Toward An Islamic Administrative Theory

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Introduction

A comprehensive Islamic theory that can offer complete guidance for Islamic organizations and help clarify the behavior of organizations, groups, and individuals is yet to be developed. However, there are many rules relating to administration which are scattered throughout different Islamic sources. These rules were utilized in early Islamic society, but were never organized under specific management concepts as is the case in contemporary management thought. The quest in recent years for such a theory has been intense, and there have been frantic efforts by researchers to group different administrative guidelines from Islamic sources with the intention of forming an Islamic administrative paradigm, herein called a theory, although it is not a complete theory.

Ahmed Ibrahim Abu Sin, for example, has tried to identify the basic particulars or postulates of Islamic administrative theory in his book *The Islamic Administration* (1981). He maintains that the characteristic feature of Islamic theory is its emphasis on all the variables and factors that affect the administrative cycle in an organization and its understanding of individual behavior in light of social and cultural forces. Islamic theory sees no separation between ethics, morality, and administration. The same applies to the larger Islamic society of which administration is a subsystem.

The basic postulates of Islamic theory and the variables it emphasizes include the following:

(1) Islamic administrative theory should be closely connected to the social philosophy of the Islamic system and enforce the moral principles of the larger Islamic society. (This point is discussed in greater detail below.)

(2) Islamic administrative theory should take into consideration economic variables and strive to fulfill individuals' physiological needs.

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(3) Spiritual and psychological needs of the individual should be emphasized equally. The human should be respected as an individual and be invited to participate in the decision-making and administrative process through *shurah* and *nasiha* to the extent of his or her mental capabilities, qualifications, and psychological well-being.

(4) Islamic administrative theory should pay attention to the organization of work, organizational structure, hierarchical relationships, and obedience to formal authority.[1]

Abu Sin believes that the comprehensive, all-encompassing nature of the Islamic administrative paradigm is what distinguishes it from other types of management theories, which emphasize one variable or aspect to the detriment of the others and fail to give equal consideration to all the variables involved in management. The particulars of the Islamic administrative paradigm are discussed below.

Shurah (Obligatory Mutual Consultation)

A cardinal principle of the Islamic Administrative System is *shurah* (consultation) which should ideally make an organization's environment healthier and more conducive to the effective participation of all employees and deter the conflict between informal groups and top management. God says in the Holy Quran: "Those who hearken to their Lord, and establish regular prayers; and who conduct their affairs by mutual consultation.." (XLII 38). The Prophet himself consulted with his companions in matters of even the greatest importance. For example, before the battle of Ohud, when it became obvious that the enemies of Islam had gathered a large army and were moving toward Medina, the Prophet called all Muslims who were nearby for consultation. The majority of them, including the hypocrites, decided to meet the enemy on the city outskirts. The Prophet personally disagreed with this view, but decided to follow the majority opinion. Unfortunately, history proved that the Prophet's advice to guard the city and fight from within was right.

Caliph 'Umar also used to consult with his companions on all affairs of the Islamic state. He said that one man's ideas are like a string, and two men's ideas are like two strings joined together, and three ideas are like three strings put together—they can never be easily broken.

Islam, however, leaves the technical aspects of participation to be determined by the circumstances of an individual organization. While there may be logistical difficulties in soliciting participation by the entire organizational membership, great care must be taken to avoid a situation of autocracy or dictatorship.

Naṣīḥa (Advice)

Advice is an indispensable factor in the effective functioning of any Islamic administrative system. Its importance can clearly be seen in this saying of the Prophet to his companions: "The religion is advice (naṣīḥa)." We said, "To Whom?" He said, "To Allah, His book, His messengers, and to the Muslim leaders and the common Muslims."[2]*

In the early Islamic state, naṣīḥa was given in all critical situations and the Prophet eagerly listened and yielded to it for the benefit of Islam and the Muslims. For example, in the Battle of Budr, the Prophet ordered his companions to erect their campsite on a low spot of land far from the source of water in order to prepare for the battle. One of the companions asked him whether this was an order from God or just his own idea. The Prophet replied that it was his own idea based on his experience. The companion then said that it was not a good place and pointed to another valley and gave his reason: they would have access to water while the enemy would not and that they would be on high ground and could easily overpower the enemy. The Prophet followed the companion's advice and the Muslims won the battle.

Naṣīḥa must be sincere and honest; otherwise, it is not directed to Allah as illustrated by the following example. 'Umar, the Second Caliph, gathered some advisors and asked them to help him choose a governor for a territory. One advised him to appoint Abdullah, the son of the Caliph. 'Umar became angry and refused to accept his advice saying that his advice wasn't sincere and he hadn't sought the good by this advice. There are certain rules to be followed in giving advice: (a) One should not advise someone in an accusing manner. The Prophet was angry when one person advised someone harshly. (b) One should not expect others to comply instantly or expect results very quickly. (c) One should not advise others to do what he is not doing himself or to refrain from something he is not refraining from. (d) Advice should be given at the right time and in a right manner. (e) Setting a personal example to be followed is always a preferred method of advice.

Compliance with Legitimate Orders

Islamic administrative theory expects compliance and obedience from subordinates to their superiors not only by virtue of legal rules, but also because it is a divine requirement. God says in the Holy Qur'an: "O ye who believe! Obey God, and obey the apostle, and those charged with authority among you" (IV:59).

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*The word *Naṣīḥa* also carries the meaning of loyalty, acting in god faith and good will.

Conflict Resolution

According to the Islamic Administrative System, conflict resolution must be carried out strictly according to the directives of God and his Prophet. God says in the Qur'an: "If you differ in anything among yourselves, refer it to God and His apostle, if ye do believe in God and the last day: that is best, and most suitable for final determination." In another verse God says, "But no, by thy Lord, they can have no real faith, until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions, but accept them with the fullest convictions"(LXI:65).

Work and Job Performance as a Religious Obligation

Islamic administrative theory prohibits exploitation of people by paying wages too inadequate to provide them with the necessities of life. The wages must permit an individual to acquire the necessities of life and deter him from the temptations of corruption. The cost of living index could be a fair criterion in determining the wage structure. Ali, the fourth Caliph, wrote to Al-Ashtar el-Nakhai, one of his representatives in an outlying region, asking him to pay his employees fair wages. He said: "Pay them fair wages, for that is a powerful deterrent to corruption and embezzlement and an aid in taking care of themselves."[3] The Prophet is reported to have said, "Those who are employed by us should get enough to enable them to have a house, get married, get transportation and a servant."[4] In another hadith, the Prophet said: "I will be the enemy of three people in the hereafter: someone who benefitted from my name, then transgressed; someone who dealt in slave trade; and someone who hired somebody and refused to give him his wage."[5]

Islam requires every individual who is capable of working to do so; it is a religious and moral necessity as well as a state requirement and responsibility toward Islamic society. At the same time, Islam protects the freedom of work so long as it is in line with the general Islamic spirit and does not infringe on Islamic law, public welfare, or individual rights. Islam urges Muslims who are healthy and capable, to work hard and not depend on charity, individuals or social. In this regard, the Prophet said: "No one of you will ever eat anything better than what he acquires by his personal earnings through his own hands' work."

Thus, work in the Islamic system of administration is considered as one of the external manifestations of faith. God says: "As to those who believe and work righteousness, verily, we shall not suffer to perish the reward of any who do a single righteous deed" (XVIII:30). Also, the Prophet says: "God loves the person who has a job and the person who works hard to support his

family. He will be like the fighter for the cause of God" and "Any one who tires from manual work, God will forgive his sins."[6]

Islam encourages Muslims to fulfill their obligations and commitments, for God said: "O ye who believe! fulfill all obligations" (V:1). Work should be a duty shared between the employer and employee. Both of them should be concerned with the existence and continuation of the organization for which they work as the owner. However, owners should not care only about the accumulation of wealth to the detriment of their employees. Islam encourages a brotherly environment without jeopardizing the formal authority structure—an environment that is conducive to production, work, and perfection in one's job and not one which encourages the limitless maximization of one's pleasure to the detriment of others. The Prophet characterized such an environment thus:

> There are people travelling in one ship that has two stories and the people on the top have access to the water unlike the ones on the bottom. The ones on the bottom ask for water but the ones on the top deny them access, so they dig a hole in their deck so that they can drink. If this is permitted, they will all die because the ship would sink. But if the people on top allowed them access to the water, then they could safely drink and could all survive.

Islamic administrative theory, unlike contemporary theories, views efficiency and job perfection not only as organizational requirements or an end in themselves, but rather as a religious obligation. The deliberate neglect of these duties is considered as a vice which calls for punishment by God and censure by one's superiors. The Prophet said: "God loves from a worker that, if he has to do a job, he does it perfectly."[7] God also says: "And fulfill every engagement, for every engagement will be inquired into on the day of reckoning" (XVII:34).

Islamic organizations consider physical, mental, and spiritual training essential matters for the development of their human resources and the effective utilization of these resources toward the achievement of their goals. Contemporary organizations believe in the first two types of training, but ignore the last one which Islamic organizations consider the basis for the first two and the impetus of all human action. The Prophet said: "Knowledge and wisdom are what the Muslim is looking for—however he finds it, he should get it."[8]

In the Islamic system of administration, control is a shared duty to be undertaken proportionately by all Muslims and in which all will participate. There are two types of controls: self-control practiced by every individual and external control practiced by organizations and society. Socialization in an Islamic-based system is the guarantee that individuals will observe the norms set by Islamic society and its organizations, and participate fully in the controls on organizational and societal levels due to their commitment to these

norms, their sense of responsibility, and their fear of God. God says: "And He is with you wheresoever ye may be. And God sees well all that you do" (LVII:4). In another verse, God says: "For the Lord is [as a guardian] in a watch-tower" (LXXXIX:14). The Prophet says:

> Every one of you is a leader and every one of you is responsible and accountable for his people. For example, the husband is the leader in his house and is responsible for his family. Likewise, the wife is a guardian in her husband's home and is responsible and accountable for her family. And the servant is a guardian in his master's home and is accountable for the family.[9]

Other control mechanisms are also recognized, such as legal rules, departmental regulations, supervision, accountability, and financial control through the budget. It is crucial for any Islamic organization to use these control mechanisms and not depend solely on the degree of faith and piety of people.

Islam encourages cooperation and brotherly concern in the workplace characterized by informal relationships, communication, and informal but not lax authority structure. It demand collective responsibility for shared tasks. God says in the Holy Qur'an: "And obey God and his apostle and fall into no dispute lest you lose heart and your power departs: And be patient and persevering." Further: "Help ye one another in righteousness and piety, but help you not one another in sin and rancor: Fear God, for God is strict in punishment" (V:3).

In prescribing dealings among Muslims, the Prophet said: "Your youngsters shall obey and respect their elders and the elders shall have mercy on youngsters."

Merit System in Recruitment and Promotion

As far as selection, recruitment, and promotion are concerned, the Islamic administrative emphasizes merit and merit alone. The Qur'an says: "Truly the best of men for thee to employ is the [man] who is strong and trustworthy" (XXVIII:26). Strength corresponds to the skill and qualifications the job requires and the ability to understand Islamic principles and the power to apply them; trustworthiness applies to the fear of God and the moral obligation and commitment to societal and organizational goals. In reference to the qualifications that convinced the Pharoah of Egypt to appoint the prophet Joseph as the state treasurer, the Qur'an says: "Be assured this day, Thou art, before our own presence, with rank firmly established, and fidelity fully proven" (XII:54). God also says: "God doth command you to render back your trusts to those to whom they are due; and when judge between man and man, that ye

judge with justice. Verily, how excellent is teaching which he giveth you, for God is He who heareth and seeth all things" (LVIII:106).

The employment of someone who is less competent or efficient when there exists a better candidate is prohibited. The Prophet said: "He whoever hires a person and knows that there is another one who is more qualified than him, has betrayed Allah and His Prophet and the Muslims."[10] Thus, nepotism, favoritism, and all sorts of bribery are strictly forbidden in an Islamic-based administration. The Prophet says: "Whoever is in charge of running Muslim affairs, and hires a person on the basis of nepotism, has deserved the curse of Allah, and Allah will not accept whatever justice he does beyond that."[11] God also says: "Every soul will be held in pledge for its deeds" (LXXIV:38).

According to Islamic administrative theory, a person who performs good deeds is rewarded both in this world and in the hereafter. Rewards in this world include the material benefits, social recognition and psychological well-being and in the hereafter the pleasure of Allah.

Man can also be rewarded for his intentions, provided they are good. The Prophet says: "If an individual intended to do a good deed but didn't, he will be given one merit for his intention to do good. But if he actually did it, he will be given 700 merits; and if he intended to do a bad deed and he did not do it, he will be given one merit. But if he actually carried it out, then he will be given one demerit."[12]

This comprehensive system of rewards motivates people to work hard and perfect the job they are doing. God says: "Whoever does righteousness, man or woman, and has faith, verily, to him will we give a new life, a life that is good and pure, and will bestow on such their reward according to the best of their actions" (XVI:97).

Retirement is an important issue in Islam because Islam believes that it is not fair for the Islamic state or any Islamic organization to use people when they are young and leave them to their fate when they are old. Thus, social security and welfare programs must be established to ensure that Moslems or non-Moslems who are incapable of work are not without sustenance. Caliph 'Umar saw an old man asking people for money in the streets of Medina. 'Umar asked about him and was told that the man was begging because he was old and had no source of income. 'Umar then ordered the man be paid from the Islamic state treasury and said, "By God, we did not do justice to him if we used him and benefitted from his labor when he was young and strong and left him aside and forgot about him when he is old and weak."[13]

In his article "The Islamic Welfare State and Its Role in the Economy," M. 'Umar Chapra states:

The mission of the holy Prophet is defined by the Qur'an to be a merciful blessing for all mankind. Some manifestations of this merciful

blessings are stated explicitly in the Qur'an. These include the foster-
ing of good life and welfare, provision of ease and alleviation of hard-
ship, generation of prosperity, nurturing a climate of love and affec-
tion, and ensuring freedom from moral corruption, hunger, fear and
mental tensions. Hence, all organizations and institutions, including
the state, should reflect the character of merciful blessing, and cater
to the welfare of all people.[14]

The welfare function of the Islamic state and its organizations is expli-
citly explained in the Prophet's sayings: "Any ruler who is responsible for
the affairs of Muslims but does not strive sincerely for their well-being will
not enter paradise with them." What applies to rulers also applies to directors
of institutions and to any Muslims charged with authority.

M. 'Umar Chapra has outlined the basic elements of the Islamic social
security and welfare system. These elements include:

(a) Making arrangements for training and then rendering assistance in find-
     ing gainful employment for those who are unemployed and are look-
     ing for work;
(b) Enforcing a system of "just" remuneration for workers;
(c) Making compulsory arrangements for insurance against unemploy-
     ment and occupational hazards, old-age pensions and survivors'
     benefits;
(d) Providing assistance to those who, because of disability, physical or
     mental handicaps, or obsolescence, are unable to support themselves
     or to attain a respectable standard of living by their own efforts;
(e) Collecting and distributing zakat and enforcing Islamic teachings related
     to the division of the estate of a deceased person to encourage the
     distribution of income and wealth in Muslim society so that, in the
     words of the Qur'an, "wealth does not continue to circulate merely
     among your rich."

To support his argument, Chapra has quoted many Qur'anic verses and
sayings of the Prophet. The Prophet is quoted to have said: "He who has been
made an administrator by God over the affairs of Muslims but remains indif-
ferent to their needs and their poverty, God will also be indifferent to his needs
and poverty.' The Prophet also said: "He who leaves behind him dependents,
they are our responsibility" and "the ruler is the supporter of him who has
no supporter." Chapra comments that "These and other similar hadiths lay
down the gist of Islamic teachings in the realm of social security."[17]

Application of Islamic Moral Principles

Islamic administrative theory, like bureaucratic theory, emphasizes the
hierarchical structure of the organization, a clear delineation of responsibilities,

definition of roles, unity of direction, specialization, and unity of command. The Prophet said: "If you are three, designate one of you as an *amir* [leader]."[18] At the same time, it provides for enough flexibility for the flow of advice, consultation, and information, both upwards and downwards. The particular structure of these administrative processes and their specific mechanisms have to be determined in accordance with the needs of organizations.

Islamic organization is barred from engaging in any activity that is considered immoral or illegal by Islamic teachings or is harmful to individuals, groups, or society. God says in the Holy Qur'an: "Those are limits set by God: and any one who transgresses the limits of God, does verily wrong his [own] soul: Thou knowest not if perchance God will bring about thereafter some new situations" (LXV:1). Commenting on this Qur'anic injunction, Maududi writes:

> Islam possesses a distinctive criterion of good and evil, its own source of moral law, and its own sanctions and motivation, and through them it enforces the well-known and generally recognized moral virtues in all spheres of life after fitting them into a balanced and comprehensive scheme.[19]

The Islamic system which enforces these directives and sees to it that they are applied properly should be capable of producing enough individuals of high moral quality, integrity and capability to qualify for public jobs in Islamic organizations. This, in turn, enables these organizations to carry out their duties and functions in the best manner possible. God says: "God doth command you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice; verily how excellent is the teaching which he giveth you" (IV:58).

It is worth noting here that trust refers to public jobs that are allotted only to those Muslims who deserve them and are capable of meeting their requirements.

Islam has a comprehensive theory of human behavior consistent with the concept of human nature. Islam recognizes that man is created from matter and embued with part of the divine spirit.[20]

This has significant implications for Islamic organizations. It is important that they take this into consideration when managing and motivating people. They must realize that man has material as well as spiritual needs both of which must be satisfied in order for man to be consistent and productive. This necessitates a reward system which should also include avenues for spiritual development. Chapra says:

> The concept of welfare in Islam can hence be neither exclusively 'other-worldly' nor purely 'this-worldly'. While urging Muslims to gain mastery

over nature and utilizing the resources provided by God for the service and betterment of mankind, Islam warns Muslims against single-minded concentration on material acquisitions as the highest measure of human achievement and ignoring the indispensable spiritual content of the human self. Islam rather provides a spiritual orientation to all material efforts and creates a harmony between the innate spiritual and material urges of individuals or groups. Islam has so firmly and exquisitely dovetailed the spiritual and material aspects of life that they may serve as a source of natural strength and together serve as the foundation of true human welfare and happiness. According to Islam, negligence of either of the two aspects of life will prevent mankind from achieving the welfare. This synthesis of the material and the spiritual is what is missing in the welfare concept of the other two systems, capitalism and socialism, as they are morally neutral.[21]

The Islamic theory of organization is similar to the open systems theory and the systems approach which consider an organization as a unit functioning within a broader environment of society. Systems theory has more in common with the Islamic paradigm than other organization theories because Islamic administrative theory views administration as a sub-system which must reflect the values and objectives of the larger social system and be responsive to its needs. Islamic administrators must view management problems in their totality, taking into consideration the forces of the external environment and their effects on the organization. While systems theory does not speak directly to spirituality and its effects on the organization, as does Islamic theory, spirituality is an integral part of the social environment to which managers must pay attention, because of its effects on organizational behavior. This dimension has permitted systems theory to offer a comprehensive explanation of the factors affecting management.

The Islamic theory of organization also resembles the theory of bureaucracy in the sense that it favors the clarification of roles, a clear chain of command, hierarchical relations, unity of direction, need for obedience and complaince, and skillful employees through training. At the same time, it differs from both of them by integrating the socio-economic needs of the employees with their spiritual and humanitarian well being.

Mutual Trust Between Management and Employees

Administrative leadership in Islam is supposed to be a role model for subordinates. Leaders are expected to comply fully with prescribed Islamic behavior before asking their subordinates to obey them. Such leadership must conduct the decision-making process according to the Islamic principle of *shurah*. It should not in any case be oppressive, exploitative, or authoritarian.

Caliph 'Umar illustrated these principles thus: "There is no Islam without a group holding fast with its message, and there is no group without leadership, and no leadership without obedience."[22]

The Qur'an also advises the prophet about what is acceptable behavior for his followers:

> It is part of the mercy of God that you dost deal gently with them.
> Wert thou severe or harsh-hearted, they would have broken away from
> about thee: so pass over [their faults], and ask for [God's] forgiveness
> for them; and consult them in affairs [of moment] [III:159].

When one of the companions asked the Prophet to appoint him to a position, the Prophet said: "It is leadership; it is a trust; and it's sorrowful in the hereafter except for those who took it seriously and did justice."[23]

Islam encourages muslims to trust each other, never to be suspicious, and not to judge others on the basis of gossip unless there is conclusive evidence. God says in this regard: "Ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what ye have done" (XLIX:6) and "O Ye who believe, avoid suspicion as much [as possible]: for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs" (XLIX:12). The Prophet taught his companions: "Trust your brother and try to come up with excuses for him and justification for what he does even if he did it seventy times."

Trust is also the basis for the delegation of authority for superiors cannot delegate their powers unless they trust the subordinates. The Prophet tried to teach us how to trust subordinates when he sent his companion Moaz as a judge and a ruler to Yemen. He said to him, "What laws are you going to use in your judgments?" Moaz replied that he would use the Holy Qur'an and the teachings of the Prophet; if he did not find a rule for a particular incident, then he would use his common sense and judgment. The Prophet agreed with him and approved of his thinking.

Motivation from the Islamic Perspective

El-Jass offers the following conditions for applying Islamic theory:

(1) The society or people who wish to apply such a theory must believe that Allah knows everything which a person does, including his intentions.

(2) They must believe that there is a day of judgment when each person will be held responsible for his deeds and intentions.

(3) Beliefs, deeds and rewards are integrally linked in this life and in the hereafter.[24]

The Qur'an says:

> And whatever deed you [mankind] may be doing we are witnesses
> thereof when you are deeply engrossed therein. Nor is hidden from
> your Lord [as much as] the weight of an atom on the earth or in heaven.
> And the least and not the greatest of these things, but are recorded
> in a record. [10:62]

Believers are reminded here that God oversees them all the time. The con-
sciousness of an omnipresent and omniscient God leads to correct behavior
in the workplace, helps reduce corruption, tardiness, and misbehavior, and
creates an environment conducive to production. Doing a good job is not only
an organizational requirement but is a religious commitment which leads to
reward in the hereafter. But Islam does not rely solely on the effects of religion
on the human conscience; it also provides rewards and security and assures
that the individual is satisfied and motivated to perform his job to the best
of his abilities. Chapra says:

> Adequate fulfillment of basic material needs is, in the Islamic frame
> of reference, as necessary for human welfare as spiritual uplift.
> Therefore, while arranging for the spiritual guidance of men by a chain
> of prophets to all people through space and time, God has also pro-
> vided all necessary resources for his material well-being.[25]

The Qur'an says:

> He it is who has created for you everything on earth. [II:29]

> Has made subservient to you whatever is in the heavens and the earth
> and granted you his bounties, manifest and hidden. [XXXI:20]

Chapra explains:

> Two fundamental principles may be derived from these verses. One,
> that God-given resources are for "you," which is addressed to all peo-
> ple and not to any privileged group or class; and two, that they are
> meant for general human welfare and, at least, for eradicating poverty
> and filfilling the basic material needs of all people.[26]

Chapra lists food, clothing, housing, education, medical care, transport, and
a healthy environment as basic needs of all human beings. Since these basic needs
have been guaranteed in Islam, it becomes incumbent on an Islamic state to pro-
vide them to all its citizens. Nevertheless, the individual is responsible for himself
and Islam stresses hard work, both for the sake of one's family and to help those
who are less fortunate. Because the impersonal market forces do not neces-
sarily reward workers commensurate with their efforts, the state should help
regulate the economy to ensure that the objectives of shari'ah are achieved.[27]

He continues:

> Given the commitment of Islam to human brotherhood and to social
> and economic justice, gross inequalities could only be repugnant to
> its spirit. Hence, Islam emphasizes distributive justice and incorporates
> in its system a program for redistribution of income and wealth so that
> every individual is guaranteed a standard of living that is humane and
> respectable and in harmony with the dignity of man inherent in his
> being the vice regent of God on earth. A Muslim society that fails to
> guarantee such a humane standard is really not worthy of the name
> as the Prophet declared, "He is not a true Muslim who eats his fill
> and his next-door neighbor is hungry."[28]

Thus, the Islamic system provides for both the employed and the out-of-work,
for the healthy and the infirm. The collection and distribution of *zakat*, one
of the pillars of Islam, is an important means to ensure the successful im-
plementation of the Islamic goals of socio-economic justice in society.

Control

Control is one of the basic functions of management. Koontz and O'Donnel
insist that control techniques depend on clear and complete plans and on
organizational structure. A manager must be sure of his power to carry out
plans in order to exert effective control.[29]

The basic control process involves three steps: "(1) establishing standards.
(2) measuring performance against these standards, and (3) correcting devia-
tion from these standards."[30]

Islamic foundations of control have been laid down in a simple Qur'anic
verse: "Nor would we visit with our wrath until we had sent an apostle (to
give warning)". This verse establishes the rule that no one is to be penalized
until the following conditions are met in order:

(1) a message is sent defining standards and stating rules that should not
be broken;

(2) the people get the message;

(3) they understand the rules and requirements contained in the message;

(4) the people disregard the message and continue in their wrongdoing.

Ahmed Abu Hebeish believes that there is a great deal of similarity bet-
ween these steps and the management control cycle and rules as understood
in the modern organization theory.[31] The Islamic control procedures can also
be outlined in a more formal way:

(1) The pre-establishment of a message must be by the officers of an
organization (i.e., president, managers, or anyone with authority in the
organization).

(2) The message which is communicated to the people must clearly prescribe what is allowed and what is not allowed and how people are expected to behave and conform to a certain code of ethics or duties.

(3) People should be free to follow or not to follow what is prescribed but they would be held accountable for their acts and punished or rewarded accordingly. The message must be communicated to the people in a language they understand and be written so that the expected performance can be judged according to what was stated.

(4) The people may disregard the message if it is impractical or unclear. In that case, the message must be clarified, re-interpreted, or changed.

Control in the Islamic system is a duty shared by the management and the employees on the one hand, and between the organization and society, on the other. Self-control is supposed to be practiced by every individual and external control is expected to be practiced by organizations and society. Indoctrination and socialization in an Islamic-based system is the guarantee that individuals will observe their limits and conform to the norms set for the Islamic society and its organizations. Individuals and groups are expected to contribute fully and to participate in the control cycle on organizational and societal levels. However, contemporary control mechanisms such as departmental regulations, supervision, accountability, performance appraisal and financial control are indispensable to any Islamic organization.

Authority

Gary Dessler defines authority as the right to influence thought, opinion, or behaviors of others in order to achieve organizational goals. "Authority may be thought of as the 'fuel' of organization, since without a distribution of authority, the organization structure is merely a shell."[32] Authority refers to a person's potential for influencing others. It has implicit in it the notion of legitimacy or ethical satisfaction.

According to Max Weber, there are three legitimate bases of authority: charismatic, traditional, and legal. In modern organizations, it is generally the "legal" authority which is employed in decision making processes. Subordinates who are hired and who elect to remain with the organization do so with the understanding that the authority exercised over them has a legal basis. Weber argues that the purest exercise of legal authority is that which employs a bureaucratic type of administrative structure. Simon and Barnard qualify the notion of authority with the concept of the "zone of acceptance" beyond which an individual is not likely to comply or obey and will reject the order if it contradicts his values.[33] In Islam, absolute authority belongs only to God and humans, as viceregents, enjoy only delegated authority. The Qur'an says:

"Each and every messenger who was sent by us was sent for the sole purpose that he should be obeyed under the sanction of God" (IV:64).

Summary: Implications for Human Resource Management

A manager is supposed to apply his best efforts and solicit the efforts of those under him in order to accomplish organizational goals. Argris thinks that conventional wisdom in emphasizing such practices as task specialization and chain of command does not provide the best guidance in coping with this task. He states that organizational arrangements are often incongruent with the fulfillment of human needs. The ways in which workers respond actively to this incongruence often leads managers to employ further directive leadership and more coercive controls, which turn out to be counterproductive.[34]

The lesson for management is that organizations can be successful only if management makes need satisfaction their top priority. It is only then that the individual and organizational goals will overlap and employees will be committed to organizational objectives. Al-Qurashi says:

> The more pronounced an individual's need to be liked and approved of by others, the more susceptible he will be to make efforts to control his behavior by making approval contingent on producing the desired behavior. Similarly, for the individual with prominent needs for esteem or security, influence can be increased by designing jobs and personnel policies which provide satisfaction of these needs in return for satisfactory performance.
>
> Once the manager recognizes that he depends upon the volition of subordinates, and that his problem is to attune his leadership behavior and organizational goals, control, rewards, and structures to human nature, he sharpens his awareness of his opportunities and constraints. He can learn to provide stimuli more likely to become transformed, upon perception by subordinates, into personal motivation, behavior, and valid organizational consequences. More specifically, he can manage motivation by carefully forming the climate that characterizes the work situation.[35]

Thus, the solutions to problems in Islamic organizations are not found in transplanting alien administrative systems or theories but in developing their own management systems which can relate to their value system, cultural heritage and societal norms. This is not to say that Islamic institutions should not borrow from other systems or be open to modern management innovations; on the contrary, they should be receptive to the entire heritage of human achievements, especially in the field of organization and management.

Footnotes

[1] Translated from Dr. A. E. Abu Sini, *Islamic Administration.* (Dubai: The Contemporary Press, 1981), p. 171.

[2] Yahya bin Sharad, *Riyāḍ al-Ṣāliḥīn* (Beirut: Dar Al-Qalam Press), p. 88.

[3] Abu Sini, p. 88.

[4] Marmaduke Pickthall, *The Meaning of the Glorious Quran* (Karachi, Pakistan: Taj, Ltd., n.d) p. 271.

[5] Abu Sini, p. 174.

[6] Muhammed Muhsin Khan, *Sahih El-Bukhari* (Ankara , Turkey: Salh Ozcan Publishing House, 1976).

[7] *Ibid.*

[8] Pickthall, p. 27.

[9] Translated from Arabic.

[10] Ibn Taymeeyah, *Al-Seeyasa al-Sharia (The Politics of Sharia)* (Beirut: House of Arabic Books, 1968), p. 9.

[11] Ezzudin Bulageu, *The Path of Righteous People* (1978), p. 463.

[12] Yahyd bin Sharaf, *op. cit;* p. 14.

[13] Abu Sini, p. 88.

[14] M. Umar Chapra, "The Islamic Welfare State" in *Islamic Perspectives,* Leciester, U.K., p. 198.

[15] *Ibid.*, p. 197.

[16] *Ibid.*, p. 209.

[17] *Ibid.*, p. 218.

[18] Thomas Patrick Hughes, ed., *Dictionary of Islam* (Lahore, Pakistan: Book House, 1964), p. 580.

[19] Maududi, *System of Government Under the Holy Prophet,* p. 18.

[20] Chapra, p. 197.

[21] *Ibid.*, p. 199.

[22] Hughes, p. 580.

[23] Ibn Taymeeyah, p. 13.

[24] El-Jazz, pp. 66-67.

[25] Chapra, p. 199.

[26] *Ibid.*, pp. 199-200.

[27] *Ibid.*, pp. 200-1.

[28] *Ibid.*, p. 208.

[29] Ahmed Abu Hebeish, *The Practical Application of Islamic Rules in Enterprise Business Administration* (Unpublished manuscript) p. 48.

[30] Gary Dessler, *Organization Theory,* Englewood Cliffs, New Jersey: Prentice-Hall, 1980), p. 190.

[31] Abu Hebeish, p. 32.

[32] Gary Dessler, p. 190.

[33] *Ibid.*, p. 170.

[34] Richard W. Scott, *Organizations: Rational, Natural, and Open Systems* (Englewood Cliffs, New Jersey: Prentice-Hall, 1981), p. 135.

[35] AbdulMotal Al-Qurashi, *Motivation* (Unpublished paper) p. 13.