MANAGEMENT VIEWS IN ISLAMIC LITERATURE: A CONCEPTUAL ANALYSIS ON THE WAY OF NEW MANAGEMENT DIMENSION

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ABSTRACT

As Islamic Economics and Islamic Banking concepts are established practically, now we find the reality to bring Islamic Management as a distinct concept. In this article an attempt has been taken to define Islamic Management, to identify its special features and principles, philosophy and to prove the distinctness of its entity. It is a fact that traditional authors ignore the great contributions of Islam towards management. But it is Islam, where managerial appeals were coming from the very beginning of civilization through the messengers of Allah (SWT) and it culminated in the last prophet Muhammad (SAW). Due to lack of research and deviation from the golden history of Islam the Muslims are dominated day by day by secular and materialistic managerial concepts. Unfortunately many conventional managerial concepts remain unsuitable to the organizations of Muslim society. So this study will shed light on different issues on Management from an Islamic Perspective which is an emerging discipline termed as Islamic Management.

Key Words: Islamic Management, Quran, Prophet, Sunnah.

1. INTRODUCTION AND DEFINITION OF ISLAMIC MANAGEMENT

The Islamic managerial model is a comprehensive model composed of the physical and spiritual factors of the human being, guided by superior power through the faith and beliefs of people who believe in Allah and follow prophet Mohammad (saw) with due love. As a religion, Islam has an important effect on Muslims as human beings. It helps them improve their self-purification which leads them to work and perform better. A spiritual power derived from religion has a great effect on the spiritual part of Muslims which makes their lives, habits, customs, traditions and behaviors more pleasing to Allah by obeying His orders and following His guidance through the application of religious principles. (Ali Abdul Fath, 1998).
In this chapter the researcher introduces a new concept of an Islamic management as well as a model which is applicable to all organizations, in general, and to managers in the Islamic world, in particular. It should be made clear from the outset that contemporary Islamic economic ventures vary greatly in the degree to which they follow Islamic teachings. Some are much more strict than others. Thus, there is no single organization, recently, which could be called an Islamic organization or which has applied the Islamic managerial approach completely (i.e., an application of managerial function which follows Islamic laws strictly and which enforces these laws by faith and organizational policies and organizations).

Literature in this area is still unable to provide us with a clear framework of managerial characteristics applicable today. However, an investigation of verses of the Holy Quran, the traditions of the prophet Mohammad (saw) and the practice of the early administration of the Caliphat (Islamic leaders) can provide guidance for managers of an Islamic Organization which would certainly be different from managerial attitude in non-Islamic organizations (Ali Abdul Fath, 1998).

Meaning of Islam and Human being in the light of Islam: Islam is an Arabic word meaning surrender, peace, and/or obedience. Thus Islam is a religion means the complete submission of man or woman before Allah. Islam is not a new religion; it is essentially the same religion which Allah revealed to all his prophets. The Muslims believe that prophet Mohammad (SAW) was the last, not the only prophet, who reinforced and immortalized the eternal message of Allah to mankind. This message was revealed by Allah to many prophets of different nations at different times, including Ibrahim(as), Ismail(as), Ishaq(as), Dawod(as), Mosa(as), Isa(as) and Mohammad (saw). What is more important is that the Muslims believe in them without discrimination against any.

To speak about Islamic management it can be rightly expressed that there is no terminology or chapter named as management in the Holy Quran or Hadith. But the word like ‘direction’, ‘control’ etc have been used in the Holy Quran and Hadith in many cases. Moreover Mohammad (SAW) was not only the best prophet but also an ideal leader and ruler. Being the chief of Islamic state of Madina he had to enroll as chief executive of the state. Following the principles of Hazrat (SAW), the Caliphs ruled half of the then world for a long time. Later, other Muslim rulers demonstrated how to implement the principles of Islam in different regions of the world derived from the Holy Quran, the managerial practices of the prophet and the Caliphs. Their integrity, efficiency, righteousness, accountability and Tawakkul and general welfare of human beings established management as a distinct concept in Islam. From their established idea we can define Islamic Management as follows-

Islamic management means conducting activities depending upon the guidance of Allah (SWT) and following His prophet (SAW) with an accountable mentality, integrity and skill to achieve a predetermined objective (Mohiuddin, 2004).

Generally, management is the technique of getting things done through the efforts of others. When this technique is applied following Islamic principles, it is termed as Islamic management. To say the truth, with the very touch of Islam, management attained a complete shape. In the holy Qur’an and Hadith(traditions of prophet), we find a detailed indication about the type of management to be followed in solving various individual, familial, social, national and international problems.

To relate management with the history of human civilization, we have to tell about the prophets who appeared to guide the people to righteousness. All the prophets from Hazrat
Adam (AS) to Hazrat Muhammad (SAW) were leaders in spreading the message of Islam. Many of them were successful executives and leaders. They were successful managers by proper evaluation. Many principles of management came from Allah (SWT) through all the prophets with the culmination achieved by the best Prophet Muhammad (SAW).

The lifestyle of the Muslim is defined by Allah (SWT) and His prophet Muhammad (SAW) in Islam. It is well recognized that Islam is the complete code of life. Since Islam clearly defines lifestyle, it contains clearly defined directions, rules and regulations regarding the duties and responsibilities in personal, collective and social life of its followers. It deals with all aspects of human life. Management is a vital factor for the success of any organization and for any country from both micro and macro point of view. It is defined as achieving the organizational objectives and goals through group efforts of the organizational members. Islam also defines ‘Management’ from its paradigm. Islamic Management is that management whose idealism, objective, aim, method of activities and results are determined according to Islamic ‘aqidah’ and ‘shariah’. That is, management that follows the rules and regulations of Islam to achieve the organizational objectives through group efforts to the organizational members. The basic theme, philosophy and directions of this Islamic management are defined in the Quran and traditions of prophet (Alam, 2006).

2. OBJECTIVES OF THE STUDY

The main objective of the study is to present the concept of Islamic Management, and the specific objectives are:

a) To define Islamic Management;
b) To show the salient features and philosophy of Islamic Management;
c) To present the functional and other issues of management;
d) Constraints and possible remedial measures of Islamic Management.

3. METHODOLOGY OF THE STUDY

The study is based on secondary data. For secondary data several library of the Muslim World, different officials, private records, published and unpublished materials, journals, research report and seminar papers etc. have been used. Besides the Holy Quran and traditions of Prophet (SAW) have been chosen as good references of this study. For practical observation different Islamic organizations like Islamic banks, Islamic NGOs, Mosques, Islamic Foundation have been chosen.

4. LIMITATIONS OF THE STUDY

The study is not assumed free from limitations. Although adequate precautionary measures have been taken in the present study, it is supposed to be complacent in the matter of reliability of those data. The main two limitations are discussed below:

1) It is a conceptual study. No information has been collected from primary sources.
2) Scarce of adequate literature is a serious drawback to proceed with the study.

5. SOME CHARACTERISTICS OF ISLAMIC MANAGEMENT

Every concept has its own distinct features. As such Islamic Management has some special features or characteristics. Important ones are mentioned below:

a. The Islamic Shari’yah, i.e. the holy Qur’an and the Sunnah(traditions of prophet) are the basis of Islamic Management;
b. The original model of Islamic Management is the Prophet Hazrat Mohammad (SAW) and his true associates and followers;
c. Its target is not only to gain economic development but also social harmony, material well-being and spiritual refinement, i.e. fulfilling Haqqullah, and that of Haqqulebad(Obligation Allah and people);
d. The aims and its objectives is not only achieving the well-being of this temporal worldly life but also the welfare of the Hereafter life;
e. Its procedure is guided by the exemplary leadership (Ismail,1999);
f. It ensures team spirit and cordial relationship among the members of the organization and the manager and employees (Al Quran49:29,61:4);
g. It reminds all concerned that every one, whatever is his status or position, is simultaneously accountable to his immediate boss and to the Almighty Allah;
h. Here the manager considers himself as a vicegerent of Allah;
i. Here property is thought to be trusted by Allah to the trustees, i.e. shareholders and managers;
j. Here decisions are made through consultation (Mashwara);
k. Here the managers do not have such greed to grasp the post;
l. It is a universal concept and applicable to personal, familial, social, organizational and even at the state level;
m. Here activities adverse to religion, morality and integrity such as hypocrisy, fraud-forgery etc. are not tolerated;
n. It ensures such an environment that is conducive to harmony, peace, growth and development, and other benefits as well;
o. Here everyone enjoys justice (in terms of wage, reward and punishment) and freedom of expression;
p. Here competition is a common strategy for encouraging and promoting good deeds;
q. Here emphasis is given on the great objective of the Islamic Shari‘yah; and
r. It is an auto-management system. Here driving-force is submission to Allah as master and following His order in every sphere of life.

6. PHILOSOPHY OF ISLAMIC MANAGEMENT

The basic philosophy of Islam lies in man’s relationship with Allah, His universe and His people, i.e. other human beings, and the nature and purpose of man’s life on earth. Man-Allah relationship is defined by Tawhid. The essence of Tawhid is a total commitment to the will of Allah, i.e. submission to the will of Allah and conducting life in accordance with the guidance of Allah. The will of Allah constitutes the source of value and becomes the end of human behavior. Life on the earth is a test and its purpose is to prove successfulness in the test by accomplishing and assigned duties and responsibilities in accordance with the will of Allah. The entire universe with all natural resources and power is made amenable for exploitation by man, though it is owned by Allah, Allah alone. Life on earth being a test and all the provisions available to man being a trust, man is accountable to Allah and his success in the life depends on his performance in this life on earth. This adds a new dimension to the valuation of things and deeds in this life.

With every human being sharing the same relationship with Allah and His universe, a definite relationship between man and man is also prescribed. This is a relationship of brotherhood and equality. “Tawhid is a coin with two faces: one implies that Allah is the Creator and the other implies that men are equal partners or that each man is brother to each other (Safiullah, 2005).
The above philosophy provides people the following directives
- To satisfy Almighty Allah.
- To create a most congenial atmosphere in the society.
- To nourish and develop friendship and humanity in the society.
- To create a better living place and develop a peaceful life in the society.
- To lead an esteemed life in the society, and so on.

7. The Functions of Management: An Islamic Perspective: The Management Process
Here the main management functions are described from Islamic perspective:

7.1. Planning from an Islamic Perspective

Planning involves selecting mission and objectives and the actions to achieve them; it requires decision making, which is, choosing from the alternatives among the future courses of action(Weihrich, & Koontz, 1994). It is a blueprint of future activities. It is vital for the success in activities. Not a single work of Hazrat Muhammad (SAW.) was haphazard and unplanned. He got this lesson of planned activity from the holy Quran.

"O ye who believe! Fear Allah, and yet every soul look to what (provision) he has sent forth the morrow. Yea, fear Allah. For Allah is well-acquainted (all) that ye do (Al Quran-69:18);

Here the word morrow means the next day.

Allah Himself gives importance to working with a calm and composed mind and in a planned way:

"Verily your lord is Allah, who created the heavens and the earth in six days (AlQuran-10:3)."

Since Allah (SWT) can create everything by uttering “Kun Faiyakun,” His resorting to six days for the creation of whole world should be a hint of planned activity to the wise.

In another verse Allah (SWT) says, “I am not ignorant about my creatures (AlQuran-23:17).”

Referring to the spotless and planned activities of Allah (SWT), He declares- “He who created seven heavens one above another; No want of proportion wilt thou see in the creation of the most gracious. So turn thy vision again: seest thou any flow? Again turn thy vision a second time: (thy) vision will come back to the dull and discomfited, in a state worn out (Al Quran-67:3).

Hazrat Ali (RA) said:

“Plan your work daily, because every day comes with new concerns (Alam,1983).”

About planned activity Hazrat Abdulla Ibne Omar Faroque Said- “You do the earthly activities in such a way that you will remain alive for ever and the work of the hereafter in such a way that you will die soon (Jabnoun,1993).”

For the planned activity, thinking is a must, which has been declared as high quality of prayer: “The thinking of a single moment about the creation of Allah is better than the prayer of thousand years (SirrulAsrar).”

7.2. Organizing: An Islamic Perspective

Organizing is the process of identifying and grouping the works to be performed, defining and delegating the responsibility and authority and establishing relationship for the purpose of enabling people to work most effectively together in accomplishing objectives. (Weihrich, & Koontz, 1994).

Here the elements of organizing discussed briefly:

(a) Authority

Authority is the right to do something, or get someone else to do it, in order to reach organizational objectives. It can be compared to the nervous system of the human body. The term authority has not been used in Islamic materials. Abu Sin explains this by the fact that Islam wants to dissociate this concept from the concept of authoritarianism. Instead, Islam uses the term “incharge”. Islam emphasized discipline and obedience. Allah (SWT) said:

"Oh you who believe! Obey Allah and obey the messenger, and those in charge among you (AlQuran-4:59)."
In case the order clearly contradicts the purpose of the organization, the subordinates shall immediately discuss this matter with their manager. If the manager insists on the order in spite of the fact that it is proven to contradict the purpose of the organization, then it will become a duty of the subordinates to disobey him/her. Prophet Muhammad said:

*Let not any one of you be a blind follower who says if people do good, I will do the same, and if they do wrong, I will do the same. But you should stick to righteousness.*

It is the managers’ role to make sure that the jobs they assign are behaviorally and technically feasible. There is a famous Arab Idiom that says “If you want to be obeyed give feasible orders”. Allah (SWT) said:

*On no soul doth Allah place a burden greater than it can bear* (AlQuran-2:286).

(b) Responsibility

Responsibility means the obligation owed by subordinates to their superiors for exercising authority delegated to them in a way to accomplish results expected. The idea that responsibility cannot be delegated. Every manager should feel deeply responsible for whatever is under his/her authority, and responsibility entails accountability in this world and in the hereafter. Umar (RA) once said that he was afraid that a mule falls in the mountain roads of Iraq and breaks its legs, and Allah might have asked him why he did not pave the roads in that area. This demonstrated the extent to which Umar(RA) felt the responsibility, which in turn allowed him to reach a historically recognized managerial excellence. Actually responsibility is not limited to any particular person or group, rather every one is responsible in his own ground.

The prophet (SAW) said:

*Behold! each one of you is a guardian and each one of you will be asked about his subjects. A leader is a guardian over the people and he will be asked about his subjects; a man is a guardian over the members of his household and he will be asked about his subjects; a woman is a guardian over the members of the household of the husband and of his children ..... Behold! each one of you is a guardian and each one of you will be asked about his subjects* (Boqhari and Muslim).

(c) Delegation

Delegation is the process by which managers allocate authority downward to the people who report to them and assign responsibility for how authority is used. Prophet Muhammad(SAW) used to instruct his companions to obey his delegated subordinates saying that it’s just like obeying him:

*Whoever obeyed my appointed leader has indeed obeyed me, and whoever disobeys my appointed leader did in fact disobey me* (Boqhari Sharif).

(d) Accountability

Principles of accountability should be breed for every employee of the organization. In Islam this accountability is two folds. First of all an employee is accountable to Almighty Allah(SWT), side by side he is also accountable to his immediate boss. It has been prescribed - *Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom’s weight of evil, shall see it* (AlQuran-33:72).

The feelings of accountability in the hereafter have played a great role in the success of Muslim leaders throughout history. When Umar Ibnu Abdel Aziz became the caliph of the Muslim, he followed the prophet’s guidance saying:

*It is a responsibility, and it is a source of ignominy and regret in the hereafter* (Jabnoun,1998).
7.3. Human Motivation: An Islamic Perspective

From the Islamic point of view motivation refers to that part of management process by which the managers or authorities of the organizations attempt to encourage their subordinates towards work in the light of the principles based on Islamic shari’ah. In this regard, some basic motivating tools in Islam like Iman (faith), taqwa (fear of Allah), tawbah (repentance), recognition of work, good behavior, mutual consultation, justice, due share, honesty etc. must be ensured to the organization. These are discussed below:

a) **Iman as a motivator:** Iman means the true faith and belief in Allah, his apostles, his Book & the day of judgment, the resurrection. It is the fundamental as well as the most powerful motivating force for a Muslim. Because all the activities of a true Muslim are the manifestation of his Iman.

Say O Muhammad (PBUH)! my prayers, my sacrifice, my life and my death belongs to Allah; he has no partner and I am ordered to be among those who submit. (Al-Qur’an-6: 162-164).

b) **Taqwa as a motivator:** There are some internal and external motives accompany the Iman to maximize its effectiveness. Some of these are the three ‘t’s taqwa (fear of Allah), tahrid (arousal), and tawbah (repentance). Allah (SWT) says in the holy Qur’an to support the existence of each of these motives. An example of the taqwa motivation is the following verse:

Enjoin prayer on they people, and be constant therein. We ask thee not to provide sustenance: we provide it for thee. But the Hereafter is for righteousness. (Al- Qur’an - 20:132).

Actually, the word taqwa and its derivatives are mentioned more than 258 times in the holy Qur’an. As for tahrid, it is mentioned explicitly only once, while it is mentioned many times implicitly. Taqwa refers to the fear of Allah represented by adhering to his orders and commends and avoiding his disobedience. The motivation of fear is the human emotion that enables man to either avoid danger and problematic situations or face and solve them. Here a Model of Taqwa motivation is given below (Mohiuddin, 2004):

**Figure:1. Model of Taqwa Motivation**

[Diagram showing the model of taqwa motivation]

c) **Tawbah (repentance) as a motivator:**

The concept of tawbah (repentance) is a very important tool of motivation. Without repentance, the Muslim will stay on the wrong path and he/she will not directing his efforts toward good deeds. Indeed, repentance urges the individual to do more good work to compensate for the wrong he has done, in addition to
providing him with the assistance he needs to abstain from wrong deeds. In this regard, the holy Qur’an commends Muslim:

When those come to thee who believe in our signs, say: Peace be on you. Your lord hath inscribed upon Himself (the rule of) mercy, Verily, if any of you did evil in ignorance and thereafter repented and amended (his conduct), lo! He is oft-forgiving, most merciful. (Al-Qur’an- 6: 54).

It is clear from the above verses that how can a person amend himself after doing something wrong or offence through repentance. He will try to devote himself more and more good work to compensate for the wrong he has done. In any organization particularly in business organization, every employee should follow the teaching of this tawbah for earning more benefits. Here the interrelatedness of the different types of motivation is described below (Falah, 1994):

Figure: 2 The Interrelatedness of the Different Types of Motivation

The above figure shows that man, once endowed with the ability of thing, will soon acquire the knowledge necessary to choose the correct path from alternatives. Then internal (free will) and external (incentives and rewards) motives activate human behavior and provide man with the energy and desire for correct behavior. Depending on his knowledge, free will, and wisdom, man will choose one between two groups: the believers or rejecters.

7.5. Controlling: An Islamic Perspective

The foundation of control was stated in Islam in a very simple and concise manner. Surah Al Qasas stated that Allah is merciful and just. He does not destroy or degrade people until they have deliberately rejected His law and continued in practice of inequity.

Nor was thy Lord the one
To destroy a population until
He had sent to its Center
An apostle, rehearsing to them
Our Signs; nor are We
Going to destroy a population
Except when its members
Practice iniquity (AlQuran-99:7-8).
In simple words, the rules established by Islam as stated in the above cited quotations show that Allah will not penalize anybody until certain stated conditions are met in the following sequence (Jabnoun, 1994):

(a) A messenger is sent to the center of the cities (group of people) or to the head of the people.
(b) The messenger communicated the message and its requirements.
(c) People received and understood the message, which came down from Allah to the people.
(d) People continued in their old practices, which are against the delivered message.

7.6. Leadership: An Islamic Perspective

Leadership is an important aspect of managing. 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 family, business organization, government, political parties etc. Therefore, leadership has been studied widely in modern society. Islam has given utmost emphasis on leadership. Allah has created mankind with a noble objective that people would lead their lives in peace and harmony following the tents of his revelations sent down through prophets from time to time since the very beginning of the society. It is the duty of the leader to maintain peace and harmony and lead the society towards progress and Prosperity.

Leadership in Islam is a trust. To begin with, Muslims base their behavior as leader and or follower upon the word of God as revealed in their holy book, the Quran. They believe that the prophet of Islam, Muhammad (SAW), has modeled the way for Muslim leaders and followers for all times. This belief is supported when Allah says the following about Muhammad (SAW): *And you stand an exalted standard of character* (Al Quran-33:72). Muhammad (SAW) example then, is what both Muslim leaders and followers seek to emulate.

According to the prophet Muhammad (SAW), leadership in Islam is not served for a small elite. Rather, depending upon the situation, every person is the “shepherd” of a flock and occupies a position of leadership. Muhammad (SAW.) is reported to have said- *Each of you is a guardian and each of you will be asked about his subject.* (Bhuqhari Sharif). In most circumstances in life, Muslims are urged to appoint a leader and follow him. Leadership in Islam is rooted in belief and willing submission to the creator. It centers on serving him. The primary tasks of leaders are to do good deeds and to work toward the establishment of Allah’s Din. Allah says: *And we made them leaders guiding (Men) by our command and we sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity: and they constantly served us* (Al Quran-99:7-8)."

Muslim leader have to develop a strong Islamic moral character. This moral character will be reflected by his increasingly strong belief in God as he progress through four stages of spiritual development: *Iman, Islam, Taqwa and Ihsan.*

*Iman* implies belief in the oneness of Allah and the prophet hood of Muhammad(SAW). An organization may have to choose between a strong Muslim with weak leadership skills or a strong leader with weak Islamic understanding. Islam means the achievement of peace with Allah, within oneself and with creation of Allah, through willing submission to Him.*Iman is
the seed and Islam is the frution. *Taqwa* is inner consciousness of his duty towards Him and this awareness of accountability towards Him. *Ihsan* is the love of Allah. The prophet Muhammad(SAW) describes Ihsan as follows: *To worship Allah as if you see Him, and if you cannot achieve this state of devotion than you must consider that He is looking at you* (Abudabi Sharif).

The Islamic moral character requires that leaders emphasize the following five key parameters of Islamic behavior: Justice, trust, righteousness, the struggle towards self-improvement and promise keeping.

The characteristics of Muslim leader effect his/Her behavior. There are some especially moral qualities which the Quran and Sunnah associate the role of leadership. 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

10. ISLAMIC MANAGEMENT: CONSTRAINTS AND POSSIBLE REMEDIAL MEASURES

To explore any idea continuous research is essential. The progress of Islamic Management concept is too young to present its appeal to management experts. But in the mean time it seems as a growing concept to management scholars. Here we shall mention ten important constraints and five remedial measures to develop Islamic Management concept.

**Constraints are as follows** (Mohiuddin, 2004):

1. Absence of Islamic administration in state level is the main barrier of implementing of Islamic Management;
2. There is scarcity of research outcomes on Islamic Management as it has done on Islamic economics;
3. General people, even management experts are not well acquainted about this concept;
4. Lack of research-based publications about this topic;
5. Inclination of Islamic Management related concepts in course-curriculum of university level are not mentionable;
6. There is no model organization of practicing Islamic Management which can be mentioned about this topic;
7. No initiative to combination between Islamic Management and traditional management is another barrier about its practical uses;
8. Lacking in presentation the universal nature of Islamic Management;
9. “*Islam is a complete code of life*”-this truth is not clear in our society and organizations. Maximum people of our society don’t know that excellent guidelines are prevailing about management in the holy Quran and the life of prophet (saw) and
10. Islamic management concept is not institutionalized till now as Islamic economics and Islamic Finance.

Due to the above constraints the five possible remedial measures are as follows:
(1) Intellectual endeavor should be advanced in such a stage that Islamic management is accepted by the every walk of life;
(2) Islamic management concept should be included in our university’s course curriculum;
(3) To establish Islamic administration system in state level is the prerequisite of practicing Islamic Management in organizational level;
(4) It is urgent needed to organize seminar, symposium and publications by establishing research organizations about this topic and
(5) Model organizations practicing Islamic Management can play exemplary role in establishing this concept.

RECOMMENDATIONS:
To explore any idea, continuous research is essential. The progress of Islamic Management concept is too young to present its appeal to management experts. But in the mean time it seems as a growing concept to management scholars. The following recommendations may be considered for the successful applications of Islamic Management in Islamic organizations in most of the Muslim countries where administration system, academic curriculums and culture are not fully Islamic (Alam, 2006):

a. Islamization of Knowledge and Education
b. Educating Islamic Management in Institution
c. Balancing with Globalization
d. Establishment of Islamic Management Research Center
e. Reformation of the Govt
f. Creating Public Consciousness
g. Communicating Islamic Management Through Media
h. Shariah Based Administration
i. Putting Restriction on NGOs

11. IGNORANCE ABOUT THE HISTORY OF ISLAMIC MANAGEMENT
It is evident that traditional authors of management have not mentioned any contribution of Islam in management. The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur’an, Holy Prophet (SAW) and companions (RA) faced lot of problems in managing the Islamic state and they solved those problems by introducing divine principles and guidance given by Allah (SWT). Prophet Muhammad’s (SAW) contributions and the contributions of four Caliphs were great to the development of management. Then management was applied in attaining the objectives of family life, society, national and international organizations.

If simply the administration of Muhammad (SAW) and his four Caliphs is discussed elaborately, it would be easy to find out how exactly and properly they could manage entire Muslim community. All aspects from planning to controlling were nicely taught to the people of the world by them. In this regard ‘Management by Shura,’ Hikmat (strategy), exemplary leadership style, appropriate financial administration, harmonious relationship and others can
be mentioned. But it is observed from different literature of management of different authors that these important issues of management have not been mentioned in their literature. It may be due to two reasons: Firstly, it might be that they would not know about the contributions of Islam in management at all. Secondly, it can be rightly assumed that they intentionally ignored the great contribution of Islam in management (Mohiuddin, 2004).

CONCLUSION

From the above discussion it is clear that Islam has advocated about the managerial functions long ago. According to the Holy Quran, Holy Prophet (SAW) and companions (RA) faced lot of problems in managing the Islamic state and they solved those problems by introducing divine principles and guidance given by Allah (SWT). Prophet Muhammad’s (SAW) contributions and the contributions of four Caliphs were great to the development of management. Then management was applied in attaining the objectives of family life, society, national, international organizations.

If simply the administration of Mohammad (SAW) and his four Caliphs is discussed elaborately it would be easy to find out how exactly and properly they could manage entire Muslim community. All aspects from planning to controlling were nicely taught to the people of the world by them. In this regard ‘Management by Shura,’ Hikmat (strategy), exemplary leadership style, appropriate financial administration, harmonious relationship and others can be mentioned.

At present Muslims do not observe the rules and regulations of Islam and for this reason there is a great fall in the achievement of result in management of organizations of Muslim Ummah in the entire world.

Allah (SWT) said in the Quran, 
The believers! Enter into Islam completely and do not follow the steps of devil, because surely he is the open enemy of you (Al Quran 2:108).

Allah(SWT) also said,
Allah does not change the fate of any nation until the nation does not change itself (Al Quran 13:11).

That’s why, the Muslims today are required to achieve Halal, honesty, sincerity and to avoid Haram and to root out corruption. These are all possible if Islamic Management is in operation in whole over the Muslin countries. It is true that there are lots of bottlenecks to implement Islamic Management, but if the mentioned suggested solutions can be applied, the expected Islamic environment can be launched. Thus we can anticipate that one day very soon, Muslim world will be practicing Islamic Management and Islamic business Inshallah and the Muslim will tests the utmost benefits and flavors of Islamic Management.

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