, 5:17).

Questions about leadership have long been a subject of speculation, but scientific research on leadership did not begin until the twentieth century. An effective manager must have skills that are perceived as effective by many different people, despite cultural differences. Should we concentrate on the subject of leadership in business world, we note that it is closely related to management. The aim of good management is to provide services to the community in an appropriate, efficient, equitable, and sustainable manner, and such distribution is only achieved if human resources are well synchronized (Mumford et al., 2000).

It is of great importance to understand cultural differences when working with different nationalities. If being prepared of what to expect when meeting with people from different cultures, one might be able to know how to approach the opponents and how they might react. Lewis (1999) stated that by possessing knowledge about different cultures, one may avoid cultural shocks and provide oneself with insight in advance, which consequently enable one to interact with other nationalities in a more successful way. Cultural differences can vary from being rather similar to completely unlike. For instance, cultural differences in Europe vary from Latin liveliness to Scandinavian calm. We are now living in times when globalization and internationalization take place and everything is turning into a whole. Thus, the aspect of culture becomes of great importance and interest. The subject of leadership is not only perceived differently from one person to another, but also from culture to culture (Kostić-Bobanović & Bobanović, 2013).

The problem of strategic leadership in a multinational team and the formation of the most favorable conditions for communication of representatives of different nationalities in civilian and military organizations has recently acquired special significance. World practice has shown that spontaneous and unsystematic attempts to organize the integration of cultures do not contribute to the formation of the unity of social groups and do not develop effective mechanisms for the interaction of their members (Pfeffer, 2015).

The result of such actions is the growth of intolerance and ethnocentric trends in society. The crisis of the multicultural paradigm was especially pronounced in the countries of Western Europe (riots in Germany, terrorist attacks in France) and the United States, which requires a modern strategic leader of new approaches to organizing the harmonious and equitable functioning of groups of workers, taking into account national and cultural differences while planning strategic leadership tools and methods. That is why the search for new ways of organizing interaction in multinational groups, taking into account the characteristics of the existing micro-groups, is necessary for the development of a new strategy for public safety. R. Merton considered a social group in the form of a set of individuals interacting in a certain way with each other, realizing their belonging to this group and recognized as members of this group, from the point of view of others (Merton, 2006). These features are also characteristic of the collective, as one of the varieties of social groups. In the most generalized sense, the collective (from the Latin *collectivus*) is a social group in which all vital connections between people are mediated through socially important goals (Sokolov, 2002). According to the theory of Krotova (2002), a group-collective, in contrast to a group-association (flock) and a group-conglomerate (crowd), is represented by a complex, hierarchically structured association of people with long-term social contacts and a set of clearly built goals and objectives, according to the temporal and spatial aspects.

At first glance, the representation of a multinational collective as a social group seems obvious, but in practice, the definition of its specific features often causes certain difficulties associated with the ambiguity of interpersonal communications. The difficulty is associated with the correlation of the considered collective with primary or secondary groups, which, in turn, entails difficulties in assessing the level of formalization of relations and self-positioning of individuals and microgroups relative to the collective (as an ingroup or outgroup). The primary group, according to the definition of Cooley (2000), focuses the interaction of people in the immediate and interpersonal sphere, which entails the active

transfer of the emotional state and strengthening the relationship between team members. In this case, the primacy of informal relationships is observed, which increases the level of consolidation of efforts, especially in emergency or consciously significant situations. In the primary groups, the hierarchy and the rigidity of the normative aspect are less pronounced, but its members position the collective to a greater extent as a group and experience more comfort from being in it. The secondary ingroup, due to the large number of participants and the high formalization of communication, has fewer opportunities in the field of forming stable and emotionally supported interactions.

Based on the analysis, it becomes obvious that a multinational team should be defined as a group with a fairly clear hierarchical distribution, goal-oriented, forming certain stable forms of behavior and a range of stereotypical ideas regarding the internal and external environment. Therefore, in contrast to the social group as a whole, a multinational collective is associated with the presence of a certain management function, carried out by one of its members, or by several participants, if we are talking about informal strategic leadership.

Strategic leadership in Azerbaijan should be based not only on respect for the individual, regardless of social origin, ethnicity and nationality, gender, age, religion, etc., but also on stimulating cultural diversity among the population, where each person has his own experience and sets his own goals for the future. With the increase in the number of multicultural corporations, diversity management is becoming increasingly important.

This leadership strategy becomes a powerful motivating tool that can greatly facilitate the implementation of a cultural diversity management system in an enterprise. The task of management is to create a framework environment in which the company can live and work on the principles of respect for human dignity and respect for human rights, as well as the recognition of people of different cultures as equal partners. Managing diversity requires, on the one hand, recognition of the value of the phenomenon of “diversity” itself, and on the other hand, a readiness for “cultural and transformational” work, the creation and strengthening of a corporate culture that stimulates existing differences. In the context of a multinational culture understood in this way, people of different classes, nationalities, religions, races, gender, etc. do not have to wait until they can adapt to the culture prevailing in the enterprise. The latter must perceive and evaluate them in all their diversity and dissimilarity.

In the Republic of Azerbaijan, a vivid example of strategic leadership is the example of the policy pursued by the President of Azerbaijan Ilham Aliyev. The policy of multiculturalism implemented at the government level has led to the formation of a unique socio-cultural environment in the country. Multiculturalism is aimed at preserving, developing and harmonizing the cultural diversity of representatives of various religions and nationalities in a single country and in the world as a whole, at integrating small peoples into the national culture of states. The model of multiculturalism means the peaceful coexistence within the borders of one state of various ethnocultural communities that have the right to express and preserve their cultural characteristics and lifestyle. Multiculturalism is a necessary tool for the dialogue of cultures and civilizations (Seyidbayli, 2019).

The development of multiculturalism, tolerance and religious tolerance in Azerbaijan at the level of state policy is based on the ancient history of the country's statehood and on the development of these traditions. If we look at the historical traditions, we will see that during the period of the Safavid state,

and during the enlightenment of the 19th-20th centuries, and during the period of the Democratic Republic, representatives of other ethnic and religious groups lived on the territory of Azerbaijan along with Azerbaijanis. At the end of the twentieth century, thanks to the efforts of the national leader Heydar Aliyev, this political behavior took the form of an ideology of statehood, the traditions of tolerance and multiculturalism were restored. The political foundations of Azerbaijani multiculturalism are reflected in the relevant provisions of the articles of the Constitution of the Republic of Azerbaijan, legislative acts, decrees and orders. Azerbaijan has a rich cultural and spiritual heritage and traditions of tolerance. Today this truth is recognized internationally.

Strategic leadership is possible due to the existing national and cultural diversity in Azerbaijan, the atmosphere of ethnic and religious tolerance. Our Motherland has become famous as a multinational and multi-confessional country, a space for intercultural dialogue on a global scale. Today, the successfully implemented state policy in the Republic of Azerbaijan, aimed at preserving this cultural, linguistic and ethnic diversity, makes it necessary to surround with special care and enrich the historical experience accumulated over the centuries in the field of multiculturalism, to strengthen the propaganda of the unique successes achieved in this direction in the international arena.

The political course carried out under the leadership of Heydar Aliyev in the field of preserving the multicultural traditions of the Azerbaijani people is being confidently continued and developed by President Ilham Aliyev. National leader of our people Heydar Aliyev said: "For every person, nationality is a source of pride. I have always been proud and today I am proud that I am an Azerbaijani!". Today these winged words have become a formula of life for every citizen of the country. In accordance with the ideology of Azerbaijanism, and in order to ensure the preservation of tolerance and cultural, religious, linguistic diversity, as well as for the recognition of Azerbaijan in the world as a center of multiculturalism, research and encouragement of existing models of multiculturalism, by the order of the President of the Republic of Azerbaijan dated February 28, 2014 were launched by the State Service adviser to the Republic of Azerbaijan on interethnic issues, multiculturalism and religion. And by the order of the President of the Republic of Azerbaijan dated May 15, 2014, the Baku International Center for Multiculturalism was established. 2016 was declared the Year of Multiculturalism by the order of the President of the Republic of Azerbaijan dated January 11, 2016 (Mammadli, 2016).

The collapse of the Soviet Union became a real test of the Azerbaijani tradition of religious and national tolerance. During these difficult times, the Armenians seized 20% of Azerbaijani lands, subjecting them to ethnic cleansing and condemning a million people to the status of "internally displaced persons". Despite such a number of killed and refugees, the principle of peaceful coexistence remained at the core of Azerbaijani society. For many years, President Aliyev competently developed the economy and army of Azerbaijan, solved a number of diplomatic tasks to restore territorial integrity.

The President showed excellent qualities of a diplomat and strategic leader. He managed to solve several important diplomatic tasks: first of all, it was to ensure allied relations with brotherly Turkey. Most importantly, Turkey provided political support to Azerbaijan. Another task, which, according to the political scientist, was solved by the President is good partnership with Russia ensured the neutrality of Moscow during the II Karabakh War. Our lands, which had been under Armenian occupation for almost

thirty years, were liberated thanks to the valiant multinational army of Azerbaijan and strategic leader of our Motherland – President Ilham Aliyev.

5. Conclusions

Currently, strategic leadership is one of the central problems of management. In our opinion, it represents a vision for the correct choice of those development strategies that ensure the success of the organization in the face of uncertainty. Unfortunately, there are very few leaders of the new type and, apparently, in the foreseeable future they will remain the most scarce resource. Unlike new approaches to the issue of strategic leadership in Islam, the leader must act in accordance with the prescriptions of the Holy Book of Muslims - Quran. In the building of modern Azerbaijan, the role of multicultural models is significant, since multiculturalism in the Azerbaijani national culture was formed as a commitment to social etiquette, mutual respect and tolerance in relation to subcultures living on the territory of Azerbaijan. That is why in the 21st century Azerbaijan, multiculturalism is declared as a necessity for social and cultural dialogue in order to successfully implement progress.

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