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HISTORICAL PERSPECTIVE OF ISLAMIC MANAGEMENT THOUGHTS: IMPLICATIONS FOR CONTEMPORARY ORGANIZATIONS

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Abstract

This paper describes the term Islamic Management (IM) and discusses its exceptional features, principles, characteristics and philosophy to justify the brilliance of its existence. The paper also highlights the functional issues of IM and constraints in the implementation of its principles in contemporary organizations and suggests possible remedial measures in this regard. As per concepts of IM, which are revealed by Allah (SWT) in the Holy Quran by His Prophet Muhammad (SAW), the people believe and consider the IM as a distinct subject now. It's true that previous researchers completely ignore the excessive contributions of Islam in the field of administration and management. But Islam is the only religion, where management practices were introduced from the commencement of human evolution via Prophets of Allah (SWT) and these practices were concluded by the last Prophet Muhammad (SAW). Most of the western concepts of management are derived from the Islam. As a result, the Muslims are dominated gradually by materialistic and secular managerial concepts just because of deviation from the terrific Islamic history and deficiency of research in this area. Unfortunately, several traditional managerial concepts stay inappropriate to the organizations of Muslim society. Hence, this paper explores and describes the concepts of IM along with western management views for the successful implementations of IM concepts in Islamic organizations especially in the Muslim countries where academic curriculums, culture and management system are not fully Islamic.

1. Introduction to Islamic Management (IM)

The managerial model of Islam is a very wide-ranging classic model comprised of all physical and spiritual aspects of man, which is led by Allah (SWT) by the means of beliefs and faith of the people, who have faith in His supremacy and pursue the Prophet Muhammad (SAW) with great affection. Islam as a religion (complete code of life) has a significant effects on all the Muslims lives. It has great contributions in their lives by helping them to enrich their self-sanitization which helps them to do the best and to give better performance. It is a divine power that come from the religion has a huge effects on the physical and spiritual part of the Muslims which constitutes their lives, customs, traditions, behaviors and habits more gratifying to Allah (SWT) by following His guidance and orders via practice of religious doctrines (Abdul-Fath, 1998).

Mohiuddin (2012) introduced a novel concept of an IM along with a model which is valid and beneficial for all organizations and managers in the Islamic world. At the outset, it should be made obvious that modern Islamic Economic Projects (IEP) differ significantly in the degree to which they pursue Islamic instructions. A few are very strict than others. Consequently, in recent times there is not a single institute / organization which can be termed as an Islamic organization. Similarly complete implementation of the Islamic managerial functions and policies which follows the Islamic rules and regulations are also not found as being implemented in any organization.

Research in this field is still not capable to give a perfect framework of management principles and practices applicable nowadays. Though, a deep study and analysis of the Quranic verses, Hadith and Sunnah, and the early management of the Caliphate's (an Islamic leader with the title of Caliph) practices can provide guidance for the managers of an Islamic organization which would surely be different from managers in non-Islamic organizations (Abdul-Fath, 1998).

The word Islam derived from an Arabic stem that carries the meanings of peace, surrender and obedience. So Islam is a religion which means the complete obedience of Muslims in front of Allah (SWT). Fundamentally, Islam is the same religion which Allah (SWT) exposed to all His Prophets by revelation. All the Muslims of the world have faith in that Muhammad (SAW) was the last Prophet who immortalized and reinforced the everlasting message of Allah (SWT) to humanity. This message was revealed by Allah (SWT) towards various nations at different times by His Prophets comprising; Hazrat Ibrahim (A.S), Hazrat Ismail (A.S), Hazrat Ishaq (A.S), Hazrat Dawod (A.S), Hazrat Mosa (A.S), Hazrat Isa (A.S) and Hazrat Muhammad (S.A.W). Here the very crucial point is that all of the Muslims of the world have believe in all of the Prophets of Allah (SWT) without any discrimination against anyone (Mohiuddin, 2012).

The primary objective of this paper is to present the concepts of Islamic Management (IM) and its significant features, philosophy, principles, issues and constraints and suggest possible remedial measures regarding implementation of Islamic Management (IM) principles in contemporary organizations.

2. Definition of Islamic Management

To define the term IM it can be truly stated that there is no term known as management in the Holy Quran and Hadith. However, the words such as; control, unity of command, direction, centralization, decentralization, right man at the right place, efficiency, honesty, remuneration, division of labor, dignity of labor and accountability have been widely used in the Holy Quran and Hadith at multiple places and circumstances (Mohiuddin, 2012; Ali, 2013). Furthermore, Hazrat Muhammad (SAW) was the best and last Prophet of Allah (SWT). He was also a best ruler and leader. He was chief executive of the Islamic state of Madina. All the four Caliphs ruled almost half of the world by following the principles of the Holy Quran and managerial practices of the Prophet Hazrat Muhammad (SAW). Later, the other Muslim rulers and leaders demonstrated the way to implement these Islamic principles and managerial practices of Prophet Muhammad (SAW) and Caliphs in different regions of the world. Muhammad (SAW) and their companions' efficiency, honesty, justice, discipline, preference to the organizational interest, responsibility, Tawakkul and overall welfare of the people has proven that management is one of the important subject in Islam (Mohiuddin, 2012; Ali, 2013). According to Mohiuddin (2004), IM means performing those activities which depends on the Allah's (SWT) guidance and Hazrat Muhammad (SAW) instructions with an accountable mindset, honesty and ability to attain a preplanned goals and objectives.

In general, management is a technique to supervise the work activities of others and getting things done through others to achieve some specific organizational goals and objectives (Robbins & Coulter, 2016). When this technique is implemented by following the principles of Islam, it is called as IM. One can find a comprehensive indication from the Holy Quran and Hadith about kind of management to be followed in solving a number of individual, familial, organizational, social, economic, national and international issues (Mohiuddin, 2012).

To link the management with the history of human civilization, it is mandatory to tell the people about the Prophets of Allah (SWT), who sent towards different nations by Him to guide the people to righteous path. All of the Prophets of Allah (SWT) were leaders in preaching the teachings of Islam (Nasr, 2001). Among them most of the Prophets were successful executives, managers and leaders. A lot of managerial principles are sent by Allah (SWT) through His Prophets with the zenith attained by the ever best last Prophet Hazrat Muhammad (SAW) (Mohiuddin, 2012; Ali, 2013).

In Islam, Allah (SWT) is defined the life style of the Muslims. Islam is the complete code of life that comprises well explained directions, laws regarding duties and responsibilities in individual, collective and social life of its believers. So Islam comprises of all the aspects of human life (Alam, 2006; Mohiuddin, 2012). Management is an important element for the success of any institute or organization of the world (Robbins & Coulter, 2016). Islam defines the term management with practical life examples and models. An IM is that management whose principles, aims, objectives, process of activities and outcomes are determined in line with Islamic beliefs and laws. Obviously, IM system follows the Islamic laws to achieve the organizational goals and objectives through joint efforts of the employees of the organization. Here the main subject is that guidelines and philosophy of this IM system are defined in the Quran and Sunnah (Alam, 2006).

3. Concept of Islamic Management

Islam is not only a religion of peace, harmony and equality but also a complete code of life. It has over 1.6 billion (23% of world population) followers. The sacred book of Muslims 'Quran' is the finest comprehensive book revealed by Allah (SWT) on His beloved Prophet Muhammad (SAW) and it has the solution of every issue associated with personal life, politics, economy and business activities. It has a huge stock of knowledge and tells us about human history, geography, biology and principles of management etc. It shows us light in every way of life (Ali, 2013).

About 1400 years ago, the principles of management were given by Islam. For all the Muslims of the world, the Holy Quran is the best book about the principles of management. Nowadays, management is considered to be one of the most important subject which is derived from the Quranic knowledge. Most of the modern management principles were formulated during 16th and 17th century and all of these were derived from the Quranic knowledge. Around 300 Quranic Ayahs are about principles of management and all these Ayahs should be analyzed to describe and clarify the managerial concepts of the Holy Quran (Ali, 2013).

Ali (2013) describes that the Holy Quran and the Sunnah are the foundations of IM. It is the best way to manage the people and organization. Implementation of IM principles facilitates managers to hold unity among employees of the organization and ultimately this will improve the employees' performance.

4. Principles of Islamic Management

The author (Ali, 2013) has derived the following sixteen principles on Islamic Management (IM) from the Quran, Hadith and Sunnah:

1. Honesty
2. Justice for all
3. Discipline
4. Dignity of labor
5. Division of labor / Departmentalization
6. Right man at the right place at the right time
7. United efforts
8. Efficiency
9. Centralization/ decentralization
10. Unity of command
11. First to the organizational interest
12. Wage / remuneration
13. Economy
14. Exemption / freedom
15. Accountability / answerability
16. Tawakkul (faith in Allah).

5. Characteristics of Islamic Management (IM)

According to the authors (Noor, 1999; Mohiuddin, 2012; Ali, 2013) every Islamic concept of management has its own distinct features. As such IM has some important following special features or characteristics:

1. The Holy Quran and Sunnah are the basis of IM;
2. Real model of IM is the Prophet Muhammad (SAW) and his true followers;
3. IM targets are to gain economic development, material well-being, social harmony and spiritual refinement including fulfilling Haqooq-ullah and Haqooq-ul-Ibad (obligation to Allah and people);
4. IM principles are guided by the exemplary leadership;
5. IM aims are twofold: (i) to achieve the well-being of this temporal worldly life and (ii) the welfare in the life hereafter;
6. IM ensures team spirit and friendly relationship among employees of the organization;
7. In IM system, manager performs his duties as a vicegerent of Allah (SWT);
8. In IM decisions are made through consultation;
9. IM reminds us that everyone is accountable to his immediate boss and to Allah (SWT);
10. IM system believed that property is trusted by Allah (SWT) to the people;
11. In this system, the managers does not have any greed to misuse his legitimate or position power;
12. IM is an universal concept and covering the all aspects of human life;
13. IM is not only applicable to personal, familial and social life but also applicable to political and social organizations;
14. In IM activities adverse to religion like fraud-forgery, hypocrisy etc. are not tolerated;
15. IM ensures that environment should be conducive to peace, harmony, and human growth and development;
16. In IM every person enjoys justice and freedom of thinking and expression;
17. In IM, healthy competition in good activities is a common strategy;
18. IM emphasized on the objectives of the Islamic Shari'ah; and
19. IM system is an auto-management system, in which driving-force is submission to Allah (SWT) as lord and following His orders.

6. Philosophy of Islamic Management

Islamic philosophy lies on the relationship of man with Allah (SWT), His people, universe, nature and ultimate objective of man's life on earth. This relationship between man and Allah (SWT) is well-explained by Tauheed (Nasr, 1964; Bakar, 1999). The principle of Tauheed is a full commitment and submission to the will of Allah (SWT) and lives this worldly life according to the guidance of Allah (SWT). The will of Allah (SWT) shapes the end of human behavior. By this man realized that this temporal worldly life is a test and he has to pass this test successfully by achieving assigned duties and responsibilities according to the will of Allah (SWT) (Al-Attas, 1992; Schimmel, 1992). The whole universe is made open for man's utilization, although it is owned by Allah (SWT). All the provisions available to man on this earth are based on Allah (SWT) trust on man, therefore, man is answerable to Allah (SWT) and his success depends upon his good performance in this temporal worldly life (Al-Attas, 1992; Mohiuddin, 2012).

Every man has the same relationship with Allah (SWT) and His universe. However, IM is also prescribed a confident relationship between man and man and this relationship is based on brotherhood and equality. Tauheed is a twofold concept: one

indicates that Allah (SWT) is the Creator of this universe and other indicates that all men are equal and brother to one another (Nasr, 1987; Schimmel, 1992; Bakar, 1999; Safiullah & Abul-Shamsuddin, 2018). The above philosophy of IM delivers the following commands to the people:

- To gratify Allah (SWT);
- To develop and sustain humanity and friendship in the society;
- To create an utmost pleasant environment in the society;
- To lead a respected life in the society;
- To make a better living place in the society; and
- To develop a peaceful life in the society.

7. Quran and Modern Management Principles

a) Management as getting things done through others

According to this principle, a manager is considered a person who works through others. An efficient manager knows what is to be done and how to get it done by others (Robbins & Coulter, 2016). Allah (SWT) says in Quran: “We appointed a few of them above others in positions, so that a few may command and get work done by others...” (Al-Quran, 43:32).

This Quranic verse stresses the formation of suitable hierarchies and the division of labors and duties according to individual competences (Ali, 2013).

b) Leadership

The leadership is the backbone of managerial practices as leader is the one who unites all members of a team respecting their decisions and coming up with a common consensus (Ali, 2013). This principle derives from the Hadith. The Prophet Muhammad (SAW) said: “When three men travel together, they should make one of them their leader” (Abu Dawood, 2608).

c) Joint consultations

Today the whole world has realized the significance of joint consultation. Quran also supports this principle and says: “...and those who have faith, perform their job through joint consultation” (Al-Quran, 42:38), Quran also says: “...ask forgiveness for their mistakes; and get consultation in all affairs. And whenever you take a decision put your faith in Allah (SWT), no doubt, Allah (SWT) loves those who have faith in Him” (Al-Quran, 3:159).

This principle derives from the social life pattern of Islam. Japanese adopt this principle and proved to the world of its effectiveness (Ali, 2013). Similarly, Muslims were used this principle before their battles and during the regular meetings held by the Prophet Muhammad (SAW) to teach Islamic principles to the Sahabah (companions) (Ali, 2013).

d) Obedience and respect for authority

The people are responsible for getting activities done with the help of other people are the authority and needs to be respected and followed. It is prime responsibility of the followers to fulfill their assigned duties with honesty and lawfully.

Holy Quran instructs man: “Obey Allah (SWT) and His Messenger and those in position of authority among you” (Al-Quran, 4:59).

e) Equal opportunities

The provision of equal opportunities to the employees of an organization despite of their races, religion, languages, casts and geographical identifications is one of the important practices of conventional management. This managerial practice of equal opportunities promotes transparent and equal ventures of growth and development in an organization. Similarly the reward system in organization is also designed to promote transparency and justice (Ali, 2013). The Holy Quran gives much importance to this golden rule and Allah (SWT) says in Quran: “We created you from a single male-female couple and then divided all of you in tribes and nations with the purpose of you may recognize one another. In fact the most respectable among you in the eyes of Allah (SWT) is he who is the most virtuous among you” (Al-Quran, 49:13). In the light of this Quranic verse, the only standard of dominance and respect near to Allah (SWT) is Taqwa (virtue).

f) Motivation and commitment

Commitment towards job and organization can be accomplished through motivation. A manager dealing with his lower staff determines his level of motivation and commitment towards job and organization (Ali, 2013; Robbins & Coulter, 2016). The Holy Quran also states this golden principle in these words: “if you had been strict and aggressive by heart then your followers would have disappeared from around you. So forgive them and ask mercy for them and take advice from them” (Al-Quran, 3:159). In this quranic ayah of Holy Quran we find that two aspects are highlighted: one is being caring and concerned about your subordinates and second is the empowerment of your employees which means to involve your subordinates in the process of decision making (Ali, 2013).

g) Unity of command

Every organization should have a specific action plan to guide managers and other employees. The Holy Quran explains this principle in these words; “If there were other gods in the universe, besides Allah (SWT), there would have been clash in both” (Al-Quran, 21:22). This verse of Holy Quran indicates the prominence and need of unity of command and direction in an organization (Ali, 2013).

h) Importance of organizational interests than individual

According to this principle the interest of any employee should not take preference over the organizational interest as a whole. Islam is a religion of peace and harmony, and Muslim is a person who submits his will to the Allah (SWT) (Ali, 2013). This principle can also be found in Hadith where the Prophet Muhammad (SAW) said: “I swear the Allah (SWT) who owns my life, nobody can be honest, unless he likes the same things for his brother that he likes for himself” (Bukhari Shareef).

i) Remuneration

The organization must be paid fair and reasonable remuneration to the workers for their services. This principle can also be found in Hadith where the Holy Prophet

Muhammad (SAW) said that “the worker must be paid before drying his sweat, it will be beneficial to keep your employees and workers happy” (Ali, 2013).

j) Elimination of waste

Wastages in respect of human resources, material, machine utilization, energy and processing time generate inefficiencies which is the reason of high cost and low profits. Today Toyota has become one of the most efficient manufacturers in the world. His success is based on two principles; the first one is complete elimination of wastage, and the other is equal level of respect for all (Ali, 2013). The Holy Quran has spoken against excessive spending and wastage in the following words:

“.....Not waste (your time, wealth, talent, health, opportunities) in a way of wasteful. Because the wasteful are the brothers of Satan and he is much ungrateful to his Lord” (Al-Quran, 17:26-27). “O people! Wear your lovely clothes always and at place of prayer, eat and drink. But waste not by excess, Allah (SWT) do not like wasters” (Al-Quran, 7:31).

Islam has given this golden rule to the Muslims. So a Muslim should try to remove any wastage material around him e.g. at workplace, home etc. By following this principle any organization can produce quality products at the minimum cost (Ali, 2013).

k) Optimum capacity utilization

The following verses of the Holy Quran indicates another golden principle that a Muslim should pick up and practice in his life. Allah (SWT) says in the Holy Quran; “Your Lord! Not lay a burden on you greater than you have strength to bear it” (Al-Quran, 2:286).

These verses are given emphasis to the physical, intellectual and emotional capability of a person that is limited. Moreover, as everyone is unique in his talents, nature and expertise. It is, therefore, crucial not to put load of a task on somebody that is far away from his range to deal with it. Modern business management gives much importance to this principle (Ali, 2013).

l) Quality management system

Contemporary organizations have realized the fact that customer satisfaction is much important for their growth and survival. This principle create a concept known as Quality Management System (QMS). A principle of Total Quality Management (TQM) reveals that if customer is satisfy then quality is there. There are a few organizations whose key objective is to satisfy their customers about the quality of the products and services, and these organizations never compromise on customer’s satisfaction and surprisingly such organizations are more profitable than others (Ali, 2013).

This superb modern management principle is also described in Quran. The Holy Quran speaks about QMS and orders:

“O people! Worship Allah (SWT). You have no God but Allah. And not give short measure and weight: I want to see you in prosperity, but I fear for you the punishment of a day that will compass you all rounds” (Al-Quran, 11:84-85).

Another place the Holy Quran says: “Do not withhold from people the things that are their due; ...regret to those who deals in fraud...” (Al-Quran, 17:35). “Give just measure, and cause no loss (to others by fraud). And weigh with scales true and straight” (Al-Quran, 26:181-182).

In Islam, there is no substitute for a Muslim entrepreneur but to satisfy his customer. For him, profit and customer’s satisfaction are only the means to keep his business alive. He has faith that the rest will be taken care by the Allah (SWT). The Holy Quran approves this statement in these words; “Allah (SWT) is He! Who provides all of the livelihood and He is the Lord of all power” (Al-Quran, 51:58). Another place the Quran says that “Allah (SWT) provides livelihood to whom He wishes without any account” (Al-Quran, 2:212).

Islamic Management (IM) comprises all the modern Quality Management (QM) principles and the Holy Quran and Hadith holds all the principles used in today's Quality Management System (QMS) (Ali, 2013).

m) Fulfilling promises, contracts and commitments

An entrepreneur should fulfill his promises to run his venture successfully. Dr. Stephan R. Covey explains in his book titled as “The 8th Habit”; making and breaking a promise destroys trust faster than any other thing. This fact is applicable in our individual, social, business and political environments. The Holy Quran has emphasized on this golden principle in these words; “Fulfill your promises, you will be asked about them” (Al-Quran, 17:34). Another place Allah (SWT) says; “And fulfill the covenant of Allah when you have taken it and do not break promises after their confirmation. Indeed, Allah (SWT) knows what you do” (Al-Quran, 16:91). The Allah (SWT) further says; “O believers! Why do you say the things, what you do not do? It is deeply abhorrent to Allah” (Al-Quran, 61:2-3).

8. The Functions of Management Process: An Islamic Perspective



Figure 1: The Functions of Management Process: An Islamic Perspective (Mohiuddin, 2012)

Here are the main management functions are described in detail from Islamic perspective:

a) Planning from an Islamic perspective

Planning includes selecting mission, objectives and the actions to achieve them; it requires decision making, selecting from the alternatives among future courses of action (Wehrich & Koontz, 1994; Robbins & Coulter, 2016). Planning is an important element for the success in business and other activities. Not a single activity of Hazrat Muhammad (SAW) was unplanned. Prophet Muhammad (SAW) learnt this lesson from Quran. Allah (SWT) says; “People who have faith! Fear Allah, and yet every soul look to what He has sent forward to the next day. Fear Allah. Allah is well-aware what you do” (Al Quran, 69:18).

Allah (SWT) gives much importance to work not only with a cool and calm mind but also in a planned way. The Holy Quran says; “Indeed your Lord is Allah

(SWT), who made this universe just in six days” (Al-Quran, 10:3). He can create anything just by saying “Kun Faiyakun”. Creation of this universe in six days is an indicator of His planning. In another place of Holy Quran He says, “I am not unaware about my creatures” (Al-Quran, 23:17).

About planned activity Hazrat Ali (RA) said: “You should plan your work daily, because every day comes with new concerns” (Alam, 1983). Hazrat Umar (RA) said: “You do the work on earth in a way like that you will remain alive forever and do the work of the hereafter in a way like that you will die soon” (Jabnoun, 1993). In Islam thinking has been declared as high quality of prayer and it is must for the planned activity. The thinking of a single moment about the creation of Allah (SWT) is better than the prayer of thousand years (Al-Jailani, 1997).

b) Organizing from an Islamic perspective

Organizing means giving structures to your organizational resources so that organizational set objectives can be accomplished. These structures include the clarity of authority delegation of powers, responsibility and other elements (Wehrich & Koontz, 1994; Robbins & Coulter, 2016). The main elements of organizing are following:

i. Authority

Authority has the right to take decision and to get someone to perform a job to achieve goals and objectives (Robbins & Coulter, 2016). This term has not been widely used in Islam. Abu Sin describes that Islam wants to disconnect this concept from the concept of tyranny. In its place, Islam uses the term in charge and given emphasis on obedience and discipline (Mohiuddin, 2012). Allah (SWT) said in the Holy Quran: “Oh people if you have faith! Obey Allah (SWT) and His Prophets and those in position of authority among you” (Al-Quran, 4:59).

If the order openly contradicts with the organizational objectives, then the employees shall instantly discuss this matter with their immediate boss or manager. In case the manager insists on the order, then it is a duty of the employees to disobey him (Mohiuddin, 2012). The Prophet Hazrat Muhammad (SAW) said: “Let not be a blind follower who says if people do good or bad, I will do the same. But you should stick to paths of righteousness”.

It is the duty of manager to ensure that the tasks he is allocating to his subordinates are technically and behaviorally reasonable or not. There is a well-known Arabic Idiom which means that; *if you want to be obeyed give feasible orders* (Mohiuddin, 2012).

ii. Responsibility

Responsibility means the duty and commitment owed by employees to their managers for exercising authority delegated to them to achieve organizational objectives (Robbins & Coulter, 2016). All managers need to realize that they are responsible for whatever is under his control. Responsibility leads to answerability in this temporal worldly life and the life hereafter. Once Hazrat Umar (RA) said: “He was frightened that if a mule falls in Iraq during crossing the mountain roads and breaks its legs, and Allah (SWT) has asked him why he did not pave those roads”. It revealed that to what extent Hazrat Umar (RA) felt his duty and responsibility as a Caliph. In fact responsibility is not limited to any specific person, every person is responsible in his own ground (Mohiuddin, 2012). The Holy Prophet Muhammad (SAW) said:

“Behold! Each person among you is custodian and will be asked about his matters. A manager is custodian over his subordinates; a man is custodian over his family members; and a woman is custodian over her family members including husband and children and all of them will be asked about their matters (Boqhari and Muslim).

iii. Delegation

It is the process by which a manager gives authority downward to his subordinates who reports to him and assigns duty for how this authority is used (Robbins & Coulter, 2016). The Holy Prophet Muhammad (SAW) was often instructed his companions to follow his designated subordinates and said that it is just like following him (Boqhari Sharif).

iv. Accountability

Every organization should develop the principles of accountability or answerability for his employees (Robbins & Coulter, 2016). In Islam, the concept of accountability is two folds; at the outset an employee is accountable to Allah (SWT), and the other he is accountable to his immediate boss. The Holy Quran says: “Anyone who has done good or bad, will see it” (Al-Quran, 33:72).

Throughout the history, the concept of accountability or answerability in the life hereafter have played an important role in the success of Muslim managers and leaders. When Hazrat Umar Ibn Abdul Aziz (known as fifth Caliph) became the ruler of the Muslim, then he followed the guidelines of the Prophet Muhammad (SAW) and said that it is my responsibility and it is a source of embarrassment and shame for me in the life hereafter (Jabnoun, 1998).

c) Human motivation: an Islamic perspective

In Islamic perspective, motivation is the part of management process by which a manager of the organization try to encourage his subordinates to perform a job in the light of the principles of Islamic Shari’ah. For this purpose, organizations must ensure a three basic Islamic principles of motivation e.g. Iman (belief), Taqwa (fear of Allah) and Taubah (regret), the others includes are; good behavior, identification of work, justice, mutual consultation, due share and honesty. The three basic Islamic principles of motivation are discussed below:

i. Iman as a motivator

Iman means the belief in the oneness of Allah (SWT), His advocates, His divine books, judgment day and rebirth. Iman is the most effective motivating factor in a Muslim’s professional and domestic life. Iman escorts a Muslim in all matters of life (Mohiuddin, 2012). All the Muslims are required to submit to Allah (SWT), as the Allah (SWT) instructed His beloved Prophet Muhammad (SAW) to do: “Say! My prayers, sacrifice, life and death belongs to Allah (SWT); Allah has no partner and He ordered me to be among those who submit his will to Allah” (Al-Quran, 6:162-164).

ii. Taqwa as a motivator

Iman is enhanced by different motivators such as; Taqwa (fear of Allah), Tahrid (arousal), and Taubah (regret). The Holy Quran complements all the motivators of Iman (Mohiuddin, 2012). The verse from the Holy Quran regarding Taqwa motivation explains: “O people! Offer prayers, and be persistent within. We provide food for you. But the hereafter life is for the virtue (Taqwa)” (Al-Quran, 20:132). Taqwa word is used almost 258 times in holy Quran. The Taqwa motivation model is given below:



Figure 2: Model of Taqwa Motivation (Mohiuddin, 2012)

iii. Taubah as a motivator

In Islam the concept of Taubah (repentance) is an important principle of motivation. Without Taubah, every Muslim will remain on the wrong way and ultimately he will not be able to give directions his efforts toward good activities. Actually, the concept of Taubah urges the Muslims to do good work enough to pay compensation for their wrong deeds, have done in the past, and to give up the wrong deeds in the future (Mohiuddin, 2012). In this regard, the Holy Quran instructs Muslims in these words:

“When those come to you who believe in our signs, say: peace be on you. Your lord is merciful, indeed, if anyone of you did evil in ignorance and then apologized and corrected his conduct, behold! He is most merciful and oft-forgiving” (Al-Quran, 6:54).

In an organization, every employee should follow the teachings of this principle for getting more benefits. Falah (1994) briefly described the interconnectedness of the different types of motivation, the detail is given as under:

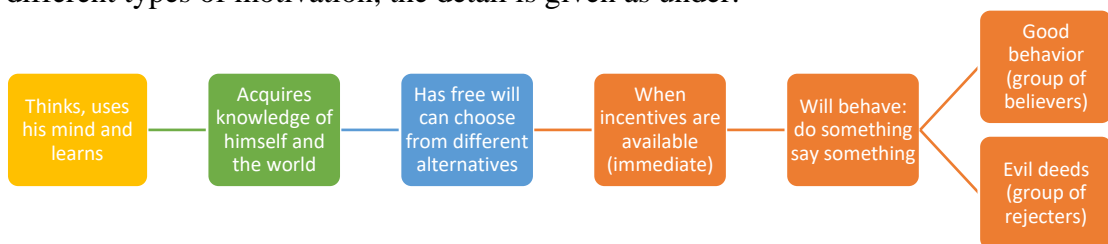


Figure 3: The interconnectedness of the different types of motivation (Falah, 1994)

d) Controlling from an Islamic perspective

In Islam the foundation of control was definite in a very simple and concise manner. The Holy Quran says that “Allah (SWT) is merciful. He does not destroy people until they have intentionally disobeyed His laws and persistent in practice of inequality” (Al-Quran, 99:7-8). In other words, the rules and regulations given by Islam as stated above shows that Allah (SWT) will not punish anyone until certain specified conditions are met in the given order as defined by Jabnoun (1994):

- A messenger is sent to the group of people.
- The messenger conveyed the Allah (SWT) message and its conditions to the people.
- The people acknowledged and understood the Allah (SWT) message and conditions.
- The people are continually involved in their old practices, which are against the conveyed Allah (SWT) messages and laws.

e) Leadership from an Islamic Perspective

Leadership is an important aspect of management. It has been playing a vital role in managing the affairs of human society since the beginning of civilization. Leadership is one of the essential elements for any organization whether it is formal or informal. Good leadership is necessary in team, group, family, society, organization, government and even in political parties. Therefore, it has been studied widely in modern society. Islam has given utmost emphasis on leadership. Allah (SWT) has created man with superior objectives, so that people can lead their lives peacefully by following His instructions sent through His Prophets time by time. Now, it is the duty of a leader to maintain peace and harmony among people and lead the society towards progress and prosperity (Mohiuddin, 2012).

A leader is a person who has influence on the people beyond formal hierarchy of authority (Robbins & Coulter, 2016). In Islam, leadership is a trust. Muslims base their behavior as a leader or follower upon the Allah (SWT) as described in the Holy Quran. They have true belief that the Prophet Muhammad (SAW) has demonstrated the way for Muslim leaders and followers for all times. The Holy Quran supported this belief in these words: “And you, Muhammad (SAW), stand a high standard of character” (Al-Quran, 33:72). The Prophet Muhammad (SAW) example then, is both the Muslim leaders and the followers seek to emulate (Mohiuddin, 2012).

The Prophet Muhammad (SAW) said that in Islam, leadership is not served for a small elite. Somewhat, subject to the condition, every one occupies a position of a leader. He (SAW) is further stated: “Every one of you is custodian and will be asked about his matters” (Bhuqhari Sharif). In most of the situations, the Muslims are advised to make a leader and follow him. In Islam the leadership is deep-rooted in faith and submission to Allah (SWT). Here the main tasks of leaders are to perform good activities and to do work for establishment of Islam (Mohiuddin, 2012). The Holy Quran says: “We made them leaders by sent them guidance and inspiration to perform good activities, offer prayers and practice charity regularly, and they always obliged us” (Al-Quran, 99:7-8).

A Muslim leader must be developed with strong Islamic moral character and it is reflected by his strong belief in Allah (SWT) as his progress through four stages of spiritual development i.e. Iman, Islam, Taqwa and Ihsan (Mohiuddin, 2012).

Iman indicates the belief in the oneness of Allah (SWT) and the Prophet Muhammad (SAW). An organization may have to select between; a strong leader with weak Islamic understanding, and a strong Muslim with weak leadership skills. Iman is the seed and Islam is the fruition. Taqwa is internal awareness of his responsibility and accountability towards Allah (SWT). Ihsan is the love of Allah (SWT) (Mohiuddin, 2012). The Prophet Muhammad (SAW) defines Ihsan in these words: “To worship Allah (SWT) as you are seeing Him, and if you are not in this position of religious zeal than you must understand that He is seeing you” (Abudabi Sharif).

Islamic moral character entails that leaders should give emphasis to the following five key factors of Islamic behavior i.e. trust, justice, righteousness, struggle for self-improvement and fulfill promises (Mohiuddin, 2012). The Muslim leader’s characteristics affect his behavior. There are some especially moral qualities which the Quran and Sunnah associate the role of leadership (Mohiuddin, 2012; Ali, 2013). These are as follows:

1. Honesty
2. Inspiration

3. Patience
4. Knowledge
5. Eloquence
6. Enterprise
7. Leniency
8. Conviction
9. The willingness to seek consultation.

9. Islamic Work Ethics and Morality as the basis of Islamic Management

According to (Al-Attas, 1992), the science of ethics implies the knowledge relating to right conduct with methods and principles that can be developed and learnt in a systematic way. He further states that ethics insofar as Islam is concerned is not just a matter for philosophical speculation but is something normative and to practice by those who follow it. This normative concept of ethics is apparent in the logical order of Aristotle's works, thus indicates the importance of the theoretical understanding of the former for the practical application of the next. Besides, the term justice (adl) establishes in a self-evident way the close relation between ethics and religion in Islam. However, the fact that ethics in Islam is part of the religious sciences.

All subjects and disciplines of Islamic education are supported by the commands of Holy Quran and Sunnah of Prophet Muhammad (SAW). The whole prophetic organization system is strengthened by the Islamic Work Ethics (IWE) and there is no concession to this common rule. This prophetic management style changed the basic stuff of the agnostic Arabs (Lewis, 1998). Hence, the overall social change given a new shape to family organization and for the first time in Arabs history, the parents, women, elders and even slaves were given their rights in managing the family matters (Nadvi, 1992; Nasr, 1999; Yazdani, Murad, & Raza, 2017).

Islamic Work Ethics of Prophetic Organization System (POS) measures morality by giving emphasis on intentions instead of results. According to the IWE, the dealing in alcoholic materials and engagement in businesses relating speculations, all are equally considered as immoral behavior (Ali & Al-Owaihian, 2008; Yazdani et al., 2017). Business is not observe as source to oppress people (Koontz, O'Donnell, & Weihrich, 1980). To do work is sacred activity for which a person is answerable to his immediate boss and Allah (SWT). To do work is just like the acts of worshipping Allah (SWT) (Nasr, 1987; Beekun & Badawi, 2005). In the Holy Quran, Allah (SWT) defines the Islamic society as "a society justly balanced" (Al-Quran, 2:143). Ali (2005) supports IWE on the verses of the Holy Quran: "So perform what you are bidden" (Al-Quran, 2:68). Another place Allah (SWT) says: "And He has laid open to you whatever is in the heavens and on the earth, the whole from Himself" (Al-Quran, 45:13), and "For all there will be reward and punishment with what they did, and your Lord is not unaware of what they do" (Al-Quran, 6:132). Here the authors (Yazdani et al., 2017) defines four pillars of IWE based on these verses.

Efforts, deeds, competition to get a position etc. all are clear for Him and He is well aware of what you have done, and you are ethically accountable for your conducts, because in this temporal worldly life and in the life hereafter all humans are subjected to Divine Laws. The Prophet Muhammad (SAW) actual mission was to preach, to teach

and to spread the message of Allah (SWT) and not development of a state (Nasr, 2001). However, over a long period the Islamic state of Madina developed. So the establishment of state of Medina provided its first organizational base to the emerging Islam (Yazdani et al., 2017).

For the expansion of Islam, the mosques were considered as the first real organizations of Islam and they were built in almost all circles and tribes of Arabia. These mosques were used as; the places for worship, courts, schools and parliaments, and also served as centers for political, social and organizational matters (Nasr, 1999; Meri, 2006; Yazdani et al., 2017).

10. Unawareness about the History of Islamic Management (IM)

Obviously traditional writers and researchers of management have ignored any contribution of Islam in management. The Prophet Muhammad (SAW) and his companions (RA) faced many problems in managing and organizing the new state of Madina and the Holy Quran demonstrated that they overcome all those problems by following the divine guidance and principles given by Allah (SWT). The contributions of Prophet Muhammad (SAW) and his four Caliphs were great in the development of management. At that time the principles of management were applied in individual life, family life, society, national and international organizations to attain some specific goals and objectives (Mohiuddin, 2012; Ali, 2013).

However, it is evident from previous literature on management by various authors that these important managerial principles and issues have not been cited in their literature. For this there are two major reasons; at first it is possible that they will not know about the contributions of Islam in management at all. Secondly, it can be supposed that they deliberately ignored the contributions of Islam in management (Mohiuddin, 2004).

11. Islamic Management (IM) Constraints and Possible Remedial Measures

Here we shall mention ten important constraints and five remedial measures to develop IM concept (Mohiuddin, 2004). Constraints are as follows:

1. Lack of use of IM practices at state level is the main barrier to implement IM concept;
2. There is scarcity of research outcomes on IM as it has done on Islamic economics;
3. General people, even management experts are not well aware from IM;
4. Scarcity of researches or publication about IM;
5. Inclination of IM associated concepts in curriculum at university level are not mentionable;
6. There is not any ideal organization which is practicing IM concepts;
7. No initiative had been taken to correlate the IM with traditional management. It is another barrier about its practical uses;
8. Lack of presentation of the universal nature of IM;
9. Islam as a religion covers all the aspects of human life. It is a complete code of life. But this fact is not clear in our society as well as organizations. Maximum people of our society don't know that excellent guidelines about management are prevailing in the Holy Quran and the life of the Prophet Muhammad (SAW);

10. IM concept is not institutionalized till now as Islamic economics and Islamic finance.

Due to the above mentioned constraints the five possible remedial measures are given below:

1. Intellectuals should be advanced at such a stage that IM is accepted by every walk of life;
2. IM concept should be included in university's curriculum;
3. To establish IM system at state level, it is crucial to practice IM concepts at organizational level;
4. It is important to organize seminar, symposium and publications by establishing research organizations on IM and business; and
5. To exhibit model organizations which are practicing IM concepts can play exemplary role in establishing this concept.

12. Recommendations

The development of IM concepts are at the stage of their beginning to get attention of the management experts. But at the same time it looks like a well growing concept to the management scientists. Here some recommendations are given for the successful implementations of IM concepts in Islamic organizations especially in the Muslim countries where academic curriculums, culture and administration system are not fully Islamic (Alam, 2006):

- a) Introduce Islamic system of all kinds of education as well as knowledge;
- b) Educate the students with IM concepts at university level;
- c) Describe the western world view of management in the context of IM;
- d) Establish IM and business research centers to conduct research in this area;
- e) Spread awareness among public regarding history of IM and its concepts;
- f) Teach IM concepts through media;
- g) Shari'ah based administration system; and
- h) Putting restriction on NGOs.

13. Conclusions

It is clear from the above literature that Islam has advocated the functions of management about 1400 years ago. According to the Holy Quran, the Prophet Muhammad (SAW) and his companions (RA) faced many problems during management of the new Islamic state of Madina and the Holy Quran demonstrated that they solved all those problems by following the divine guidance and principles given by Allah (SWT). The contributions of Prophet Muhammad (SAW) and his four Caliphs were great to the development of management. At that time the principles of management were applied in individual life, family life, society, national and international organizations to attain some specific goals and objectives.

The administration of the Prophet Muhammad (SAW) and his four Caliphs revealed how accurately and properly they could manage the whole Muslim world. They were nicely taught all managerial functions i.e., from planning to controlling. For this purpose, Management by Hikmat (strategy), Shura (consultation), financial administration, exemplary leadership style and pleasant relationship models were introduced.

Currently Muslims are not following the principles of Islamic Management principles; as a result, there is a great fall of Muslims in the whole world regarding achievement of goals and objectives in management of organizations. The Holy Quran

said: “People who have faith and submission to Allah (true believers)! Completely enter into Islam and do not follow the steps of Satan, for the reason that he is the open enemy of you” (Al-Quran, 2:108). Allah (SWT) also said in the Holy Quran that He does not change the fate of any nation until the nation does not change his fate by itself (Al-Quran, 13:11).

At present, it is essential for all the Muslims to earn Halal with honesty and to eradicate Haram and corruption. It is only possible if the principles of IM is in practice in all the Muslim countries. It's true that there are many hurdles to implement IM concepts, but if the above mentioned recommended solutions can be implemented, then the projected Islamic atmosphere can be introduced. Consequently, it can be expected that one day Muslim world will be practiced the IM principles in all the affairs of their daily life and ultimately they will get the maximum benefits from it.

In his book *Muqaddimah*, Ibn Khaldun described the concept of *Asabiyah*. *Asabiyah* is a concept of group or social solidarity gives emphasis on group awareness, unity, sense of shared purpose and social bond of cohesion among humans (Rosenthal, 1969). Ibn Khaldun argued that *Asabiyah* is cyclical concept and directly linked with the rise and fall of civilizations. Ibn Khaldun also stated in his book *Muqaddimah* that dynasties have a natural life span like individuals and no dynasty usually lasts beyond three generations of about forty years each (Durkheim & Emile, 1893; Alatas, 2006).

According to Ibn Khaldun, certain elements are crucial for the survival of human society. Society as a whole is important for the continuation of human physical and psychological needs. Also each person requires the assistance of others for his protection. He stated that society is the largest group within a territory. Human society obliges a ruler or leader to govern its people. The activities crucial for the welfare of human society or issued among qualified persons based on the superiority, which is caused by the group solidarity (*Asabiyah*). For Ibn Khaldun society is an organized entity. He observed the interdependence of the religious, economic, political, military and cultural spheres of human society. They are so close and related to one and other, and a change in one sphere affects others in one way or another (Gierer, 2001).

Ibn Khaldun explained the importance of *Asabiyah* to leadership: Leadership is with the one who is superior in the group feelings. Leadership is decided by the members itself when each member feels the superiority of that leader. Only due to these feelings all the members starts obeying the leader (Haneef, 1972-1974).

In this era of globalization, it is essential to introduce universal principles of management, where a manager can manage a diverse combination of people across the globe. Islam offers best management principles and practices that any manager can adopt to run an organization or business successfully. For every expert of management, these principles will prove to be valuable as they are suitable for all the people of all religions and cultures.

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