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# **Principles of Islamic Management**

**Prof Javed Iqbal Saani**

**PhD, MBA (MIS), MBA (Finance), BBA**



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## ABOUT THE AUTHOR

Javed Iqbal was a resident of Rawalakot (AJ&K). He received his Ph.D. from the University of Salford and an MBA (Information Management) from the University of Hull. Previously Dr. Iqbal received BBA and an MBA (in Finance) from the University of AJ&K both with distinction. The University of Azad Jammu & Kashmir, Muzaffarabad (AJ&K) awarded him two gold medals for his educational performance. The government of Pakistan selected him for higher education and deputed him to the UK to complete



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## **Value of knowledge**

Say (to them, O Muhammad(ﷺ)): Are those who know equal with those who know not? But only men of understanding will pay heed. [Az-Zumar: 9]

### **Value of knowledge I**

Anas (May Allah (SWT) be pleased with him) reported: The Messenger of Allah (SWT) (ﷺ) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah (SWT) until he returns." [At-Tirmidhi]. Abu Hurairah (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (ﷺ) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah (SWT) and those who associate themselves with Allah (SWT); and a learned person, and a learning person." [At- Tirmidhi, Book 1, Hadith 478]

### **Value of Knowledge II**

Abu'd-Darda' (رضي الله عنه) said, "I heard the Messenger of Allah (SWT) (ﷺ), say, 1.'Allah (SWT) will make the path to the Garden easy for anyone who travels a path in search of knowledge. 2.Angels spread their wings for the seeker of knowledge out of pleasure for what he is doing. 3.Everyone in the heavens and everyone in the earth asks forgiveness for a man of knowledge, even the fish in the water. 4.The superiority of the man of knowledge to the man of worship is like the superiority of the moon to all the planets. 5.The men of knowledge are the heirs of the Prophet's (ﷺ). 6.The Prophets (AS) bequeath neither dinar nor dirham; they bequeath knowledge. Whoever takes it has taken an ample part.'" [Abu Dawud and at-Tirmidhi; Riyadh us Salihin, Hadith 1388, p. 211]

## **Qualities of a good leader/manager**

It was by the mercy of God that you were lenient with them (O Muhammad (ﷺ)), for if you had been severe and hard-hearted, they would have forsaken you. So, pardon them and ask (God's) forgiveness for them and consult with them upon the conduct of affairs. [Al-e-Imran: 159]

### **Qualities of a good leader/manager I**

Hadhrat Ibn 'Umar (RA) reports that Rasulullah (ﷺ) said "Three persons are such as will have no fear of the horrors of the Day of Judgement, nor they will be required to render an account. They will stroll merrily on mounds of musk until the people are relieved of giving their account. One is a person who learned the Qur'an, merely seeking Allah (SWT)'s pleasure and therewith leads people in salat in a manner that they are pleased with him; the second person is the one who invites men to salaah for the pleasure of Allah (SWT) alone. The third person is the one who has fair dealings between him and his master, as well as between himself and his subordinates" [Quoted by Al-Tibrani in Al-Majam Al-Slaasa; Fazail-e-Amaal, Virtues of the Holy Qur'an, Hadith 36]

### **Qualities of a good leader/manager II**

Abdullah Ibn-e-'Umar Radiy Allah (SWT) 'anhuma narrates that a person came to Nabi (ﷺ) and asked: O Rasulullah (ﷺ)! How many times may I forgive my servant? Nabi remained silent. The man asked again: O Rasulullah (ﷺ)! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhi) Note: In Arabic, the figure 'seventy' is used to express too many in number. [Muntakhib Ahadith, p. 415]

## **Basics of Islamic Management Theory**

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so, pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). [Al-e-Imran: 159]

Narrated Abdullah ibn Umar: A man came to the Prophet (ﷺ) and asked: Messenger of Allah! how often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he kept silence. When he asked a third time, he replied: Forgive him seventy times daily. [Sunan Abi Dawud: Hadith 5164]

### **Striving for the cause of Allah (SWT)**

Narrated Abu Hurairah: A man from the Companions of the Prophet (ﷺ) passed by ravine containing a small spring of thirst quenching water, so he was amazed by how pleasant it was. So, he said: 'I should leave the people and stay in this ravine. But I will not do it until I seek permission from the Messenger of Allah (SWT) (ﷺ).' So, he mentioned that to the Messenger of Allah (SWT) (ﷺ) and he said: 'Do not do so. **For indeed one of you standing in the cause of Allah (SWT) is more virtuous than his Salat in his house for seventy years.** Do you not love that Allah (SWT) forgive your sins and admit you into Paradise? Then fight in the cause of Allah (SWT), for whoever fights in Allah (SWT)'s cause for the time it takes for two milking of a camel, then Paradise is obligatory for him.'" [Jami` at-Tirmidhi: English translation: Vol. 3, Book 20, Hadith 1650]

**Allah (SWT), the Exalted** *in the name of Allah (SWT), the Beneficent, the Merciful.* 1. All that is in the heavens and the earth glorifieth Allah (SWT); and He is the Mighty, the Wise. 2. His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death, and He can do all things. 3. He is the First

and the Last, and the Outward and the Inward, and He is Knower of all things. 4. He is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein, and He is with you wheresoever ye may be. And Allah (SWT) is Seer of what ye do. 5. His is the Sovereignty of the heavens and the earth, and unto Allah (SWT) (all) things are brought back. 6. He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is the knower of all that is in the breasts. [Surah Al-Hadeed: 1-6]

**Allah (SWT) likes those who loves one another** Yahya related to me from Malik from Abu Hazim ibn Dinar that Abu Idris al-Khawlani said, "I entered the Damascus mosque and there was a young man with a beautiful mouth and white teeth sitting with some people. When they disagreed about something, they referred it to him and proceeded from his statement. I inquired about him, and it was said, 'This is Muadh ibn Jabal.' The next day I went to the noon-prayer, and I found that he had preceded me to the noon prayer, and I found him praying. "Abu Idris Al-Khawlani (May Allah (SWT) had mercy upon him) reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). Several people had gathered around him. When they differed over anything, they would refer it to him and act upon his advice. I asked who he was, and I was told that he was Mu'adh bin Jabal (May Allah (SWT) be pleased with him) The next day I hastened to the mosque but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and said to him, "By Allah (SWT) I love you." He asked, "For the sake of Allah (SWT)?" I replied, "Yes, for the sake of Allah (SWT)". He again asked me, "Is it for Allah (SWT)'s sake?" I replied, "Yes, it is for Allah (SWT)'s sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice! I heard Messenger of Allah (SWT) (ﷺ) saying, 'Allah (SWT), the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for **My sake**". [Riyad as-Salihin: English book reference: Book 1, Hadith 382] (Muwatta Malik: English reference: Book 51, Hadith 15)

## **Dedication**

To my parents who invested heavily for our education and remained engaged in prayers for our success and wellbeing.



## **Acknowledgment**

Special gratitude is due to all those who helped me to compile the work. I am grateful to my family who spared me to embark on the project. They also supply valuable information which enriched the contents of this effort.

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## **PREFACE**

All prayers to Allah (SWT), the exalted, slat-wa-slam to all the Prophets (AS) especially upon the last (ﷺ), mercy and blessings upon his noble companions. May Allah (SWT) bestow upon his forgiveness to the entire ummah and ummah of all the Prophets (AS). And all those who received the right guidance.

The purpose of the book is to investigate the managerial aspects of the Prophet (ﷺ) as he had invented and applied in his life. Allah (SWT) has sent him as a model for the guidance of humanity about all aspects of human activity. The discipline of Management is one of them and is concerned with managing people including to take work from them. Traditional management theory emphasises on work related matters only. It implies the activities of a person within the organisation where he works. It is least concerned with familial and societal activities of employees. Consequently, policies of organisations revolve around work related activities of employees, managers, or even owners.

Contrary to it Islamic management theory deals with all aspects of life of an employee. It includes his work, family, and societal affairs/activities. Because his family and societal affairs/activities affect his work and vice versa. For instance, earning halal (honestly) is a form of worship, spending on his family is also worship. Similarly, his contribution for social activities such as any charitable spending is worship as well. It implies he must earn in a halal or permissible way. If he is not earning money with permissible means, it effects his family and his social activities.

Therefore, Islamic Management Theory assumes that an employee is a human being, a Muslim, a member of the society and then he is an employee. Managers look after work-related activities in the traditional management practices. But a Muslim manager has added obligations about familial and social activities of his employees which Islam requires him to perform. For example, if an employee become sick, a muslim manager supposed to visit him as a muslim but traditional management practices did not care about it.

The book has eleven chapters. The first deals with the concept of principle (s). We have investigated it from Islamic perspective; it implies we have related it with understanding of Islamic Sharia. For example, one part of principle is that it is the universal truth; the contents of the holy Quran are the universal truths. Therefore, they are Principles e.g., the holy Quran ordains that obey Allah (SWT), His Prophet (ﷺ) and your ruler/manager. The second chapter relates Islamic management theory with major current theories. The author has evaluated the current theories of management and concluded that the Prophet (ﷺ) was the original founder of these theories. Chapter three fundamentals of Islamic Management Theory. It investigated the shortcomings of existing theories and what the Islamic theory offers to resolve these demerits. The next three chapters describe the principles of management for organisations, managers, and employees. The following four chapters analyse key management functions: planning, organising, leading, and controlling. The last chapter concludes the discussion; the author has found related topics which stem from the analysis of major expeditions of the Prophet (ﷺ). It includes seven major battles, the treaty of Hodhabia and the journey of Hijrah. Nineteen topics appeared from the analysis. In addition, decision making, problem solving, and team management are also part of the analysis (The author has published separate books on each of these topics).

In general, my purpose is to pick up the qualities of our Prophet (ﷺ) and fit them to various aspects of leadership as managers understand them in the contemporary world.

I pray to Allah (SWT), the Exalted, to accept the humble effort and make it a source of forgiveness for me and the entire ummah. May it be a source of guidance for readers. Ameen! The author welcomes any suggestions to incorporate them in the future editions.

Prof Javed Iqbal Saani, Ph.D.

Manchester 31 October 2020

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# **CHAPTER 1 PRINCIPLE IN ISLAMIC PERSPECTIVE**

## **Key concepts**

**It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So, pardon them, ask forgiveness for them, and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). (Al-e-Imran: 159)**

## WHAT IS PRINCIPLE?

Since a theory is a set of principles yet it is helpful to know the meaning of them to go ahead with the discussion. Experts define a principle as “A fundamental truth ... that serves as the foundation for a *system of belief* or *behaviour* or a *chain of reasoning* ... A *rule or belief governing one's behaviour*”.<sup>1</sup> There are a few keywords in the definition which needs explanation to understand the phenomenon.

### **Fundamental truth**<sup>2</sup>

The author intends to talk about “Islamic Management Theory”; therefore, it is important to know the meaning of “fundamental truth” from the Islamic perspective. We believe that whatever the Quran and Sunnah say is the fundamental truth. Since Islam guides us in every occupation and it is a complete code of life which experts have debated a long time ago. Islamic scholars believe the same about it. Thus, the *fundamental truths* are applicable from the viewpoint of “management” as a discipline. In other words, what guidelines the Quran and Sunnah offer about “management” as a body of knowledge is true, and these will be the basis of our analysis in the following pages.

### **System of belief**

The definition of “Principle” holds a system of belief as an important concept. A system is “A set of principles or procedures according to which something is done; an organized scheme or method.”<sup>3</sup> For instance, Hajj or pilgrim is a compulsory duty of a Muslim who can bear the expenses of it. Hajj consists of a series of actions at separate places i.e., it is an organised scheme. And belief (Faith) means “A religious conviction ... something one accepts as true or real; a firmly held opinion.”<sup>4</sup> For example, Muslims believe that Allah (SWT) is one, he has created angles, He has sent Prophets (AS) for the guidance of humanity, He sent heavenly books, He is the owners of the Day of Judgement etc.

### **Behaviour**

It implies “the manner of behaving ... the activity of a human or animal that can be observed.”<sup>5</sup> Islam guides its followers to behave sympathetically, speak softly, meet with a greeting (Aslamalycum) and so on.

### **Chain of reasoning**

It implies “Sometimes when there are several facts that logically lead us from a premise or assumption to a conclusion and we call the complete set of facts given "chain of reasoning"”?<sup>6</sup> When we talk about the existence of Allah (SWT), we ponder over many reasons to prove that He exists. For example, we can see the sun, the moon, the earth, the stars, the rain, animals, oceans etc. We say, Allah) SWT) has created these objects therefore, He exists. Thus, we argue with a series of reasons to prove our claim.

### **Idea/concept**

The concept means an idea and idea means “A thought or suggestion as to a possible course of action.”<sup>7</sup> For instance, a manager should forgive his subordinate up to seventy times a day as per the Islamic teaching. It is a suggestion to manage people. We have found many ideas or course of actions in management perspective in this book.

These five elements are the parts of the word principle; our analysis of “Principles of Islamic Management and theory” revolves around them. Therefore, we will apply them to various perspectives to substantiate the basic premise of our argument.

## **MANAGEMENT IN ISLAMIC PERSPECTIVE**

Traditionally experts define management as “the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims.”<sup>8</sup> There are several issues in the definition compare to Islamic management perspective. First, it ignores the authority of Allah (SWT) and the role of his Prophet (ﷺ). Second, the proponents limit the reward of work to this world. It implies it is a short-term view of the phenomenon. In addition, it does not consider the ethical aspect of management. Finally, the contemporary management theory is based upon human behaviour which they show in a work environment. It also ignores the welfare of the society where people work and live.

It suggests that we need a more comprehensive definition of management which can address the dysfunctions of the traditional definition. Therefore, we define it as

Islamic management is the discovery and implementation of human-oriented framework for individuals and teams to work together for achieving personal and organisational objectives for the welfare of society. The purpose is to obey Allah (SWT) and His Prophet (ﷺ) in private and organisational settings to make living and prepare for the Hereafter as per the guidelines of sharia.

There are several keywords/phrases in the definition which need explanation.

### **Discovery and implementation of the human-oriented framework**

We need to discover a human-oriented framework in the pages of Islamic sharia. in the shape of “principles of management” so that people can understand, practice, and implement them. As we have seen “the fundamental truth” are part of the principles; the discovery of these truths would appear out of the Quran, Sunnah, and the agreement of major scholars about it.

### **Principles are for individuals and teams.**

Islamic sharia defines some principles for individuals such as honesty or loyalty. Some ideas are for the teams, e.g., work together, consult one another, obey the leader, and take care of subordinates.

### **Personal and organisational objectives**

Since people are working for the organisations for their personal goals while organisations hire them for their aims to achieve. Both are essential from the viewpoint of respective parties; therefore, people must achieve them.

### **Welfare of society**

It is important to consider the society where the organisation exists, and the employees or manager live. Many people need the help of those who are making money. Manager, employees, and the organisation must look after them through contributing towards social/economic projects that are meant for the public and needy individuals. It should include

some employees as well who despite the work cannot fulfil the financial responsibilities for their families or dependents. Thus, their welfare is the responsibility of management.

### **Relations beyond the work environment**

IMT is concerned with relations of management and employees beyond the working environment. Traditional management theories do not care about an employee outside the work setting. But Islamic Management assumes that employees are Muslims which requires an extension of the relation of managers to social/economic aspects of an employee. For instance, if an employee cannot cope with the economic issues with his wages, which he receives from the organisation, his manager should support him. It may be through his personal help or organisational support from the “social responsibility” venue. Managers and peers also develop further relationships; when someone becomes sick, they take care of him. The IMT again links it with one of its assumption i.e., that the employee is a Muslim. Therefore, a Muslim has some rights for other Muslim. One of the rights is to visit him when he does not feel well. And it is a rewarding activity for the visitor.<sup>9</sup> The action is also related to one of the key elements of the Islamic theory that it offers reward in the Hereafter as well as in this life. Thus, the manager or employees receive the reward in the Hereafter for his visit to the sick counterpart.

### **Objectives of Islamic Management Theory (IMT)**

Allah (SWT) accepts only those actions which we do for His pleasure. Therefore, the first objective of IMT is to please Allah (SWT) in connection with employment and management. The former means seeking and adopting permissible employment. Secondly, the Islamic Sharia guides us for halal means of work and earning. It motivates us to practice rulings of Sharia in this regard. In this manner an employee earns livelihood through permissible means and utilize it on his family, relatives, and charitable purposes. It enables him to take part in the development of a healthy and safe society.

In short, we can say that the IMT aims

- To earn the pleasure of Allah (SWT) through permissible employment.
- To practice the sharia
- To earn a livelihood through halal means
- To serve the community and take part in the development of a safe and healthy society.

## **PRINCIPLES OF ISLAMIC MANAGEMENT THEORY**

### **(IMT)**

We have divided them into three categories for understanding and implementing. However, it includes the contents of chapter two where we have analysed the major existing theories. We have concluded that the Prophet (ﷺ) of Islam had invented these theories. The examples from his practices are the evidence we have described. In addition, chapters 7-10 analysed managerial functions from the perspective of the Prophet (ﷺ).

## **Applicable to organisations**

Some principles apply to both employees and managers/employers. They are organisational level guidelines. We have analysed them in chapter 4.

## **Applicable to managers**

It includes the principles for managers. A manager is a person who is looking after the work of two subordinates because the “Ameer” is among three people.<sup>10</sup> We understand that a “sole trader” is a manager as well because he is managing his business on his own. We have already argued that an individual is also a manager of his resources irrespective of his activities i.e., commercial, or social/personal. We have analysed them in chapter 5.

## **Applicable to individuals/employees**

They apply to employees as individuals. The focus is on obedience to managers and loyalty to the organisation. We have analysed them in chapter 6.



# **CHAPTER 2 PROPHET MUHAMMAD (ﷺ) &**

## **EVOLUTION OF MANAGEMENT**

### **THOUGHTS**

#### **Key concepts**

**The analysis shows that the Prophet (ﷺ) had laid down the foundations of all the contemporary theories of management.**

# DEVELOPMENT OF PROPHET'S (ﷺ) MANAGEMENT THOUGHTS

## Introduction

It is important to know the sources of learning of managerial thoughts of the Prophet (ﷺ). It helps us to decide the value of these ideas. Primarily, the source is the knowledge Allah (SWT) who had bestowed upon His Prophet (ﷺ), His representative in the world. The second was the ancestral heritage he had inherited. The third was the place of his early life. The fourth was the experience of his life which appeared gradually over his lifespan i.e., his trials and tribulations for the cause of Islam. We describe them in turn now.

## Knowledge from Allah (SWT), the Exalted

Source of all knowledge and wisdom all humans own is from Allah (SWT) because He is the Creator of knowledge. The first revelation the Prophet (ﷺ) received was: Read! In the Name of your Lord who has created (all that exists) ... Who has taught (the writing) by the pen? He has taught man which he did not know. [Al-Alaq: 1, 4-5] On another occasion, He says, "He taught him eloquent speech." [Ar-Rahmaan: 4]. There are hundreds of other places where Allah (SWT) describes His bounty of knowledge and wisdom which He has granted to him like us. We have shown some examples in the earlier chapter. The purpose is to know the Allah (SWT) is the source of every piece of knowledge we are having today, and people would have till the Last Day.

## The desert dwellings

He opened his eyes in the environment where people were away from ethics. Oppression of weak and poor was common. It was a divided community who used to fight for trivial reasons.

There was a tradition to send new-born children in the thick desert to groom them in an open environment and better weather. In addition to that, life in the city was easy. Countryside life was hard; children would have taken part in physical activities such as agricultural work. Sowing, cutting and management of crops and dates were hard jobs. The purpose was to learn the *hardships* of life.

But there were other reasons for suckling in the desert. Lings believes "Towns were places of corruption. Sloth (laziness) and slovenliness (untidy or unclean in appearance or habits) lurked in the shadow of their walls, ready to take the edge off (to make (something) weaker or less severe) a man's alertness and vigilance."<sup>11</sup> He

also argues that the desert dwellers were speaking the original language; it was the beauty of secluded places. The desert inhabitants were eloquent; they used to demonstrate it in the form of poetry because it was the apex of any language. The prominent poets of the time were the dwellers of the desert, not towns. Lings concluded the debate: the desert offers fresh air, pure Arabic, and freedom for the soul. Transferable skills were language and freedom of thoughts. It was because there was no limit for eyes to see; one can see to the limits of his sight. It was a rare commodity in the towns. The sky was the limit. Children learn alertness and vigilance in the jangle. It suggests that the Muhammad bin Abdullah (ﷺ) learned these qualities in the desert, in his childhood.

### **Trained as shepherd**

To earn his livings, he pastured and water sheep and goats around Makah. Adair says, "Shepherd has to keep the flock together and care for each individual sheep or lamb."<sup>12</sup>

A shepherd learns how to define and achieve a common goal,<sup>13</sup>keep the group united and embodied individual needs of the members. In terms of management theory, these are the aims of a team leader. In short, the shepherd is responsible for the welfare of the flock. Later, the Prophet (ﷺ) corroborated it. He said to the nearest effect that a Muslim leader / ruler must look after the affairs of the people. He is responsible for their matters.<sup>14</sup> He learned the art of management of a group (team according to the current management literature) when he worked as a shepherd. Because the management of animals is more difficult than humans. Practically, it is good to learn a difficult job and do easy one afterwards.

### **Erection of the Black Stone**

The leaders of Quresh did not agree on a common strategy to install the Black Stone after re-building of the Holy House of Allah (SWT). They decided to accept the proposal of someone who would enter first the holy mosque the next day. The Prophet (ﷺ) did it.

When people saw him in the holy mosque in the morning, they proclaimed: we shall embrace whatever decided the Amen (the trustworthy) would make. He was known as trustworthy. They accepted the managerial calibre of the Prophet (ﷺ). There is a theory in contemporary management thoughts that the manager is the one whose subordinates accept him.

Now look at the beauty of the verdict, the Prophet (ﷺ) involved everyone but performed the key action himself. Every clan got representation, so everyone was

happy. Thus, he *appeared as a leader* from the incident. It proved the managerial ability of the Prophet (ﷺ) to all clans of Bani Hashim.

### **The peace pact**

There was a pact amongst various clans of Quraysh to help the victims of oppression. The Prophet (ﷺ) was part of it. He used to admire the pact after the announcement of his Prophet Hood.

The key elements of the pact were:

Establishment of peace

Help the poor.

Support the oppressed.

Protect the travellers.

It prepared the backdrop for the future to come soon when these pillars of welfare would be set up forever. He started to contemplate on the universe as a philosopher and on the society as a reformer. It was the preface of the job of Prophet Hood. Thus, the truce concluded at the points which were beneficial for all and was a cornerstone for the betterment of society at large.

He was a participant in the event; human being learns through *involvement* and he took part actively in the event. The Prophet (ﷺ) learned some aspects of leadership out of the experience. The pact laid down the foundations for a long-term welfare because peace, humility and sympathy were his second nature. He had explicitly proved these characteristics repeatedly in the rest of his life.

### **Trade venture**

Abu Talib used to keep him with himself at home and in the journey. The Prophet (ﷺ) learned the tactics of trade due to his company. He became famous for his *honesty, trustworthiness, intelligence, and maturity*. It led him to form a business partnership with Khadijah (RA). Consequently, it became a profitable venture. In addition, Khadijah (RA) came to know his more qualities (high character, truthfulness etc) through her slaves who were working with the Prophet (ﷺ). It motivated her to begin family life with him. Khadija (RA) became the first person who embraced the message of his new religion. Molana Phalwarvi says that two factors were important for success of business: *demanding work and wisdom*.<sup>15</sup> The Prophet (ﷺ) learned the term of trade of dealing with the people of different temperaments, age and social status. It equipped him with the art of *negotiation* with local and foreign traders. The core of it was the policy of “give and take” to reach an agreement at certain terms i.e., price, time of delivery etc. The Prophet (ﷺ) needed these skills to deliver the message of Allah (SWT) later.

## **The ancestral heritage**

It is important to understand the development of his management thoughts over time. Phalwari argues that the prior life of the Prophet (ﷺ) was a garden which could hatch the spring after the announcement of Prophet Hood. He belonged to the tribe who was the leader of Makkah. His ancestors have been the leaders for a long time. It implies that he inherited the qualities of leadership. He worked with his grandfather and a paternal uncle. Since both were his guardians thus, he learned the tactics of management. He was very much associated with them. The Prophet (ﷺ) felt the vacant place of his uncle Abu Talib when he died. Although there was not a united or central government at that time, but prominent clans of Makkah set up a consultation council. Every clan had a representative in it. Razi (1987) writes about the rebuilding of the House of Allah (SWT) that the people divided the construction into many parts so that a clan could work upon one of them. They decided it with consultation of all stakeholders. In addition, scholars mention the existence of a parliament in Makkah. This body approved the resolution of killer attack on the Prophet (ﷺ) before Hijrah. Mubarikpuri (1995)<sup>16</sup> describes the seven names of leaders and their clans who took part in the meeting. It suggests that there was some system of democracy in the city and the ancestors of the Prophet (ﷺ) were active members of it.

It looks like that Allah (SWT), the Exalted opened ways of learning from his childhood. His grandfather was attending an assembly of Quraysh to discuss various matters. He took him there while he was only seven years old and the dignitaries were asking him questions. The granddad used to say, "Great things are in store for my little son." <sup>17</sup> It suggests that the Prophet (ﷺ) had been in good books of the community since his childhood. He was not an ordinary child; Halima Sadia felt the difference in her lap/cradle. The mother realised in the womb and the world experienced later.

### **Key points**

Allah (SWT) bestowed upon the knowledge the Prophet (ﷺ) required to carry out the work of dawah.

He learned many qualities in his desert life such as hardship, alertness, and vigilance, learned eloquent original language, fresh air, and freedom for the soul.

Being a shepherd, he learned how to take care of individuals and keep the team together. He knew how to define the goal and achieve them.

He appeared as a successful leader who could assume any responsibility despite his youth through the erection of the Black Stone.

He came to know the art of negotiation in the peace pact that took place amongst the people of Makah.

The Prophet (ﷺ) showed his honesty, trustworthiness, intelligence, maturity, challenging work, negotiation, and wisdom out of trade missions. The ancestral heritage made him rich in managerial capabilities.

We are examining some of the famous theories of management now to know they were that the Prophet (ﷺ) coined these theories. But people did not know his contribution, or they could not investigate it.

## **A-THE SYSTEM THEORY OF MANAGEMENT**

### **Introduction**

The Prophet (ﷺ) had offered the concept of a system. He has given scores of examples about it. We are referring four examples of systems in the chapter. The purpose is to relate them with system theory. System theorists think that an organisation is a system consists of many parts where each part plays a significant role. A system means “An organized, purposeful structure that consists of interrelated and interdependent elements (components, entities, factors, members, parts etc.). These elements continually influence one another (directly or indirectly) to maintain their activity and the existence of the system, to achieve the goal of the system ... Systems stop functioning when an element is removed or changed significantly.”<sup>18</sup> In addition, “With respect to management, system simply refers to a set of different independent parts working together in interrelated manner to accomplish a whole.”<sup>19</sup>

System theorists believe in synergy which “occurs when two or more systems are more successful working together than they are working independently.”<sup>20</sup> The holy book describes the fact “O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.”<sup>21</sup> The quality of believers to gain synergy is that they believe in one Allah (SWT) (God) who is behind them.

A system may be open or closed. Closed system believes an organisation as self-contained and self-sufficient for managerial activities. In open system the organisation relates to customers and suppliers.<sup>22</sup>

We are referring some examples of systems in the chapter to illustrate the relation of Islamic teaching and system theory of management.

## **1-Heart affects the entire body**

Narrated An-Nauman bin Bashir: I heard Allah (SWT)'s Messenger (ﷺ) saying, 'Both legal and illegal things are clear but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So, who so ever saves himself from these suspicious things saves his religion and his honour and who so ever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it? (O people!) Beware! Every king has a Hima and the Hima of Allah (SWT) on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.<sup>23</sup>

The above example shows the instance of a system. It describes that heart is a part of a system. When it works properly the complete system (body) works correctly and vice versa. In addition, a heart is a system itself as we understand it today and relates to other sub-systems (e.g., kidneys, lungs, liver etc). If one sub-system does not work properly i.e., is ill, it affects others and it decides the performance of the system. It is important to consider that the example of heart is significant because functioning of it keeps other sub-system in operation and vice versa.

## **2-Islam is based upon five parts**

It is reported on the authority of Ta'us that a man said to 'Abdullah son of Umar (may Allah (SWT) be pleased with him). Why don't you carry out a military expedition? Upon which he replied: I heard the messenger of Allah (SWT) (ﷺ) say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah (SWT), establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House.<sup>24</sup>

It shows that Islam is a system which consists of five parts: Shahadah, salat, fasting, zakat, and hajj. Salat is a part of it. The prophet (ﷺ) wanted to show the concept of a system through this example.

## **3-Reward of prayers and its impacts on other good deeds**

It is said in a hadith that, Allah (SWT) bestows five favours on a person who is mindful of his salat, viz: His daily bread is made easy for him; he is saved from the punishments in the grave; he shall receive his record in his right hand on the Day of Judgement; he shall cross the Sirat with the speed of lightning and he shall enter Paradise without reckoning. As for him who neglects his salat, he shall meet five types of punishments in this world, three at the time of death, three in the grave and three after resurrection. Those in this world are he is not blessed in life; he is deprived of

the light with which the faces of the righteous are endowed; *he receives no rewards for his good practices; his prayers are not answered; and he has no share in the prayers of the pious.* Those at the time of death are, he dies disgracefully; he dies hungry; he dies in thirst; which the water in the oceans of the world cannot quench. Those in the grave are: He is so squeezed there that the ribs of one side penetrate into the ribs of the other side; fire is burnt inside for him and he is rolled on cinders day and night; a serpent with fiery eyes and iron nails equal in length to a day's journey is let loose on him and shouts with a thundering voice, 'My Lord has charged me with thrashing you till sunrise for neglecting Fajr, till Asr for neglecting Zohar, till sunset for neglecting Asr, till Isha for neglecting Maghrib and till dawn for neglecting Isha. The serpent will keep on thrashing him thus till the Last Day. Each blow pushes him to a depth of seventy arm's length. The punishments will last till the Day of Judgement. Those after resurrection are: His reckoning will be a hard one; Allah (SWT) will be angry with him; and He will throw him into the Fire. According to one report, he will have following three lines inscribed on his forehead:

'*oh* you, who neglected Allah (SWT)'s duty'.

'*oh* you, who has deserved Allah (SWT)'s wrath.'

'Now despair of Allah (SWT)'s mercy, as you neglected your duty to Allah (SWT).'

The hadith narrates that if a person is not praying salat which is the compulsory obligation of a Muslim then it affects his other actions. Consider the wordings "he receives no rewards for his good practices; his prayers are not answered; and he has no share in the prayers of the pious." It implies that the worship is a system; if someone neglects one of them it affects others.

#### **4-Muslims are one body (representing parts as a whole)**

Nauman bin Bashir reported that Muslims are like one body of a person; if the eye is sore, the whole-body aches, and if the head aches, the whole-body aches.<sup>26</sup> Narrated Abu Musa: The Prophet (ﷺ) said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet (ﷺ) then clasped his hands with the fingers interlaced (while saying that).<sup>27</sup>

It suggests that if one part of the system does not work then it affects other parts of the system (body). Here system is the entire Muslim society. If one of them is in trouble other gets affected.

#### **System theory of management and Islam**

System is defined as "a set of interrelated parts that function as a whole to achieve a common purpose."<sup>28</sup> Let us relate the definition with the examples we have referred to in the above paragraphs.

The first example describes that heart is a part of a system. When it works properly the complete system (body) works correctly and vice versa. The second example suggests that Islam is a system which has five parts. The third example implies that some parts are particularly important in a system. If that part is not working, it can affect the entire system. In other words, if someone is not praying according to this hadith than Allah (SWT) does not accept his other virtuous deeds. In business organisations, the importance of finance is like salat in Islam. If financial resources are not available for current requirements such as working capital than the business operation is difficult to work. Other resources will be useless.

The fourth example specifies the effects of a sick part to others. In business organisations, we have usually many departments: marketing, production, information management, finance, and human resources. If one of them does not supply its services or provides poor services, it will affect other departments. Marketing department analyse performance of every product or product line; it drops low performers.

### **Individual part affects other parts**

An organisation is a system where “each part of an organisation would have an impact on other parts and the whole organisation can only work if the individual parts work effectively and co-operate.”<sup>29</sup> Example 3 shows that salat is the part of Islam which consists of five pillars: Shahadah, salat, fasting, zakat, and hajj. A practicing Muslim is the one who believes all the parts and practice them. However, each part has its role and contribution. Each of the obligatory duties affects the entire system. Consider this hadith.

Hadhrat Zaid bin Arqam (Radhiyallahohunho) narrates that Rasulullah (ﷺ) had said that one who recites (لَا إِلَهَ إِلَّا اللَّهُ) with Ikhlās will enter Paradise. Somebody asked what was the sign of Ikhlās? He explained that it prevents one from indulging in the forbidden things. <sup>30</sup>

Maulana Zakarya comments about it. He says “It is clear that one who abstains from the forbidden things and professes faith in (لَا إِلَهَ إِلَّا اللَّهُ), will directly be admitted into the Paradise. But if one has indulged in some forbidden things and has been sent to Hell, even then through the blessing of this Kalimah he will, certainly someday, after undergoing punishment for his misdeeds, be transferred to Paradise. But if his misdeeds have led him to stay out of the fold of Islam and Iman, he will remain condemned in the Hell forever.” <sup>31</sup>

The owner of the faith will take advantage because he has been practicing only one part of the entire system i.e., he took Shahadah only. It will reward him for it and its reward is paradise.

## **B-HUMAN RELATION MOVEMENT**

Islam is all about people and relations between them. The most rewarding actions and virtuous deeds are related with mutual relations after the obligatory responsibilities. In this connection Abu Hurairah narrated that The Messenger of Allah (SWT) said: "The most accomplish of the believers in faith, is the one with the best character among them. And the best of you is those who are best to your women."<sup>32</sup> 'Abdullah bin Amr bin Al-'as (May Allah (SWT) be pleased with them) reported: Messenger of Allah (SWT) (ﷺ) did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct."<sup>33</sup>

Human relations movement emphasises the human aspect of work. Smith established that Hawthorne studies concluded that "managers need to take account of social and psychological factors such as norms and group dynamics".<sup>34</sup> Barnard, one of the humanist experts believes cooperation of employees is important.<sup>35</sup> Kreitner concludes that managers must know that people are the key in productivity. He believes "success depends on motivated and skilled individuals who are committed to organisational objectives".<sup>36</sup> *Individual attention and recognition* aligns with the human relations theory.<sup>37</sup>

It suggests that cooperation of employees and their commitment to organisational goals are important. They would cooperate and show commitment when they would feel *motivated*. A manager can motivate when he takes care of their social and psychological needs in addition to the skills set, they need to perform their duties and responsibilities.

When we look at the underlined words or factors that various human relation experts put forward as part of the theory, it seems the essence of human relation movement is motivation of employees or members of an organisation to be committed, cooperative and so on. Let us explore these elements in the managerial approach of the Prophet (ﷺ). We investigate these factors under the banner of motivation. Managers need to fulfil social and psychological needs, pay individual attention, and recognise the efforts/contribution of employees/subordinates. Management should give opportunities for training about the skills employees need to perform their duties. In return employees would receive motivation and offer commitment to organisational goals in addition to their performance.

### **1-MOTIVATIONAL APPROACH OF THE PROPHET (ﷺ)**

The motivation strategy of the Prophet (ﷺ) encompasses tangible and intelligible elements. The traditional theories revolve around human needs while the Prophet's

(ﷺ) approach also includes spiritual factors. We will investigate them in the following paragraphs. We have divided the motivational factors into two broad categories for the sake of this writing.

### **Tangible factors**

They are of two types: offering material benefits and participation of the Prophet (ﷺ) in various collective activities.

#### **1-Material benefits**

When an Islamic government was set up at Medina, it started to generate revenue for public welfare programs. The khumas, zakat and spoils of war were key sources of revenue.

The khumas and zakat were collected and distributed to everyone i.e., the people in need. It was a source of poverty reduction and elimination. The Prophet (ﷺ) obtained the spoils of war from the military expeditions and he distributed to the participants. The Prophet (ﷺ) had conducted seven major military expeditions and won the spoils of war in most cases. The Prophet (ﷺ) had distributed them to the participants. For example, the details of booty distributed during the battle of Hunain are as follows (See Table 1)

Table 1 The details of the booty		
Name	Quantity	Cash
Abu Syufyan bin Harb (RA)	200 Camels	40 Okia (About 6 kg silver)
Yazeed bin Abu Sufyan (RA)	200 Camels	40 Okia (About 6 kg silver)
Maaviya bin Abu Sufyan (RA)	200 Camels	40 Okia (About 6 kg silver)
Hakeem bin Hazzaam	200 Camels	-
Safwaan bin Ummiya (RA)	300 Camels	-
Haris bin Kaldhah (RA)	100 Camels	-

Some Quraysh and non-Quraysh leaders were also given 100 camels; some people were rewarded 50 camels and others 40 camels each.

After that, the Prophet (ﷺ) ordered one of the companions to count the remaining booty and the number of participants to estimate the individual allowance of the soldiers. Each soldier received four camels and forty goats. The horse riders received

three times more than the soldiers because the horse receives double than a man. Thus, the share of a horse rider is equivalent to three persons.<sup>38</sup>

## **2-Participation in various activities**

It is important to know that the subordinates feel encouragement when they see the manager is helping them out in carrying out their assignments. The Prophet (ﷺ) came out of his command-and-control centre in the battle of Badr before ordering his troops to start fighting.<sup>39</sup>

The Prophet (ﷺ) received an injury in the battle of Uhadh while defending himself.<sup>40</sup> He also struck a blow to an infidel while he was advancing towards the Prophet (ﷺ).<sup>41</sup> A rock appeared during the digging of the large trench prepared during the battle of trench. The Prophet (ﷺ) had broken it with a heavy blow. <sup>42</sup>

These are some examples for the sake of brevity though there are many such instances in his life.

## **Intangible factors**

The Prophet (ﷺ) applied four types of such elements for the motivation of his subordinates. We describe in turn in the following pages.

### **1-Encouragement**

The Prophet's (ﷺ) strategy was associated with encouraging people in all levels of society. It means "to give someone hope, confidence or support."<sup>43</sup>

The Prophet (ﷺ) admired the contribution of Abu Dujana (RA) in the battle of Uhadh. Siddiqi remarks "And this Abu Dujana, on receiving the Prophet's (ﷺ) sword, tied a red handkerchief on his head and attacked the enemy walking stiff on which the Prophet (ﷺ) remarked that such stiff walk though not liked by God was permissible on such occasions."<sup>44</sup> During the expedition of conquest of Makah the Prophet (ﷺ) continues encouragement. Lings put it as, "He at once alerted the whole oasis and spoke words of encouragement to his followers, promising them the victory if only they would have patience and fear God and obey orders."<sup>45</sup> According to Kandhelvi (2012) the Prophet (ﷺ) used to encourage his companions before an expedition. He writes.

Ibn Is'haaq narrates that Rasulullaah (ﷺ) went to the Sahabah (RA) to give them encouragement saying, "swear by the Being Who controls the life of Muhammad! Allaah shall enter into Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah, advancing against the enemy and not fleeing from the 'battlefield'."<sup>46</sup>

On Hijrah Abu Bakr (RA) was worried about the safety of the Prophet (ﷺ) in the cave; the Prophet (ﷺ) encouraged him. In this connection, “Hadhrat Hasan Basri narrates that that when Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) went to the cave, the Quraysh came to search for Rasulullaah (ﷺ). However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah (ﷺ) was busy performing salah and Hadhrat Abu Bakr (RA) was keeping watch when Hadhrat Abu Bakr (RA) said, "Here comes your people in search for you. By Allaah! I have no concern for myself, but I fear that I should not see anything unpleasant happen to you." Rasulullaah (ﷺ) comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us." 47

## **2-Glad tidings**

The Prophet (ﷺ) used to tell good news to his companions. He said at the end of the battle of trench that the infidels would never invade us again. He said “We will invade them; they would never attack us; our army would go towards them”<sup>48</sup>

The Prophet (ﷺ) gave glad tidings of paradise to the companions. One of them asked about himself. He replied yes. The companion left the dates he was eating and said it was too long time to finish these dates to reach paradise. In the words of Kandhelvi, “Hadhrat Umayr bin Hamaam who belonged to the Banu Salama tribe was eating some dates he had with him. (When he heard what Rasulullaah (ﷺ) said,) He exclaimed, "Wow!" All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.”<sup>49</sup>

Naeem Siddiqi described an incident of early years of his work of dawah. He writes, Hazrath Usman relates an incident that Aqaba bin Mueet, Abu Jehl and Umayya bin Khalaf used to sit inside the Kaabah and whenever the Prophet (ﷺ) passed by them, they abused him. When it happened for the third time, the Prophet (ﷺ) became angry and he declared, “By God, you will not give up your ways until Divine curse falls on you,” Everyone present there was overawed and shivered. The Prophet (ﷺ) then left for his home followed by Hazrath Usman and others. On the way the Prophet (ﷺ) spoke as follows:

“Glad tidings for you. God will certainly make his religion victorious and propagate His word and help the faith and these people whom you see before you, will soon be cut down by your hands.”<sup>50</sup>

The Prophet (ﷺ) emphasized the importance of conveying good news to people. Imam Bukhari reports,

Narrated Anas bin Malik: The Prophet (ﷺ) said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not

repulse (them).<sup>51</sup> Another hadith corroborates it. Narrated Abu Burda: That his father said, "The Prophet (ﷺ) sent Mu`adh and Abu Musa to Yemen telling them **'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.'**"<sup>52</sup>

### 3-Supplication (Du'aa)

One powerful action of the Prophet (ﷺ) was to seek the help of Allah (SWT) through supplications for the cause of Islam and for motivation of individuals. The purpose was to motivate people. It was a differentiating factor of the management style of the Prophet (ﷺ).

The first military encounter (the battle of Badr) was a decisive moment of the life of the Prophet (ﷺ) and the Muslims of the time. The Prophet (ﷺ) made dua on the occasion.

Hadhrat Abdullaah bin Amr bin Al Aas narrates that Rasulullaah (ﷺ) left for Badr with 315 men. When they reached Badr, Rasulullaah (ﷺ) prayed, "o Allaah! They (my Sahabah (RA)) are barefoot, so do grant them transport. o Allaah! They are scantily clothed, so do clothe them. o Allaah! They are hungry, so do fill their bellies." ...

Hadhrat Abdullaah bin Mas'ood (RA) says that he had never heard a du'aa more persistent than the du'aa Rasulullaah (ﷺ) made on the Battle of Badr. He prayed, "o Allaah! I am beseeching you in the name of your promise and pledge. o Allaah! If this group is destroyed, you will not be worshipped." When Rasulullaah (ﷺ) turned around, his face was a part of the moon as he said, "It is as if I can see the places where they (the dead Mushrikeen) will lie by tonight."<sup>53</sup>

On the battle of Uhad the Prophet (ﷺ) made this du'aa.

Hadhrat Rifaa'ah Zuraqi (RA) narrates that when the Mushrikeen had returned after the Battle of Uhad, Rasulullaah (ﷺ) said, "Stand straight so that I may praise my Rabb (SWT)." When the Sahabah (RA) had arranged themselves into rows behind Rasulullaah (ﷺ), he said, "o Allaah! Every type of praise belongs to you. o Allaah! There is none to restrain what You give in abundance and none to give anything that You restrain. None can guide the one whom you cause to deviate, and none can deviate the one whom You guide. None can give what you hold back, and none can hold back what you give. None can bring close that which you make distant and none can make distant that which You bring close. o Allaah! Grant us in abundance your blessings, your mercy, Your grace, and Your sustenance. o Allaah! I ask from you your everlasting bounties that never change and are never lost. o Allaah! I beseech you for bounties on that day of poverty (Qiyaamah) and for safety on the day of fear. o Allaah! I seek your protection from the evil of that which You have given us and from the evil of that which You have held back from us. o Allaah! Make Imaan beloved to us and

beautify it in our hearts. Make kufr, sin and disobedience abhorrent to us and make us amongst the rightly guided ones. *o Allaah! Grant us death as Muslims, keep us living as Muslims and allow us to meet up with the righteous ones (in the Akhirah) without suffering any humiliation and without having to endure any trials. o Allaah! Destroy the Kuffaar who call your messengers liars and who prevent others from your path. Set on them your punishment and chastisement. o Allaah! othe True Deity! Destroy also those Kuffaar to whom you have given scriptures.*" <sup>54</sup>

The Prophet (ﷺ) used to do du'aa for individuals as well. Kandhelvi (2012) reports, "Whilst making du'aa for the Sahabi (RA), the following words of Rasulullaah (ﷺ) were heard: "o Allaah! Here lies your servant who migrated in your path. He became a martyr, and I am his witness.""<sup>55</sup>

Effects of du'aa

One companion says, (because of his du'aa during the battle of Badr) "Then Allaah granted them victory in the Battle of Badr and they returned, there was not even one of them who did not possess one or two camels. They also had clothing to wear and had eaten to their fill."<sup>56</sup>

The Prophet's (ﷺ) du'aa produced positive results every time. He made du'aa for the guidance of the people of Taif, Allah (SWT) made easy for them to embrace his message.

#### **4-Directing the attention towards good deeds**

People get motivation with the things they like. If a manager fulfils a need or want of people, they feel motivated. The companions had the belief that the life Hereafter is the real one. They inspired when any action or thing causes to increase the possibility of getting reward in the Hereafter. The Prophet (ﷺ) knew it, therefore, he used to direct them from the benefits of this world to the Next. Look at the hadith.

Narrated a man from the Companions of the Prophet (ﷺ): Ubaydullah ibn Salman reported on the authority of a man from the Companions of the Prophet (ﷺ): When we conquered Khaybar, they (the people) took out their spoils which contained equipment and captives. The people began to buy and sell their spoils. When the Messenger of Allah (SWT) (ﷺ) prayed, a man came to him and said: Messenger of Allah (SWT), I have gained today so much so that no one gained from this valley. He asked: Woe unto you, how much did you gain? He replied: *I kept on selling and buying until I gained three hundred uqiyahs. The Messenger of Allah (SWT) (ﷺ) said: I tell you a man who gained better than you. He asked: What is that Messenger of Allah (SWT)? He replied! Two rakahs (of supererogatory prayer) after the (obligatory) prayer.* <sup>57</sup>

The companion was focusing on the material benefit while the Prophet (ﷺ) redirected him towards the eternal life.

Another example is the story of Hazrat Fatimah (RA) when she went to ask for a slave so that he could help her in daily matters which she used to do herself. In this connection, Hadhrat Ali (RA) once said to one of his pupils: "Shall I tell you the story of Hadhrat Fatimah (RA), the dearest and the most beloved daughter of Nabi (Sallallahu Alayhi Wasallam)?" When the pupil replied "Yes", he said: "Hadhrat Fatimah (RA) used to grind the grain herself, which caused sores on her hands. She carried water for the house in a leather bag, which left a mark on her chest. She cleaned the house herself, which made her clothes dirty. Once, when some war captives were brought to Madinah Munawwarah, I said to her, 'Go to Nabi (Sallallahu Alayhi Wasallam) and request him for a helper to help you in your housework.' She went to him but found many people around him. As she was very shy, she could not be brave enough to ask Nabi (Sallallahu Alayhi Wasallam) in front of other people. Next day Nabi (Sallallahu Alayhi Wasallam) came to our house and said, 'Fatimah! What made you come to me yesterday?' She felt shy and kept quiet. I said, 'O, Nabi of Allah (SWT)! Fatimah has sores on both her hands and marks on her chest, because of grinding grain and carrying water. She is always busy in cleaning the house causing her clothes to remain dirty. I told her about the slaves and advised her to go to you and make a request for a servant.' It has also been reported that Hadhrat Fatimah (RA) did make a request saying, 'Ali and I only own one bedding, which is a goatskin. We use it at night to sleep on and we use it during the day to feed the camel.' Nabi (Sallallahu Alayhi Wasallam) said, 'Fatimah! Be patient. Nabi Moosa (AS) and his wife owned only one bedding for ten years, which was the cloak of Moosa (AS). Fear Allah (SWT) be pious and keep doing your service to Allah (SWT) Ta'ala and attend to your household jobs. When you go to bed, recite Subhanallah 33 times, Al-hamdulillah 33 times and Allahu Akbar 34 times. You will find this better than a helper.' Hadhrat Fatimah (RA) replied, 'I am happy with what Allah (SWT) Ta'ala and His Nabi (Sallallahu Alayhi Wasallam) would be pleased with.'<sup>58</sup>

It suggests that the Prophet (ﷺ) had bestowed upon his daughter virtuous deeds instead of material object.

## **5-Training and education**

The Prophet (ﷺ) started the first training and education centre in the house of Arqam (RA) in Makkah. The Prophet (ﷺ) sent Musab bin Umair to Madinah for the education of new muslims in the city. The people of Sufa were there for learning.

The Islamic government used to train horses for military purposes. The author of Bulugh al-Maram included the hadith in the chapter of Jihad while Imam Muslim included it in the book of government.

“It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (SWT) (ﷺ) had a race of the horses which had been especially prepared for the purpose from Hafya' to Thaniyyat al-Wada' (the latter being the winning post), and of those which had not been trained from Thaniyya to the mosque of Banu Zuraiq, and Ibn Umar was among those who took part in this race.”<sup>59</sup>

## **6-Commitment to organisational interests**

Consider the following story of two brothers; Muslims caught one of them in the battle of Badr and became prisoner of war. The other was a true muslim who did not cater the family ties/kinship for organisational interests.

When the war ended, Mus'ab bin 'Umair Al-'Abdari saw his brother, still a polytheist, handcuffed by an Ansari. Mus'ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. Abu 'Aziz, Mus'ab's brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.<sup>60</sup>

## **2-CONTEMPORARY MODELS AND THE PROPHETIC APPROACH**

It may be a matter of interest to compare the approach of the Prophet (ﷺ) with contemporary views. Primarily motivation is associated with the human needs and wants. It involves both managers and employees. Managers want to take work from employees; therefore, they offer benefits to work for them. And the employees wanted to work for them to earn the benefits the employers are offering for it. Since employees are human beings yet they get tired or bored. In some cases, uninterested to do work; and they have desires to fulfil. The nature of work also contributes towards their tiredness or lack of interest. But manager need work because they need to run business to supply goods or services to customer. In some cases, they compete with opponent parties or defence a geographical territory or ideology. It brings the theory of motivation to intervene and resolve the matter.

The theory of demand and supply plays a role here. The theory says the price of a commodity is decided when supply and demand curves intersect each other. It is known as equilibrium point. In other words, it is the point where sellers are willing to sell a product and the buyer are happy to buy it. Managers offer a price to employees

to work for them and the employees are happy to work. However, the level of this agreement does not stay long. Employees need some extra “benefits” to continue to do work due to their human limitations i.e., tiredness, loose of interest etc. And because it is not their work.

As we have seen in chapter two above that the contemporary motivation theories revolve around three factors: involvement of people, role of management and employee (Human) needs. The Prophetic approach does involve people in decision making. He used to consult his companions before making any decision because Allah (SWT) ordered for it. And the Prophet (ﷺ) worked as a role model.

Nonetheless, the case of the Prophet (ﷺ) was different due to a unique factor that does not exist with the contemporary theories. It was the concept of the life Hereafter and rewards/punishment over there. A muslim employee expects reward in this world as well as in the Hereafter. The Prophet (ﷺ) lead many military expeditions; expected material benefits of such ventures was the booty. (In many cases it did not exist or was undistributed due to special needs.) The non-material benefit was the success in the Hereafter. The Prophet (ﷺ) offered it and the companions cashed it. The companions received motivation for receiving it as we have examined it on many occasions. But it does not exist in the contemporary theories thus it differentiates the Prophetic theory from them.

### **3-CASE STYDY OF MOTIVATION: THE BATTLE OF KHYBAR<sup>61</sup>**

A leader guides his subordinates so that they can do the job assigned happily. The personality of the leader plays a key role in the process i.e., the way he deals with the people. In addition, he applies financial and non-financial measures to carry on the job.

The personality of the Prophet (ﷺ) was charismatic, but he had also applied material benefits for it. We have investigated in this chapter the Prophet's (ﷺ) motivation strategy. It includes supplication, encouragement, and material benefits. The rewards in the Hereafter are an addition to the above.

#### **1 Clarification of goals of the campaign**

The goal of the campaign as a motivational force because propagation of Islam was the aim of every Muslim. And the military endeavours were part of it. For example, when Prophet (ﷺ) appointed Ali (RA) as the flag bearer for the combat he recommended him in following words.

"March at a moderate pace until you reach their field. Then invite them to accept Islam, explaining to them the rights due to Allah that are compulsory for them to fulfil. By Allah! If Allah uses you to guide even a single person, it is better for you than red camels."<sup>62</sup>

Thus, the priority was invitation to Islam so that they could get eternal success for which Muslims were also making efforts.

## 2 Inclusion of participants

People feel pride or honour when their organisation select them for a renowned project. For example, there are many astronauts in a country for a space mission, but those who the organisation selects for a space flight feel honoured. The Prophet (ﷺ) had included the participants of Hudhabia oath in the conquest of Khyber. They took oath to die for Islam but will not leave the battlefield. Mubarikpuri says, The Muslims were worried and took a solemn pledge at the hand of the Prophet (ﷺ) that they would sacrifice their lives to avenge the death of their Companion and stand firmly by their master, Muhammad (ﷺ) under all conditions. This pledge goes by the name of Bay 'at Ar-Ridwan (a covenant of fealty). The first men to take a pledge were Abu Sinan Al-Asadi and Salamah bin Al-Akwa', **who gave a solemn promise to die in the cause of Truth three times**, at the front of the army, in the middle and in the rear. The Prophet (ﷺ) caught his left hand on behalf of 'Uthman. This fealty was sworn under a tree, with 'Umar holding the Prophet's (ﷺ) hand and Ma'qil bin Yasar holding a branch of the tree up. The Noble Qur'an has referred to this pledge in the following words: "Indeed, Allah (SWT) was pleased with the believers when they gave their *Baia* (pledge) to you (O Muhammad (ﷺ)) under the tree." [Al-Fath:18] <sup>63</sup> It suggests that he made the choice on merit because the companions in Hudhabia made pledge for death.

It showed the zeal and enthusiasm of participants of Khyber. The Prophet (ﷺ) included them in the expedition because they were highly motivated to be a part of a new campaign. Since some Jews were expelled from Medina earlier and were staunch believers of Jewish, yet every Muslim wanted to take part in the battle against them.

## 3 Individual motivation

The Prophet (ﷺ) used to encourage the individual actions of his companions. Amer (RA) had a duel with the chief of Jews Marhab who was equivalent to one thousand soldiers. The Prophet (ﷺ) admired him and said, "Marhab, the leader of the fort, invited 'Amir bin Al-Akva' to meet him in combat and the latter responded, when 'Amr struck the Jew, his sword recoiled and wounded his knee, and he died of that wound. The Prophet (ﷺ) later said to praise him: "For him ('Amir (RA)) there is a

double reward in the Hereafter." He showed this by putting two of his fingers together."<sup>64</sup>

Similarly, Marhab's brother Yasir challenged the Muslim troops. Zubair (RA) accepted his "offer". Since Yasir was a well-known fighter, Zubair's mother became worried and carried "O Prophet (ﷺ) of Allah (SWT) whether my son would be killed" the Prophet (ﷺ) replied, "your son will kill him".<sup>65</sup> It happened as the Prophet (ﷺ) predicted.

One day prior to the battle the Prophet (ﷺ) said to create curiosity and inspiration that I would hand over the flag tomorrow to someone who would love Allah (SWT) and His Prophet(ﷺ). And Allah (SWT) and His Prophet (ﷺ) also love him. The next day everyone wanted the flag, but he assigned it to Ali Ibne Talib (RA).<sup>66</sup>The Prophet (ﷺ) sent Abu Bakr (RA) and Umer (RA) for the campaign prior to him.<sup>67</sup>

#### **4 Collective motivation**

The Prophet (ﷺ) made dua for the success of the campaign when he sawed the city of Khyber. The castle Sab bin Maaz was particularly important for Muslim when the army approached it. The Prophet (ﷺ) made special dua for the conquer of the fortress. The participants were the people of Hodhabia who brought two hundred horses with them for the event. The Prophet (ﷺ) included them in the distribution of booty. They were incredibly happy to receive the added spoils of war.

Jafar (RA) and his companions joined the Prophet (ﷺ) in Khyber from Abyssinia (they migrated from Makkah earlier). The Prophet (ﷺ) rewarded them the booty because they came to join him as soldiers. The purpose was to encourage them.

Finally, the Prophet (ﷺ) welcomed Jafar's (RA) contingent warmly and kissed him. He said, "I am not sure whether I am happy because of the conquest of Khyber or the meeting of Jafar (RA)."<sup>68</sup>

#### **4-SPECIALITY OF THE MOTIVATION STRATEGY**

The motivation started right from the inclusion of the soldiers; the Prophet (ﷺ) selected only the participants of Hodhabia treaty because they pledged for death for the cause of Islam. He used to supplicate for the success of his troops. He continued the *supplication* in the expedition. It was important for the Muslims because they knew that the supplication of the Prophet (ﷺ) never go unanswered. For example, when he praised one companions for his inspiration poetry, the Prophet (ﷺ) said, "May Allah (SWT) have mercy upon him". Others realised that he would get martyrdom.

Similarly, the Prophet (ﷺ) used to *encourage* individual companions for their contribution in the initiatives. He praised Ali (RA), Amir (RA), Zubair (RA) and Amir bin Akko (RA) etc.

All the participants used to receive their share of spoils of war. He awarded them. Many companions brought their horses from Madinah; a horse used to receive double of the normal share, the Prophet (ﷺ) rewarded them as per rule. The horse riders became happy for it.

## **C-THE UNIVERSAL PROCESS APPROACH<sup>69</sup>**

### **Introduction**

Universal process approach assumes all organisations require the same rational management process.<sup>70</sup> The earlier proponents emphasised on division of labour, chain of command (who reports to whom) and authority (who is responsible for getting things done). Henry Fayol contributed a lion share in the approach. He suggested five functions of managers (Planning, organising, command, coordination, and control) and 14 principles of management. Max Weber also put forward some principles to enhance the approach. We have investigated these elements in connection with the managerial activities of the Prophet(ﷺ).

### **Managerial functions**

We have analysed these in four components as Kreitner (2009) has described/analysed: planning, organising, controlling, and leading with minor changes. We have analysed them briefly in the following pages.<sup>71</sup>

### **1-Planning**

The Prophet (ﷺ) had planned for many military and non-military campaigns. Migration from Makkah to Madinah was the most important event of his life. It created enormous impacts on the life of Muslims and in fact the entire world; people realising still its impacts and would continue till the Last Day. Iqbal and Ahmad had analysed Hijrah as a case study in planning tradition of the Prophet (ﷺ).<sup>72</sup> Iqbal expanded them in his recent work.<sup>73</sup> The Prophet(ﷺ) utilised an eight-step planning model in his Hijrah expedition. Details are in the above two referred sources.

The Prophet (ﷺ) also planned for the Treaty of Hodhbia, expedition for Abyssinia, and his journey to Taif. His planning endeavours were successful though some with bit delay. (See chapter 7)

## 2-Organising

It involves arranging resources and people to work amicably. It offers effectiveness and efficiency. Iqbal has examined it in his complementary work about the functions of managers.<sup>74</sup> He examined division of work, definition of sub-tasks, managerial triangle (authority, responsibility and accountability), line and staff authority, chain of support/command, harmony among members, treatment of subordinates softly, *organisation structure* (Departmentalisation, span of control, organisation structure), *resource allocation* (Allocation of resources, individuals and teams, team formation and management), *communication* (Channels of communication, written communication, innovative elements of communication, attentive listener, correction of mistakes). He also looked at a case *study* where he examined organisation of the workforce, encouragement, the authority structure, definition of roles & responsibilities, the physical layout of the facilities, and human resource management.

It suggests that the Prophet (ﷺ) had practiced key areas of the functions as we understand it today.

## 3-Leading

Iqbal views leading as “A manager/leader is the one who offers support to subordinates, keeping them motivated, supplying them required resources and resolving their issues arising out of work or beyond. A leader must know what work followers are doing, can do himself and able to monitor it.”<sup>75</sup> (See chapter 8 for details)

## 4-Controlling

It deals with defining goals and standards, measuring performance, evaluating it and taking corrective actions. Chapter 10 shows various aspects the Prophet (ﷺ) had introduced to the world when no one knew about them.

It suggests that the Prophet (ﷺ) had practiced fundamentals of controlling concepts centuries ago. Had the contemporary management scientists studied the life of the Prophet (ﷺ) they would not have to look anywhere else to form the evolutionary theories about whom very few of them agreed. When scientific management appeared, managers took it as a hot cake. Human relations theorists criticised it with experimental evidence.

## THE PROPHET (ﷺ) AND THE WORK OF HENRY FAYOL

The Prophet (ﷺ) invented the principles of management which Fayol claimed in the 20<sup>th</sup> century. We have tried to investigate them in the following paragraphs.

### 1-Division of work

The Prophet (ﷺ) had divided the work of digging a trench into teams of 10. They supposed to dig ten yards of the trench. In this way each person was given one yard.<sup>76</sup> The depth of the trench was about 4.5m.<sup>77</sup> According to Mubarikpuri “Forty yards was given to each group of ten to dig. Sahl bin Sa'd said: We were in the company of the Messenger of Allah (ﷺ) the men used to dig, and we evacuate the earth on our backs.”<sup>78</sup>

### 2-Authority

The Prophet (ﷺ) set up the chain of *authority, responsibility, and accountability*. He appointed Huzaifa (RA) to investigate the activities of enemy during the battle of Trench. He describes,

The Messenger of God (SAAS) received us one by one until eventually my turn came; I had nothing on to protect me from the enemy and the cold except a woollen coat of my wife that came down no further than my knees. When he came to me, I was kneeling. He asked, "And who is this?" "Hudhayfa," I replied, "Hudhayfa, eh?" "Yes, Messenger of God," I responded, keeping down close to the ground, and unwilling to get up. But I did rise, and he said, "There's activity among the enemy; bring me news of them." Therefore, the Prophet (ﷺ) gave him authority for the job, so he became responsible for it. When he came back from the mission, he gave account of his expedition as "So I returned to the Messenger of God (SAAS), and found him wrapped up in a blanket, praying. No sooner was I back than I felt terribly cold again and began shivering. As he prayed, the Messenger of God (SAAS) gestured to me and when I drew near him, he spread his blanket out over me. When something troubled the Messenger of God (SAAS), he would pray. I made my *report* about the enemy and how they had been moving out when I left the camp.”<sup>79</sup>

It is worthwhile that the Prophet (ﷺ) was issuing the orders or his appointed ameer/leader. So, subordinates used to receive orders from only one person only.<sup>80</sup>

### 3-Dicipline

It includes *respect and obedience*. The former is responsibility of manager and the later subordinates.

Respect

Respect means “a *strong feeling of approval* of somebody/something because of their good *qualities or achievements*”<sup>81</sup> The Prophet (ﷺ) was paying respect to everyone. Consider this hadith.

The Prophet (ﷺ) said “Abu Musa (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (ﷺ) said, "It is out of reverence to Allah (SWT) in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler".<sup>82</sup>

Look at the treatment of the Prophet (ﷺ) to Ikrama bin Abu Jahl, When Hadhrat Ikrama drew close to Makkah, Rasulullaah (ﷺ) said to the Sahabah (RA) Ikrama the son of Abu Jahl is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead." ... When Rasulullaah (ﷺ) saw Hadhrat Ikrama (RA), *he hastened towards him without wearing his upper shawl out of happiness at seeing Hadhrat Ikrama. (RA).* Rasulullaah(ﷺ) then sat down while Hadhrat Ikrama (RA) stood before him alongside his wife who donned a veil. Hadhrat Ikrama (RA) said, "O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah (ﷺ) responded by saying, "She has spoken the truth. Your safety is assured." Hadhrat Ikrama (RA) then asked, "Towards what do you invite?" Rasulullaah (ﷺ) replied. ", I invite, you to testify that that there is none worthy of worship but Allaah and that I am Allaah's Rasul. I also invite you towards establishing salah and paying zakah." Rasulullaah (ﷺ) then mentioned several other things that he was to do. Hadhrat Ikrama (RA) said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad (ﷺ) is Allaah's servant and Rasul." *This pleased Rasulullaah tremendously.*<sup>83</sup>

The Prophet (ﷺ) said on another occasion, Ibn Abbas narrated that the Messenger of Allah (SWT) said: " He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil."<sup>84</sup>

Son used to marry his stepmother after death or divorce of his father before Islam.<sup>85</sup> Islam created respect for women and stepmothers. Islam disallows to get marry stepmothers under any circumstances.

Obedience

Anas said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Hear and obey, even if an Abyssinian slave with a head like a raisin is appointed over you."<sup>86</sup>

Before the treaty of Hodhabia Urwa visited the Prophet (ﷺ) and reported to Quraysh his feelings in the following words.

"I have been to Chosroes, Caesar and Negus in their kingdoms, but never have I seen a king among a people like Muhammad (ﷺ) among his Companions. If he performs his ablution, they will not let the water thereof fall on the ground; if he expectorates, they will have the mucus to rub their faces with; if he speaks, they will lower their voices."<sup>87</sup>

When Quraysh breached the treaty of Hodhabia, Abu Sufyan went to Madinah for restoration of the pact. He approached the Prophet (ﷺ) but did not receive any reply. Ibn Kathir reports the rest of his campaign for the revival of the treaty.

"He then went to see Abu Bakr whom he asked to speak on his behalf with the Messenger of God (SAAS), but he refused. He next visited Umar b. al-Khattab and spoke with him, but Umar replied, 'Me intercede for you with the Messenger of God (SAAS)! I swear, if ants were all I had to fight you with, I'd do it!'

"Abu Sufyan then made his way to (the home of) 'Ali b. Abu Talib, where he also found Fatimah, the daughter of the Messenger of God (SAAS). She was sitting playing with her son Hasan. Abu Sufyan said, "Ali, you are the man closest in relationship to me. I have come with a request and I do not want to leave disappointed. Please intercede with the Messenger of God (SAAS) on my behalf.' He replied, 'I sympathize, Abu Sufyan, but once the Messenger of God (SAAS) has determined something, we just can't talk to him about it.' Abu Sufyan then turned to Fatima and said, 'Muhammad's daughter, won't you have this son of yours bring protection between our men so that he may then become the lord of all the Arabs till the end of time?' She replied, 'My son is not old enough to bring such protection, and no one could provide protection against the Prophet (SAAS).'

#### **4-Unity of command**

It refers to the concept that each employee should receive orders from one superior. Since Allah (SWT) had appointed the Prophet (ﷺ) yet he was the only source of orders until he assigned it to others. The following hadith describes the situation. "Narrated by Jubair bin Mut'im, a woman came to the Prophet (ﷺ) and spoke to him about something and he told her to return to him. She said, "O Allah (SWT)'s Apostle! (ﷺ) If I come and do not find you?" (As if she meant, "...if you die?") The Prophet (ﷺ) said, "If you should not find me, then go to Abu Bakr." [Al-Bukhari, Volume 9, Book 89, Hadith Number 327]

## 5-Unity of direction

It implies everyone should follow defined goals or direction. Every companion was following one goal i.e., to implement Islam in their lives and making efforts to spread it to others.

The Prophet (ﷺ) and his companions were on the same page. They made effort for the management of propagation of Islam together. They made migration to Madinah, fought twenty-seven battles, signed the treaty of Hodhabia and gave financial, physical, and financial sacrifices. It suggests that they were moving in the same direction right from the start of Islam until their last breaths.

## 6-Subordination of individual interest to the general interest

It is part of loyalty and sincerity to sacrifice individual interests for the organisational interests.

According to Kandhelvi (2012) "Hadhrat Umar says, "When I saw Hakam accept Islam, I was surrounded by thoughts of the past and future, chided myself for addressing Rasulullaah (ﷺ) concerning a matter about which he had more knowledge than me. Then I told myself that I had done so only for the welfare/pleasure of Allaah and his Rasool (ﷺ).

Hadhrat Umar (RA) also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oonah. Rasulullaah (ﷺ) was pleased with him and he has entered the gardens of Jannah."<sup>89</sup>

The Prophet (ﷺ) wanted to stay in Madinah on the time of the battle of Uhadh but he changed his mind/sacrificed his own opinion for the sake of Allah (SWT) and for the cause of general public i.e., his state. Thus, organisational interests took over the personal interests/choices.

## 7-Remuneration

1-The Prophet (ﷺ) emphasized the importance of reward. There were two types of reward at the time of the Prophet (ﷺ). Wages and booty of war. The Prophet (ﷺ) said to the nearest effect that pay the reward of an employee before his sweating gets dry. He also said the following Hadith about non-payment of wages.

1-'Abdullah Ibne- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries.<sup>90</sup>

2-Narrated Abu Huraira, The Prophet (ﷺ) said, "Allah (SWT) said, 'I will be an opponent to three types of people on the Day of Resurrection:

1. One who makes a covenant in My Name but proves treacherous.
2. One who sells a free person and eats his price; and

3. One who employs a labourer and takes full work from him but does not pay him for his labour.' " 91

The Prophet (ﷺ) paid booty to the soldiers generously. For example, the Prophet (ﷺ) used to pay his soldiers and their horses simultaneously e.g., in the battle of Khyber. The horse riders received three shares: two shares for his horse and one for him. One companion described his story as,

"I then called upon the Daws tribe to accept Islam, hut they resisted. I went to see the Messenger of God (SAAS) in Mecca. I told him, 'o Messenger of God, fornication has defeated me with Daws; say a prayer to God for them.' "He said, 'o God, lead Daws aright.' Then he said to me, 'Return to your people, preach to them and be kind to them.' "And so, I remained in Daws territory asking them to embrace Islam until the Messenger of God (SAAS), emigrated to Medina. Then the battles of Badr, Uhud and the Khandaq, the trench, took place. Thereafter I went to see the Messenger of God (SAAS), taking those of my people who had become Muslims, while he was at Khaybar. I set up camp, with some 70 or 80 tents of Daws families at Medina, and then we joined the Messenger of God (SAAS) at Khaybar; there he gave us an equal share of the spoils, along with the other Muslims."92

I am not sure whether the companion took part in Khaybar or not. However, he received his share of booty. But in Khyber the Prophet (ﷺ) selected only the participants of Hodhabia; it means the Prophet (ﷺ) gave him favour. It suggests that the Prophet (ﷺ) was generous for paying reward to his subordinates/soldiers.

## **8-Centralization**

A balance of centralization and decentralization makes an organisation successful. The Prophet (ﷺ) had kept the decision-making power to himself by the virtue of his prophethood. However, he decentralized authority when it needed. He allowed Abu Baker (RA) to lead salat when the Prophet (ﷺ) was not feeling well. He appointed his deputies for performing many functions. He appointed governors for Yemen, Usman (RA) as his representative during the treaty of Hodhabia.

## **9-Scalar chain**

It is about following the chain of command except when the manager allows. The companions were obeying the Prophet (ﷺ) in all circumstances. When Kaab bin Maalik (RA) was unable to take part in the battle of Tabuk, a reprimand was issued to him through a social boycott. He says "Under the instructions of the Prophet (ﷺ), the Sahabah completely boycotted us. Nobody was prepared to mix with or even speak to us. It seemed as if I was living in a strange land altogether"93 No one was doing against his orders or his appointed person.

## 10-Order

Order means, “employees in an organization must have the right resources at their disposal so that they can function properly in an organization. In addition to social order (responsibility of the managers) the work environment must be safe, clean and tidy.”<sup>94</sup>

A manager is responsible to supply necessary resources to employees so that they can function easily. The Prophet (ﷺ) asked Abu Baker (RA) to arrange riding animals, and a guide for the journey of Hijrah. He also ensured the supply of food and information while staying in the cave Thoar. Order also include working conditions i.e., facilities for the workforce so that they can work properly. The cleanliness is essential for the safety of employees because if oil spills on the ground or shop floor, the danger of accident increase. It endangers the workforce.

The cleanliness is part of Islam; the Prophet (ﷺ) said that the cleanliness is half of imaan. Look at this hadith, “Abu Malik at-Ash'ari reported: The Messenger of Allah (SWT) (ﷺ) said: *Cleanliness is half of faith* and al-Hamdu Lillah (Praise be to Allah (SWT)) fills the scale, and Subhan Allah (SWT) (Glory be to Allah (SWT)) and al-Hamdu Lillah (Praise be to Allah (SWT)) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.”<sup>95</sup>

## 11-Equity

Fairness is the essence of equity. It has two parts: justice and kindness.

Justice

Oxford dictionary defines justice as “the fair treatment of people”. Allah (SWT) commands justice, "God enjoins justice, kindness and charity to one's kinsfolk, and prohibits immorality, evil and wickedness. He admonishes you, so that you may take heed" <sup>96</sup>

'Abdullah Ibne-'Amr Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is Makhmum and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a Makhmum heart mean? He replied: The one who is a Muttaqi (fearful of Allah (SWT)) is pure of heart, free of sins and without injustice, hatred, or jealousy for anyone. <sup>97</sup>

Even before the birth of the Prophet (ﷺ) someone prophesized, Ibn Dhii Yazan responded, "This is the time for his birth, or he may have already been born. His name

is to be Muhammad. His father and his mother will die, and his grandfather and his uncle will care for him and hold him always dear. God will send him plainly and He will make us his helpers, through whom God will give power to His allies, humble His enemies, strike people down everywhere, render permissible the most precious of things on earth, destroy the idols, extinguish the fires, worship the All-Merciful, rout out the devil, his word being final, his rule being justice, demanding goodness and acting it, averting from evil and abolishing it."<sup>98</sup>

Once a woman of Quraysh was involved in theft; people wanted to influence the Prophet (ﷺ) to waive her guilt. But the Prophet (ﷺ) said Allah (SWT) destroyed the children of Israel because they were punishing poor and pardoned the rich. 'Aishah said: "A woman of Quraish, from Banu Makhzum, stole, and she was brought to the Prophet(ﷺ). They said: 'Who will speak to him concerning her?' They said: 'Usamah bin Zaid.' So, he came to the Prophet (ﷺ) and spoke to him. But he rebuked him, and he said; 'Among the Children of Israel, if a noble person stole, they would let him go. But if a low-class person stole, they would cut off his hand. By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand.'"<sup>99</sup> There are scores of such examples. Our purpose is to show some glimpses of the matter for understanding.

Islam offers justice based on Islamic law not based on the familial and tribal values. Therefore, there was a proverb that in the pre-Islamic period "help your brother whether he is right or wrong". So, justice was rare. We have seen in the example of a women who was involve in a theft case, but people wanted to pardon her because she belonged to a respectable clan. The Prophet (ﷺ) simply refused to cater their proposal.

#### Kindness

The dictionary meaning of it "the quality of being generous, helpful, and caring about other people, or an act showing this quality"<sup>100</sup> Consider the following story.

Hadhrat Adi bin Haatim (RA) narrates that he and some others were at a place called Aqrab when a group of riders sent by Rasulullaah (ﷺ) arrived there. They captured some people along with Hadhrat Adi t's aunt. When they were brought before Rasulullaah and lined up before him, his aunt said, "O Rasulullaah (ﷺ) my breadwinner has gone missing, my children are no more, and I am just an old woman who cannot be of any service. Be kind to me and Allaah will be kind to you." "Who is your breadwinner?" Rasulullaah asked. "Adi bin Haatim" was the reply. Rasulullaah said, "The one who escaped from Allaah and his Rasool(ﷺ).

Rasulullaah (ﷺ) showed kindness to her (by letting her go) and as she-left, a man who had been with Rasulullaah (ﷺ) (whom they believe was Hadhrat Ali said to her, "Why do you not ask Rasulullaah (ﷺ) for transport?" When she asked for transport, Rasulullaah (ﷺ) ordered and had it arranged for her.

Hadhrat Adi (RA) continues the story. He says, "When my aunt came back, she said to me, 'Your father would have never done what you did (deserting me like that).' Whether you like it or not, you will have to go to him (Rasulullaah m).' She then recounted the incidents of many people who had been to meet Rasulullaah and enjoyed a favourable reception. I then proceeded to meet Rasulullaah (ﷺ)."101  
It is an example of the kindness of the Prophet (ﷺ). There are scores of such instances in his conduct.

## **12-Stability of tenure**

The employment in Islam is permanent until it needs change. The Prophet (ﷺ) had appointed Usman (RA) for the expedition of Abyssinia, Abu Baker (RA) for managing hajj in 9 A.H. But the Prophet (ﷺ) changed the flag bearer on the conquest of Makkah due to some reason.

The Prophet (ﷺ) had appointed governors for Yemen. ... whosoever the Prophet (ﷺ) appointed for a job, he never left it because they were committed to their jobs and loyal to the Prophet (ﷺ).

## **13-Initiative**

It includes involvement of subordinates so that they take interest in the affairs of the organisation. And incorporating their ideas in decision making.

The Prophet (ﷺ) involved people before the battle of Uhadh. He changed his mind due to the suggestion of companions. He consulted his colleagues about the treatment of the prisoners of war after the battle of Badr and made decision based on the opinion of his colleagues.<sup>102</sup>

## **14-Esprit de Corps**

It is important to keep the moral of people high through harmonious efforts. Harmony among employees is a key factor for the success of an organisation.

It means "a consistent, orderly, or pleasing arrangement of parts; congruity"<sup>103</sup> Here parts refer to people. Managers are primarily responsible to create it through different measures. It implies people work with one another happily and willingly. Cordial relations among employees motivate them to work.

The relations among the companions were exemplary. They used to cooperate with one another for carrying out different tasks. Digging of the Trench was a challenging task, but they did it amicably. One of the factors was sincerity. Look at this hadith.

Ibn 'Umar reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah (SWT) will take care of the needs

of anyone who takes care of the needs of his brother. On the Day of Rising, Allah (SWT) will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim." <sup>104</sup>

## **THE PRACTICES OF THE PROPHET (ﷺ) AND MAX WEBER**

Max Weber claimed that his theory was the best, but he forgot the invention of the model came into existence long before his discovery. We have investigated the origin of such a system in seventh century by Muhammad, the Prophet (ﷺ).

### **1-Clarification of roles**

The Prophet (ﷺ) had deputed Musab bin Umair for teaching of Islam to the muslims of Madhina and Invitation to non-muslims of the city. The Prophet (ﷺ) defined the role of a team of 50 archers during the battle of Uhadh.

“The Prophet (ﷺ) instructed the squad “The Messenger of Allah (SWT)’s messenger (ﷺ) clarified the mission of this squad in words he directed to them. He said to their leader: "Drive off the horses from us with arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side”<sup>105</sup>

### **2-Record keeping**

The Islamic government used to keep record of participants of various expeditions in black and white. Muslims captured loads of booty during the battle of Hunain; they kept the record for it. They carried out in the battle of Khyber as well. The participants of Tabuk journey were thirty thousand; registers were kept so much so that three persons could not go, and the Prophet (ﷺ) remembered them.

Another associated factor is the performance of subordinates. When the Prophet (ﷺ) wanted to capture Makkah, the security was the key issue because the Prophet (ﷺ) wanted to avoid bloodshed through sudden entry in the city. The purpose was to compel enemy to lay down arms rather than fighting.

One of the companions tried to inform his family in Makkah so that they can take defensive measures.

The Prophet (ﷺ) forgave the companion because of his past performance; he took part in the battle of Badr. When Usman (RA) contributed to the expedition of Tabuk, the Prophet (ﷺ) said to the nearest effect that Allah (SWT) will forgive him. See the Hadith,

“It was narrated that Al-Ahnaf bin Qais said: "We set out for Hajj and came to Al-Madinah intending to perform Hajj. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the Masjid and there is panic.' So, we set out and found the people gathered around a group in the middle of the Masjid, among whom were 'Ali, Az-Zubair, Talhah and Sa'd bin Abi Waqqas. While we were like that, 'Uthman came, wearing a yellowish cloak with which he had covered his head. He said: Is 'Ali here? Is Talhah here? Is Az-Zubair here? Is Sa'd here? They said: Yes. He said: I adjure you by Allah (SWT), beside Whom there is none worthy of worship, are you aware that the Messenger of Allah (SWT) said: Whoever buys the Mirbad of Banu so and so, Allah (SWT) will forgive him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allah (SWT) and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: By Allah (SWT), yes. He said: 'I adjure you by Allah (SWT), beside Whom there is none worthy of worship, are you aware that the Messenger of Allah (SWT) said: Whoever buys the well of Rumah, Allah (SWT) will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allah (SWT) and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours?' They said: By Allah (SWT), yes. He said: 'I adjure you by Allah (SWT), beside Whom there is none worthy of worship, are you aware that the Messenger of Allah (SWT) said: Whoever equips these (men), Allah (SWT) will forgive him, -meaning the army of Al-'Usrah (i.e., Tabuk) - *so I equipped them until they were not lacking even a rope or a bridle?*' They said: By Allah (SWT), yes. He said: O Allah (SWT), bear witness, O Allah (SWT), bear witness."<sup>106</sup>

### 3-Hierarchical arrangement

The Prophet (ﷺ) had developed a solid hierarchical structure. With the virtue of a Prophet (ﷺ) he was the head of the state/organisation. However, he always appointed his deputy when leaving for a campaign outside Madinah. Look at this hadith where the Prophet (ﷺ) set up the levels of management. “Narrated by Jubair bin Mut'im, a woman came to the Prophet (ﷺ) and spoke to him about something and he told her to return to him. She said, "O Allah (SWT)'s Apostle! (ﷺ) If I come and do not find you?" (As if she meant, "...if you die?") The Prophet (ﷺ) said, "If you should not find me, then go to Abu Bakr."<sup>107</sup> He had divided his army into three groups when entered in Makkah; the heads of the teams were directly reporting to him.

### 4-Definition of rules

Islam supplies the most detailed account of the life of the Prophet (ﷺ) which were rules for the rest of people/muslims. Sunnah of the Prophet (ﷺ) exists from morning

to going to bed. Iqbal (2017) has examined some of the managerial oriented rules. Table 2 shows the contents of his work.<sup>108</sup>

Table 2 Key issues where Islam defines rules
<i>Overall objectives</i>
Establishment of prayer
Service to the community Muslims/subordinates
<i>Hiring</i>
Appointment of successor
Motivating for a certain leader / appointee
Peer approval / support
Appointment of a team
Appointment of advisors
Terms of employment
Selection of caliph by experts
<i>Training and development</i>
Basics
Short training session
<i>Manager as role model</i>
Generic guidelines
Patience
<i>Managing issues</i>
How to deal with mistakes?
Accountability
Policy of not taking revenge
Equality
Policy of punishment
Resolving disputes
<i>Managing ethics</i>
Fulfilling promise
Consistency of actions
Helping subordinates
<i>Social Responsibility</i>
Honoring the guest
Set free the captives
<i>Personal relationships</i>
Glad tidings
Asking for supplications

Manager – How to sea off people who are departing

Secrecy of colleagues

*Decision making*

Fundamentals

Accept excuse

Policy of Forgiveness

*Behaviour*

Courtesy

Visiting Muslims/sick people

Offering Good advice

Giving Good Counsel

Supporting subordinates

*Organizational policies*

Safeguarding rights of others

Justice

Performance measurement

Paying remunerations

*Communication*

Premises

Good words

Admonition

*Undesirable habits*

Do not deceive

Do not put people in difficulty

*Responsibilities of employees*

Qualities of an employee

Obey the rulers

Gifts for employees

Faithfulness of employees

Disobedience to manager

Making complaints of colleagues

Helping managers

Admiring himself

The table suggests that the Prophet (ﷺ) offered rules for all aspects of management. Iqbal also examined related issues in his other works.<sup>109</sup>

Max Weber talked about division of labour; we have discussed it under the work of Henry Fayol above.

## **5-Separation of ownership and organisation**

It implies that personal issues are separate from the organisational matters. When the Prophet (ﷺ) used to depute companions for collection of zakat (the annual due), the Prophet (ﷺ) paid to the collector for the services he made to the organisation. The collector had no share in the collection because he worked for the organisation. Thus, the person involved, and the organisation were two different entities. A Quranic Aya is instructing about it.

“As-Sadaqat (here it means Zakat) are only for the Fuqara (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah (SWT)’s Cause (i.e. for Mujahidoon - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah (SWT). And Allah (SWT) is All-Knower, All-Wise.”<sup>110</sup> The Prophet (ﷺ) appointed one companion for collection of Zakat, he returned and said some of the collection people gave him as gifts. He meant they belonged to him, but the Prophet (ﷺ) said these gifts people gave you because of “collector”, therefore they are also part of the collection for the state. He explained it and said people have given you these gifts as the representative of the Prophet (ﷺ) which implies they were part of the entire lot.

## **D-SCIENTIFIC MANAGEMENT THEORY**

Taylor was the father of the theory. His premise was based upon four areas: standardization, time and task study, systematic selection, and training, and pay incentives. Nevertheless, the Prophet (ﷺ) had coined most of these factors long time ago about which Taylor was not aware. Let us examine them.

### **1-Standardization**

It implies “the process of making things of the same type all have the same basic features.”<sup>111</sup> When we examine the obligatory deeds of Islam such as salat, fasting, zakat and hajj; the basic elements of them are same. For example, the number of rakat or cycles of salat are same for everyone. The percentage of zakat is also same irrespective of the degree of richness of a person. The beginning and ending time and conditions of fasting are also same.

Thus, these obligations are same so that everyone can do it. The standard has been defined for salat as the following hadith shows.

Hadhrat Ammar bin Yaasir (Radhiyallahu anho) narrates that he heard the Prophet (Sallallahu alaihe wasallam) saying: "When a person finishes his salaah, he gets one

tenth, one ninth, one eighth, one seventh, one sixth, one fifth, one fourth, one third or one half of the maximum reward (according to the quality of salaah performed by him)."<sup>112</sup>

Maulana Zakarya comments on it as “This shows that the reward is given in proportion to the sincerity and devotion with which salaah is performed.

So much so, that some get only one tenth of the total reward. There are others who get a reward ranging from one tenth to one half of the maximum. It is also correct to say that there are some who receive the reward in full and there are others who get no reward at all. It is stated in a hadith that Allah (SWT) has a standard for fardh salaah. An account is kept of the measure by which a salaah falls short of that *standard*. It is said in the hadith that devotion in salaah will be the first thing to be taken away from the world. A time will come when not a single person in the whole congregation will offer his salaah with proper devotion.”<sup>113</sup>

## **2-Time and task study**

The essence of it is how much time a task requires to complete an activity. Or the best time for an action.

The Prophet (ﷺ) had advised that if someone gets married, he should stay with a virgin for seven days and three days with a previously married wife. Consider the hadith.

Narrated Anas: The tradition, (of the Prophet (ﷺ)) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.<sup>114</sup> Thus the task completes in three or seven days and it is the optimal time for the purpose/activity.

The time of fasting is from the dawn to dusk. It does not allow some activities such as eating and drinking during this period. Hajj needs five days to complete and there are limitations on doing certain activities during it e.g., applying perfume, not covering head etc. These examples suggest that the Prophet (ﷺ) had defined the time and activities involved in doing/completing an action.

## **3-Systematic selection and training**

The Prophet (ﷺ) had set up the training centre in the house of Arqam (RA) which was known as “Dharul-Arqam” in Makkah. He had sent Musab bin Umair for the training and education of people of Madinah. Kandhelvi describes his deputation for the job. “When the first group of people from Madinah embraced Islam in Mina, the Prophet (ﷺ) (Sallallahu alaihe wasallam) deputed Hadhrat Mus'ab bin Umair (Radhiyallahu anho) to go with them to teach Islam and preach to others. He remained busy all the time in teaching the Qur'an and other Islamic practices to the people. He stayed with

Hadhrat As'ad bin Zararah (Radhiyallaho anho) and was known as 'Muqree' (the teacher).”<sup>115</sup>

The Prophet (ﷺ) was selecting people prudently for the assignments. He selected Usman (RA) as an ambassador to Quraysh on the time of the treaty of Hodhabia because he was well respected in Makkah and of mild temperament. When new rulings were to send to the infidels, he selected Ali (RA) to convey his message to Abu Bakr (RA) who was the leaders of pilgrim of 9 AH. The battle of Khyber was getting prolong, he selected Ali (RA) to launch a fresh attack and he was successful to capture the fortress.

#### **4-Pay incentives**

They wage according to performance is the key in the scientific era. High performers get more than the average one.

There were two types of or payment prevalent in the time of the Prophet (ﷺ). Wages for the periodical work say monthly and piece rate. “Ali said: The Messenger of Allah (SWT) commanded me to take charge of (his) sacrificial camels and to distribute the skins and saddle clothes (after sacrifice) as Sadaqah. He commanded me not to give anything from it to the butcher. He said we used to give it (the wages) to the butcher ourselves.”<sup>116</sup> “It was narrated that ‘Ali bin Abu Talib said: “The Messenger of Allah (ﷺ) commanded me to look after his sacrificial camels, to share out their covers and skins, and not to give the butcher any of it. He said: ‘We will give him (his wages).”<sup>117</sup> There were normal rates of wages as this hadith describes.

It was narrated that 'Ali said: “I used to draw water, one bucket for a date, and I stipulated that they should be superior quality, dried dates.”<sup>118</sup> However, premium wages were in practice as the following hadith describes.

It was narrated that Ibn 'Abbas said: “The Prophet (ﷺ) was in need of food, and news of that reached 'Ali. He went out seeking work so that he could earn something to give to the Messenger of Allah (SWT) (ﷺ). He came to a garden belonging to a Jewish man, and he drew seventeen buckets of water for him, each bucket for a date. The Jew gave him the option to take seventeen of his 'Ajwah dates (a high quality of dates) and he brought them to the Prophet (ﷺ) of Allah (SWT).”<sup>119</sup>

In addition to that the Prophet (ﷺ) incentivised various actions. Look at this hadith, “It was narrated from Abu Hurairah that the Prophet (ﷺ) said (that Allah (SWT) said): “For every good deed that the son of Adam does, he will have (the reward of) ten the like thereof, except for fasting. It is for Me and I shall reward for it.”<sup>120</sup>

The following ahadith show more rewards for striving in the path of Allah (SWT).

It was narrated from ‘Ali bin Abu Talib, Abu Darda’, Abu Hurairah, Abu Umamah Al-Bahili, ‘Abdullah bin ‘Umar, ‘Abdullah bin ‘Amr, Jabir bin ‘Abdullah and ‘Imran bin Husain, all of them narrating that the Messenger of Allah (SWT) (ﷺ) said:

“Whoever sends financial support in the cause of Allah (SWT) and stays at home, for every Dirham he will have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allah (SWT), and spends on that, *for every Dirham he will have (the reward of) seven hundred thousand Dirham.*” Then he recited the Verse: “Allah (SWT) gives manifold increase to whom He wills.” [2:261] <sup>121</sup>

It was narrated that Khuraim bin Fatik said: "The Messenger of Allah (SWT) (ﷺ) said: 'Whoever spends in the cause of Allah (SWT), it will be recorded for him seven hundred-fold.'" <sup>122</sup>

Abu Yahya Khuraim bin Fatik (May Allah (SWT) be pleased with him) reported: The Messenger of Allah (SWT) (ﷺ) said, "He who makes a contribution in Allah (SWT)'s way, will have his reward seven hundred times recorded to his credit."<sup>123</sup>

Narrated Mu'adh ibn Anas al-Juhani: The Messenger of Allah (SWT) (ﷺ) said: (The reward of) prayer, fasting and remembrance of Allah (SWT) is enhanced seven hundred times over (the reward of) *spending in Allah (SWT)'s path.* <sup>124</sup>

The above instances should be enough to explain the issue.

## **E-THE CONTINGENCY THEORY**

### **Introduction**

The theorist assumes there is no best way of organizing and leading a company or decision making. Contingency means “the choice of an alternative course of action ... This means that the application of various management tools and techniques must be appropriate to a particular situation, because each situation presents a unique problem.”<sup>125</sup>

The Prophet (ﷺ) had coined the idea of contingency but management theorists unable to investigate his life history. We understand that Henry Fayol found 14 principles of management in 1916 but his work was unknown in the UK and USA until a translation was available in 1949. Same is the case with the practices of the Prophet (ﷺ) because people made a few attempts to investigate it until recent efforts about it. Given that let us examine the approach of the Prophet (ﷺ) in this connection.

## **The Prophet (ﷺ) and contingency approach**

The Prophet (ﷺ) had introduced the idea long time ago i.e., he addressed the matter according to the circumstances. He fought three defensive battles with three different strategies. And he did not adopt “the best way” to do Hijrah.

## **The battle of Uhad**

He left the city of Madhina to take a defensive position in the battle of Uhadh outside the city. There were two opinions about the defence plan, but the Prophet (ﷺ) had chosen the offensive one. He got ready with armours and came out of his home. Some people asked that it was not necessary to act upon their opinion i.e., to go out of the city to defend themselves. The Prophet (ﷺ) replied “It is not for a Prophet (ﷺ), when he hath put on his armour, to take it off until God hath judged between him and his enemies. So, look to what I bade you do, and do it, and go forward in the Name of God.”<sup>126</sup>

Iqbal Saani (2019) reports the incident. Since the infidels received an unprecedented defeat at the hands of Muslims in Badr almost a year ago therefore, they were preparing to take revenge as soon as possible. They sought the help of other tribes of the region because they knew it was not an easy task to challenge Muslims alone. They brought three thousand troops equipped with modern weaponry including two hundred fighting horses and seven hundred shields. The army advanced towards Madinah in the second year of Hijrah. They took the support of women for inspiration and as a perceived shield in case of a reverse in the battle.

The Quraysh army and their confederates took a week to station in the outstrips of Madinah. Muslims decided to challenge them outside the city; the Prophet (ﷺ) decided after consultation.

## **The response of the Prophet (ﷺ)**

The Prophet (ﷺ) was a strategic thinker and a prudent planner. He had appointed his uncle Abbas to keep an eye on the enemy movement, plan, and programmes. He sent a letter to the Prophet (ﷺ) well before the accumulation of Makken army to march towards the newly emerged state of Madinah about the programme of Quraysh.

The prophet (ﷺ) consulted his team and decided to go out of the city to meet the enemy. He asked the people living outside the city to join the mainstream population inside the city.

He announced for the preparation of a battle with Makken army and took some security measures to keep an eye on the enemy. A band was set up to look after the prophet (ﷺ), a petrol was in action at the entrances of the city to prevent any sudden attack.

The Prophet (ﷺ) inspired his troops for the fight as Allah (SWT) ordained it. People were ready and happy to take part in the expedition.

The Prophet (ﷺ) had appointed his deputy for Madinah and organized the troops in three battalions: the migrants, Auws (The Helper tribe) and Khazrij (another Helper tribe). The Islamic army marched towards Uhud.<sup>127</sup>

### **The battle of Trench**

There were many reasons of digging the ditch. It was a navel strategy under the circumstances. The number of enemy forces were far larger than their counterpart. Physically, "The northern part of Madinah was the most vulnerable, all the other sides being surrounded by mountains and palm tree orchards, the Prophet (ﷺ) as a skilful military expert, understood that the confederates would march in that direction, so the trench was ordered to be on that side."<sup>128</sup> Furthermore "Time was short and all efforts would have to be strained to the utmost if no dangerous gap was to be left in the defences. But the trench did not need to be continuous; at many places a long stretch of fortress-like houses at the edge of the city was adequate protection; and to the north-west there were some masses of rock which in themselves were impregnable and merely needed to be connected to each other. The nearest of these, known as Mount Sal', was to be brought within the entrenchments, for the ground in front of it was an excellent site for the camp. The trench itself would bound the camp the north in a wide sweep from one of the rocky to eminences to a point on the eastern wall of the town. This was to be the longest single stretch of trench and the most important."<sup>129</sup> Thus, it protected the unguarded area of the city. The Prophet (ﷺ) ordered the preparation of a ditch to protect the empty place from where the enemy could infiltrate after consultation with his "cabinet".<sup>130</sup>

Muslims dug a trench for the defence of Madhina in the battle of Confederate attack. The Prophet (ﷺ) "summoned them to a consultation at which many opinions were expressed as to what would be the best plan of action; but finally, Salman rose to his feet and said: "O Messenger of God, in Persia when we feared an attack of horse, we would surround ourselves with a trench, so let us dig a trench about us now." Everyone agreed to this plan with enthusiasm, the more so as they were averse to repeating the strategy of Uhud.<sup>131</sup>

### **The expedition of Tabuk**

The Prophet (ﷺ) had adopted a different strategy for the expedition of Tabuk. He travelled a long way to challenge the opponents. There was no resistance in the area he travelled which means it belonged to the Muslims. No one was there to challenge

him. He had other alternatives, but he had adopted an offensive approach. And it was a successful strategy.

Tabari reports about the expedition. All the reports agree, however, that the Messenger of God ordered his companions to prepare for the military expedition against the Byzantines. This was a season when people were hard pressed; the heat was oppressive, and the country was passing through a dry spell. At the time, fruit was ripe, and shade was dearly looked for. People love to stay where they have shade and fruit [trees] and find leaving them distasteful. The Messenger of God would seldom go out on a military expedition without alluding to a destination and announcing [publicly] that he meant [a place other than that intended]. The Tabuk expedition was the exception, in that he explained [the particulars of the expedition openly] to the people. This was because of the long distance, the difficult season, and the enemy's numerical superiority. He wanted the people to be fully prepared, so he ordered them to make ready and informed them that his goal was the Byzantines. They prepared themselves despite their dislike for that approach and what it entailed, as well as their respect for the Byzantines and their fighting ability.<sup>132</sup>

### **The Hijrah journey**

The Prophet (ﷺ) did not use the "best" way for Hijrah expedition which made it difficult for the enemy to reach his team. Iqbal Saani (2018)<sup>133</sup> reports the incident briefly. The Prophet (ﷺ) left when most of the companions reached Madinah. The journey itself was an example of a well-planned venture. Molana Yusuf Kandhelvi writes,

“Under the veil of the night, Rasulullaah (ﷺ) and Hadhrat Abu Bakr (رضي الله عنه) left for the cave in the Thowr mountain, which is mentioned in the holy Qur'an. Hadhrat Ali bin Abi Talib (رضي الله عنه) slept on Rasulullaah's (ﷺ) bed so that Rasulullaah (ﷺ) could hide from Mushrikeen spies (who would think that Rasulullaah (ﷺ) is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali (رضي الله عنه) stand up from Rasulullaah's (ﷺ) bed. When they asked Hadhrat Ali (رضي الله عنه) where Rasulullaah (ﷺ) was, he said that he did not know.”<sup>134</sup>

*The reaction:* They then realised that Rasulullaah (ﷺ) had left Makkah. Molana continues the topic, he says,

“The Mushrikeen then took to their mounts and started searching for Rasulullaah (ﷺ). They also sent messages to the people at the various oases, instructing them to capture Rasulullaah (ﷺ) and promising them large rewards. They reached the cave of Thowr; here Rasulullaah (ﷺ) and Hadhrat Abu Bakr (رضي الله عنه) hid and had even

climbed on top of the cave (where the entrance was). Rasulullaah (ﷺ) heard their voices and Hadhrat Abu Bakr (رضي الله عنه) became worried and frightened. Rasulullaah (ﷺ) then said to him.

"... Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar) ... " {Surah Taubah: 40}

Rasulullaah (ﷺ) then made du'aa to Allaah and Allaah sent peace and tranquillity to them as referred to in the following verse:

. . . So Allaah (SWT) caused His tranquillity (serenity, mercy, and peace) to descend on him, helped him with an army (of angels and other creation) that you had not seen. And (Allaah (SWT)) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah (the Kalimah) is right at the top. Allaah is Mighty, The Wise. {Surah Taubah: 40}.<sup>135</sup>

The enemy was searching continuously, in the words of Maulana Yusuf Kandhelvi, "When they arrived at the cave, Hadhrat Abu Bakr (رضي الله عنه) entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah (ﷺ)). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah (ﷺ). They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah (ﷺ) and Hadhrat Abu Bakr (رضي الله عنه) were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr (رضي الله عنه) said, "O Rasulullaah (ﷺ) they will surely see us." "Never," replied Rasulullaah (ﷺ), "*because the angels are hiding us with their wings.*" Still facing the cave, the man then sat down to pass urine. Rasulullaah (ﷺ) said, "Had he seen us, he would never have done that." <sup>136</sup> The noble team stayed there for three days.

Kaandhlawi writes further about the journey. "Hadhrat Abu Bakr (رضي الله عنه) had several milk-giving goats that would be brought to him and taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra (رضي الله عنه) who was an incredibly good Muslim. Hadhrat Abu Bakr (رضي الله عنه) sent him to hire a guide (to take them to Madinah) and Hadhrat Aamir (رضي الله عنه) hired a man called Ibnul Ayqadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahn branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir (رضي الله عنه) and the guide) hid in the camels of Rasulullaah (ﷺ) and Hadhrat Abu Bakr (رضي الله عنه) while Hadhrat Abdullah (رضي الله عنه) the son of Hadhrat Abu Bakr (رضي الله عنه) would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir (رضي الله عنه) would bring them some goats, which they would milk and then slaughter one to eat.

Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.”<sup>137</sup>

## **CONCLUDING REMARKS**

The above discussion suggests that the Prophet (ﷺ) assumed that there was no best way to fight a battle. He used different approaches to address a comparable situation i.e., battles. There are scores of such examples about management of affairs of the newly established state of Madhina, leading people and making decisions under contingency concept.



# **CHAPTER 3-PREMISES OF ISLAMIC MANAGEMENT**

## **Key concepts**

**The author has analysed assumptions of current theories of management.**

**He described four assumptions of Islamic management.**

**We have described the premises of Islamic management.**

**The author discusses some merits of the new theory.**

**We have summarised the key principles of Prophetic management style.**

It is a tradition to evaluate existing theories to find out their shortcomings so that the new theory can overcome them. We have looked at the assumptions of major contemporary management theories and the way the Prophet (ﷺ) had addressed them with his approach. The Prophet (ﷺ) had added other managerial aspects in it. It means managers need a new theory to manage their organisations. The Prophet (ﷺ) had also coined major management theories which we have examined in a separate book.<sup>138</sup>

## ASSUMPTIONS OF CONTEMPORARY THEORIES

There are many assumptions of these theories; we have analysed five of them from the Islamic perspective.

### 1-Employees are machines.

Managers believe that employees are machines. The proof of it is that they offer overtime to employees to get more out of the existing workforce. Because employers spend more time in the workplace which means they have a little time for his family and friends or more specifically for social activities. Offering overtime is a cheaper way for the organisations but it limits the leisure time of employees.

The Prophet (ﷺ) had instructed a companion to take an appropriate amount of work of his animal not to speak of humans. Look at this hadith. “Abd Allaah bin Jafar said “The Apostle of Allaah(ﷺ) seated me behind him (on his ride) one day and told me secretly a thing asking me not to tell it to anyone. The place for easing dearer to the Apostle of Allaah(ﷺ) was a mound or host of palm trees by which he could conceal himself. He entered the garden of a man from the Ansar (Helpers). Suddenly when a Camel saw the Prophet (ﷺ) it wept tenderly producing yearning sound and it eyes flowed. The Prophet (ﷺ) came to it and wiped the temple of its head. So, it kept silence. He then said “Who is the master of this Camel? Whose Camel is this? A young man from the Ansar came and said: “This is mine, Apostle of Allaah(ﷺ).” He said “Don’t you fear Allaah about this beast which Allaah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it.”<sup>139</sup>

It implies the employer is taking too much work from employees, it means eight hours are enough, but twelve or more hours are common in privately owned businesses. Restaurants, takeaways, and taxi companies take up to sixteen hours. If someone does such an amount of work than he would not be able to give time to social activities or even to his family. It means the employer consume all his time for a few coins. It is quite common in the UK.

### 2-Underpaid

Second, employees are underpaid because of their gender or ethnic origin. Table 3 shows the difference in selected countries.

Table 3 Gender wage gap in selected OECD countries	
Country	Percentage gap
Korea	32.48
Japan	23.48
Israel	22.66
Finland	18.86
Mexico	18.75
United States	18.47
Canada	17.59
United Kingdom	16.01
Germany	15.25
Switzerland	15.1
Austria	14.88
Czech Republic	14.71
Slovak Republic	13.87
France	13.69
OECD - Total	13.01

The average difference is more than 13%. It implies the female workers receive less than their opposites in so-called developed countries where there are claims of gender equality. The difference is more obvious in less developed countries.

But the story does not end here. There is a wages gap between different ethnicities. Table 3a shows some of the facts.

Table 3a Wages difference between White and Asian/Pakistani/Bangladeshi people (2018 Data)

The percentage difference in median hourly pay between people of a White ethnicity and all those who belong to an ethnic minority group is largest in London at 21.7%.

While employees from the Bangladeshi ethnic group, on average, earned 20.2% less than White British employees.

While employees in the Pakistani and Bangladeshi ethnic groups had the lowest median hourly pay in the UK. <sup>140</sup>

Contrary to it the Prophet (ﷺ) had paid a reward to one who did not want it for his services. “Ibn al-Saidi said Umar employed me to collect the Sadaqah. When I finished doing so and

gave it to him, he ordered payment to be given to me. I said: I did only for Allah's (SWT) sake, and my reward will come from Allah (SWT). He said: Take what you are given, for I acted (as a collector) during the time of the Messenger of Allah (SWT) (May peace be upon him) and he assigned me a payment. Thereupon, I said the same kind of thing as you have said to which Messenger of Allah (SWT) (May peace be upon him) said: When you are given something without asking for it, you should use it for your own purpose and as Sadaqah." <sup>141</sup> The Prophet (ﷺ) issued a stern warning for not paying wages. "Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah (SWT) says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a labourer and gets the full work done by him but does not pay him his wages.' " <sup>142</sup>

### **3-Inhuman treatment**

Many employers and managers inhumanly treat employees. Small and private organisations take work from employees for long hours, and they do not pay them the government defined rates of wages. There are cases of non-payment as well. Physical abuse is in addition to it. The stories are uncountable to include in this small book.

The Prophet (ﷺ) treated his servant and a slave in an exemplary manner. Look on the following "Case in Focus".

#### **Case in focus: Treatment of the Prophet (ﷺ)**

Anas said, I served the Messenger of Allah (SWT)(ﷺ), may Allah (SWT) bless him and grant him peace, for ten years and he never said to me, 'Uff' (disappointment, or sadness) nor did he say about anything I had done, 'Why did you do that?' nor about anything I had not done, 'Why did you not do that?'" <sup>143</sup>

### **4-Hierarchical structure**

There are too many layers of management in organisations these days. A common business organisation has three levels of management: senior managers, middle managers, and operational managers such as supervisors. Military organisations have ten or more levels of management. Team structure in recent times is getting popular but it is not prevalent everywhere.

The Prophet (ﷺ) had made many teams with a leader. We have examined the topic in a separate book. <sup>144</sup> The Prophet (ﷺ) managed without any layers of management in case of the matter of the battle of Uhud. He set up teams of ten people when he managed to dig a trench for the battle of trench. Allah (SWT) communicated with Musa (AS) directly, there was no layer of management. However, Allah (SWT) communicated with other Prophets (AS) through Jibrail (AS). Thus, a single layer was in practice.

## 5-Authority as a means of coercion

In many organisations, the authority is a means of oppression. Military and security institutions are notorious for it. The Prophet (ﷺ) had managed both military and other expeditions, but he did not misuse authority. He applied it to support his subordinates. He was a Prophet (ﷺ) and by virtue of it, he was a head of the state as well. But used to behave like a common person e.g., he took part in the digging of a trench during the battle of Trench. Look at this example,

“Whoever served him should be served by him too. 'Ugh' (an utterance of complaint) is a word that had never been said by him to his servant; nor was his servant blamed for doing a thing or leaving it undone. Loving the poor and the needy and entertaining them or taking part in their funerals were things the Prophet (ﷺ) always observed. He never contempt or disgraced a poor man for his poverty. Once he was travelling with his Companions and when it was time to have food prepared, he asked them to slaughter a she-sheep. A man said: I will slaughter it, another one said: I will skin it out. A third said: I will cook it. So, the Messenger of Allah (SWT) said: I will collect wood for the fire. They said: "No. We will suffice you that work." "I know that you can do it for me, but **I hate to be privileged**. Allah (SWT) hates to see a slave of his privileged to others." So, he went and collected firewood.”<sup>145</sup> Contrary to the above Islamic Management is based upon human-oriented assumptions. Here are some of them.

## ASSUMPTIONS OF ISLAM MANAGEMENT THEORY

Islam assumes that employees are human beings, they are Muslims, and they have a role to play in society. Then they are the employees of the organisation concerned. The implications of these assumptions include:

### **Employees are humans.**

When they are human treat them like a human. Therefore, take work from them according to their capacity.

### **They are Muslims.**

When they are Muslims, they have rights as a Muslim in the organisation. There are at least five rights of a Muslim to his fellow Muslims. It implies a Muslim (Employee) deserves for these rights. There is a common cause in the UK and other European countries. Muslims employees must pray Friday prayers; they take time off time for it. But the employer needs to continue the work activities e.g., a small business such as Post Office, Petrol Stations, restaurants etc. But he must decide for catering the Muslim employees.

### **Then they are the employees**

Being a human and being a Muslim, they are your employees. It means consider their status as a human and as a Muslim before taking work out of them.

### **They are part of the society where they live.**

Allow them to play a role in society; when they work ‘overtime’ then they cannot play any role in society because they do not have time for it. Overtime benefits the employer because he is hesitant to employ another person as he wants ‘more profit’ and saves taxes through such policies.

It implies “*work-family-society*” triangle/relationship exists. Managers need to consider it to take work from employees. An employee is not merely an entity the society supplies to you to do with him whatever you want to do. It means to take an appropriate amount of work from them i.e., eight hours. Offering overtime overburdens employees but they do to keep employer happy. Employ other people for additional work so that they can benefit. It can reduce the rate of *unemployment* as well.

## **PREMISES OF ISLAM MANAGEMENT THEORY [IMT]**

There is a number of factors that drive the actions of managers and employees. They include: 1-Managers take work out of employees for the pleasure of Allah (SWT) and employees work for the same reasons. However, both receive wages for giving their services. The owner receives profit for his investment of time, ability, and money as an entrepreneur.

2-The principles of Islamic management are Devine revelation which means they are complete in every aspect. Therefore, they do not need to change as other theories change with the experience of humanity. We do not need to make experiments to justify their reality or truthfulness. Our job is to practice them because they are complete. For example, Islamic theory prohibits deception to either manager/owner by their employees or vice versa. It is a ruling of the faith which does not need change.

3-However, professionals can conduct research to evaluate the performance of employees/professional managers in the organisations which managers govern based on the Islamic management theory.

## **MERITS OF ISLAMIC MANAGEMENT THEORY**

The Prophet (ﷺ) had managed a big organisation/a country where he had coined and implemented the theory. The contemporary theories focus on business organisations which are too insignificant compared to a country.

The IMT provides detailed principles in all aspects of an organisation with real-life examples of cases. The Prophet (ﷺ) launched the concept of “case studies”. It is a popular teaching method in business schools these days.

The IMT applies to large organisations such as a country and small organisation such as a family as well. The guidelines are for both managers and subordinates. The existing management theories concentrate on “managers” in other words the people who *have power/authority*.

The contemporary theories do not have case studies about most of the managerial aspects. If some exist, they are fictitious which the authors have written in an imaginary manner but the

examples of the time of the Prophet (ﷺ) is real-life experiences. And the IMT offers rich practices of the Prophet (ﷺ) and his companions especially about dealing with people in case form.

The current theories do not have *Divine support*. Since most of the population of the world follow some religion yet employees are comfortable to adopt any managerial principle based on religious teaching. Man-made theories do not have religious support from the Divine books). Existing theories lack the concept of reward in the Hereafter, nevertheless, the IMT offers it.

## **THE PROPHETIC STYLE OF MANAGEMENT**

Although all aspects of the managerial style of the Prophet (ﷺ) is difficult to summarise here, however, some key aspects may include the following factors.

### **Role model**

The Prophet (ﷺ) had shown many examples in this regard. He collected firewood while the companions were cooking. He took part in breaking a rock during the digging of the trench. The Prophet (ﷺ) and Abu Baker went out to find out whereabouts of the enemy during the battle of Badr. While the companions were suffering from hunger, the Prophet (ﷺ) was sharing with them. And so on.

### **Pro-active style of management**

When he had realised that the people of Makkah would not accept his message easily, he tried to find out an alternative place. He travelled to Taif for this purpose, he sent delegates of companions to Abyssinia to find a place for it. He had approached the people of Madhina who accepted Islam and offered him the alternative place for the propagation of Islam. Therefore, Madhina becomes the centre of his campaign.

### **Fiscal management**

The Prophet (ﷺ) set up and managed a country with self-generated financial resources. However, Allah (SWT) had given him a system of fiscal management. The major sources of finance were Zakat, booty, and general donations.

### **Social responsibility**

He was spending collective money on the poor and needy people of society. He recommended spending money for the release of captives. Helping widows and orphans was a compulsory element in his practices.

### **Change in culture.**

He changed the way people talk, deal with each other, and make money. Weak and poor people were his primary focus. Women and slaves received a special status in their managerial practices.

### **Motivation strategy**

The Prophet (ﷺ) emphasized the payment of reward to workers and he practically paid respect to his servants and subordinates. The stories of Ans (RA) and Zahid (RA) who served him years together are a brilliant part of his conduct.

He used to motivate people with material and non-material sources. The religion of Islam is all about encouragement and motivation. There are hundreds of individual and collective examples of his motivation strategy. His leadership revolves around motivating companions and paying compliments to them.

### **Decision making**

The prophet (ﷺ) always made decisions with consultation.

### **Innovative problem solving**

His problem-solving approach was innovative i.e., he used to address issues in a novel way. In addition, we have discussed principles for organisations, managers, and employees. They are part of it. Similarly, the books about principles also discuss the functions of management; we have investigated these in chapters 7-10 of this volume. The last chapter of the book describes some added topics of management such as decisions making, problem-solving, team management and others. They are all part of the “Principles of Islamic Management”. In nutshell, the Prophet (ﷺ) was an astute planner, excellent organiser, sympathetic leader, and God-gifted controller.

# **CHAPTER 4 PRINCIPLES FOR ORGANISATIONS**

## **Key concepts**

**General guidelines for managing people are the starting point.**

**The chapter describes key principles for both managers and employees.**

**Rewards and reprimand for managers is part of it.**

Allah (SWT) created the first organisation when He had created Hawwa [Eve] (AS) and appointed Adham (AS) as head of the family. Thus, the family of the couple was the first organisation. However, an organisation can be a single individual because an individual is the manager of his resources i.e., time, money abilities and skills. According to contemporary mercantile law, an organisation is a sole trader, partnership, or a company. Since Islam recognises family and an individual as an organisation yet it offers principles for all of them. Humans are the most essential element in an organisation and other resources revolve around him. They may be employees, managers, owners/employers. They implement the principles. Other factors of production like land, capital and information technology are static or inorganic, humans operate them. Therefore, the principles are for them. We have divided principles into three categories: organisational, managerial and for employees. The following three chapters describe them.

Some principles apply to both managers and employees which means they affect the entire organisation. Therefore, they are part of this chapter.

## **ISLAM IS GUIDANCE FOR EVERYONE.**

Abu Hurairah (رضي الله عنه) narrates that Rasulullah (ﷺ) said: Verily, Deen (religion) is Nasihah (sincere well-wishing) verily Deen is Nasifah, verily Deen is Nasihah. The Sahabah asked: To whom Rasulullah? He replied: To Allah (SWT), and His Book, and His Messenger, and the **rulers of the Muslims and their common folk.** <sup>146</sup>

### **Best earning is working with his hands.**

Rafi' b. Khadij said God's Messenger was asked what type of earning was best and replied, "A man's work with his hand and every business transaction which is approved." <sup>147</sup>

## **PRINCIPLE 1: RESPONSIBILITIES OF A CALIPH/MANAGER**

They include two aspects: the establishment of the pillars of Islam and personal responsibilities.

### **A-Establishment of pillars of Islam**

The caliph is responsible to establish the government based on sharia. The primary elements are the establishment of five pillars of Islam. It implies he must create an environment where anyone can enter in Islam. People feel attraction in religion and want to be part of it. It needs a systematic work of "Dawah" towards Islam. Social and economic justice is the key in this regard. The Prophet (ﷺ) had started the work of dawah alone and left thousands before his departure from this world.

Prayer is the next. The Prophet (ﷺ) and his companions (Caliphs) were leading salat five times a day. It also includes teaching and learning of salat and other elements of sharia. He must ensure that everyone is following this command of Allah (SWT). The Caliph manages the month of fasting. He announces the starting and end of it and ensures that everyone Muslim is following the sharia. The same is true for hajj. Since it is an international event yet helping foreign pilgrims is part of his responsibilities.

Collection and distribution of zakat is also part of it. Finding out the deserved people and supplying them their share is the key action. Muslims pay zakat voluntarily, but the Caliph can streamline the system through approaching non-compliance members of the society. Management of booty is also within the authority of the head of the state.

## **B-Personal responsibilities**

Abu Umamah (RA) narrates that Rasulullah (ﷺ) said: I advise **my Caliph** to follow me to fear Allah (SWT), and I advise him concerning the Jama 'at of Muslims to ***be respectful to their elders, and merciful to their youngsters, and to honour their 'Ulama (scholars)***. He should not beat them so much that they are humiliated; he should not frighten them to make them infidels; he should not castrate them to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. <sup>148</sup>

In other words:

1. Fear Allah (SWT)
2. Respectful to their elders
3. Merciful to their youngsters
4. Honour their 'Ulama (scholars).
5. He should not beat them so much that they are **humiliated**.
6. He should not **frighten** them to make them infidels.
7. He should not **castrate** them to finish their race.
8. He **should not shut the doors for their complaints**, otherwise the strong will overpower the weak.

Hudhaifah Ibnil-Yaman (RA) narrates that Rasulullah (ﷺ) said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allah (SWT), His Prophet (ﷺ), His Book, and to the rulers of the Muslims and their common folk, is not amongst them. <sup>149</sup>

## **PRINCIPLE 2: REWARD IN THE HEREAFTER**

One of the distinguishing aspects of the IMT is the reward in the Hereafter which boosts the morale of all people.

It has been narrated on the authority of Abdullah b. Amr (through a different chain of transmitters) that the Messenger of Allah (ﷺ) said: A troop of soldiers, large or small, who fight (in the way of Allah), get their share of the booty and return safe and sound, receive in advance two-thirds of their reward (only one-third remaining to their credit to be received in

the Hereafter); and a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward (in the Hereafter).<sup>150</sup>  
 Narrated Um Salama: I said, "O Allah's Messenger (ﷺ)! Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet said, "Yes, you will be rewarded for that which you will spend on them."<sup>151</sup>

### **PRINCIPLE 3: WORK-FAMILY-SOCIETY RELATIONSHIP**

One of the assumptions of the Islamic management theory is the relationship between work, family, and society. Our Prophet (ﷺ) emphasised it. “Narrated 'Aishah: that the Messenger of Allah (ﷺ) said: "Indeed among the believers with the most complete faith is the one who is the best in conduct and the most kind to his family." <sup>152</sup> And “Tamim al-Dari reported the Prophet (May peace be upon him) as saying; Religion conduct; religion consists in sincere conduct. The people asked; to whom should it be directed, Messenger of Allah (SWT)? He replied:

*To Allah (SWT), his book, his Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslim and the Muslims and the Muslims in general.” <sup>153</sup>*

The first hadith is about the conduct among believers. Since employees are believers therefore good conduct among them is desirable. And the Prophet (ﷺ) has extended the conduct to family. Thus, it creates a link of the employee between him and his colleagues and the public. Because the conduct applies to everyone.

The second hadith categorically creates a relationship between leaders (public authorities) and Muslims. (See Table 4 below)

Table 4 Relationship of conduct among various stakeholders	
<b>To whom good conduct is needed</b>	<b>Good conduct is required to these individuals or teams (Leaders)</b>
To Allah (SWT), his book, his Apostle, the leaders (public authorities) of the believers and all the believers	The <i>leaders</i> (public authorities) of Muslims
	The Muslims (Colleagues in workplace)
	Muslims in general (Society at large)

The table shows that a Muslim need to deal with good conduct/manners with his Creator, His book, the Prophet (ﷺ), the leaders of Muslim community, his colleagues, and Muslims in

general. Besides, there are rights of neighbours irrespective of his religion. Look at this hadith, "Aisha narrated that the Messenger of Allah (SWT)(ﷺ) said: "Jibril kept enjoining polite treatment of neighbours until I thought that he would make neighbours heirs." <sup>154</sup>

One of the assumptions of Islamic Management Theory is that employees are Muslims. It implies there are some rights of a Muslim for another Muslim. For example, if he becomes sick, the Muslims employee needs to visit him. If he dies, the Muslim employee needs to take part in the funeral and so on. The Muslim employee must spare time for these activities i.e., sometimes he must take leave to attend a funeral. It affects his work. Thus, it creates a link between his work and social activities because he is a Muslim employee.

## **PRINCIPLE 4: DECISION-MAKING WITH CONSULTATION**

Allah (SWT) says "And those who answer the Call of their Lord (i.e., to believe that He is the only One Lord (Allah (SWT)), and to worship none but Him Alone), and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;" <sup>155</sup>

The Prophet (ﷺ) had made many decisions. We refer to three of them here.

### **A- Prophet (ﷺ) used to consult his colleagues.**

The Prophet (ﷺ) used to consult Abu Bakr (RA) "Most afternoons the Prophet (ﷺ) would visit Abu Bakr (RA) as he had done in Mecca. To some extent, the claims of family and work coincided, for he often wished to talk with Abu Bakr (RA) about affairs of state, as he likewise did with Zayd (RA) and with his two sons-in-law 'Ali (RA) and 'Uthman." <sup>156</sup>

### **B-Case in focus, The battle of Uhad**

His first thought was not to go out of the city but to stand a siege within its walls. He nonetheless wished to have his opinion confirmed by others, for it was by no means a conviction, so he consulted as to whether they should march out or not. Ibn Ubayy was the first to speak: "Our city," he said, "is a virgin that hath never been violated against us. Never: without severe losses have we gone out from her to attack an enemy, and none have entered her against us, but it is they who have suffered the losses. Therefore, let them be, O Messenger of God(ﷺ). Wretched will be their plight, so long as they stay; and when they return, they will return dejected and frustrated in purpose, with no good gained." <sup>157</sup>

### **C-Case in focus, The battle of Trench**

Then, as he had done at Uhud, he summoned them to a consultation at which many opinions were expressed as to what would be the best plan of action; but finally, Salman rose to his feet and said: "O Messenger of God (ﷺ), in Persia when we feared an attack of the horse, we would

surround ourselves with a trench, so let us dig a trench about us now." Everyone agreed to this plan with enthusiasm, the more so as they were averse to repeating the strategy of Uhud. <sup>158</sup>

### **D-Case in focus, The prisoners of war**

Prisoners of war constituted a problem awaiting resolution because it was a new phenomenon in the history of Islam. The Prophet (ﷺ) consulted Abu Bakr and 'Umar bin Al-Khattab as to what he should do with the prisoners. Abu Bakr suggested that he should ransom them, explaining this by saying: "They are after all our relatives, and this money would give us strength against the disbelievers, moreover, Allah (SWT) could guide them to Islam." 'Umar advised killing them, saying, "They are the leaders of (disbelief)." The Prophet (ﷺ) preferred Abu Bakr's suggestion to that of 'Umar's. The following day, 'Umar called on the Prophet (ﷺ) and Abu Bakr to see them weeping. He showed extreme astonishment and inquired about the situation so that he might weep if it were worth weeping for, or else he would feign weeping. <sup>159</sup>

## **PRINCIPLE 5: ORGANIZATIONAL POLICIES**

They are related to various aspects of managing people and outsiders. We have described some of them as examples to follow.

### **A-Paying remunerations**

1-'Abdullah ibn-e- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries. <sup>160</sup>

2-Narrated Abu Huraira, The Prophet (ﷺ) said, "Allah (SWT) said, 'I will be an opponent to three types of people on the Day of Resurrection:

A. One who makes a covenant in My Name but proves treacherous.

B. One who sells a free person and eats his price; and

3. One who employs a labourer and takes full work from him but does not pay him for his labour.' " <sup>161</sup>

### **B-Performance measurement**

Abdullah ibn-e-Mas'ud (RA) narrates that a man asked: O Rasulullah! How can I know when I do good and when I do bad? Nabi (ﷺ) replied: When you hear your neighbours say verily you have done good; then indeed you have done well; and when you hear them say verily you have done bad; indeed, you have done bad. <sup>162</sup>

### **C-Make things easy for people**

Narrated by Abu Burda, The Prophet (ﷺ) sent my father and Mu'adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people hate good deeds) and

you both should work in cooperation and mutual understanding" Abu Musa said to Allah's (SWT) Apostle (ﷺ), "In our country, a special alcoholic drink called Al-Bit', is prepared (for drinking)." The Prophet (ﷺ) said, "Every intoxicant is prohibited." <sup>163</sup>

### **Make salat brief!**

Abu Mas`ud `Uqbah bin `Amr Al-Badri (May Allah (SWT) be pleased with him) reported: A man came to the Prophet (ﷺ) and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas`ud said): I have never seen the Prophet (ﷺ) so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." <sup>164</sup>

The head of the state in Islam leads salat, the Prophet (ﷺ) advised them to make it easy. The principle also applies to other matters.

### **Do not put people in difficulty.**

Narrated by Tarif Abi Tamima, I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's (SWT) Apostle (ﷺ)?" Jundab said, "I heard him saying, 'Whoever does a good deed to show off, Allah (SWT) will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah (SWT) will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the abdomen, so he who can eat nothing, but healthy food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood, (i.e., murdering) should do so." <sup>165</sup>

### **Do not let them have aversion (to make people hate virtuous deeds)**

Narrated by Abu Burda, The Prophet (ﷺ) sent my father and Mu'adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people hate good deeds) and you both should work in cooperation and mutual understanding" Abu Musa said to Allah's (SWT) Apostle (ﷺ), "In our country, a special alcoholic drink called Al-Bit', is prepared (for drinking)." The Prophet (ﷺ) said, "Every intoxicant is prohibited." <sup>166</sup>

### **D-Gifts for employees is the asset of an organisation.**

Narrated by Abu Humaid Al-Sa'idi, The Prophet (ﷺ) appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said

(to the Prophet (ﷺ)), "This is for you and this has been given to me as a gift." The Prophet (ﷺ) stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah (SWT), he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing and if it is a sheep it will be bleating!" The Prophet (ﷺ) then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's (SWT) Message?" And he repeated it three times. <sup>167</sup>

## **E-Establishing Equality**

There are a couple of examples of it.

### **The verdict of punishment for a woman**

'A'isha reported that Quraysh was concerned with the case of a Makhzumi woman who had stolen something, and they said, "Who will speak to the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, about her?" They said, "Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah (SWT) (ﷺ)?" Usama spoke to him and the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "How can you intercede when it is a case of one of the legal punishments of Allah (SWT) Almighty?" Then he stood up and spoke and said, "Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah (SWT), if Fatima the daughter of Muhammad (ﷺ) was to steal, I would cut off her hand." <sup>168</sup>

### **Father should give the gift to all his children.**

An-Numan bin Bashir (May Allah (SWT) be pleased with them) said: My father took me to the Messenger of Allah (SWT) (ﷺ) and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah (SWT) (ﷺ) said, "Have you given such a gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back." Another narration is The Messenger of Allah (SWT) (ﷺ) said, "Be mindful of your obligation to Allah (SWT) and do justice in respect of your children." My father came back and revoked his gift. Another narration is: The Messenger of Allah (SWT) (ﷺ) asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allah (SWT) (ﷺ) asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allah (SWT) (ﷺ) said, "I am not going to bear witness to this act of injustice." Another narration is: The Messenger of Allah (SWT) (ﷺ) asked, "Do you not except goodness from all of them as you except him?" He said,

"Yes, of course." The Messenger of Allah (SWT) (ﷺ) said, "Then don't do this (i.e., do not give a gift to one son only)." <sup>169</sup>

### **Equal distribution of food**

Abu Musa (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (PBUH) said, "When the Ash`ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them." <sup>170</sup>

### **Salim, the freed slave of Abu Hudhaifa used to lead prayer.**

Narrated by Ibn 'Umar, Salim, the freed slave of Abu Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet (ﷺ) in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, 'Umar, Abu Salama, and Amir bin Rabi'a. <sup>171</sup>

### **F-Ethical policies**

Islamic management emphasises the significance of ethics because they are the basis of trust which is abounding power between employer and employees. Technically, Islamic management is a bunch of ethics. We have divided them under various titles for the sake of understanding in a contemporary perspective.

#### **1-Do not deceive.**

1-Narrated by Ma'qil, Allah's (SWT) Apostle (ﷺ) said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah (SWT) will forbid Paradise for him." <sup>172</sup>

#### **2-Seducing through an eloquent presentation**

Narrated by Um Salama, (the wife of the Prophet (ﷺ)) Allah's (SWT) Apostle (ﷺ) heard some people quarrelling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of the dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favour. If ever I pass judgment in favour of somebody whereby, he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave." <sup>173</sup>

#### **3-Safeguarding rights of others**

Abu Musa (RA) narrates that the Sahabah asked: O Rasulullah! (ﷺ) Whose Islam is the best? He replied: From whose: tongue and hands, other Muslims are safe. <sup>174</sup> Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands

includes Rights of Muslims beating unjustly, grabbing others wealth and property wrongfully and the like. <sup>175</sup>

#### **4-Do not admonished repeatedly.**

Abu Wa'il Shaqiq ibn Salama said, "Ibn Mas'ud used to teach us every Thursday. A man said to him, 'Abu 'Abdur Rahman, I wish that you would teach us every day.' He said, 'I am prevented from doing that because I do not want to bore you and I admonish you repeatedly, as the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, admonished us repeatedly, out of fear of boring you." <sup>176</sup>

#### **5-No injustice, hatred, or jealousy**

'Abdullah Ibne-'Amr Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is Makhmum and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a Makhmum heart mean? He replied: The one who is a Muttaqi (fearful of Allah (SWT)) is pure of heart, free of sins and without injustice, hatred or jealousy for anyone. <sup>177</sup>

Implications:

- Pure your heart,
- Free yourself from sins and
- Fearful of Allah (SWT) is free from injustice, hatred, or jealousy for anyone.

#### **6-Good habits: Easy, flexible, modest, and uncomplicated**

Ibn Mas'ud reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Shall I tell you who is unlawful for the Fire - or the one for whom the Fire is unlawful? It is unlawful for everyone easy, flexible, modest and uncomplicated." <sup>178</sup>

#### **Do not admire yourself.**

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "The most abased man in the sight of Allah (SWT), the Mighty and Majestic, is a man who calls himself, 'the King of Kings.'" <sup>179</sup>] The pride is the ownership of Allah (SWT) therefore, the human should not claim it.

### **PRINCIPLE 6: COMMUNICATION STRATEGY <sup>180</sup>**

It is a useful subject from the way of speaking to the body language of the people involved in a conversation. The objective is to understand the contents which the communicator wanted to convey. The Prophet (ﷺ) used to repeat his words thrice to ensure everyone understands it.

## Repeating statement thrice

Narrated Anas bin Malik: that the Messenger of Allah (SWT) (ﷺ) would repeat a statement three times so that (people) could understand it. <sup>181</sup>

## Disallowed: eloquently

'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) hates an eloquent man who enunciates over-carefully with his tongue as the cow seeks out morsels." <sup>182</sup>

## Pompous and braggarts

Jabir ibn 'Abdullah reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Those I love most and those sitting nearest to me on the Day of Rising will be those of you with the best character. Those most hateful to me and the furthest of you from me on the Day of Rising will be the pompous (having or exhibiting self-importance), the braggarts (a person who boasts about their achievements or possessions) and the arrogant." <sup>183</sup>

Explanation of keywords:

- Pompous (having or showing self-importance),
- Braggarts (a person who boasts about their achievements or possessions)
- Arrogant (having or revealing an exaggerated sense of one's importance or abilities)

## Defamer, cursor, obscene, and coarse

Ibn Mas'ud reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "A believer is not a **defamer** (to harm somebody by saying or writing bad or false things about them), a **cursor** (A solemn utterance intended to invoke a supernatural power to inflict harm or punishment on someone or something), **obscene** (Of the portrayal or description of sexual matters) offensive or disgusting by accepted standards of morality and decency) or **coarse** (Of a person or their speech) rude or vulgar)." <sup>184</sup>

Explanation of keywords:

- Defamer (to harm somebody by saying or writing bad or false things about them), a
- Curser (a solemn utterance intended to invoke a supernatural power to inflict harm or punishment on someone or something),
- Obscene (of the portrayal or description of sexual matters) offensive or disgusting by accepted standards of morality and decency)
- Coarse (of a person or their speech) rude or vulgar)

## **Give good news to people/subordinates!**

Anas reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Make things easy for people and do not make them difficult. Give good news to people and do not frighten them away." <sup>185</sup>

## **Forbearance (patient, self-control; restraint and tolerance)**

Aishah (May Allah (SWT) be pleased with her) reported: The Prophet (ﷺ) said, "Whenever **forbearance** (patient, self-control; restraint and tolerance) is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." <sup>186</sup>

## **Foul language**

Abu-Darda' reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There will be nothing heavier in the balance of the believer on the Day of Rising than good character. Allah (SWT) dislikes foul language." <sup>187</sup>

# **PRINCIPLE 7: SOCIAL RESPONSIBILITY**

It is a versatile subject; we refer to four aspects to show its importance in the following paragraphs.

## **A-Set free the captives**

Narrated by Abu Musa, The Prophet (ﷺ) said, "Set free the captives and accept invitations." <sup>188</sup>

## **Case in focus Setting the captives free.**

Narrated by 'Urwa bin Az-Zubair, Marwan bin Al-Hakam, and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's (SWT) Apostle (ﷺ) said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So, the people returned and their 'Urafa' talked to them and then came back to Allah's (SWT) Apostle and told him that the people had given their consent happily and permitted (their captives to be freed). <sup>189</sup>

## **B-Dispels the anxiety of a Muslim.**

Ibn 'Umar reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah (SWT) will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising, Allah (SWT) will dispel the anxiety of

anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim." <sup>190</sup>

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) will relieve anyone who relieves a believer of one of the afflictions of this world, of one of the afflictions of the Day of Rising. Allah (SWT) will give ease in this world and the Next to anyone who eases the hardship of another. Allah (SWT) will veil anyone who veils another Muslim in this world and the Next. Allah (SWT) will help His slave as long as His slave is helping his brother." <sup>191</sup>

### **C-Strives on behalf of widows and the poor.**

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Someone who strives on behalf of widows and the poor is like someone who fights in the way of Allah (SWT)." I think that he also said, 'And like someone who continually stands at night in prayer and like someone who continually fasts.'" <sup>192</sup>

### **D-Help the weak people**

Abu'd-Darda' 'Umaymir said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Help me in seeking out the weak. They are supported. You are provided for on account of the weak among you.'" <sup>193</sup>

## **PRINCIPLE 8: KINDNESS TO SUBORDINATES**

Kindness is one of the qualities of the people of paradise and it is a part of the kindness that manager should visit a sick subordinate or a Muslim brother.

### **A-Kindness to slaves (subordinates)**

Jabir Radiyallahu anho narrates that Rasulullah Sallallahu 'alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allah's (SWT) Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). <sup>194</sup>

### **B-Visiting Muslims/sick people**

Abu Hurairah (May Allah (SWT) be pleased with him) reported: I heard Messenger of Allah (SWT) (ﷺ) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah (SWT), an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah'". <sup>195</sup>

- Implications:
- Visits an ailing subordinate and employees can do the same to their managers.
- His Muslim brother/colleague or senior

Islamic management theory advised his adopters to create good habits. It applies both to managers and employees. Here are some of them.

### **C-Say good word.**

'Adi ibn Hatim reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Protect yourselves from the Fire, even if with only half a date. If you cannot manage even that, then with a good word."<sup>196</sup>

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "A good word is sadaqa."<sup>197</sup>

### **D-Showing your brother, a cheerful face.**

Abu Dharr said, "The Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said to me, "Do not think little of anything right, even just showing your brother a cheerful face."<sup>198</sup>

### **E-Veil (Faults) of another Muslim**

Ibn 'Umar reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah (SWT) will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising, Allah (SWT) will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim."<sup>199</sup>

## **PRINCIPLE 9: SUPPLICATION FOR EACH OTHER**

Supplication is one of the powerful techniques to show one's support for either boss or subordinate.

'Awf ibn Malik said, "I heard the Messenger of Allah (ﷺ), may Allah bless him and grant him peace, say, 'The best of your Imams are those you love and who love you, whom you pray for and who pray for you. The worst of your Imams are those you hate and who hate you, and whom you curse and who curse you.'" He said, "We said, 'Messenger of Allah (ﷺ), should we depose them?' He said, 'No, not as long as they establish the prayer among you. No, not if they establish the prayer among you.'"<sup>200</sup>

Hudhayfa (RA) was deputed to go to enemy lines to bring news about them, he says "When I left, the Messenger of God (ﷺ) spoke the words, "O God, protect him from danger from his front and rear, from his left and he's right, from above him and from below him." Managers and employees both can do for each other. For instance, "Umar ibn al-Khattab said, "I asked the Prophet's (ﷺ) permission to make 'umrah and he gave me permission and said, 'My brother, do not forget us in your supplication.' He spoke a word which I would not be happy

to exchange for the whole of this world." [Abu Dawud and at-Tirmidhi] In one variant, he said, "Give us a share in your supplication, my brother." <sup>201</sup>

## 10-RESOLVING DISPUTES SYMPATHETICALLY

It is a big topic which needs details with some case studies, they are described in the following paragraphs to grasp the understanding for practical application in the work environment and in other social settings. We have included a few instances for understanding the phenomenon.

Here are some glimpses of importance of resolving disputes because it is an important aspect of management which requires some details to understand it.

### Putting things right between two people is sadaqa

1-Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There is sadaqa owed by every joint people have every day on which the sun rises. **Putting things right between two people is sadaqa.** Helping a man with his mount and helping him up onto it or lifting his baggage onto it is sadaqa. *A good word is sadaqa.* Every step you take to the prayer is sadaqa. Removing an obstruction from the road is sadaqa." <sup>202</sup>

2-Umm Kulthum bint 'Uqba ibn Abi Mu'ayt said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Someone who **puts things right between people** and promotes good or says good cannot be called a liar.'" <sup>203</sup>

It adds in the variant of Muslim, she said, "I did not hear him make an allowance regarding anything that people said except for three things: war, putting things right between people, and a man speaking to his wife and a wife speaking to her husband."

### Case in focus-The Prophet (ﷺ) made peace between people

Abu'l-'Abbas Sahl ibn Sa'd as-Sa'idi said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, heard that there was some disagreement among the Banu 'Amr ibn 'Awf at Quba'. The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, went out with some of the people to make peace between them. The Messenger of Allah (SWT) (ﷺ) was delayed, and it became time for the prayer. Bilal went to Abu Bakr and said, 'Abu Bakr, the Messenger of Allah (SWT)(ﷺ) is delayed, and it is time for the prayer. Can you lead the people?' He said, 'Yes if you wish.' Bilal called the iqama for the prayer and Abu Bakr went forward and said the takbir for the people. The Messenger of Allah (SWT) (ﷺ), may Allah

(SWT) bless him and grant him peace, came walking through the rows until he was standing in the first row and the people started to clap. Abu Bakr was not someone who used to look around in the prayer but when the people increased their clapping, he did turn around and there was the Messenger of Allah (SWT) (ﷺ). The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, indicated to him to carry on praying but Abu Bakr raised his hands and praised Allah (SWT) and then stepped backwards so that he was standing in the row and the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, went forward and led the people in prayer. When he finished the prayer, he faced the people and said, 'O people, why, when something happened to you in the prayer, did you begin to clap? Clapping is for women. When something happens to you in the prayer, you should say, "Glory be to Allah (SWT)!" There is no one who will not turn around when they hear the words "Glory be to Allah (SWT)". Abu Bakr, what kept you from continuing to lead the people in prayer when I indicated to you to do it?' Abu Bakr said, 'It is not correct that Ibn Abi Quhafah should lead the people in prayer in front of the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace.'"<sup>204</sup>

### **Organisation and individual matters are separate**

Narrated Abu Humaid As-Sa'idi: The Prophet (ﷺ) employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's (SWT) Apostle the Prophet (ﷺ) called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's (SWT) Apostle (ﷺ) said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not if you are telling the truth?" Then Allah's (SWT) Apostle (ﷺ) stood up and addressed the people, and after glorifying and praising Allah (SWT), he said: Amma Ba'du (then after) I employ some men from among you for some job which Allah (SWT) has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah (SWT), none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah (SWT) on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah (SWT)." Then the Prophet (ﷺ) raised both his hands till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allah's (SWT) Message!"<sup>205</sup>

Implications: Employee cannot claim personal benefits while working for the organisation because he receives his wages for his services.

## **APPROACH OF THE PROPHET (ﷺ)**

The Prophet (ﷺ) had used many instances resolve issues. We describe them here.

### **Situation 1-Solution through good deeds (Salaat)**

The Prophet (ﷺ) used to resort to Allah (SWT) when he encounters any difficulty or to resolve a problem. Here are some instances.

"Hadhurat Huzaifah (Radhiyallahu anho) says that, whenever the Prophet (ﷺ) happened to face any difficulty, he would at once resort to salaat."<sup>206</sup> On the occasion of the battle of Badr "The Prophet (ﷺ) spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds."<sup>207</sup> It is evident that the Prophet's (ﷺ) way of addressing issues is to resort to the Creator because He is the one who can solve any problem.

### **Situation 2-Bedouin urinated**

Abu Hurayra said, "A Bedouin urinated in the mosque. The people moved towards him and the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, 'Let him be and pour a bucket or pail of water onto his urine. You were sent to make things easy and not to make them difficult.'"<sup>208</sup>

### **Situation 3-Talking in prayer**

Mu'awiya ibn al-Hakam as-Sulami said, "While I was praying with the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, a man among the people sneezed and I said, 'May Allah (SWT) show you mercy.' The people looked hard at me and I said, 'May your parents be bereaved! Why are you looking at me?' They began to hit their hands on their thighs. Then I saw that they were trying to make me be silent, so I was silent. When the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, had finished praying - may my father and mother be his ransom, I have never seen a better teacher before or after him - by Allah (SWT), he did not rebuke me or hit me or abuse me. He merely said, 'It is not fitting to have any speech from people in the prayer. It is the only glorification and proclaiming Allah (SWT) great and reciting the Qur'an.' Or as the Messenger of Allah (SWT) said. I said, 'Messenger of Allah (SWT), I was until recently in a state of pre-

Islamic ignorance, but Islam has now come to us. There are still men among us who go to the soothsayers.' He said, 'Do not go to them.' I said, 'Among us, there are still men who follow omens.' He said, 'That is something which they find in their breasts. They should not be influenced by them.'"<sup>209</sup>

Implications: Resolve issues through a straightforward way i.e. which are easy for the people

#### **Situation 4-Policy of not taking revenge**

'A'isha said, "The Messenger of Allah (SWT)(ﷺ), may Allah (SWT) bless him and grant him peace, was never given a choice between two matters without taking the easier of them, as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it. The Messenger of Allah (SWT) (ﷺ) did not take revenge for himself in respect of anything unless it violated the sanctity of Allah (SWT). Then he would take revenge for the sake of Allah (SWT) Almighty." <sup>210</sup>

Implications:

- The Prophet (ﷺ) used to take easier choice
- Not take revenge for himself
- If violated the sanctity of Allah (SWT). Then he would take revenge for the sake of Allah (SWT) Almighty

#### **Situation 5-Policy of Forgiveness: Forgive subordinates seventy times everyday**

'Abdullah Ibne-'Umar Radiyallahu 'anhuma narrates that a person came to Nabi and asked: O Rasulullah (ﷺ)! How many times may I forgive my servant? Nabi remained silent. The man asked again: O Rasulullah (ﷺ)! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhi) Note: In Arabic, the figure 'seventy' is used to express too many in number. <sup>211</sup>

Implications: Forgive subordinates seventy times everyday i.e. too many times.

#### **Situation 6-Forgives the faults of a Muslim**

Abu Huraira (RA) narrates that Rasulullah (ﷺ) said: He who forgives the faults of a Muslim, Allah (SWT) will forgive his faults on the Day of Resurrection. <sup>212</sup>

Implications: Reward for forgiving the faults of a Muslim

### **Situation 7-Accept excuse of subordinates**

Jawdan (Radiyahallahu 'anhu) narrates that Rasulullah (ﷺ) said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of sin like that of an unjust tax collector. <sup>213</sup>

Implications: It is recommended to accept excuse of subordinates.

### **Situation 8-Offering Good advice**

Narrated Jarir bin 'Abdullah: I gave the Pledge of allegiance to the Prophet (ﷺ) that I would listen and obey, and he told me to add: 'As much as I can, and will give good advice to every Muslim.' <sup>214</sup>

- Implications:
- Obedience up to 'As much as I can
- Give good advice to every Muslim

### **Situation 9-Saying a good word**

Adi bin Hatim (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (peace be upon him) said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word." <sup>215</sup>

Implications:

Saying a good word (To anyone i.e. not limited to muslims only)

### **Situation 10-Giving Good Counsel**

1-Abu Ruqayya Tamim ibn Aws ad-Dari reported the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "The deen is good counsel." We said, "For whom?" He said, "For Allah (SWT), His Book, His Messenger, the Imams of the Muslims and their common people." <sup>216</sup>

Implications: The deen is good counsel for the Imams of the Muslims and their common people

2-Jarir ibn 'Abdullah said, "I gave allegiance to the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, on the basis of performing the prayer, paying the zakat and giving good counsel to every Muslim." <sup>217</sup>

Implications: Giving good counsel to every Muslim

3-Anas reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "None of you can truly be said to believe until he wants for his brother what he wants for himself." <sup>218</sup>

Implications: Like for your brother/colleague what you like for himself

## **Conclusion**

We can imply several factors for resolving issues.

- The Prophet (ﷺ) sought solution through good deeds (e.g. salaah)
- He made correction without reprimand
- He did not take revenge; forgiveness was dominant in his approach
- He used to accept excuses of his subordinates
- The Prophet (ﷺ) used to offer good advice, used to say good words and used to give good counsel

The above discussion shows a wider picture of the theory in focus. It concerns with people in general and their relationship at work. It highlights the importance and dignity of individual before taking work of him. And taking work with his consent as well as empowering him within his work environment. It is the beauty of the Islamic theory because its purpose is to establish justice in all areas of society.

## **CHAPTER 5-PRINCIPLES FOR MANAGERS**

### **Key concepts**

**Responsible for his subjects' masters  
Sticks to the rules and regulations of the  
religion (Islam).  
Responsible for the needs, friendship,  
and poverty of his subject  
Managers must have some characteristics  
to manage people.  
He has handsome rewards for his  
services.**

Some principles are related with management of subordinates e.g. a manager should be a role model. Secondly he must deal with people amicably. Resolve their issues in a win-win situation. We describe some of them as examples rather than as a conclusive array of the matter. Since the responsibilities of managers include managing issues which sometimes are resolved through litigation procedures. It means the legal department may play a role for the solution of a matter. However, it is beyond the jurisdiction of manager.

## THE PROPHET (ﷺ) WAS A ROLE MODEL

Indeed in the Messenger of Allah (SWT) (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah (SWT) and the Last Day and remembers Allah (SWT) much.<sup>219</sup>

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad (ﷺ)) from your Lord, and We sent down to you a manifest light (this Quran) <sup>220</sup>

The Prophet (ﷺ) took part in collective jobs e.g., once the companions were cooking food during a journey. The Prophet (ﷺ) took the responsibility for collecting firewood. The companions said we would do. He said I did not like differentiation. Here are some more examples.

- He was an active participant in the battle of Uhud.
- Share ride of a camel with his companions in the journey.
- He was a caring husband. An affectionate father and a helpful member of his family.
- The Prophet (ﷺ) was an attractive personality; one reason was his humorous way of communication. But it does not cross the boundary of ethics or his status of Prophethood. Table 5 summarises more aspects of the topic.

Table 5 The Prophet (ﷺ) as role model
<p><b>Key points</b></p> <ol style="list-style-type: none"> <li>1. The Prophet's (ﷺ) character was the best example (model) for anyone who wants to follow him.</li> <li>2. The Prophet (ﷺ) did not show disappointment or sadness to his employee (e.g., Ans (RA)) who served him for ten years.</li> </ol>

3. Piety (being religious) is a good character.
4. 'The best of you are the best in character.'
5. Good character is heavier on the Day of Rising and Allah (SWT) dislikes foul language.
6. The people of Garden are fearful to Allah (SWT) and of good character.
7. The best of you are best towards your wives (subordinates)
8. Good character is like fasting and prays at night.
9. The Prophet (ﷺ) gave a gift of a person who behaved him rudely.
10. In response to people who struck and wounded him, he supplicates for their forgiveness.
11. Patience is at the first stroke of a calamity

### **THE PROPHET (ﷺ) HAD THE BEST CHARACTER**

Anas said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, had the best character of anyone."<sup>221</sup>

#### **Treatment with a Bedouin (Pulling the cloak)**

Anas said, "I was walking with the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, and he was wearing a Najrani cloak with a thick border. A Bedouin came up to him and pulled the cloak violently. I looked at the Prophet (ﷺ)'s shoulder and it had been marked by the border of the cloak due to the severity of his pull. Then he said, 'Muhammad (ﷺ), allot to me some of the property of Allah (SWT) which you have.' He turned to him and laughed and then ordered a gift to be given to him."<sup>222</sup>

### **RESPONSIBILITIES OF MANAGERS**

Three elements are important as “core” responsibilities for all kind of managers.

#### **Principle 1: Responsible for his subjects**

Narrated by 'Abdullah bin 'Umar, Allah's (SWT) Apostle (ﷺ) said, "Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family

(household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges." <sup>223</sup>

### **Principle 2: Sticks to the rules of the religion (Islam).**

Narrated by Muhammad bin Jubair bin Mut'im, that while he was included in a delegation of Quraish staying with Muawiya, Muawiya heard that 'Abdullah bin 'Amr had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah (SWT) as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's (SWT) Book nor has been mentioned by Allah's (SWT) Apostle (ﷺ). Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's (SWT) Apostle (ﷺ) saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allah (SWT) will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam).'" <sup>224</sup>.

### **Principle 3: Responsible for the needs of his subject**

Abu Maryam al-Azdi told Mu'awiya, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, "If Allah (SWT) puts someone in charge of any of the affairs of the Muslims and he is then blind to their needs, friendship, and poverty, Allah (SWT) will be blind to his needs, friendship, and poverty on the Day of Rising." Mu'awiya, therefore, put a man in charge of seeing to the needs of the people. <sup>225</sup>

### **Principle 4: Lead the prayer**

Since a manager leads the prayers as the Prophet (ﷺ) and his noble companions used to do yet these guidelines are for them. It also shows the equality the Prophet (ﷺ) and his companions had set up.

#### **The oldest of you should be the Imam/manager/ruler.**

Abu Sulayman Malik ibn al-Huwayrith said, "We went to the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, and we were a group of young men. We stayed with him for twenty days and the Prophet (ﷺ) was kind and merciful. He thought that we were missing our families and asked about those we had left behind. He said, 'Return to your country and stay among them, teach them and instruct them. They should pray such-and-such at such-and-such a time and such-and-such a prayer at

such-and-such a time. When it is time for prayer, one of you should give the adhan and the oldest of you should be the Imam " 226

### **Salim, the freed slave of Abu Hudhaifa used to lead prayer.**

Narrated by Ibn 'Umar, Salim, the freed slave of Abu Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet (ﷺ) in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, 'Umar, Abu Salama, and Amir bin Rabi'a. 227

## **REWARDS FOR MANAGERS**

The job is tedious but prize is tremendous. Four ahadith inform us the good news.

### **1-Just Imam will be under the shade of Allah (SWT) on the Day of Judgement**

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There are seven whom Allah (SWT) will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah (SWT), the Mighty and Exalted, a man whose intimacy was with the mosque, two men who love each other for the sake of Allah (SWT), meeting and parting for that reason alone, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah (SWT)', a man who gives *sadaqa* and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah (SWT) when he is alone and his eyes overflow with tears." 228

### **2-Just managers will be on mimbars (Pulpits) of light with Allah (SWT)**

Abdullah ibn 'Amr ibn al-'As reported, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Those who are just will be on *mimbars* (Pulpits) of light with Allah (SWT). They are those who are just in respect of their judgements, their families and what they are put in charge of." 229

### **3-The best of your Imams is those you love and who love you.**

Awf ibn Malik said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, "The best of your Imams are those you love and who love you, whom you pray for and who pray for you. The worst of your Imams are those you hate and who hate you, and whom you curse and who curse you." He said, "We said, 'Messenger of Allah (ﷺ), should we depose them?' He said, 'No, not as long

as they establish the prayer among you. No, not as long as they establish the prayer among you." 230

#### **4-Just man in power is among the people of Jannah.**

Iyad ibn Himar said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'The people of the Garden are three: a man in power who is just and successful in fulfilling his duty; a merciful man who is kind-hearted to all his relatives and all the Muslims; and an abstinent, modest man with a family.'" 231

### **PERSONAL CHARACTERISTICS OF A MANAGER**

It includes several factors but some of them are driving the character of a good manager.

#### **1-The Prophet (ﷺ) was a role model.**

Anas said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, had the best character of anyone." 232 It implies the managers should act like the Prophet (ﷺ) had shown.

#### **2-Humbleness**

1-Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Sadaqa does not decrease property and Allah (SWT) only increases a slave in might by forgiveness and no one is humble for the sake of Allah (SWT) without Allah (SWT) elevating him." 233

2-'Iyad ibn Himar reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) revealed to me that you should be **humble** so no one should vaunt (to call attention to prideful and often boastfully) himself above another, and no one should commit injustice against another." 234

#### **3-Modesty**

1-Ibn 'Umar reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, passed by one of the men of the Ansar who was admonishing his brother for being too modest. The Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "Let him be. Modesty is part of belief." 235

2-'Imran ibn Husayn reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Modesty only brings good."<sup>236</sup> In a variant of Muslim, it is added: "Modesty is all good."

3-Abu Sa'id al-Khudri said, "The Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, was more modest than a virgin in her tent. When he saw something he disliked, we could see it in his face."<sup>237</sup>

#### 4-Forbearance and steadiness

Ibn 'Abbas reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said to Ashajj 'Abdul-Qays, "You have two qualities which Allah (SWT) loves: forbearance (a refraining from the enforcement of something (as a debt, right, or obligation that is due) and steadiness (constant in feeling, principle, purpose, or attachment)."<sup>238</sup>

#### 5-Kindness

1-'A'isha reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) is kind and loves kindness in every matter."<sup>239</sup>

2-'A'isha (RA) reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Whenever kindness lies in a thing it adorns it, and whenever it is removed from anything, it disfigures it."<sup>240</sup>

3-'A'isha Radiyallahu 'anha, wife of Nabi (ﷺ) narrates that Rasulullah (ﷺ) said: O 'A'isha! Verily, Allah (SWT) is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it.<sup>241</sup>

In another hadith, Jarir Ibne-'Abdullah (RA) ' narrates that Nabi (ﷺ) said: Whoever is deprived of kindness is deprived of all good.<sup>242</sup>

4-'A'isha Radiyallahu 'anha narrates that Rasulullah (ﷺ) said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has deprived of his share of the good of this world and the Hereafter.<sup>243</sup>

5-Jabir Ibne-'Abdullah Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) prayed: May Allah (SWT) confer mercy upon a man who is kindly when selling when buying and when demanding his balance.<sup>244</sup>

6-'Iyad ibn Himar said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'The people of the Garden are three: a man in power who is just and successful in fulfilling his duty; a merciful man who is kind-hearted to all his relatives and all the Muslims; and an abstinent, modest man with a family.'" 245

## 6-Dignity

'A'isha (RA) said, "I never saw the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, laughed so much that the inside of his mouth showed. He used only to smile." 246

## 7-Calmness

Ibn 'Abbas said that he was close to the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, on the Day of 'Arafat and the Prophet (ﷺ) heard behind him a harsh rebuke and a blow and the cry of a camel. He pointed at them with his whip and said, 'O people! You must be calm. Piety is not a matter of speed.'" 247

## 8-Patience

Narrated by Thabit Al-Bunani, Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet (ﷺ) passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah (SWT) and be patient.' The woman said (to the Prophet (ﷺ)). 'Go away from me, for you do not know my calamity.'" Anas added, "The Prophet (ﷺ) left her and proceeded. A man passed by her and asked her, 'What has Allah's (SWT) Apostle (ﷺ) said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allah's (SWT) Apostle.'" Anas added, "So that woman came to the gate of the Prophet (ﷺ) and she did not find a gate-keeper there, and she said, 'O Allah's (SWT) Apostle! By Allah (SWT). I did not recognize you!' The Prophet (ﷺ) said, 'No doubt, patience is at the first stroke of a calamity.'" 248

## 9-Self-control (Controlling anger)

Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry." 249

## 10-Fulfilling promise

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There are three signs of a hypocrite: whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust." <sup>250</sup> It is added in a variant of Muslim, "Even if he fasts and prays and claims that he is a Muslim."

## 11-Courtesy (Fulfilling promise)

Jabir (May Allah (SWT) be pleased with him) reported: The Prophet (ﷺ) said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He died before the revenues were received. When they arrive during the caliphate of Abu Bakr (May Allah (SWT) be pleased with him), he ordered to be announced: "Anyone whom Messenger of Allah (SWT) (ﷺ) promised or owed anything, should come to him." I went to him and said: "Messenger of Allah (SWT) (ﷺ) had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirhams. Then Abu Bakr (May Allah (SWT) be pleased with him) said to me: take twice as much more of that amount." <sup>251</sup>

## 12-Helping subordinates.

Ibn 'Umar reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah (SWT) will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising, Allah (SWT) will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim." <sup>252</sup>

## 13-Give glad tidings.

Abu Ibrahim, and it is said Abu Muhammad or Abu Mu'awiya, 'Abdullah ibn Abi Awfa reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, gave Khadija the good news of a house of pearls in the Garden, in which there is no shouting and no fatigue." <sup>253</sup>

## Case in focus: The Prophet (ﷺ) gave glad tidings to those who read Kalimah

2- Abu Hurairah (May Allah (SWT) be pleased with him) reported: We were sitting in the company of the Messenger of Allah (SWT) (ﷺ), and Abu Bakr and `Umar (May Allah (SWT) be pleased with them) were also present. Suddenly, the Messenger of Allah (SWT) (ﷺ) got up and left us. When he was late to return to us, we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed

and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went around it is looking for an entrance but did not find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah (SWT) (ﷺ). He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So, when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet ﷺ) gave me his sandals and said, "O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah (SWT)), be assured of it in his heart, give him the glad tidings that he will enter Jannah." (Abu Hurairah then narrated the Hadith in full).<sup>254</sup>

## **UNDESIRABLE HABITS AND ACTIONS**

Several ahadith tell us the details which are the “red flags” for a prudent administrator. However, they distinguish him in the organisation and beyond.

### **1-Pride and arrogance**

1-'Abdullah ibn Mas'ud reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "No one who has an atom's weight of pride in his heart will enter the Garden." A man said, "And if the man likes his clothes to be good and his sandals to be good?" He said, "Allah (SWT) is Beautiful and loves beauty. Pride means to renounce the truth and abase people."<sup>255</sup>

2-Haritha ibn Wahb said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Shall I tell you about the people of the Fire? All those who are coarse (harsh, raucous, or rough in tone), domineering (tending to impose one's will on others), and arrogant (having or showing the insulting attitude of people who believe that they are better, smarter, or more important than other people).'"<sup>256</sup>

3-Abu Sa'id al-Khudri reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "The Garden and the Fire argued and the Fire said, 'I have the tyrants and the arrogant.' The Garden said, 'I have the weak and poor people.' Allah (SWT) judged between them, 'You, the Garden, are My mercy. By you, I show mercy to whomever I wish. You, the Fire, are My punishment by whom I punish whomever I will. It is My duty to fill both of you.'"<sup>257</sup>

4-Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "On the Day of Rising, Allah (SWT) will not look at anyone who drags his waist-wrapper out of pride." <sup>258</sup>

5-Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There are three people that Allah (SWT) will not speak to on the Day of Rising nor purify nor look at and they will have a painful punishment: an old adulterer, a lying ruler and a poor person who is arrogant." <sup>259</sup>

6-Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT), the Mighty and Exalted, said, 'Might is My wrapper, and pride is My cloak and I will punish anyone who contends with me [for them].'" <sup>260</sup>

7-Abu Hurayra reported that Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Once a man was walking in his robe, proud of himself, his hair groomed, haughty in his gait, and Allah (SWT) caused the earth to swallow him up. He will go on sinking into the earth until the Day of Rising." <sup>261</sup>

8-Salama ibn al-Akwa' reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "A man will continue to be arrogant until he is written among the tyrants and what strikes them will strike him." <sup>262</sup>

## **2-No one should commit injustice against another.**

'Iyad ibn Himar reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) revealed to me that you should be humble so no one should vaunt (to call attention to prideful and often boastfully) himself above another, and no one should commit injustice against another." <sup>263</sup>

## **3-Foul language**

Abu'd-Darda' reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "There will be nothing heavier in the balance of the believer on the Day of Rising than good character. Allah (SWT) dislikes foul language." <sup>264</sup>

## **REPRIMAND FOR MANAGERS**

We have several instances of it; managers need to change them in their favour.

### **1-Bad manager does not strive for subject/recommend them.**

Abu Ya'la Ma'qil ibn Yasar said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'No slave is made shepherd over a flock by Allah (SWT) and dies and is cheating his flock on the day he dies without Allah (SWT) denying him the garden.'" In one variant, "The fragrance of the Garden will not reach him if he does not give it good counsel." In the variant of Muslim, "Any amir who is appointed over the affairs of the Muslim and then does not strive for them and advise them well will not enter the Garden with them." <sup>265</sup>

### **2-The Prophet (ﷺ) is hard on them who are hard on his subject.**

'A'isha said, "I heard the Messenger of Allah (SWT)(ﷺ), may Allah (SWT) bless him and grant him peace, say in this house of his, 'O Allah (SWT), anyone who is appointed over any of the affairs of my community and is hard on them, I will be hard on him. Anyone who is appointed over any of the affairs of my community and is kind to them, I will be kind to him." <sup>266</sup>

### **3-Allah (SWT) will question rulers/managers.**

Abu Hurayra said that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "The tribe of Israel used to be ruled by the Prophets (AS). Whenever a Prophet (AS) died, another Prophet (AS) would succeed him. There is no Prophet (AS) after me, but after me, there will be khalifs, and there will be many of them." They said, "O Messenger of Allah (SWT) (ﷺ), what do you command us?" He said, "Give full allegiance to the first and then the next and then give them their rights and ask Allah (SWT) for that which is due to you. Allah (SWT) will question them about that which they were put in charge of." <sup>267</sup>

### **4-The worst of shepherds (Ruler) is the harsh one.**

'A'idh ibn 'Amr reported that he visited 'Ubaydullah ibn Ziyad and said to him, "My boy, I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'The worst of shepherds is the harsh one.' Beware lest you be one of them."' <sup>268</sup>

### **5-Allah (SWT) will be blind to the needs of rulers on the Day of Rising.**

Abu Maryam al-Azdi told Mu'awiya, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, , "If Allah (SWT) puts someone in charge of any of the affairs of the Muslims and he is then blind to their needs, friendship, and poverty, Allah (SWT) will be blind to his needs, friendship, and poverty on the Day of

Rising." Mu'awiya (RA), therefore, put a man in charge of seeing to the needs of the people. <sup>269</sup>

### **6-Strict accountability will be left for the wealthy and the rulers.**

'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi (ﷺ) said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this Ummah? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our Rabb (Sustainer)! You tried and tested us, and we endured with patience, whereas You gave wealth and authority to others. Allah (SWT) will say: You have spoken the truth. Rasulallah (ﷺ) said: These people will enter Paradise before the rest of mankind. Subsequently, strict accountability will be left for the wealthy and the rulers. <sup>270</sup>



## **CHAPTER 6-PRINCIPLES FOR EMPLOYEES**

### **Key concepts**

**Employees must have some basic qualities to work for an organisation.**

**Workers have some responsibilities towards managers.**

**He must have some duties towards his colleagues.**

**Employees receive handsome reward in the Hereafter for their employment.**

Cooperation between managers and employees is important for healthy work environment and high performance. It depends upon both parties, but significant responsibility lies on the shoulder of employees because their bargaining power is weaker than manager. The chapter revolves around it. The nutshell is the obedience of employees to managers or owners to run a business or manage an organisation.

## QUALITIES OF EMPLOYEES

Muzhim bin Zufar said, "Umar bin 'Abdul-'Aziz said to us, 'There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge.' <sup>271</sup>

## OBEDIENCE IN GENERAL

Abu Hurayra reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "You must hear and obey both in your hardship and your ease and with regard to what pleases you and what you dislike and even if you do not get your due." <sup>272</sup>

### **The rights you owe to others and to ask Allah (SWT) for what they owed to you.**

'Abdullah ibn Mas'ud said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, 'After I am gone there will be misappropriation (the act of stealing something that you have been asked to take care of, and using it for yourself) and matters of which you disapprove.' They said, 'O Messenger of Allah (SWT) (ﷺ), what do you command us to do?' He said, 'To fulfil the rights you owe to others and to ask Allah (SWT) for what is owed to you.'" <sup>273</sup>

## PRINCIPLE 1: OBEY THE RULERS/MANAGER

Sincere well-wishing for Allah (SWT) stands for belief in Allah (SWT), fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him. Sincere well-wishing for the Book of Allah (SWT) means belief on it, giving it the respect, it deserves, acquiring and spreading its knowledge and acting upon it. Sincere well-wishing for the Prophet (ﷺ) means testifying to his prophethood. honouring him, loving, and practicing his Sunnah, spreading his message and believing with heart and soul that our salvation lies in his obedience. Sincere well-wishing to the rulers of

the Muslims means that they are assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in the right things. However, if they make mistakes, attempts should be made to rectify them, and they are given good counselling. Sincere well-wishing to the common folk is to look after their good and welfare - it includes bringing them towards Deen with sincerity and kindness. To teach them Deen and to inspire them towards righteousness. To consider their benefit, one's own benefit, and their loss one's own loss. To help them as far as possible and to fulfil their rights. <sup>274</sup>

### **Reverence to Allah (SWT) includes honouring a just ruler.**

Abu Musa Al Ash'ari (RA) narrates that Rasulullah (ﷺ) said: Undoubtedly reverence to Allah (SWT) includes honouring a grey-haired Muslim: and also the one who has memorized the Qur 'an and he neither exceeds the proper bounds and nor does he turn away from it, and honouring a just ruler. <sup>275</sup>

### **Allah (SWT) will honour those who honour kings appointed by Him.**

Abu Bakra (RA) narrates: I heard Rasulullah (ﷺ) saying: He who honours a king appointed by Allah (SWT) Tabaraka wa Taala in the world, Allah (SWT) will honour him on the Day of Resurrection. He who dishonours a king appointed by Allah (SWT) (SWT) in the world, Allah (SWT) will dishonour him on the Day of Resurrection. <sup>276</sup>

### **Obedience to an appointed king by the Prophet (ﷺ) is the obedience of the Prophet (ﷺ)**

Narrated Abu Huraira, Allah (SWT)'s Messenger (ﷺ) said, "Whoever obeys me, obeys Allah (SWT), and whoever disobeys me, disobeys Allah (SWT), and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." <sup>277</sup>

### **Muslim man must hear and obey both in respect of what he likes and dislikes.**

Ibn 'Umar reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "A Muslim man must hear and obey both in respect of what he likes and dislikes unless he is commanded to do a wrong action. If he is commanded to do a wrong action, he should not hear or obey." <sup>278</sup>

### **Obedience is up to “In so far as you are able.”**

Ibn 'Umar said, "When we used to give allegiance to the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, to hear and obey, he would say to us, 'In so far as you are able.'" <sup>279</sup>

### **Obedience is not for wrongdoing.**

Ibn 'Umar reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "A Muslim man must hear and obey both in respect of what he likes and dislikes unless he is commanded to do a wrong action. If he is commanded to do a wrong action, he should not hear or obey." <sup>280</sup>

### **Anyone who removes his hand from obedience will meet Allah (SWT) on the Day of Rising with no proof.**

Ibn 'Umar said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Anyone who removes his hand from obedience will meet Allah (SWT) on the Day of Rising with no proof. Anyone who dies without having given the oath of allegiance will die the death of the Jahiliyya.'" In a variant of his, "Whoever dies split off from the community will die the death of Jahiliyya." <sup>281</sup>

### **Whoever dies split off from the community will die the death of Jahiliyya?**

Ibn 'Umar said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Anyone who removes his hand from obedience will meet Allah (SWT) on the Day of Rising with no proof. Anyone who dies without having given the oath of allegiance will die the death of the Jahiliyya.'" In a variant of his, "Whoever dies split off from the community will die the death of Jahiliyya." <sup>282</sup>

### **Hear and obey, even if an Abyssinian slave is appointed over you.**

Anas said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Hear and obey, even if an Abyssinian slave with a head like a raisin is appointed over you." <sup>283</sup>

### **If another comes to depose him (The Imam) then strike the neck of that other.**

'Abdullah ibn 'Amr said, "Once we were with the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, on a journey and we halted to pitch camp. Some of us were mending wool tents and some of us were shooting arrows against

one another, and some of us were with their camels. Then the caller of the Messenger of Allah (SWT) (ﷺ) called out, 'The prayer will be done together.' So we gathered round the Messenger of Allah (SWT) (ﷺ) and he said, 'There was no Prophet (AS) before me but that it was a duty for him to direct his community to a good that he knew for them and to warn them against an evil that he knew for them. The well-being of this community of mine has been put at its beginning while the last of it will be afflicted by trials and matters which you dislike. Seditions will come and each will seem worse than the one before it. Sedition will come and the believer will say, "This is my destruction," and then it will leave. And another sedition will come, and the believer will say, "This is it! This is it!" Anyone who wants to be removed from the Fire and to enter the Garden and to have death come to him while he believes in Allah (SWT) and the Last Day should give to other people what he wants to be given to himself. Whoever gives allegiance to an Imam, let him give it with the clasp of his hand and the core of his heart. Let him obey him if he can. If another comes to depose him then strike the neck of that other.'"<sup>284</sup>

### **Whoever disobeys the amir has disobeyed me (The Prophet (ﷺ))**

Abu Hurayra said, "The Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, 'Whoever obeys me has obeyed Allah (SWT) and whoever disobeys me has disobeyed Allah (SWT). Whoever obeys the amir has obeyed me and whoever disobeys the amir has disobeyed me.'"<sup>285</sup>

### **Obey ruler even if they deny your rights.**

Abu Hunayda Wa'il ibn Hujr said, "Salama ibn Yazid al-Ju'fi asked the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, and said, 'O Prophet (ﷺ) of Allah (SWT)! What is your opinion if amirs are put in charge of us who ask us for their rights and deny us our rights? What do you command us to do?' He turned from him. Then he asked him, and the Messenger of Allah (SWT) (ﷺ) said, Hear and obey. They owe what they are charged with and you owe what you are charged with."<sup>286</sup>

## **PRINCIPLE 2: -DISOBEDIENCE TO RULERS IS NOT ALLOWED**

The Prophet (ﷺ) had told us the way forward. Six ahadith describe the topic which shows the emphasis of the Prophet (ﷺ).

### **Anyone who dislikes something of his amir should be patient.**

Ibn 'Abbas reported that the Messenger of Allah (SWT) (ﷺ) said, "Anyone who dislikes something from his amir should be patient. Anyone who abandons obedience to the amir for even a short time dies the death of the Jahiliyya." <sup>287</sup>

### **Anyone who abandons obedience to the amir for even a brief time dies the death of the Jahiliyya.**

Ibn 'Abbas reported that the Messenger of Allah (SWT) (ﷺ) said, "Anyone who dislikes something from his amir should be patient. Anyone who abandons obedience to the amir for even a short time dies the death of the Jahiliyya." <sup>288</sup>

### **He who insults the rulers Allah (SWT) will insult him.**

Abu Bakrah (May Allah (SWT) be pleased with him) reported: I heard Messenger of Allah (SWT) (ﷺ) saying, "He who insults the rulers Allah (SWT) will insult him." <sup>289</sup>

### **Pledge of allegiance for worldly benefits is not useful.**

Narrated by Abu Huraira, Allah's (SWT) Apostle (ﷺ) said, "There will be three types of people whom Allah (SWT) will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travellers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge; (3) and a man who sells something to another man after the 'Asr prayer and swears by Allah (SWT) (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although, in fact, the seller has not been offered such a price." <sup>290</sup>

## **PRINCIPLE 3: OBEDIENCE IS ONLY FOR GOOD**

Narrated by 'Abdullah, The Prophet (ﷺ) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah (SWT)), but if an act of disobedience (to Allah (SWT)) is imposed one should not listen to it or obey it." <sup>291</sup>

### **Case in focus: obedience is required only in what is good**

Narrated by 'Ali, The Prophet (ﷺ) sent an army unit (for some campaign) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the

Prophet (ﷺ) order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet (ﷺ) to escape from the fire. How should we enter it now?" So, while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet (ﷺ) and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good." <sup>292</sup>

## **PRINCIPLE 4: HELPING MANAGERS**

It includes two examples. It implies it is desirable for employees to help managers.

### **Who visits a ruler to help him is under the security of Allah (SWT)**

Mu 'adh Ibne-Jabal narrates that Rasulullah (ﷺ) said: He who strives in the cause of Allah (SWT) is under the security of Allah (SWT); he who visits a patient is under the security of Allah (SWT); he who goes to the masjid in the morning or evening is under the security of Allah (SWT); he who visits a ruler to help him is under the security of Allah (SWT); he who stays in his house and does not backbite anyone is under the security of Allah (SWT). <sup>293</sup>

### **Who visits a patient is under the security of Allah (SWT)?**

Muadh Ibne-Jabal narrates that Rasulullah (ﷺ) said: He who strives in the cause of Allah (SWT) is under the security of Allah (SWT); he who visits a patient is under the security of Allah (SWT); he who goes to the masjid in the morning or evening is under the security of Allah (SWT); he who visits a ruler to help him is under the security of Allah (SWT); he who stays in his house and does not backbite anyone is under the security of Allah (SWT). <sup>294</sup>

It means an employee should visit a sick manager as a muslim. The action is reciprocal associated with Islam i.e., since both manager and employees are muslims, yet they have right for each other being a muslim.

## **PRINCIPLE 5: DO NOT MAKE COMPLAINTS OF COLLEAGUES**

'Abdullah Ibne-Masud (RA) narrates that Rasulullah (ﷺ) said: None of my Sahabah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings). <sup>295</sup>

## **PRINCIPLE 6: CONCEALLING THE FAULTS OF OTHERS**

Ibn `Umar (May Allah (SWT) be pleased with them) reported: Messenger of Allah (SWT) (PBUH) said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfils his brother's needs, Allah (SWT) will fulfil his needs; if one relieves a Muslim of his troubles, Allah (SWT) will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah (SWT) will cover him up (his sins) on the Resurrection Day".<sup>296</sup>

Abu Huraira reported Allah's (SWT) Apostle (may peace be upon him) as saying: The servant (who conceals) the faults of others in this world, Allah (SWT) would conceal his faults on the Day of Resurrection. <sup>297</sup>

## **PRINCIPLE 7: SECRECY OF COLLEAGUES IF THEY SEEK COUNCIL**

Abu Hurairah (RA) narrates that Rasulullah (ﷺ) said: He who is counselled is trusted. (Tirmidhi). Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the sincerest advice. <sup>298</sup>

### **Give sincere advice.**

Abu Hurairah (RA) narrates that Rasulullah (ﷺ) said: He who is counselled is trusted. (Tirmidhi). Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the sincerest advice. <sup>299</sup>

### **Faithfulness of employees double their reward**

'Abdullah Ibne - 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Indeed, when a slave is faithful to his master and worships Allah (SWT) well, then he gets a double reward. <sup>300</sup> These are only a glimpses of the whole because the purpose is to indicate some of them so that keen researchers can find out more.

## **Concluding remarks**

We can conclude keeping in mind the above guidelines. Though they are self-explaining yet a summarized version may help understand the matter.

**Responsibilities towards manager:** Employees must obey his employers/managers because disobedience is not allowed. However, obedience is within the limits of sharia. Employees are supposed to help managers to perform their duties.

**Responsibilities towards colleagues:** One should not make complaints of colleagues; it creates bad feeling in the heart of manager. Second, it is highly recommended to conceal the faults of others; it implies peers and to whom one works with. Thirdly, secrecy of colleagues is important when they seek advice and council. It is rewarding for them in this world and in the Hereafter.



# CHAPTER 7 PLANNING STRATEGY OF THE PROPHET (ﷺ)

## Key concepts

**The Prophet (ﷺ) had the vision, mission, and objectives for his idea.**

**The Prophet planned for propagation of his “Idea”, but it also included other projects and issues.**

**He made a series of decisions to plan and implement various expeditions.**

**His planning approach was sophisticated than anyone else because he was doing it under the patronage of Almighty Allah (SWT)**

## **A-THE PREMISES OF PLANNING**

### **Introduction**

Companies appoint managers to plan organizational matters. A given authority i.e., board of directors or board of trustees approves their job specifications and job descriptions. Job specification describes the qualification and experience needed for a job. The job description describes the details of duties and responsibilities related to the job.

Allah (SWT) has appointed his Prophet (ﷺ) and He described the job descriptions. However, He has not implicitly described the job specifications because Allah (SWT) has instilled all the requirements or job specifications in the Prophets (AS) and the apostle (AS). Allah (SWT) had taught them these qualities as we can see from the life of the Prophet (AS). Prophets (AS) used to learn these qualities from Allah (SWT) and teach and convey to their nations. Islamic scholars believe that Prophets (AS) needed two tools for the job of Prophethood: knowledge and strategy/wisdom. Allah (SWT) has given them to the Prophets (AS). Allah (SWT) also described the job descriptions for each of the Prophet (AS). Most important job of the Prophets (AS) was to convey the message of Allah (SWT) to their specified nations.

We understand that manager's duties and responsibilities include planning, organizing, leading, and controlling. The division of duties and responsibilities into these four categories is for understanding of the job of managers.

We are examining the managerial activities of Prophet Muhammad (ﷺ) which he had undertaken to manage his responsibility of introduction of Islam in the world. It also includes management of his organization (The first Islamic State of Madinah). Since the job of the Prophet (ﷺ) was the establishment of Islam which he did it in Makkah for about 13 years without a state. But Allah (SWT) granted him the state as a reward to do the work of dawah in Madinah. Most of the other Prophets (AS) spread their religions without a state. It implies that for the establishment of religion, or its revival does not require a state.

### **Meaning of planning<sup>301</sup>**

Planning implies deciding in advance about the activities of an organisation. In business enterprises, managers make decisions about inputs, processing, and output. And about supply chain, customer, partner companies and relations with governments. They take these decisions according to a grand policy, vision, mission

and objectives. In other words, managers think what the organisation wants and how it will achieve it.

There are some views of experts about the meaning of plan and planning. Plans are documents that outline how the organisation will achieve goals. They usually include resource allocations, schedules, and other necessary actions to achieve the goals.

Planning is preparing a sequence of action or steps to achieve some specific goal (Time Management Guide, 2015). According to Pea (2015) planning is a complex form of symbolic action that consists of consciously preconceiving a sequence of actions that will be sufficient for achieving a goal.<sup>302</sup> Planning refers to deciding in advance about projects, products, human resources etc. In this connection, a manager must address at least five questions about these elements.

What to do?

When to do?

Where to do?

How to do?

Who will do?

Modern management sciences offer tools, techniques, and strategies to determine each of these effectively and efficiently. These tools did not develop at the time of the Prophet (ﷺ) but he and his team have applied them. For instance, Iqbal and Ahmad (2009) have examined a planning strategy with respect to Hijrah expedition. They have applied a well-known strategy or planning model suggested by modern experts. Surprisingly, the Prophet (ﷺ) had used all the steps involved in his Hijrah from Makkah to Madinah. It suggests that we can apply the same model to other examples which we are going to put forward in this book. In connection with the Hijrah expedition, the goal of the Prophet (ﷺ) was to reach Madinah safely for which he had undergone a series of steps. The steps were correct and effective that lead him to achieve his goal without interruption.

## **Vision**

According to the current meaning of the concept, vision is “an aspirational description of what an organization would like to achieve or accomplish in the mid-term or long-term future. It is intended to serve as a clear guide for choosing current and future courses of action.”<sup>303</sup> Allah (SWT) appointed the Prophet (ﷺ) to serve the humanity

which he visualised and described on many occasions. Once he told to Khabab bin Aret (RA) that be steadfast one-day Allah (SWT) would appoint you the leader of the world. He also predicted the dominance of Islam when Abu Zer (RA) took shelter under the umbrella of Islam. The Prophet (ﷺ) said to him to the nearest effect that go back to your tribe and come back when we would get upper hand. Albeit it was the first phase of Islamic era (the secret period, when dawah was underway in homes and to the near relatives) but the Prophet (ﷺ) had an unobstructed vision about the success of his idea.

Similarly, once his daughter was worried about him due to the mischiefs of the infidels, the Prophet (ﷺ) condoled her and said “do not worry, your father’s religion would enter every home one day” Miqdad ibne-Aswad Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel's hair in any city, village or desert, except that Allah (SWT) will make this Kalimah of Islam to enter into it, either with a big honour and love or with a submissive humiliation- either Allah (SWT) will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims.<sup>304</sup>

The vision became a reality when the first Islamic state appeared on the globe and Makkah fell to the hands of Muslims only after 18 years of the commencement of the Islam. The key point to understand is the vision of the Prophet (ﷺ) who visualised it years before the actual occurrence of the event.

## **Mission**

Dictionary defines mission as “an organization's *core purpose and focus* that normally remains unchanged over time ... it serves as filters to separate what is important from what is not, clearly state *what will be served and how*, and communicate a sense of intended direction to the entire organization.”<sup>305</sup> The italic words are the essence of the definition.

The *core purpose* of the Prophet (ﷺ) was to invite people to Islam i.e., to connect people with Allah (SWT), their creator and sustainer. He was serving the idea of or religion of Islam and his method was dawah. He was communicating it every member of his organisation/nation. In other words, his mission was inviting people towards Islam i.e., Allah (SWT) through dawah.

The Prophet (ﷺ) announced his mission on the first day of open invitation. He said to the nearest effect that Allah (SWT) is one, He is the only deity of worship, so follow Him you will be successful. Allah sent me to warn you about a serious reprimand.

It means that his mission was to convey the message of Allah (SWT) to the entire humanity. The Prophet (ﷺ) remained focused on the mission in rest of his life.

## Objectives

According to Decenzo (2011) planning consists of two elements: goals and plan. For him “Goals (objectives) are desired outcomes or targets.” He says, “They guide management decisions and form the criterion against which work results are measured. They are the essential elements of planning. Managers have to know the *desired target* or outcome before you can establish plans for reaching it.”

Allah (SWT) has defined the goals for the Prophet (ﷺ). Allah (SWT) has described other goals in the following ayahs of the Holy Quran.

1- “Read: In the name of your Lord Who creates, creates man from a clot.”<sup>306</sup>

2-O thou wrapped up in thy raiment! Keep vigil the night long, save a little <sup>307</sup>

3-So remember the name of thy Lord and devote thyself with a complete devotion <sup>308</sup>

4-And bear with patience what they utter, and part from them with a fair leave-taking.  
<sup>309</sup>

5-And seek forgiveness of Allah (SWT).<sup>310</sup>

However, the most important responsibility/objective was:

“O you who covers himself [with a garment], Arise and warn. And your Lord glorify. And your clothing purifies. And uncleanliness avoids. <sup>311</sup>

Allah (SWT) defined personal objectives in the first instance 1-5 above (Nevertheless, it is not an exhaustive list). And then He assigned a grand goal in Surah Al-Muddaththir because personal aims worked as tools to achieve the grand objective. Allah (SWT) had also assigned an associated goal:

And give glad tidings (O Muhammad) to those who believe and do-good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled, with food of the fruit thereof, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there forever they abide. <sup>312</sup>

Some of the other glad tidings include:

- Accept Islam you would get success in this world and in the Hereafter.
- Pray salat (Namaz) and receive forgiveness

- Pay zakat and purify your money
- Fast in Ramadan and get *taqwa* i.e., Nearness to Allah (SWT)
- Hajj leads to rich
- Forgive others and get honoured

It suggests that the key objective was to invite people towards Islam as described here. “Say: This is my way: I call on God with sure knowledge, I and whoever follows me – Glory be to God! And I am not of the polytheists.”<sup>313</sup>

Allah (SWT) assigned the same mission/objective to all Prophets (AS). The next question is how successfully the Prophet (ﷺ) has achieved the objective. Allah (SWT) shows the way to achieve it and the Prophet (ﷺ) planned and implemented it. The next sections show the endeavour of the Prophet (ﷺ) about it.

## **B- WHAT DID HE PLAN?**

### **Introduction**

It is important to decide or plan the target market or the customer of the product the organisation is selling. The target market of the Prophet (ﷺ) was the entire world since Allah (SWT) had deputed him to everyone till the Last Day. However, the Prophet (ﷺ) had sold his idea to close relatives and friends in the first instance.

The Prophet (ﷺ) put forward the new idea to his household, his loyal wife. He went ahead to one of his close friends and a respectful personality of the city, Abu Bakker (RA). Both bought the idea of Islam.

Since it was the era of tribal life, therefore the Prophet (ﷺ) planned to present the idea to his tribe. The Prophet (ﷺ) gathered Quraysh and offered the idea to them. He announced that Allah (SWT) had appointed him as a Prophet (ﷺ); he said I testify that Allah (SWT) is one, there is no deity of worship except Him. I invite you to accept it as I believe it. You would be successful in this world and will receive honoured in the Hereafter. His argument was to motivate people to embrace him as a Prophet (ﷺ) and accept the supremacy of Allah (SWT) for worship. He invited them towards one Allah (SWT) because most of them were worshipping multi gods, they were the polytheist.

## C- EXAMPLES OF PLANNING IN MAKKAH

The Prophet (ﷺ) has planned a range of endeavours: business, management of migration, management of wars, integration of Helpers and Migrants and management of peace treaties. Let us examine some of them. Another book of the author discusses a more detailed account of the subject.<sup>314</sup>

### Plan for Selling the new idea of Islam

The Prophet (ﷺ) planned a couple of things to introduce the new idea. They include the following elements.

First was to sell the new idea (product) to people (in business language to the new customers).

Second to educate them about the idea/Islam/his product.<sup>315</sup>

Third to keep them (The new buyer of the idea) motivated to continue to own the new product.

Fourth to inspire them to sell the idea to others.

Finally, people of the surrounding areas would know about the new idea; they would come to embrace it. He planned how to deal with them.

We take these factors in turn to grab the core of the Prophet's (ﷺ) planning strategy. Individual invitation brought Abu Baker (RA), Ali (RA), and many other to the fold of Islam. The number of Muslims reached forty when Umer (RA) took the oath of Islam. The Prophet (ﷺ) continued introducing Islam to individuals, groups, and tribes.

The Prophet (ﷺ) also planned to approach other countries. Tafi al Doosi came from *Yamen* and started efforts to spread Islam there. The Prophet (ﷺ) deputed him to inform his tribe about the new religion.

The Prophet (ﷺ) also approached people in the festivals and open markets. Kandhelvi (2012) describes one of the events as "Hadhrat Taariq bin Abdillaah (RA) narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, 'O people! Say 'Laa Ilaaha Illallaah' and you will be successful.'"<sup>316</sup>

## **Plan for the education of the idea**

Education of Islam was necessary to explain to practice the new idea. Similarly, new revelations were coming from Allah (SWT); they were supposed to convey to those who had adopted the new message. These revelations were also the source of motivation for everyone and were authenticating the Prophethood of the presenter. Some of them were sending down according to the circumstances that happened with the passage of time. For instance, Allah (SWT) revealed Surah Lahab to answer to the actions of Abu Lahab and his wife. It was a reprimand for everyone i.e., Allah (SWT) was supporting His Prophet (ﷺ) continuously. It means it was not a child play to mess about with the Prophet (ﷺ) or his followers because Allah (SWT) was with them.

Therefore, the Prophet (ﷺ) had chosen/planned a separate place for training and education. It was near the Holy Masjid, inside the neighbourhood. People used to enter in the street and could enter the home secretly. It was known as 'Home of Arqum (RA)'. The place was also proper for those who were travelling from nearby areas in search of the new religion (idea). It is the human behaviour that people want to own the new things. So, it was the demand of the time to sell them the product and educate them or train them how to use it.

The Prophet (ﷺ) and his companions used this academy (The home of Arqum (RA)) as a centre for learning. Allah (SWT) ordained salat during this period. Existing and newcomers learned salat here. Since it was the meeting place thus, the Prophet (ﷺ) used to announce new revelation also. The work of invitation towards the new religion was secret in the beginning. Therefore, the Prophet (ﷺ) and his companions used to visit prospective people (Customers) in their homes. Some of them used to visit the academy where the Prophet (ﷺ) was explaining the features of Islam to his followers. Hazrat Umer (RA) became a Muslim in the same home. Abuzer Ghaffari (RA) became a Muslim here as well.

When the people of Madinah accepted Islam, the Prophet (ﷺ) had deputed a companion for their education and motivation. He also continued the work of dawah. Consequently, many people embraced Islam before the migration of the Prophet (ﷺ) to Madinah.

## **Plan for motivation of companions**

It was necessary to keep the followers motivated. The pages of history show that a few people reverted to their old religion after entering in it. The follower of Musa (AS)

stood steadfast against the oppressor. They said to the nearest effect that we would not leave the religion of Musa (AS) under any circumstances. The same happened with the followers of the Prophet (ﷺ). It was the result of motivation. The primary factor of motivation was being a muslim. The companions were proud of their Islam which was the basic motivational element.

Nevertheless, the Prophet (ﷺ) used to encourage his followers. When he saw the persecutions of Yasir (RA) and his family, the Prophet (ﷺ) said, be patient, the paradise would be your aboard. The Prophet (ﷺ) always motivated people on the bases of the life Hereafter. Umer (RA) once got worried about the provision of the Prophet (ﷺ), he replied the worldly life is for infidels. The Hereafter is for us. <sup>317</sup> The Prophet (ﷺ) also used monetary strategy for the purpose. He distributed spoils of war on various occasions. For example, he distributed large amount of booty after the battles of Hunain and Khyber.

### **Plan for managing new entrants**

Another issue was to manage those who come from other areas / countries. They needed teaching of fundamentals, food and residence while staying in Makkah. People like Abu Zer (RA) and Tofail Doosi (RA) came from far-flung areas. The Prophet (ﷺ) had a plan to manage them. When Abu Zer (RA) came to Makkah for Islam, he stayed three days with Ali (RA) as a guest.

Nevertheless, the situation in Madinah was different. Islamic scholars believe that after the conquest of Makkah about three hundred tribes embraced Islam. The Prophet (ﷺ) had a plan for them. He asked the companions to host the womenfolk in their houses and the male folk would stay in the masjid. Thus, teaching of fundamentals of Islam to them and hospitality was the responsibility of the companions. Because there was no central system (State guest house etc) to manage these affairs.

### **Business ventures**

He has managed his business prior to the announcement of his Prophethood. His foreign business trips were successful and generated a handsome profit for the parties concerned. The business partnership converted into a life partnership with a business colleague. Here we can assume that he has done something special which produced extraordinary results. It shows he was a successful business manager despite he had applied only prevalent business techniques but with honesty. Because the Prophet's (ﷺ) honesty was famous; it might be one of the causes of success. It means that he

would have planned to achieve success in business ventures, but we have little information available about it.

## **Planning dawah in Makkah**

The principal job of the Prophet (ﷺ) was to spread the religion of Islam in the world among jins (genie) and humans till the Day of Judgement.

We can divide his planning endeavours into two phases: the Makken phase and the Madinah phase. An alternative division is possible i.e., short-term (Less than one year) and long-term (More than three years). Some use medium term-planning that covers more than one year but less than three years. Anyway, whatever period one uses for planning, it is relating to the achievement of the goal.

We have used Makken and Madinah period because the objectives varied during these periods. The Prophet (ﷺ) had expanded the message of Allah (SWT) at the individual level in Makkah in most of the instances. But he invited the rulers of other countries as a head of the state in Madinah. He fought wars with opponents as a head of a state while in Makkah Quraysh persecuted him and his followers individually.

The opponents made many efforts to end the entire Muslim community in Makkah through focusing the Prophet (ﷺ). Their purpose was to harm the Prophet (ﷺ) so that when he would not be there than his followers would disappear or leave the new religion. However, when a Muslim entered in the fold of Islam, he became determined to die as a Muslim.

When Bilal (RA) received persecution from disbelievers, there were no collective efforts on the part of the Muslim community to rescue him. Abu Bakar (RA) bought his freedom. However, it would have been possible that he would have done it from the instruction of the Prophet (ﷺ). Similarly, Yasir (RA) and his family received great torture from the infidels, but no one took collective action from the Muslim side because it was the Will of Allah (SWT). Muslims were weak and Allah (SWT) did not allow them to respond. But the sense of collectiveness was there. Muslims made two migrations to Abyssinia in groups. The Prophet (ﷺ) made hijra with Abu Bakker (RA) as a team.

The strategy of dawah (in general) was individual, the Prophet (ﷺ) used to invite people on one-on-one basis. There were instances of collective dawah which took place in the early days. The strategy did not work well, therefore, the Prophet (ﷺ) shifted his efforts towards individual dawah.

## **A-Migration to Abyssinia**

It was necessary to protect Muslims of Makkah because they were under the persecution of Quraysh. The Prophet (ﷺ) was also finding another place for Islam which could serve as a base camp for Muslims.

The king of Abyssinia was a soft hearted and just person. The Prophet (ﷺ) planned to send two groups of Muslims to Abyssinia for their safety, but it also included the silent dawah. When one after another two teams appeared in the country and started to live there, people asked why they were there. One of the teams explained them their reasons for living in their country. It took an official form when infidels of Makkah followed them; they wanted to take them to Makkah. Hazrat Jaffar (RA) proclaimed in front of the king and his courtiers. Those who did not know about the Muslim team and their presence in the country also came to know about them. Subsequently, the king became a Muslim. Thus, the plan of the Prophet (ﷺ) was successful and achieved its objectives.

## **B-Plan of the journey of Taif**

The Prophet (ﷺ) was in search of an alternative place to extend his mission/dawah. Since the pace of expansion of Islam was slow in Makkah yet he planned to find out other places for it. Taif was a nearby town where a large tribe was living; their acceptance of Islam could open the door of success.

Taif was thirty miles away from Makkah; the Prophet (ﷺ) planned to travel on foot and took a slave as a helper. He planned to approach the leaders of tribes on the way to Taif, three major leaders of the tribe of Sakeef, other leaders of the area and the common people. His plan was to stay in the town for ten days. Although he did not receive positive response at that time but the people of Taif embraced Islam after the conquest of Makkah.

## **C-Plan for invitation of pilgrims**

He found another opportunity of selling of his idea to *pilgrims* of the time. People used to visit the holy land on annual basis. He planned to approach them i.e., the people of Madinah; it took longer to get success. But it became highly fruitful. The people of Madinah bought his message in the year eleventh of the Year of the Prophet (ﷺ) (YP).<sup>318</sup>

## **D-Hijrah from Makkah to Madinah**

Since the migration was the most illustrious incident in the history of Islam and in fact in the history of the world because the incident transformed the fate of people forever therefore, it seems appropriate to describe it here.

The Prophet (ﷺ) started planning for it when he invited the delegates of Madinah towards Islam during the Hajj. Fortunately, some of them embraced his message. A larger group took shelter under the shade of Islam later. When they came to know that Muslims were in hardship in Makkah, they invited them to Madinah to avoid the difficulties they were facing. Muslims started to leave Makkah individually or in small groups to avoid an open battle with the infidels. The Prophet (ﷺ) left when most of the companions reached Madinah.

The journey itself was an example of a well-planned venture. Abu Bakar (RA) prepared two she-camels for the journey; the Prophet (ﷺ) decided to travel in a team that included a guide and Abu Bakar (RA). The team stayed in the cave Sour for three days to divert the attention of the enemy who was searching for them actively. The team left Makkah and adopted a new path which restricted the enemy to follow them. The expedition seemed a well-planned endeavour which ended successfully.

Iqbal and Ahmad (2009) have examined a planning strategy with respect to Hijrah expedition. They have applied a well-known strategy or planning model suggested by modern experts. Surprisingly, the Prophet (ﷺ) had applied all the steps of the model in this journey. Even he invented some factors e.g., staying in the cave for three days and used a new path for travelling towards the destination. It suggests that managers can apply the same model to other examples which we are describing here. The case study at the end of the chapter offers more about the Hijrah.

## **D-EXAMPLES OF PLANNING IN MADINAH**

### **Introduction**

The size of work enormously increased in the new land. The variety of dawah responsibilities also boosted. It revealed from the examination of the life of the Prophet (ﷺ) that he had planned a range of activities and projects. For example,

1. Settlement and integration of two distinct communities of migrants and Helpers of Madinah
2. Managing non-Muslim tribes
3. Expansion of dawah at the state level

4. Tackling the opposition of Quraysh and other opponents
5. Implementation of sharia as and when revealed.
6. Managing affairs of the newly emerged state
7. Managing armed encounters

It was in addition to the basic functions that were on the table in Makkah. The Prophet (ﷺ) had managed them in a unique way. His style of management was a contingency model normally. The contingency manager address matters when they appear on the horizon. Nevertheless, peace and harmony were the prime targets behind these efforts. A detailed analysis of these seems beyond the scope of this treatise; a keen observer can take them as fundamentals to discuss in desired details. However, we describe some of them here.

### **Integration of migrants and Helpers of Madinah**

The migrants and the Helpers were two different communities and belonged to diverse cultures. Most of the migrants belonged to the elites of Makkah and they were traders by profession. The Helpers were peasants and belonged to ordinary people of their city. However, the formers displaced from their homeland while the later were living on their ancestral heritage. The Prophet (ﷺ) planned to integrate them in a systematic way. The migrants supposed to stay in Madinah forever, therefore, they need moral and financial help of the locals. The Prophet (ﷺ) has kept the social status of migrants in mind while declaring them 'brethren'. He created the brotherhood that was entirely based upon Islam. The leaders or progeny of leaders became brothers of the same status. It was necessary because it was human psychology that a social group wants to live with the group of similar social status. The Helpers had shown long-lasting instances of generosity. They offered half of their belongings. But the migrants were not greedy. They accepted the bare minimum for as long as they enabled themselves to stand on their feet. For example, many migrants returned their piece of lands which the Helpers gifted to them after the conquest of Khyber. Because the migrants received lands as a booty after the event.

Our point of learning is the plan of the Prophet (ﷺ) to integrate the communities. The driving force was Islam which put them together and they became a single community. Nevertheless, the Prophet (ﷺ) had carefully chosen individuals from both groups to make them Islamic brothers. And he managed them till his last breath. It is an interesting fact that no complain of dispute happened among them. It implies the plan was a success.

## Managing non-muslim tribes

Individuals were the focus of management in Makkah; the political leadership was in the hands of Quraysh but the scenario in Madinah was different. There were Jews, Arab tribes, and Helpers and their confederates. The Prophet (ﷺ) planned to extend his influence upon them. The Quraysh was a significant danger (and the time showed it that they were a real danger). They could use the forces of Madinah and surrounding areas to harm Muslims. The author of Hadi-e-Alam says,

When the Prophet (ﷺ) arrived in Madinah he realised that there were people of Bani Israel who were living there since centuries became jealous of Muslims. They had been confederates of Makens in the past as well. The Quraysh would take revenge of their insult (that Muslims left them safely and they had found a place for permanent residence). These people could help them. It could create a danger for Muslims. So before, all that happened, something was necessary to do. <sup>319</sup>

It compelled the Prophet's (ﷺ) to manage the circumstances. Therefore, he signed peace treaties with Jews and others. These movements offered security to Muslims and the neighbouring people. The Prophet (ﷺ) had planned intelligently each of these events. These were long-term strategic plans which benefitted the Muslims for ever.

## Expansion of dawah at state level

Since the key objective of the Prophet (ﷺ) was to convey the message of Allah (SWT) to humanity, therefore, he planned to approach heads of states or their representatives. He dispatched his special envoys to them. Mobarikpuri has cited names of eight heads of states to whom the Prophet (ﷺ) had sent letters of invitation towards Islam. He appointed ambassadors to deliver them in person. The Prophet (ﷺ) dispatched most of these envoys following the famous treaty of Hodhabia. The pact offered peace from Quraysh who were the most active opponents. Look at the strategy of the Prophet (ﷺ) that expansion took place after internal stability. Remember that he concentrated on internal security in the first instance. First to integrate migrants and Helpers and then peace treaties with Jews and other tribes of the area. It was the third step toward the process of setting up a long-standing system of government.

In response to his invitations, many respondents accepted his message, other inspired and some remained deprived of from the eternal blessings of Islam. Allah (SWT) is the one who guides those who He wishes. May He include us among the guided folk.

Ameen. It suggests that he had carefully articulated and implemented his “Strategic Plan”. It was a success story for the contemporary managers and administrators.

### **Implementation of sharia**

The grand plan of the Prophet (ﷺ) also encompasses the introduction of new rules. In principle, most of the sharia revealed in Madinah. Salat was the only command that Allah (SWT) ordained in Makkah, He revealed responsibilities of Muslims gradually. For instance, the Prophet (ﷺ) implemented the prohibition of alcohol in phases. The purpose was to make it easy for the masses to embrace. Although the companions were ready to accept any command, yet it is human psychology to get ready for an action. It makes easy for everyone to put it in practice. When the command of hijab revealed and announced in the marketplace, the women sat down and asked for the cloaks to wear and move. The same happened with the wine. As soon as the order delivered, people vomited out of their stomachs what they had drunk. The traders destroyed their possessions and so on.

Since Allah (SWT) is the creator, He best knows the way to implement a new system of life. The Prophet (ﷺ) prepared his nation for it. He inspired his companions the greatness of Allah (SWT) and the value of His commands. Nevertheless, Allah (SWT) and His Prophet (ﷺ) introduced the law of Quran and Sunnah logically. In other words, in a well-planned manner.

### **Managing affairs of the newly emerged state**

Mubarikpuri believes that when Muslims signed the peace pact with the Jews of Madinah, it laid down the foundations of a federal government. According to the stipulations of the pact, the last resort shall be the Prophet (ﷺ). Muslims were a collective force. The peace treaty was with the entire community of Islam rather than with individuals. It implies the pact was between two communities, two nations with distinct religion, geographical area, and culture. Jews also accepted the Prophet (ﷺ) as the supreme authority in case of any dispute between the signatories.

The communication with heads of other countries was based upon the same assumption that Madinah was now the first Muslim state on the surface of the earth. The treaty of Hodabia and later agreements with Jews etc revealed the outcomes of it.

The system of zakat also introduced: collection and distribution of financial resources. Military encounters were part of it (See the next section). Muslims fought a stream of battles with opponents as a state. The learning point for managers is that

the way the Prophet (ﷺ) had managed his grand organisation. He planned every project considering all the factors contributing to its success.

### **Armed encounters**

The Prophet (ﷺ) has led twenty-seven battles where he participated himself. The Prophet (ﷺ) almost won all of them. He needed three factors for these wars: Human resources, weapons and working capital i.e., day to day necessities. In addition, the commanders also need a strategy to use these resources. As an example, at the occasion of Tabuk war (or Ghazwa Tabuk) the Prophet (ﷺ) made an announcement of it in response to the threat from the Roman king. People used to own their own weapons which imply the question of human capital and (People used to take part in battles voluntarily) weapons were not under consideration. However, working capital was the need of the time. The Islamic government collected the donation for it. Therefore, requirements were on the table to move forward.

There was no collective programme of training at that time. It was the part of a child grooming that he learns how to use sword, arrow, and other prevalent armours. In this way, every soldier was 'home trained'. However, the Prophet (ﷺ) used to keep extra weapons. Experts believed that twelve swords were in his possessions at the time of his eternal departure. They were part of the department of defence.

Muslims fought seven major battles; each of them needs planning consideration but we have included one of them here. The case study at the end of this chapter explains the practical aspects of a battle. It is a matter of tradition these days in the business schools to teach subject with practical examples. Nevertheless, the Prophet (ﷺ) done it centuries ago. We can imagine the level of understanding of the Prophet (ﷺ) at that time.

As a part of this project the Prophet (ﷺ) dealt with the negotiation. The Prophet (ﷺ) had set up a team of sahabah called "shurah" to make consultation whenever needed. The same team decided the fate of the prisoners of Ghazwa Badr. The Prophet (ﷺ) used to plan the contents and other matters of various peace treaties with this team.

## **E-FRAMEWORK FOR ANALYSIS OF PLANS**

It is important to evaluate the plan so that the organisation knows the objectives of the plan i.e., achieved or will achieve.

1. Background of the plan
2. Triggers of the plan

3. Objective (s) of the plan
4. Duration (Short-term, medium-term, or long-term)
5. Resources required (where from the organisation have arranged/will arrange)
6. Viability (Whether the plan is implementable with the resource constraints and environmental factors (Social, political, economic etc)
7. Relationship with other plans of the organisation (previous or fourth coming)
8. Impacts on performance of the organisation. It includes impacts on other plans, on competitors/stakeholders.
9. Who have made the plan?
10. Evaluation (Achievements after implementation)

## **F-CASE STUDY – THE HIJRAH JOURNEY**

### **Introduction**

The case study is one of the popular methods of teaching and learning in management education. It describes the phenomenon to understand the topic in an applied manner.

Since the migration was the most illustrious incident in the history of Islam and in fact in the history of the world because the incident transformed the fate of people forever, therefore, it seems proper to describe it in this context.

### **BRIEF ACCOUNT OF THE BATTLE**

#### **Background**

When the Prophet (ﷺ) received the first revelation, his wife took him to one of the monks of the time, Warqa bin Nofil. Mobarikpuri (1995)<sup>320</sup> writes,

“She set out with the Prophet (Peace be upon him) to her cousin Waraqa bin Nawfal bin Asad bin ‘Abd Al-Uzza, who had embraced Christianity in the pre-Islamic period, and used to write the Bible in Hebrew. He was a blind old man. Khadijah said: “My cousin! Listen to your nephew!” Waraqa said: “O my nephew! What did you see?” The Messenger of Allâh (Peace be upon him) told him what had happened to him. Waraqa replied: “This is ‘*Namus*’ i.e. (the angel who is entrusted with Divine Secrets) that Allâh sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out.” Muhammad (Peace be upon him) asked: “Will they drive me out?” Waraqa answered in the affirmative and said: “Anyone who came with

something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly.”

It implies that Hijrah was destined. The Prophet (ﷺ) had to leave his cherished home and hometown. Quraysh had created difficult circumstances for the Prophet (ﷺ) and his followers to remain in Makkah. The Prophet (ﷺ) was in search of an alternative place to continue his mission. He started planning for it when he invited the delegates of Madinah towards Islam during the Hajj period. Fortunately, some of them embraced his message. A larger group took shelter under the shade of Islam later. When they came to know that Muslims were in hardship in Makkah, they invited them to Madinah to avoid the difficulties they were facing. Muslims started to leave Makkah individually or in small groups to avoid an open battle with the infidels.

Quraysh came to know about the plan of the Prophet (ﷺ) to leave Makkah and settled down in Madinah, a safe place for him and his companions. They conspired for the assignation of the Prophet (ﷺ). “Hadhrat Urwa narrates that after the Hajj season, Rasulullaah (ﷺ) was in Makkah during the remaining days of Dhulijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to Madinah. The Mushrikeen, therefore, planned to capture Rasulullaah (ﷺ) and then either assassinate him, imprison him., exile him or keep him tied up. Allaah informed Rasulullaah (ﷺ) about their plot and revealed the following verse:

(O Muhammad (ﷺ) Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you (drive you out of Makkah). They plan and Allaah plans. Allaah is the best of planners." (Surah Anfaal: 30)

The day when Rasulullaah (ﷺ) went to the house of Hadhrat Abu Bakr (RA), Nabi (ﷺ) was informed that the Mushrikeen planned to assassinate him as he slept that night.”<sup>321</sup> It suggests that it was the right time to commence the sacred journey.

### **Plan of action**

Planning means deciding in advance. It includes the timing of an action and arrangement of required resources. Allah (SWT) had decided the timing and Abu Bakr (رضي الله عنها) arranged the resources. Hadhrat Aiysha (رضي الله عنها) says, "Rasulullaah (ﷺ) said, 'Allaah has permitted me to migrate and to leave Makkah. Hadhrat Abu Bakr (RA), asked May I go with you? Rasulullaah replied, "Certainly,"

replied Rasulullaah (ﷺ). Hadhrat Abu Bakr (RA) said, "I have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah (ﷺ) said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr (RA) replied, "May my parents be sacrificed for you". You may have it at a price if you, so wish."<sup>322</sup> Thus, the required resources were available. The plan of the infidels to cut the source of guidance was about to fail. Allah (SWT) had a plan to eliminate kuffer from the sacred land forever. And it had happened.

The Prophet (ﷺ) decided to stay three days in the cave. The purpose was to wait for the enemy effort to die out to follow the team. Second to make arrangement of food and information for it. The Prophet (ﷺ) appointed a companion to bring information about the movements and intentions of Quraysh in the cave. Since the Prophet (ﷺ) and Abu Bakr (RA) did not know the path of Madinah yet he hired a guide. The team had also made arrangement to remove their footprints from the path to the cave so that the enemy could not find the team.

### **Beginning of the journey**

The Prophet (ﷺ) left when most of the companions reached Madinah. The journey itself was an example of a well-planned venture. Molana Yusuf Kandhelvi writes,

“Under the veil of the night, Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) left for the cave in the Thowr mountain, which is mentioned in the holy Qur'aan. Hadhrat Ali bin Abi Talib (RA) slept on Rasulullaah's (ﷺ) bed so that Rasulullaah (ﷺ) could hide from Mushrikeen spies (who would think that Rasulullaah (ﷺ) is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali (RA) stand up from Rasulullaah's (ﷺ) bed. When they asked Hadhrat Ali (RA) where Rasulullaah (ﷺ) was, he said that he did not know.”<sup>323</sup>

The Prophet (ﷺ) went to the home of Abu Bakr (RA), left from the back window, and travelled towards the first stage of destination, the cave Thowr.

### **The reaction**

When Quraysh realised that Rasulullaah (ﷺ) had left Makkah. Molana continues on the topic, “The Mushrikeen then took to their mounts and started searching for Rasulullaah. (ﷺ). They also sent messages to the people at the various oases, instructing them to capture Rasulullaah (ﷺ) and promising them large rewards. They reached the cave of Thowr; here Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) hid and had even climbed on top of the cave (where the entrance was). Rasulullaah (ﷺ) heard

their voices and Hadhrat Abu Bakr (RA) became worried and frightened. Rasulullaah (ﷺ) then said to him.

"... Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar) ... " {Surah Taubah: 40}

Rasulullaah (ﷺ) then made du'aa to Allaah and Allaah sent peace and tranquillity to them as referred to in the following verse:

. . . So Allaah (SWT) caused His tranquillity (serenity, mercy, and peace) to descend on him, assisted him with an army (of angels and other creation) that you had not seen. And (Allaah (SWT)) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah (the Kalimah) is right at the top. Allaah is Mighty, The Wise. {Surah Taubah: 40}.<sup>324</sup>

### **In the cave**

The enemy was searching continuously, in the words of Maulana Yusuf Kandhelvi, "When they arrived at the cave, Hadhrat Abu Bakr (RA) entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah (ﷺ)). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah (ﷺ). They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr (RA) said, "O Rasulullaah (ﷺ) they will surely see us." "Never," replied Rasulullaah (ﷺ), "because the angels are hiding us with their wings." Still facing the cave, the man then sat down to pass urine. Rasulullaah (ﷺ) said, "Had he seen us, he would never have done that."<sup>325</sup> The noble team stayed there for three days.

He writes further about the journey. "Hadhrt Abu Bakr (RA) had several milk-giving goats that would be brought to him and taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrt Aamir bin Fuhayra (RA) who was a particularly good Muslim. Hadhrt Abu Bakr (RA) sent him to hire a guide (to take them to Madinah) and Hadhrt Aamir (RA) hired a man called Ibnul Ayyadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Salm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid in the cave), the two of them (Hadhrt Aamir (RA) and the guide) hid in with the camels of Rasulullaah (ﷺ) and Hadhrt Abu Bakr (RA) while Hadhrt Abdullaah (RA) the son of Hadhrt Abu Bakr (RA)

would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir (RA) would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.”<sup>326</sup>

The strategy to stay in the cave was an advantage; it offered the travelling team a pause for the long journey that was waiting for them. Quraysh searched everywhere but could not find them. It reduced the search efforts which diminished the risk of encounter of the noble team with Quraysh.

### **Towards Madinah**

Maulana Knadhelvi reports the commencement of the journey. He says “This continued until search of Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra (RA) along with them, who drove the camels, served them, and helped them. Hadhrat Abu Bakr (RA) would let him ride the camel behind him in turns. Besides Hadhrat Aamir (RA) and the guide from the Banu Adi, no one else accompanied Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA).

(After three nights) Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) left the cave and took a route along the coast. Hadhrat Abu Bakr (RA) travelled in front of Rasulullaah (ﷺ) but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr (RA) was a well-known man. Therefore, whenever someone met him, they asked who was with him. He would reply, "He is a guide who is showing me the way." By saying this, he meant that Rasulullaah (ﷺ) was guiding him in Deen, but the person thought that Rasulullaah (ﷺ) was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA).

Hadhrat Abu Bakr (RA) related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah (ﷺ) and spread out a coat for him. I then bade him lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us." Hadhrat Abu Bakr (RA) related further, "When I saw a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah (ﷺ) and found him awake. I said, 'Drink, *o Rasulullaah* (ﷺ). He then drank so much that I became pleased. 'Is it not time to leave?' I spoke. We then left." "Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach), I said, "*o Rasulullaah* (ﷺ) here comes someone in search of us. He has caught up with us.' Rasulullaah (ﷺ) said, 'Do not grieve because Allah (SWT) is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, '*o Rasulullaah* (ﷺ), he has caught up with us!' Rasulullaah (ﷺ) said, 'What makes you weep?' I replied, 'I swear by Allah (SWT) that it is not for my own safety that I weep but I am crying for your safety. 'Rasulullaah (ﷺ) then made du'aa saying, '*o Allah* (SWT)! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, '*o Muhammad*! I know that you have done this. Please pray to Allah (SWT) to save me from this predicament and I swear by Allah (SWT) that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah (ﷺ) said, 'I have no need for that.' Rasulullaah (ﷺ) then made du'aa to Allah (SWT) and Suraaqa was freed. He then returned to his people." "Rasulullaah (ﷺ) and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, '*Allah* (SWT) u Akbar! Rasulullaah (ﷺ) had arrived! Muhammad (ﷺ) has come!' When the people started quarrelling about who would be his host, Rasulullaah (ﷺ) said, 'I shall stay the night

with the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah (ﷺ) stayed where he was commanded to stay (by Allah (SWT))."<sup>327</sup>

## **MANAGERIAL IMPLICATIONS**

Planning always takes place in response to a certain event, the action of competitors, government regulations (or changes in them), or as a routine matter on a periodic basis or in the contingency situation.

The plan can be short-term (up to one year), medium-term (one to three years), long-term (three to five or more years). Managers make contingency plan to address daily, weekly, monthly, or quarterly issues.

The Hijrah project was a short-term but contingency plan. Although the Prophet (ﷺ) was expecting it since long and he was mentally prepared for it. Hijrah was a part of his strategic plan.

### **Triggers for Hijrah**

When he approached people of Madinah in Mina, he told them that he was in search of a safe place where he could do the work of dawah peacefully. In this regard "Hadhrat Rabee'ah bin Ibaad (RA) narrates that he was a youngster with his father at Mina when Rasulullaah (ﷺ) stopped at the camps of various Arab tribes saying to them, "o people of this tribe! I am indeed Allaah's Rasul (ﷺ) to you, instructing you to worship Allaah Alone without ascribing any partners to Him and to forsake these idols that you worship. I further direct you to believe in me, to accept me **and to offer me asylum so that** I may clearly express that which Allaah has sent me with."<sup>328</sup> Secondly, he sent two groups of his companions to Abyssinia to save them from the difficulties of Makkah and to identify an alternate place for future endeavours but he did not receive positive response. Thirdly, he visited Taif to extend dawah to the people and if they accept Islam, it could be a future base camp for him. Fourthly, he signed a treaty with the people of Madinah for the purpose. Consequently, many of his companions left Makkah for Madinah. Finally, and most important was the command of Allah (SWT) to leave his homeland for the cause of Islam. The previous Heavenly books also predicted his migration from Makkah because his nation did not allow him to continue his job in Makkah. For example, Warqa bin Nofil said to him that his nation would force him to leave his hometown.

## Planning process

A planning process exists in the expedition. We have described it in the following paragraphs.

The first **trigger** was the revelation of Allah (SWT) to migrate. It was in addition to the other triggers as described above. The command was the immediate cause which allowed the Prophet (ﷺ) to start the action. The second step was the **visit** of the Prophet (ﷺ) to Abu Bakr (RA) so that they could define further steps. He went at a time when he usually did not do it. He used to visit during other hours of the day/night, but they were under normal conditions. However, the visit was urgent because the infidels planned to kill him. The Prophet (ﷺ) ensured that he should be alone to discuss the matter with Abu Bakr (RA). He asked him to clear the room so that he could talk about the issue. So, secrecy was important. Abu Bakr (RA) sought permission to go with the Prophet (ﷺ) which he granted. The **meeting** was the beginning to articulate the plan.

It was the first meeting of the Prophet (ﷺ) with Abu Bakr (RA) in this connection. He informed him that Allah (SWT) granted him permission to move ahead. It implies that the plan was a team effort. Other members included in the team were:

1. Ali ibn-e-Talib (RA) (Rasulullaah (ﷺ) appointed him as a representative in Makkah)
2. Abdullah bin Abu Bakr (RA) (Information officer)
3. Aamir bin Fuhayra (RA) (The Shepherd)
4. Ibnul Ayqadh (The guide)
5. Asma bint Abu Bakr (رضي الله عنها) (Food maker)

The team arranged necessary **resources** i.e., two she-camels for the journey. Although Abu Bakr (RA) offered one to the Prophet (ﷺ), but he preferred to buy one.

The next issue was the right **timing** of departure from the home. The night was a better choice; the infidels besieged the residence of the Prophet (ﷺ). Therefore, he was waiting for the dark to leave his home. Eventually, he left his cherished home and went out in the middle of disbelievers. He picked up some sand and threw upon the enemy. He went to Abu Bakr (RA), both travelled towards the cave Thowr. In addition, the following sections described the application of a planning model to the Hijrah expedition.

## Application of a planning model

Iqbal and Ahmad (2009)<sup>329</sup> have examined a planning strategy with respect to Hijrah expedition. They have applied a well-known planning model suggested by modern experts, Koontz and Wehrich.<sup>330</sup> Surprisingly, the Prophet (ﷺ) had used all the steps of the model involved in his Hijrah. The goal of the noble team was to reach Madinah safely for which they had undertaken a series of steps. The steps were correct and effective that lead them to achieve their goals.

The model includes eight steps. We have described them here with some examples from the Hijrah in the sub-bullet points.

### 1-Awareness of opportunities:

- a) Searched the novel places for the future base camp of Islam such as Taif and Abyssinia.
- b) The Muslims of Madinah invited the Prophet(ﷺ).
- c) Allah (SWT) commanded for migration.

### 2-Setting the aims

- a) To obey Allah (SWT).
- b) To leave Makkah peacefully.
- c) To reach Madinah safely.
- d) To set up an Islamic state.
- e) To propagate Islam.

### 3-Planning premises (Assumptions)

- a) The environment in Makkah was hostile and security of the Prophet (ﷺ) and his companions were at risk.
- b) The competition was tough, the enemy was trying to fail the plan i.e., progression of Islam.
- c) Avoid any armed encounter with the enemy because Allah (SWT) had not commanded for it yet.

### 4-Deciding the alternatives

- a) The first alternative was to leave Makkah and travel towards Madinah on the known path straight away.
- b) The second alternative was to stay in the suburb of Makkah for few days until a search died out and then start the journey towards Madinah on a less famous path.

### 5-Comparing alternatives

- a) The second alternative was more promising in terms of assumptions and objectives.

### 6-Choosing the most promising alternative.

- b) The Prophet (ﷺ) had chosen the second alternative.

## 7-Formulating supporting plans.

The Prophet (ﷺ) had drawn three supporting plans and implemented them:

- a) Gathering and delivering information about the activities of the enemy.
- b) Supply of food.
- c) Removing footprints of travellers, information officer and the food supplier.

## 8-Quantifying the plan

- a) The Prophet (ﷺ) bought a she-camel on credit for few hundred dinars (the legal tender of the time)
- b) Other services were voluntary except he paid some money to the Bedouin guide.

It implies that the Prophet (ﷺ) had invented the model, but his work was not known which restricted contemporary management experts to conceptualise it. The Prophet (ﷺ) had done more than the model. He had innovated to stay in the cave for three days and adopted an unknown path to travel to his destination.

## Decision making

The expedition suggests that the Prophet (ﷺ) had made many important decisions. Decision making is a choice from available alternatives. A manager can develop three responses when he supposed to decide: do nothing, follow a routine response and design a nonprogrammed response. <sup>331</sup>

The Prophet (ﷺ) decided to start the migration process soon after receiving the Devine command. He made quick decisions about the following matters or planned the project:

1. Conducted a meeting and formed the team
2. Arranged resources (Human and others)
3. Decided the timing of departure (implementing the plan)
4. Selected the path towards Madinah
5. Appointed Ali (RA) as his representative/successor in his home.

All the decision he made were nonprogrammed type responses because all were unique in nature. And they were one-off decisions. The author has examined decisions of the Prophet (ﷺ) in two separate books.<sup>332</sup>

## Motivation and organising

Motivation is a psychological process that keeps people willing to continue support for an organisation or individual. It is a persuasive power. Managers motivate employees through monetary and non-monetary sources. According to Dyck and

Neubert “managers attempt to get individuals to pursue organisational objectives willingly and persistently.”<sup>333</sup>

All the companions were self-motivated to obey under all circumstances to the Prophet (ﷺ). Their purpose was to please Allah (SWT) who rewards a Muslim in this world and promises eternal success in the Hereafter in response to their obedience to His Prophet (ﷺ) and His commands. Thus, it was a continuous source of motivation for the team members of Hijrah expedition. However, some motivational actions were necessary at a given time. For example, when Abu Bakr (RA) worried about the safety of the Prophet (ﷺ) in the cave Thowr, the Prophet (ﷺ) said as reported by “Hadhrat Hasan Basri ... that when Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) went to the cave, the Quraysh came to search for Rasulullaah (ﷺ). However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah (ﷺ) was busy performing salaah and Hadhrat Abu Bakr (RA) was keeping watch when Hadhrat Abu Bakr (RA) said, "Here come your people in search for you. By Allaah! I have no concern for myself, but I fear that I should not see anything unpleasant happen to you." Rasulullaah (ﷺ) comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us."<sup>334</sup> Similarly, when Saraqa approached the team, Abu Bakr (RA) was worried again; the Prophet (ﷺ) made supplication/dua for the safety. The help of Allah (SWT) arrived and Saraqa could not harm the team.

Theo Haimann says, "Organising is the process of defining and grouping the activities of the enterprise and establishing the authority relationships among them."<sup>335</sup> Given that the Prophet (ﷺ) had organised the human resources in a team. There were seven persons involved in the venture as shown above. Three of them carried out the journey up to Madinah: The Prophet (ﷺ), Abu Bakr (RA) and the guide. The Prophet (ﷺ) was controlling the entire endeavour. Thus, the span of control<sup>336</sup> was 1 to 3 and 1 to 7. The Prophet was the head of the venture and others were subordinates.

The case study suggests that the Prophet (ﷺ) had planned the Hijrah journey well because it had achieved its objectives. The success of a plan depends upon achievement of its objectives (S). The team had defined five aims for the plan. The team had achieved three of them at the completion of the journey while they harvested the other two with the passage of time. The pages of history tell us that the Prophet (ﷺ) had achieved them.

## Conclusions

Planning is one of the functions of managers since long. The fundamental idea behind it was optimisation of organisational resources. It is possible when the organisation

generates, utilises, and keeps in reserve for future use. The purpose is to achieve the objectives of the concerned plan or organisation. Managers define objectives within the vision and mission of the organisation. The vision guides managers to conceptualise goals so that they can make a strategy to achieve them. Thus, they visualise a course of action at the start of an endeavour. It is like a railway track which does not allow the train to derail from it. However, it is always a flexible strategy which can accommodate uncertain changes in the circumstances, availability of resources and stability of political and other factors.

An organisation is a part of the network of customer, suppliers, governmental bodies, and public these days. It works within the competition which generates threats and sometimes provides opportunities for further development and advancement.

Let us look at the planning strategy of the Prophet (ﷺ). His *vision* was noticeably clear from the start of his efforts. The Prophet (ﷺ) instructed Abu Dharr (RA) after inviting him towards Islam,

Hadhrat Abu Dharr (RA) listened to Rasulullaah (ﷺ) and accepted Islaam on the spot. Rasulullaah (ﷺ) said to him, "Return to your people and convey the message to them until I send further instructions." ... **One day, Rasulullaah (ﷺ) said to me, 'Go back to your people and come to me when you hear that I am victorious.'**"<sup>337</sup>

His *mission* was to convey the message of Allah (SWT) to humankind. He reiterated it on many occasions. Almighty Allah (SWT) describes his mission, "Indeed you, [O Muhammad], are from among the messengers"<sup>338</sup> Messagers are sent down to convey the message of Allah (SWT), the Exalted. "O you who covers himself [with a garment], *Arise and warn*"<sup>339</sup>

The Prophet (ﷺ) had brought a revolution in the history of humanity. It does not happen without a structured plan. We have divided his planning endeavours into two periods. Because the demands of both were different. Propagation of his idea (the product in the business terms) in Makkah was slow under severe constraints. Protection of personnel who were functioning as "salespersons" was also one of the major concerns. He planned to protect them or at least some of them and sent them to the neighbouring country. Those who had adopted his message in Makkah and were living under the state of fear and oppression. The Prophet (ﷺ) motivated them to be patient and gave them glad tidings of eternal success. For instance, the family of Yasir (RA).

However, the number of his teams was increasing gradually. It offered him and his colleagues a sense of encouragement. A successful leader keeps his followers motivated and prepared them for sacrifice for his cause. The Prophet (ﷺ) did it. Not a single follower left him in limbo. Difficulties were on the way to every Muslim even the prominent figures such as Usman (RA) was suffering. "Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan (RA) accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan (RA), "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allah (SWT) that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan (RA) replied, "I swear by Allah (SWT) that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan (RA) was in his religion, he released him."<sup>340</sup> Usman (RA) had to migrate to Abyssinia with his wife who was the daughter of the Prophet (ﷺ).

The strategy of planning was different in Madinah. The Prophet (ﷺ) made plans to integrate Migrants and Helpers in the first instance to form a new community. The Prophet (ﷺ) had signed peace treaties with Jews and others to create peace in Madinah and surrounding areas. It helped Muslims to focus on external enemies. He had articulated plans to run the affairs of the new state. Quraysh was a constant threat who imposed three battles upon Muslims. They were conspiring continuously to harm Muslims, so external issues of security were there. The primary part of the planning strategy was to avoid any military encounter but when the enemy invaded the Muslims, they had to defend themselves. Badr and Khandiq were live examples. In addition, the Prophet (ﷺ) had implemented the newly revealed the commands of Sharia. Allah (SWT) revealed them gradually as Allah (SWT) descended the command of wine. However, Allah (SWT) transmitted some commands abruptly, all of them needed a strategy to implement. The Prophet (ﷺ) had designed and implanted it amicably.

It was the time of expansion of Islamic idea. The Prophet (ﷺ) approached Persian and Roman kings through correspondence. He had invited them towards eternal peace and tranquillity of Islam.

Experts measure the success of a plan in terms of its achievement of defined objectives within the framework of vision and mission. The pages of history witnessed that the Prophet (ﷺ) had achieved all the objectives of his planning endeavours peacefully especially the Hijrah expedition. He had transmitted the message of his creator with remarkable success. We can feel its impacts today after centuries and they would continue till the end of the Time.



## CHAPTER 8 ORGANISING STRATEGY OF

### THE PROPHET (ﷺ)

#### Key concepts

The Prophet (ﷺ) organised team of ten people for digging the trench during the battle of the Trench.

Team leaders used to report the Prophet (ﷺ).

The Prophet (ﷺ) formed a team of seven personnel and managed it during the expedition of Hijrah.

Span of control was 1 to 10 during the battle of the Trench. It was 1 to 3 and 1 to 7 in the Hijrah plan.

He had deputed a companion for intelligence purpose during a battle who reported to the Prophet (ﷺ).

## A-THE BASICS OF ORGANIZING

### Introduction

The second managerial function is to organize the workforce and resources in a manner useful for the organization. Managers supposed to maximise outcome within managerial and financial constraints. They can achieve it through organising human and other resources. According to Kreiter, (2009) organising encompasses chain of command, the division of labour and assignment of responsibilities to individuals and teams. <sup>341</sup>

### Box 1 Case of a Muslim manager

Performance of individual tasks is one of the fundamental responsibilities of a Muslim manager. Take the example of salat; it is compulsory for a Muslim as an individual, but imam or ruler/manager ensures its performance. Since leaders/manager in Islam also lead the congregation of salah, therefore, he ensures to conduct it on time in the masjid. It implies that the Muslim manager needs to fix the time of salat, the moazzin, the imam and the venue. In this way he organises the human and other resources.

Experts believe that a manager needs to address some key issues such as:

1. How will the manager divide the organisation?
2. Who will report to whom?
3. How will manager distribute the workload?
4. What will be the responsibilities of individual and teams?
5. What will be the accountability mechanism?<sup>342</sup>

We examine them in the following pages with respect to the Prophet (ﷺ) of Islam i.e., how did he organise human and material resources for the management of his organisation.

### Division of work

A successful organisation completes its work activities in the best way. It implies breaking down the overall work of the organisation in the individual sub-tasks. And find the best way to perform each sub-task. The Prophet (ﷺ) had conceptualised the overall work at the occasion of the installation of Black Stone. He divided the work among major stakeholders i.e., the leaders of various clans. At the time of digging the trench, he assigned ten individuals a specific piece of land for digging.

A related issue with the phenomenon is to **standardise** the work practice for every member of the workgroup. Dictionary defines it as “standard is a level of quality or achievement, especially a level that is thought to be acceptable.” According to Collins lexicography “To standardize things means to change them so that they all have the same features.”. It means it offers a uniformity.

We understand that the Prophet (ﷺ) was a messenger of Allah (SWT), the Exalted. In this connection, he had to set up a system of worship along with other matters. The system of worship guides about work practices. For instance, salah offers uniformity of actions and timings. It teaches equality and brotherhood. Thus, the Prophet (ﷺ) introduced the uniform practice of getting together and to engage in an act of common interest. Hajj and fasting in Ramadan also augment the same idea. We have also discussed the matter under the “Scientific Management Theory” in chapter two of this volume.

### **Definition of sub-tasks**

Dyck and Neubert say that manager should “ensure that sub-tasks contribute to the whole and each member understands his work.”<sup>343</sup> He must define the sub-task for a business venture. For example, the Prophet (ﷺ) set up a team of fifty archers as a sub-team during the battle of Uhad to guard a certain entry point of the enemy. Lings writes in this connection:

The Prophet (ﷺ) now chose out his best archers: of these he attached to himself Zayd, Sa'd his cousin of Zuhrah, and Sa'ib the son of 'Uthman ibn Maz'un amongst others; but he told fifty of them to take up their position on a rise a little to the left of his main force. He put over them 'Abd Allah ibn Jubayr, a man of Aws, and gave them their orders, saying: "Keep their cavalry from us with your arrows. Let them not come upon us from *bur* rear. Be the tide of battle for us or against us, stay at this post! If ye see us plundering the enemy, look not to have a share in it; and if ye see us being slain, come not to our aid."?<sup>344</sup>

The mainstream army units were engaged with the opponents but this team was looking after a specific post. Thus, the Prophet (ﷺ) defined sub-task for this team.

Creating sub-tasks also implies creating separate jobs for each member. The Prophet (ﷺ) had reserved many jobs for his companions. He appointed Abi bin Ka'b (RA) for writing the revelations and he has deputed various companions for collecting zakat.<sup>345</sup>

## **Managerial triangle: authority, responsibility and accountability**

Three concepts in management work in a sequence: authority, responsibility and accountability. Authority is the formal "right to direct the actions of others" (Kreitner: 2009). The Prophet (ﷺ) himself enjoyed the authority when he placed the Black Stone at its designated position. He assigned authority to Usman (RA) to talk to Quraysh about a peace pact at the occasion of Hodabia (Delegation of authority). It implies that Usman (RA) was then responsible for the job because responsibility "is the obligation or duty of members to perform assigned task" (Dyck and Neubert: 2009). Consequently, accountability emerged. The Prophet (ﷺ) deputed Hozaiifa (RA) When Hozaiifa (RA) returned for informational assessment at the time of the war of Trench, Hozaiifa (RA) presented his report of the visit to the Prophet (ﷺ). Kandhelvi reports the incident As,

Huzaifah (RA) narrates: "In the war of the Trench ... One night, during those difficult days, it was unusually very dark and windy. It was so dark that one could not see one's own hand, and the wind was blowing wildly. The Munafiqin were returning to their homes. Three hundred of us were sticking to our positions. Nabi (Sallallahu Alayhi Wasallam) approached everyone and made enquiries about him. I had neither arm to defend myself, nor clothes to resist the cold. I had only one small sheet, which belonged to my wife and was lent to me. I wrapped it around my loins and sat with my knees clinging to the ground. When Nabi (Sallallahu Alayhi Wasallam) passed by me, he said, 'Who are you?' I said, 'Huzaifah!' I could not stand up due to the severe cold and I clung to the ground more tightly with shame. He said, 'Huzaifah, stand up and go to the enemy camp and bring us their news.' Of all the Sahaabah (RA), I was the most ill-equipped, both against the enemy and against the cold that night, but as soon as I got the order, I stood up and left for the enemy camp. As I was going, Nabi (Sallallahu Alayhi Wasallam) made Dua for me saying, 'Oh Allah (SWT)! Protect him from all directions.' Immediately after his Dua, I was completely relieved of my fear and cold. I felt as if I were walking in a warm and peaceful atmosphere. Nabi (Sallallahu Alayhi Wasallam) warned me thus, 'Return at once after seeing what they are doing. Do not take any other step.' When I reached the enemy camp, I found a fire burning and people sitting around it. Each person warmed his hands before the fire and then rubbed them over his body. The shouts of "Go Back" were heard from all directions. Everyone was shouting to the people of his family to pack up and go back. The wind was causing the stones to fly and strike against their tents. The ropes of the tents were breaking, and the animals were dying. I found Abu-Sufyaan, the Commander-in-Chief of the enemy forces, sitting near the fire warming himself. I thought of finishing him off. I had taken out an arrow from my quiver and placed it

in my bow when I remembered the order of Nabi (Sallallahu Alayhi Wasallam). I put the arrow back into the quiver. Whilst I was among them, they became aware of my presence. They shouted, 'There is a spy amongst us. Each one of us should catch the hand of the person next to him.' I at once caught the hand of a person and shouted, 'Who are you?' He said, 'Subhanallah! You do not know me. I am so and so.' I then returned to my camp. While I was on my way back, I met twenty riders with turbans on their heads. They said to me, 'Tell your master that Allah (SWT) Ta'ala has dealt with his enemy and that he has nothing to worry about now.' When I reached my camp, I found Nabi (Sallallahu Alayhi Wasallam) saying his Salaah with a small shawl around him. Whenever he faced any difficulty, he at once turned towards Salaah. When he had finished, I reported to him that I had seen in the enemy camp. When I reported how I escaped their 'search for the spy', I could see his beautiful teeth shining.<sup>346</sup>

There are a few lessons from the managerial point of view in the story. First the circumstances of the situation. The Prophet (ﷺ) was showing his bravery and steadfastness in the odd conditions as a manager. The quotation informs us that the Prophet (ﷺ) had assigned authority to one of his companions. Consequently, it became a responsibility for the companion to accomplish the task. He did it successfully and presented the story of his journey (performance) of the enemy lines because he was accountable for it. Thus, the Prophet assigned the authority which became a responsibility of the concerned companion and he had presented an account of his job i.e., accountability.

### **Line and staff authority**

Line authority "refers to the formal power that a member is given to manage and make decisions about other people and resources lower than the chain of command" (Dyck and Neubert, 2009). And "staff authority refers to the formal power a member is given to provide advice and support" (Dyck and Neubert, p.302). The Prophet (ﷺ) had the principal line authority, however, he had a team of companions who had the staff authority. They used to advise the Prophet (ﷺ). Abu Bakr (RA), Umar (RA) and others were members of this team.

The Prophet (ﷺ) used to delegate to his companions. "Delegation is the process of giving authority to a person or group to make decisions in a specified sphere of activity". (Dyck and Neubert, p.302). The Prophet (ﷺ) delegated staff authority to the leaders of migrations to Abyssinia: Usman (RA) and Jaffer (RA). Jaffer (RA) was a magical speaker; he spoke to the king of Abyssinia and won his heart for the protection of Muslims.

## Chain of support/command

It implies to ensure orderly deference i.e., clear organisation structure, who is responsible to whom so that he can seek help and advice. In other words, it refers to the hierarchy structure.

The Prophet (ﷺ) had defined the hierarchical structure of his organisation. He divided the Muslim army in many teams during the conquest of Makkah which were under his control. He had subdivided them in many battalions each of which had a leader. They managed their units and supposed to report the Prophet (ﷺ). On another occasion, the caravan of the Prophet (ﷺ) was in a journey. They decided to cook food over there; the Prophet (ﷺ) assigned sub-tasks to everyone and assumed himself to collect firewood.

Mainstream management ensures senior managers must make decisions. In this connection Islam emphasises the importance of Ameer, the manager or ruler Narrated Abu Huraira (RA), Allah (SWT)'s Messenger (ﷺ) said, "Whoever obeys me, obeys Allah (SWT), and whoever disobeys me, disobeys Allah (SWT), and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."<sup>347</sup>. Allah (SWT), the Exalted commands to the nearest effect that whenever you decide than trust Allah (SWT), the Exalted.<sup>348</sup> The Prophet (ﷺ) was making decisions to assign responsibilities to his second line managers i.e., the commanders of various battalions. The Prophet (ﷺ) was leading salah, but he also commanded Abu Bakker (RA) to do it. Abu Bakker (RA) also lead the Hajj expedition before the Prophet's (ﷺ) last pilgrim.

The Prophet (ﷺ) had appointed Usman (RA) the leader of the first ever migrants in the path of Allah (SWT) to Abyssinia. Molana Zakerya Kandhelvi writes, <sup>349</sup>

The series of persecutions started late in the fourth year of Prophethood, slowly at first, but steadily accelerated and worsened day by day and month by month until the situation got so extremely grave and no longer tolerable in the middle of the fifth year, that the Muslims began to seriously think of feasible ways liable to avert the painful tortures meted out to them ...

The Prophet (ﷺ) had already known that Ashamah Negus, king of Abyssinia (Ethiopia), was a fair ruler who would not wrong any of his subordinates, so he permitted some of his followers to seek asylum there in Abyssinia (Ethiopia). In Rajab of the fifth year of Prophet (ﷺ)hood, a group of twelve men and four women left for Abyssinia (Ethiopia). Among the emigrants were 'Uthman bin 'Affan and his wife Ruqaiyah (the daughter of the Prophet (ﷺ)). With respect to these two emigrants, the

Prophet (ﷺ) said: "They are the first people to migrate in the cause of Allah after Abraham and Lot [AS]." They sneaked out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), their destination. News of their intended departure reached the ears of Quraish, so some men were dispatched in their pursuit, but the believers had already left Shuaibah Port towards their secure haven where they were received warmly and accorded due hospitality.

In this way, the Prophet (ﷺ) set up the chain of command on various occasions.

### **Harmony among members**

It implies that all members work together harmoniously which involves clarification of complementary jobs and or similar tasks. Since all Muslims were working as a team for the cause of Islam therefore, development of harmony among themselves was necessary. The Prophet (ﷺ) did it in the first instance after arriving at Madinah. It was known as the creation of brotherhood. In management jargon, it was the creation of a harmonious environment for working together. It was one of the major tasks of the Prophet (ﷺ) which produced enormous results. The Prophet (ﷺ) used to clarify sub-tasks. He deputed Hozafa (RA) to visit the opposition lines to know what they were doing. He advised him that do not involve in anything other action than watching/seeing the situation.<sup>350</sup>

### **Treatment of subordinates**

Multiteam managers ensure treatment of every member with respect and dignity. As a Prophet (ﷺ) the Prophet (ﷺ) loved to his followers but as a boss, his treatment with subordinates was exemplary. The story of Zaid bin Harsa (RA) was incredibly famous. In the words of Molana Muhammad Zakria Kandhalvi,

Before Islam, Zaid (RA) was once travelling in a caravan with his mother, going to her father's town, when the caravan was attacked by the Qais. They took Zaid (RA) as a slave and sold him in Makkah Mukarramah. Hakim bin Hazam bought him for his aunt Khadijah (RA), who offered him as a present to Nabi (Sallallahu Alayhi Wasallam) at the time of her marriage with him. Zaid's (RA) father was in great grief at the loss of his son. He roamed about in search of him, mourning his separation in the following heart-breaking verses:

"I weep in memory of Zaid, while I know not whether he is alive (to be hoped for) or finished by death." "O! Zaid, By Allah (SWT), I have no knowledge, whether you are killed on soft soil or on a rock." "Ah, I wish I knew whether you would ever come back to me, for that is the only desire I am living for." "I remember Zaid when the sun rises

in the East. I remember him when the rain comes from the clouds." "The blowing wind makes stronger the fire of his memory. Alas, my grief and suffering are exceptionally long." "I shall run my swift camels in search of him. I shall search for him around the universe." "The camels may get tired, but I shall not rest, till I die, for death is the end of every hope." "I shall still command my sons and such and such people, to keep searching for Zaid even after my death."

Some people of his family happened to meet Zaid (RA) during their journey to Makkah Mukarramah. They told him the story of his father's grief and pain and read to him the poems which he sang for Zaid. Zaid (RA) sent a letter to his father through these people. The letter consisted of three poems addressed to his father telling him that he was quite well and happy with his noble master. When the people went back, they informed his father of his location and delivered Zaid's (RA) message to him. On receiving the letter, his father and his uncle left for Makkah Mukarramah with sufficient money to buy Zaid (RA). When they came to Nabi (Sallallahu Alayhi Wasallam) they said: "O, son of Haashim and the chief of Quraish. You are living in the Haram and the neighbour of Allah (SWT) Ta'ala. You are known for freeing the prisoners and feeding the hungry. We have come to you requesting for our son. Accept the ransom money for Zaid and set him free. We are willing to pay even more than the ransom money. Please, show mercy and be kind to us." Nabi (Sallallahu Alayhi Wasallam) asked: "What do you wish to do with Zaid?" Zaid's father replied: "We want to take him back home with us." "Is that all?" asked Nabi (Sallallahu Alayhi Wasallam) "All right, then call Zaid and ask him. If he wishes to go with you, I shall let him go without taking any money, but I shall not send him if he doesn't want to go." Zaid's father replied: "You have shown us more favour than we deserve. We most gladly agree to what you say." When Zaid (RA) he came, Nabi (Sallallahu Alayhi Wasallam) asked Zaid (RA): "Do you know these men? Zaid (RA) replied: "Yes, I know them. This is my father and that is my uncle. Nabi (Sallallahu Alayhi Wasallam) then said: "And you know me too. They have come to take you back to your home. You have my full permission to go with them. If, on the other hand, you chose to stay on with me, you may do so." Zaid (RA) replied: "How can I prefer anybody else to you? You are everybody for me, including my father and my uncle." Zaid's father and uncle were surprised and said: "O, Zaid! Do you prefer to be a slave? How can you leave your own father, uncle, and other members of your family, and remain a slave?" Zaid (RA) replied: "Verily, I have seen something in my master that makes me prefer him to everybody else in the world." On this, Nabi (Sallallahu Alayhi Wasallam) took Zaid (RA) in his lap and said: "From today, I adopt Zaid as my son." The father and uncle were quite satisfied with the situation and gladly left Zaid (RA) with Nabi (Sallallahu Alayhi Wasallam) and returned without him.

Zaid (RA) was only a child at that time. His preferring to remain a slave and refusing to go with his own father, giving up his home and family, shows his great love for Nabi (Sallallahu Alayhi Wasallam).<sup>351</sup>

The other side of the story was more important; Zaid (RA) preferred to stay with the Prophet (ﷺ) as a slave rather than to become a free person in his family. It tells us the love and affection of the Prophet (ﷺ) for his subordinates.

And pounder (ﷺ) over the words of Ans (RA) who was a slave of the Prophet (ﷺ). Anas said, "I did not touch any silk brocade nor silk softer than the palm of the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace. I did not smell any scent sweeter than the scent of the Messenger of Allah (SWT) (ﷺ). I served the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, for ten years and he never said to me, 'Uff' (disappointment, or sadness) nor did he say about anything I had done, 'Why did you do that?' nor about anything I had not done, 'Why did you not do that?'"<sup>352</sup>

This treatment of the Prophet (ﷺ) was with the slave who was not an employee who work as a free person. An employee can leave the organisation when he does not like the employer. But slave cannot do it; even then the Prophet (ﷺ) treated him cordially.

## **B- ORGANISATION STRUCTURE**

### **Introduction**

Manager supposed to utilise the resources in such a manner that produces decent outcome. The concept of productivity appeared in management literature to show the efficiency of resources. <sup>353</sup> One of the methods to gain efficiency is to *divide resources* in a manner where they give maximum productivity. For example, it is against this concept that one appoints two drivers to drive a single delivery van. Alternatively, managers must generate synergy.<sup>354</sup> This section deals with the way managers divide their human resources to get better productivity and synergy. We will examine the strategy of the Prophet (ﷺ) in this regard.

### **Departmentalisation**

Mainstream managers create various departments to divide the organisation's resources and human capital. It ensures harmony among the interacting workforces. The size of work was small in Makkah but it increased many folds in Madinah. It created the need for departmentalisation. The Prophet (ﷺ) introduced many departments. Department of defence, education and finance were some of them.

## A-Department of defence

The defence was open to everyone because military training was part of the life of every male at that time. Every person used to learn how to fight a war i.e., using sword, protecting opponent attack through the shield, arrow shooting etc. We have discussed them in the following paragraphs. The department was necessary because the Prophet (ﷺ) defended himself and his followers many times through it. Since everyone was trained for self-defence yet whenever a battle took place, the Prophet (ﷺ) announces about it and people get together to take part in it.

It was also the responsibility of everyone to keep his weapons. Nevertheless, many weapons used to break during battles. The state was supplying replacements. For example, the Prophet (ﷺ) awarded a sword to Abu Dojanah (RA). In the words of Mubarikpuri,

To wage and inflame his Companions and to steadfast in the fight, he took a sharp sword, held it in his hand and called out unto his companions and said: “Who is ready to take this sword and give it its proper due?” Many a man set out to take it. Some of them were ‘Ali bin Abi Talib (RA), Az-Zubair bin Al-Awwam (RA) and ‘Umar bin Al-Khattab (RA). But it was granted to none. Abu Dujana and (RA) Sammak bin Kharsha (RA) inquired: “O Messenger of Allâh, what is its price?” The Prophet (ﷺ) said: “It is to strike the enemy’s faces with it until it was bent.” So, Abu Dujana (RA) said: “O Messenger of Allâh I will take it for that price.” and he was given the sword.<sup>355</sup>

## B-Departments of Education and Finance

The department of education was set up in the masjid. There was a raised platform for it called Suffah. Maulana Zakerya<sup>356</sup> writes, “The people of Suffah were living in Nabi (Sallallahu Alayhi Wasallam) Musjid. They had no regular source of income. They were the guests of Nabi (Sallallahu Alayhi Wasallam), who gave them Sadaqah and shared with them the gifts that he received. Abu Hurairah (RA) was one of them.”

Ashab-e-Sufa dedicated themselves for learning and teaching. In other words, it was the department of education of the time. Abu Huraira was one the noteworthy student of it who described more than 5,000 sayings (Ahadith) of the Prophet (ﷺ).

The Prophet (ﷺ) appointed Musab bin Umair (RA) to educate the people of Madinah earlier when they embraced Islam in Makkah. There was a team of “fatwa” in Madinah. These people were the Jurists of the time who used to work for the community. <sup>357</sup>

The department of finance was set up when Allah (SWT) revealed the command of Zakat. The Prophet (ﷺ) appointed officers to collect it and he used to distribute it among poor and needy individuals and families.

### **Span of control**

The span of control is the ratio of manager to his subordinates at various levels of an organisation.

The Prophet (ﷺ) had determined the span of control; consider the following quotation in connection with the war of Trench.

The Messenger of Allâh (ﷺ) summoned a high advisory board and conducted a careful discussion of a plan to defend Madinah. After a lengthy talk between military leaders and people had of sound advice, it was agreed, on the proposal of an honourable Companion, Salman Al-Farisi, to dig trenches as defensive lines. The Muslims, with the Prophet (ﷺ), encouraging, helping, and reminding them of the reward in the Hereafter, ﷺ, at their head, most actively and diligently started to build a trench around Madinah. Severe hunger, almost starvation, could not dissuade or discourage them from achieving their desperately sought objective. Salman said: O Messenger of Allâh! (ﷺ) When the siege was to lay to us in Persia, we used to dig trenches to defend ourselves. It was really an unprecedented wise plan. The Messenger of Allâh (ﷺ) hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. Sahl bin Sa'd (RA) said: We were in the company of the Messenger of Allâh (ﷺ), the men used to dig and we evacuate the earth on our backs.<sup>358</sup>

It suggests that teams of tens were set up to carry out the task. But it was not obvious whether the Prophet (ﷺ) had appointed any head of these teams which implies that the Prophet (ﷺ) was heading them. According to scholars, the number of personnel in the expedition was 3,000; thus, there were three hundred teams. If we assume that the Prophet (ﷺ) had appointed a head for each of the teams then there were three hundred heads of the teams. The Prophet (ﷺ) was managing/controlling himself these teams.

Thus, we can learn the managerial concept of span of control. It means “the number of members a given manager has authority over”<sup>359</sup> The discussion suggests that the span of control was 1 to 300; the heads of the teams was reporting to the Prophet (ﷺ). At team level, the span of control was 1 to 10 because a head was managing ten personnel.

## Organisation structure the Prophet (ﷺ) used

When we examine the organisational structure of the Prophet (ﷺ) which he had utilised at various times, it suggests that he organised his activities based on **flat structure**. He managed the day-to-day matters using his shoorah or a small cabinet. Prominent companions were the members of it. For example, the opinion of Abu Bakker (RA) and Umer (RA) were on the record when the Prophet (ﷺ) made the decision about the prisoners of battle of Badr. In addition, the quotation in the above section describes that the Prophet (ﷺ) had summand a meeting of the advisory board to decide about the strategy of the war of trench. It implies the Prophet (ﷺ) was heading the Shurah.

The Prophet (ﷺ) sent troops to Mota under the leadership of one person and said to him, the nearest effect that if he happened to martyr another person shall be the leader. He nominated four persons in this way. Look at the story in the words of Shaikh-ul-Hadith Molana Muhammad Zakerya (Rahmatullah-e-alyhe),

Of the messengers that Nabi (Sallallahu Alayhi Wasallam) sent to different kings, inviting them to Islam, one was sent to the King of Busra through Hadhrat Haris bin Umair Azdi (RA). When Hadhrat Haris (RA) reached Moota, he was killed by Sharjeel Ghassani, one of the governors of Caesar. The murder of the envoy (messenger) was against all laws.

Nabi (Sallallahu Alayhi Wasallam) was naturally very much upset when the news reached him. He collected an army, 3 000-strong in number, to advance against the enemy. Nabi (Sallallahu Alayhi Wasallam) said, “Hadhrat Zaid bin Harithah (RA) will command the army, If Zaid (RA) is killed, then Ja’far bin Abi Talib (RA) will be your Amir and if he is also martyred, then Abdullah bin Rawahah (RA) will take the command. If he also dies, then you can select a commander from among yourselves.”<sup>360</sup>

He had officially appointed the deputies of the leader. It implies that there was one leader only at a time. In management terms, it suggests that the layer of management was one i.e., leader and his subordinates.

## Individuals and Teams

Organizational behaviour theory examines humans as an individual, in a group and in an organizational perspective. The purpose is to look at people how they perform as an individual employee and as a member of a group or more specifically in a team. Whether he works with honesty by using his full potential in the absence of a supervisor or otherwise. How he looks after the resources assigned to him as an

individual; does he use them for organizational benefits or for personal gains? Underperformance, bribe, deception and so on lie under the broader term dishonesty. When the same person becomes a member of a team, how does he cooperate with other members? Whether he emphasizes his viewpoint or also entertains the opinions of other teammates. And what is his role in the organization? In this regard, personal qualities and character play a significant role for working in teams and working for the organization.

Islam emphasizes the personal characteristics such as straightforwardness, honesty, sincerity, truthful dealing, sympathy, sacrifice for others, and respect for everyone and so on. Fear of Allah (SWT), the awareness of accountability in the Hereafter, knowledge of fundamentals, adaptation of Sunnah ways in one's life are pillars of Islamic management. The Prophet (ﷺ) has inculcated these characteristics in the lives of his sahabah (RA).

### **Team formation and management**

An opportunity knocked on the door of the Prophet (ﷺ) when the leaders of Quraysh elected him as a mediator for the installation of the **Black Stone** during rebuilding of Kabah. He formed the most productive and plausible team. The participants were heads of the tribes or clans of Quraysh. His way of implementing the plan was democratic and pragmatic. He had also asserted his position being a leader of the project. The participants carried the Black Stone and he fixed at the right place.

The Prophet (ﷺ) deputed a *team for Abyssinia*. There were blend of male and female, young and mature people. The leader was a prominent figure of Quraysh in the first expedition, Usman bin Affan (RA). The team was smaller than the subsequent one which the Prophet (ﷺ) sent later. The size was small because it was a test case, a pilot initiative. Success could lead to rolling out the project.

The second team was large, and the leader was Jaffer bin Abu Talib (RA), a well-known personality of Muslims. He represented the cause of Islam in in the court of Abyssinia in such a way that the senior figures of the king's cabinet shed tears in response to his compelling speech. The king's verdict was in favour of the travellers. Thus, the choice of the leader was right. Narrated by Abu Musa, that the Prophet (ﷺ) sent him and Mu'adh after him (as rulers to **Yemen**).<sup>361</sup> It was unusual at that time because the head of the state used to a single individual. Thus, the Prophet (ﷺ) laid down the foundation for sharing power.

He sent a team consists of a single member to **Madinah** prior to his migration to the city for the propagation of his message (his product in contemporary terms). In the words of Kandhelvi,

Hadhrat Urwa bin Zubayr (RA) narrates that when the Ansaar heard what Rasulullaah (ﷺ) had to say, became convinced and completely satisfied with his message, they believed in him and professed their Imaan. They, therefore, became one of the vehicles of good (for humankind at large) and returned to their people after promising to meet Rasulullaah (ﷺ) the following Hajj season. They then sent a message to Rasulullaah (ﷺ) requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah (ﷺ) therefore sent Hadhrat Mus'ab bin Umayr (RA), who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrat As'ad bin Zuraarah (RA). There he taught them the sayings of Rasulullaah (ﷺ) and recited the Qur'aan to them. Later, Hadhrat Mus'ab bin Umayr (RA) continued his Da'wah while staying with Hadhrat Sa'd bin Mu'aadh (RA). Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Arnar bin Jamooh (RA). The idols of the Ansaar were broken and Hadhrat Mus'ab-bin Umayr (RA) returned to Rasulullaah (ﷺ) with the title of "Al Muqri" ("The Mentor").<sup>362</sup>

There were many grounds for it. The person was previously a well-off individual. He was young and enthusiastic. His performance was outstanding. He worked hard and paved the way for roll out of Islam in the area. The Prophet (ﷺ) had also selected Usman (RA) as a delegate at the occasion of Hodabia. Usman (RA) was a respectable personality, soft-hearted and well-known businessperson. His loyalty was proverbial on top of other qualities. Quraysh offered him tawaf (take seven circles around the Kabah) but he refused to do it without the Prophet (ﷺ). Look at the strategy of the Prophet (ﷺ) to utilise the human resources he had on his disposal. The Prophet (ﷺ) had deputed a young and energetic person for Dawah in Madinah who worked untiringly. He laid down the foundations for the Prophet (ﷺ) to join him forever in the new dwellings.

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While the Prophet (ﷺ) sent an experienced and respected person for negotiation with Quraysh at an occasion which could spark the flame of the battle between the competing parties. He was also a loyal member of his strategic team and a close relative. He was Usman (RA) who the Prophet (ﷺ) had selected for the leadership of first ever migration of Muslims to Abyssinia.

### **Team structure**

While performing salat two persons should do in the congregation: one leader another follower. It suggests that the principle was equally good for other matters. He has organized the army brigades based on tribes. The tribal leader used to be the head of his troops. But he did not decide the number (the span of control) because it varies according to the strength of the tribe.

The Prophet (ﷺ) was directly managing several teams who were doing different assignments e.g., in the battle of Trench, during conquest of Makkah etc. In managerial terms it was a flat or short structure. When managers have many subordinates reporting to him it is known as wide span. It reduces the number of hierarchical layers. Team structure is one of the popular structures in contemporary management practices. Claver-Cortés (2007) summarises the advantages of the flat structure as, “In general terms, the results show that these companies adopt flexible, increasingly flat organizational forms with fewer hierarchical levels which not only allow but also encourage communication and teamwork among staff members so that everybody can interact more easily. This makes it possible for employees to take better advantage of their competencies, generating organizational routines and increasing the value of their contributions; thanks to the freedom of action, they are given.”<sup>363</sup>

## **C-RESOURCE ALLOCATION**

### **Introduction**

A manager uses resources of his organisation to maximise the outcome. We believe the resources are scarce and their prudent application increases the profitability of the factors of production. The Prophet (ﷺ) had extremely limited resources on his disposal for the new state in Madinah. He financed major projects of his time with public contribution. However, he had utilised other resources effectively and efficiently. We can find some glimpses of his approach from his biography.

## Allocation of resources

We describe a few instances about it. For example, the Prophet (ﷺ) had allocated one camel for eighteen personnel for riding during the Tabuk expedition. Mobarikpuri states,

“despite all the gifts of wealth and mounts the army was not perfectly equipped. The shortage of provisions and mounts was so serious that eighteen men mounted one camel alternatively. As for provisions, members of the army at times had to eat the leaves of trees till their lips got swollen. Some others had to slaughter camels — though they were so dear — so that they could drink the water of their stomach; that is why that army was called “The army of distress”.”<sup>364</sup>

However, at the time of Hijrah, the Prophet (ﷺ) and Abu Bakker (RA) were riding on separate she- camels. It means that it depends upon the availability of resources and requirements of any endeavour.

The Prophet (ﷺ) had allocated a portion of ten yards to ten persons to dig the trench in the third major armed encounter with Quraysh.<sup>365</sup> Lings said he had allocated each section of his community to do the job. But he did not define the composition of the section. Many a scholar reported the former view.

## D-COMMUNICATION


Communication is a part of organising strategy as per contemporary scholar.<sup>366</sup> It is the interpersonal transfer of information and understanding (Kreitner, 2009). A survey of 133 executives suggests that communication is the most desired management skill.<sup>367</sup> Given that let us examine the communication strategy of the Prophet (ﷺ).

The Prophet (ﷺ) had communicated the message of Allah (SWT), the Exalted in the first instance. His job was to receive the contents and convey to the companions without any change. He was "Ameen", the honest. Allah (SWT) developed his character in line with his future responsibilities. One of them was communication. Allah (SWT) revealed the holy Quran gradually, therefore, Muslims recorded it to preserve it for future generations. The Prophet (ﷺ) explained it. It was known as "hadith". The companions were learning them by heart and the scholars compiled them later. The Prophet (ﷺ) applied the carrot and stick strategy i.e., good news for the obedience of Allah (SWT), the Exalted and punishment for defaulters.

He has applied many contemporary communication strategies. Kreitner enumerated five of them.<sup>368</sup> For instance, he had applied the Spray & Pray strategy. According to the strategy, managers assume that more is better, but nothing was extra. All were necessary.

### Prophet's (ﷺ) channels of communication

Since he was the Prophet (ﷺ) of the Exalted, thus he was receiving the instructions from Him through the angle and convey to his nation. Another channel was downwards to either people or political leaders. When Hazrat Ka'b's (RA) reprimand ended, the Prophet (ﷺ) sent one of his companions to inform him. It implies that human channel was in use. Table 6 describes the channel of the Prophet (ﷺ).

Table 6 The channels of communication				
Information flow (Left to right)				
Channel 1	Allah (SWT)	Angle	The Prophet (ﷺ)	Companions
	Channel 2	The Prophet (ﷺ)	Companions	Public/leaders of other countries
		Channel 3	The Prophet (ﷺ)	Companions/others

The absence of technology did not hinder the flow of information. The support of his Creator was with him. Allah (SWT), the Exalted, used to supply secret information to him. At the occasion of conquering of Makkah, the Prophet (ﷺ) wanted to keep the mission in camera for which he adopted a high-level system of secrecy. But one of his companions sent a letter to his family about the intentions of Muslims. Allah (SWT) informed the Prophet (ﷺ) about the letter. He sent a team to collect it from the person who was carrying it towards its destination.

The fastest mode of communication was the horse-riders. They used to send verbal and written information. The Prophet (ﷺ) had used written sources to communicate with tribal leaders and heads of states. Although education was not common, yet letters were in practice.

## **Written communication**

Since it was difficult for Prophet (ﷺ) or his representatives to invite tribal leaders, kings, or their governors physically, therefore, the Prophet (ﷺ) had invited them through written communication. He sent hundreds of such letters to them, the purpose was to invite them towards Islam peacefully. The campaign was successful and many of them entered the fold of Islam.

Lings reported the story of some of the letters the Prophet had sent to different heads. He speaks.

The Negus was not the only reigning prince to whom the Prophet sent a letter at this time ... He now dictated a letter to Heraclius the Roman Emperor in the same terms as the letter to Persia, and he sent it to the governor of Syria. Another similar letter was sent to Alexandria, to the Muqawqis, the ruler of Egypt.<sup>369</sup>

Some of them did not respond positively but others respected. Lings describes the soft answer of one of them. "The Prophet's letter to the Muqawqis, summoning him to Islam, was answered evasively; but with his answer the ruler of Egypt sent a rich present of a thousand measures of gold, twenty robes of fine cloth, a mule, a she-ass and, as the crown of the gift, two Coptic Christian slave girls escorted by an elderly eunuch."<sup>370</sup>

## **Nonverbal communication (body language)**

It is also known as body language i.e., "communication based on facial expressions, posture and appearance." <sup>371</sup> These are the movements that go with our words. It can enhance or worsen the meaning of what we have said. One or more periods of silence carry meaning. It may show doubt, lack of understanding or polite disagreement. However, it is associated with the cultural values related to a given geographical area. For instance, people consider silence as agreement in Pakistan. There is a proverb in the Urdu language that, silence is half agreement. The religious scholars at the time of nikah (marriage) supposed to take permission of bride who usually stays in a separate room or on side of a marriage hall. The scholar visits her with her close relatives. The scholars ask for verbal permission; if she stays silent, it means she has no objection.

Current research shows people express helpful behaviour through uncrossing legs, unclasping hands, moving close to other persons, smiling face, unfolding arms from across chest etc. When a person wanted to show that he is confident; he avoids hand-to-face gestures and head scratching, maintaining an erect stance, keeping steady eye contact and steep lying fingertips below the chin. Nervousness is showed through

clearing throat, expelling air (such as "whew"), placing the hand over mouth while speaking and hurried cigarette smoking. Demonstrating superiority or proudness through peering over tops of eyeglasses, pointing the finger, holding jacket lapels while speaking etc.

Let us examine some them from the life of the Prophet (ﷺ) to decide his communication style.

### **1-Smiling face**

Verbal communication starts with eye contact and facial response of people involved. <sup>372</sup>The Prophet (ﷺ) was receiving people with smiling face. "Jarir said, "Since the time I became Muslim, the Messenger of Allah, may Allah bless him and grant him peace, never saw me without smiling at me."<sup>373</sup>

In another narration says to the nearest effect that meeting a Muslim brother with smiling face is equivalent to charity as described here. "Jabir bin Abdullah (RA) narrated that the Messenger of Allah said: "Every good is charity. Indeed, among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother."<sup>374</sup>

### **2-Way of speak**

Aisha radiyallahu anha relates that the speech of Rasoolullah sallallahu alaihe wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said. <sup>375</sup>

### **3-Repeating the words**

Anas ibn Maalik radiyallahu anhu says, "Rasoolullah sallallahu alaihe wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying". Maulana Zakariyya explains it as "If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he was said. Repeating a thing thrice was maximum. If saying a thing twice only sufficed, he only said it twice."

### **4-Miscellaneous factors about communication**

Maulana Zakariyya has quoted a long hadith about the communication manners of the Prophet(ﷺ). Some of them are:

#### **A-Giving gesture with full hand**

If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ulama say the reason being that it is against humbleness to point with one finger only. Some ulama say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone in that manner).

#### **B-His other gestures with his hand**

When he was surprised by something, he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb.

#### **C-His speech was clear.**

He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people) ... Every word was clearer than the previous one.

#### **D-His words were concise.**

He spoke concisely, where the words are less and meaning more. (Mulla Ali Qari has collected forty such ahadith in his commentary which are very short. Those who wish may refer to it and memorise it). There was no nonsensical talk, nor was there half-talks' where the meaning was not complete and could not be grasped.

#### **E-Did not disgrace anyone in his speech.**

He was not short-tempered, nor did he disgrace anyone.

#### **F-His happiness and smile**

When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah sallallahu alaihe wasallam was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone.

#### **G-When he became angry.**

When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person.

### **Open door approach**

Molana Manzoor Nomani (2009) reports that one of the companions of the Prophet (ﷺ), described his cheerfulness as “Jarir bin Abdullah (RA) says to the nearest effect that since I embraced Islam, it never happened that the Prophet (ﷺ) had refused to welcome me and whenever he saw me, he smiled.”<sup>376</sup>

### **Innovative elements**

The Prophet (ﷺ) added various novel elements in his communication strategy. Greetings (Aslamalycum) is the first sentence with which the Prophet (ﷺ) used to start

the conversation. One of his companions described his approach in the following words.

Abu Hurayra said, "Whoever meets his brother should greet him. If a tree or wall comes between them and then he meets him, he should greet him on the other side."<sup>377</sup> Narrated Al-Bara' bin 'Azib: Allah (SWT)'s Messenger ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say *Tashmit'* to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salim* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dibaj* (thick silk cloth), *Qassly* and *Istabraq* (two kinds of silk).<sup>378</sup>

Greeting (slam) is an icebreaker in the first instance. Secondly, it is a supplication, through which the initiator conveys to the recipients that your property, respect, and you are safe from me. In other words, I respect all of these. Thirdly it is a value of Islamic culture. In addition, it brings mercy of Allah (SWT), the Exalted. The initiator gets 10-30 rewards as described in the following saying of the Prophet (ﷺ).

'Imran bin Husain (May Allah (SWT) be pleased with them) reported: A man came to the Prophet (ﷺ) and said: "As-Salamu 'Alaikum (may you be safe from evil). Messenger of Allah (SWT) (ﷺ) responded to his greeting and the man sat down. The Prophet (ﷺ) said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah (SWT) be upon you)." Messenger of Allah (SWT) (ﷺ) responded to his greeting and the man sat down. Messenger of Allah (SWT) (ﷺ) said, "Twenty." A third one came and said: "As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah (SWT) and His Blessings be upon you)." Messenger of Allah (SWT) (ﷺ) responded to his greeting and the man sat down. Messenger of Allah (SWT) (ﷺ) said, "Thirty."<sup>379</sup>

The author's book about it describes more aspects of the Islamic greeting. <sup>380</sup>

### **Attentive listener**

Whenever the Prophet (ﷺ) joined a conversation he did not start a new topic joined the ongoing conversation. He paid attention to each of the participants. If anyone asked unrelated question/subject, he postponed it until the existing topic concluded. Then used to address the issue raised during the discussion.

He remained attentive to a single person until he completes his conversation. If someone wants to say something in low tune, he bowed down his head towards him.

The Prophet (ﷺ) did not interfere in the talk of a person (s). However, if something is against the basics of Islam or he did not like. He corrects it or show his uncomfortableness through facial expression or leave the conversation. He did not like to talk about an important topic while standing.

Companions were also listening to the Prophet (ﷺ) carefully: Abu Sufyan who was his opponent at that time described it as "I have never seen people love anyone as much as the companions of Muhammad loved Muhammad"<sup>381</sup>

The Prophet (ﷺ) did not nominate or pinpoint anyone in a gathering or otherwise. He used to say a wrongdoing or advice in a compact manner. In case of any religious matter, he avoids a person or hesitates to answer his greeting. But always welcome bad people of his community. Some ahadith are examples of his management of mistakes.

1-Abu Hurayra said, "A Bedouin urinated in the mosque. The people moved towards him and the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, 'Let him be and pour a bucket or pail of water onto his urine. You were sent to make things easy and not to make them difficult.'"<sup>382</sup>

2- Mu'awiya ibn al-Hakam as-Sulami said, "While I was praying with the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, a man among the people sneezed and I said, 'May Allah (SWT) show you mercy.' The people looked hard at me and I said, 'May your parents be bereaved! Why are you looking at me?' They began to hit their hands on their thighs. Then I saw that they were trying to make me be silent, so I was silent. When the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, had finished praying - may my father and mother be his ransom, I have never seen a better teacher before or after him - by Allah (SWT), he did not rebuke me or hit me or abuse me. He merely said, 'It is not fitting to have any speech from people in the prayer. It is the only glorification and proclaiming Allah (SWT) great and reciting the Qur'an.' Or as the Messenger of Allah (SWT) said. I said, 'Messenger of Allah (SWT), I was until recently in a state of pre-Islamic ignorance, but Islam has now come to us. There are still men among us who go to the soothsayers.' He said, 'Do not go to them.' I said, 'Among us, there are still men who follow omens.' He said, 'That is something which they find in their breasts. They should not influence by them.'"<sup>383</sup>

## **Concluding remarks**

It may be worthwhile to note that in the Makken era (about 13 years of his efforts), the organisation structure was simple. The Prophet (ﷺ) was alone with some

companions; he was making most of the collective efforts/decisions. For example, he went to Taif alone with his slave which was one of the major campaigns he had undertaken. He also sent two groups to Abyssinia and appointed a leader for both.

However, a formal organisation was set up in Madinah, the Prophet (ﷺ) had introduced organisational structure. The Prophet (ﷺ) planned and implemented many military campaigns and non-military projects in Madinah. He organised his team wisely to achieve his aim and managed the first Muslim state of Madinah; he had a team of four advisors (they became caliphs later one after another) for it. He had also set up a general council or team of advisors known as majlas-e-shoorah (See above).

The Prophet (ﷺ) had taken another major step to coordinate the affairs of the people of Madinah he had appointed twelve leaders at the occasion of the treaty of Mina. Three of them were from Khizraj and nine from Aws. Both were prominent tribes of Madinah who embraced Islam during Hajj.

He had appointed a couple of teams leaders at the conquest of Makkah and divided the army into four divisions.<sup>384</sup> The leaders of the tribes were leading their groups in most of the cases. However, Khalid (RA) was leading a special division before entering the city.

The Prophet (ﷺ) had applied a **flat structure**; the tribal leaders were supposed to report to the Prophet (ﷺ) implicitly. There was no head or chiefs of 9 or 3 chieftains of the tribes. In the case of the conquest of Makkah instance, all the tribes were leading their groups for entering the city; the Prophet (ﷺ) had divided the entire army into three battalions (Lings says the number of battalions were four).<sup>385</sup> He instructed the heads to report to the Prophet (ﷺ) i.e., to join him at a given place. At the occasion of digging the trench, he assigned ten personnel a job.

The flat structure has been a recent approach famous for efficiency and fewer levels. The proponents argue that it enables senior managers to be close to customers. Consequently, the customer can access them easily. It enhances the relationship between them to achieve greater efficiency which could save cost.

## E-CASE STUDY - THE BATTLE OF UHAD

### Introduction

Since the infidels received an unprecedented defeat at the hands of Muslims in Badr almost a year ago therefore, they were preparing to take revenge as soon as possible.

They sought the help of other tribes of the region because they knew it was not an easy task to challenge Muslims alone. They equipped three thousand troops with state-of-the-art weaponry including two hundred fighting horses and seven hundred shields. The army advanced towards Madinah in the second year of Hijrah. Let us see what strategy the Prophet (ﷺ) had articulated and implemented to combat it from a managerial point of view. The focus is on the organising strategy of the Prophet (ﷺ).

### **The initial preparations**

The Prophet (ﷺ) had received a letter from his uncle Abbas (RA) who was examining the preparation and movements of Quraysh closely and constantly. He wrote details of what was happening in Makkah. He recommended Abi bin Kaab (RA) to keep it secret.

The Prophet (ﷺ) at once consulted migrants and Helpers because a war was on the brink of Madinah to define the strategy of the battle. Everyone was ready to defend the sacred land; therefore, he appointed a small battalion to guard the Prophet (ﷺ). He installed some troops at the entrances of the city to meet any sudden attack.

In addition, the Prophet (ﷺ) had also set up an information / intelligence team to keep an eye on the movement of the enemy. The team informed him in the first week of Shawal 6 AH that the enemy troops had encamped in the outstrips of the city. He called a high-level meeting of the consulting team or shoorah to discuss the defence strategy. Two opinions appeared: to remain in the city and defend it, the second was to fight in the open space. The Prophet (ﷺ) was in favour of the former while most of the young companions were supporting the later view. However, the Prophet (ﷺ) had selected the later view.

He led the Jummah prayer, motivated people for the battle and announced that everyone should get prepared for it. People were incredibly happy, and they gathered at the time of Asr salah. The Awali team had also arrived; meanwhile the Prophet (ﷺ) dressed himself for the combat.

### **Organisation of the workforce**

The Prophet (ﷺ) had divided the entire army into three groups:

1. Migrants
2. The tribe of Aws
3. The tribe of Khazraj

The flag bearers were appointed; the total number of mojahadeen was one thousand including one hundred shield bearers and 50 horse riders.

He appointed Ibn-e-Umm-e-Maktoom to lead the prayers in the city; in other words, he was the deputy of the Prophet (ﷺ).

The Islamic army advanced towards the enemy; the Prophet (ﷺ) inspected the troops. He returned the underage participants. Rafy bin Khataij was at home in arrow shooting therefore, he joined the army. The Prophet (ﷺ). also allowed another u Samrah bin Jundhub to take part. Mubarikpuri (1995) states,

The Messenger of Allâh (ﷺ) allowed both Rafi bin Khadaij and Samura bin Jundub to join the army — though they were too young. The former proved to be skilful at shooting arrows; the latter wrestled the former and beat him. Before the admission of Rafi said to Samura: "I am stronger than him, I can overcome him." When the Prophet (ﷺ) heard this saying, he ordered them to wrestle. They did. Samura won so the Prophet (ﷺ) admitted him.<sup>386</sup>

The Prophet (ﷺ) prayed remaining slats of the day at the spot and decided to stay there overnight. He had appointed fifty persons to look after the security of the entire camp. The Islamic army moved early morning and encamped near the Uhad mountain. It was a natural defence line; the enemy army was in front and the city of Madinah was behind the Makken troops.

He appointed a team of fifty archers to guard an entry point of the enemy. Imam Bukhari summarises the appointment.

Narrated Al-Bara: We faced the pagans on that day (of the battle of Uhud) and the Prophet (ﷺ) placed a batch of archers (at a special place) and appointed `Abdullah (bin Jubair) as their commander and said, "Do not leave this place; if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" `Abdullah bin Jubair said, "The Prophet (ﷺ) had taken a firm promise from me not to leave this place." But his companions refused (to stay). So, when they refused (to stay there), (Allah (SWT)) confused them so that they could not know where to go, and they suffered seventy casualties.<sup>387</sup>

If we examine the overall strategy of the Prophet (ﷺ) we can say that the plan of defence was the best in the circumstances. Mubarikpuri sums up it as,

It was a wise and carefully laid plan which revealed the genius of military leadership that the Prophet (ﷺ) had. No other leader could have drawn a more correct or wise plan.

Although he approached the site later than the enemy, he managed to occupy better positions. He made the rocky mountain side to function as a shield for the army's rear and right flank. He was able, by blocking the only vulnerable gap on the side, to supply additional maximum protection for the rear as well as the left wing. For fear of defeat, and to deter the Muslims from fleeing, in which case they would fall easy prisoners in the hands of the enemy, he chose a high place for an encampment.

Moreover, a strategic site of this sort would surely inflict heavy losses on the polytheists if they thought of approaching or occupying his positions. In a further step, he reduced the enemy to a narrow scope of choice when they cornered for encampment in geographically low positions that would avail them nothing of the benefits of any victory; at the same time, they would not be able to escape the pursuit of the Muslims in case of victory sided with the latter. To make up for the quantitative shortage in fighting personnel, he chose a picked body of fighters to stand at the front.<sup>388</sup>

We will analyse the plan later when we discuss the implications of the strategy.

### **Encouragement/motivation**

The Prophet (ﷺ) encouraged his companions before the game. He said, when you meet your enemy, be brave and steadfast. He took out a new sword and announced. Who wants it? Many lions of Arab offered themselves to have the weapon to pay its due. Abu Dojanah (RA) asked what the right/price of the sword is, the Prophet (ﷺ) replied, you fight with it until it gets bent. Abu Dojanah (RA) said I would make it. The tool was handed over to him, who paid his price as he promised.

The battle was in favour of Muslims in the first instance but tables turned later when the infidels enabled to launch a flank attack. Muslims sustained heavy casualties but remained steadfast. The enemy returned to Makkah without cashing last movement's upper hand they had.

The Prophet (ﷺ) gathered his companions and supplicate to his creator for his help and benevolence. It was part of his motivational tactics because victory or otherwise is coming from the treasures of Allah (SWT). He bestowed upon him the victory in Badr, but loss was destined in Uhad. Both were the decisions of Allah (SWT) because He wanted to test His servants in all circumstances. How they perform in happiness and what would be their reaction in distress? His pleasure is under the swords. One must show his steadfastness, perseverance, resilience, and dependence upon Him. The Muslims showed these qualities and became successful in the test.

The Prophet (ﷺ) continued condolence and encouragement on the way back to Madinah while meeting the relatives of martyrs. He gave glad tidings of Allah's (SWT) pleasure and aboard in paradise for them as well as their heirs.

### **Strategic action**

The Prophet (ﷺ) conceptualised as a military commander and a vigilant leader that the enemy could reattack. It was possible when they would realise the undecided outcome of the encounter while they had upper hand upon Muslims. They could harvest the benefits of their efforts. Next day he ordained that the Islamic army would follow the infidels lest they come back. He announced that only early participants would go with him. The head of hypocrites requested to join hands, but he refused because they betrayed earlier. The purpose was to inform them that Muslims could live without them.

In fact, when infidels realised at the first stop towards Makkah that they had not cashed the victorious position, they decided to launch another attack on Madinah. However, the Prophet (ﷺ) deputed a new Muslim Maabad bin Abi Maabad Khazai (RA) to discourage Abu Sufyaan for a possible reattack. He went to the infidel camp and informed them that the Muslims are following them with more headcounts. It discouraged the enemy to think about a possible reattack.

The Prophet (ﷺ) marched towards Hamrah Al-Asad, about eight miles from Madinah towards Makkah to chase the enemy. The Islamic troops encamped there for three days. However, the enemies could not dare to challenge them and flew to their homes. It looks like a strategic plan which deter the enemy to take advantage of their partial success.

### **Managerial Implications**

Given the case study, we will try to extract the role and responsibilities of the Prophet (ﷺ) as a managing authority of the expedition of Uhad. Our focus would be on organising function as prevalent in contemporary management practices. Organising involves assigning tasks and creating a structure of relationship where people work to achieve their organisational goals. It includes the definition of authority structure, departmentalization, the physical layout of the facilities (or battlefield) and human resources.<sup>389</sup> And communication system and mechanism because it was the information system of the time.<sup>390</sup>

The goal of the endeavour was to defend the newly born organisation i.e., the state of Madinah. In business terms, a product includes a physical artefact, service, idea, or

promotion of a personality. Therefore, the organisation was offering Islam as an ideology of life or product/idea.

### **The authority structure**

The authority structure consists of the Prophet (ﷺ) and the shoorah/the consulting team. Prominent companions were the members of the team such as Abu Bakr (RA), Umer (RA), Usman (RA), Ali (RA) and others. The leaders of Aws and Khazraj (Two tribes of Madinah) were also part of it. The Prophet (ﷺ) had appointed Ibn-e-Umm-e-Maktoom (RA) as his deputy to remain in Madinah. If we examine the division of troops at the time of Uhad, we can see that the organisation structure was like the following.

The Prophet (ﷺ) was heading Migrants, Khazraj and Aws.

Thus, the Prophet (ﷺ) had decentralised the authority to the leaders of these teams. They were:

1. Musab bin ‘Umair Al-Abdari (RA)
2. Usaid bin Hudair (RA)
3. Al-Hubab bin Al-Mundhir (RA)

Molana Shibli Naomani adds that the horse riders were under the command of Zobair bin Awwam (RA) and shield wearers were handed over to Hamza (RA), Abdullah bin Jabair (RA) was the commanders of fifty archers who were appointed at the strategic pass called Jabal Al-Ramadah.<sup>391</sup>

### **Definition of roles & responsibilities**

It is important for the workforce to know their roles and responsibilities. The Prophet (ﷺ) had assigned these to four functional departments of his troops. He emphasis on the archers who supposed to guide a strategic pass. In business or management terms it was a product where the competitor could penetrate. For instance, if the organisation structure is based on geographical areas where one of the market segments is vulnerable or prone to the competitors’ attention. They may focus upon the niche.

The Prophet (ﷺ) emphasised the importance of the pass. Mubarikpuri (1995) beautifully summarises it.

He selected fifty skilful archers that formed a squad and made them under the command of ‘Abdullah bin Jubair bin An-Numan Al-Ansari Al-Awsi Al-Badri (RA). He issued his orders to them to stay where they were — on a mountain(side) at the

south bank of Qanat Al-Wadi (i.e., a canal of the valley), south-east of Muslims camp at about 150 metres from the Islamic army. Later, this mountain was called the Mountain of Archers.

The Messenger of Allâh (ﷺ) clarified the mission of this squad in words he directed to them. He said to their leader: “Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side.”

He further added:

“Defend our backs! If you see our slain. Do not come to assist us; and if you see gaining grounds, do not share us.”

In a version by Al-Bukhâri the Prophet (ﷺ) said: “If you see us snatched into pieces by birds, do not leave this position of yours till I send for you.

And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you.”

With the assignment of this squad and locating it on the mountainside and the issuance of those strict military orders, the Messenger (ﷺ) of Allâh (SWT) blocked the only groove that might lead the idolaters stealthily to the rear of Muslim ranks and might even enable them to encircle them in an encompassment procedure.<sup>392</sup>

The instructions were in detail because they were extraordinarily important for the endeavour. Since the appointees left the pass, therefore, the enemy took full advantage of it. And it became the obvious reason for the heavy loss of Muslims.

### **The physical layout of the facilities**

The Prophet (ﷺ) reserved the responsibilities of military commanders. In the words of the same author, “On the right wing, he appointed Mundhir bin ‘Amr (RA). On the left wing, he appointed Zubair bin Awwam (RA), and made Miqdad bin Aswad (RA) his assistant and supporter. Zubair’s (RA) function was to check Khalid bin Al-Waleed’s riders. The Messenger (ﷺ) of Allâh (SWT) selected the most courageous group to be in the vanguard of the army. They were notable for their readiness, alertness and bravery and estimated to be equal to thousands of men.”<sup>393</sup>

The Prophet (ﷺ) designed the plan with care keeping into account all dangers and the way they could address them. He occupied the best possible position keeping the mountain at the back which was a natural defence. He did it after the enemy who had occupied the best position because they arrived first. The right side was also safe due to the rocks. The appointment of archers protected the left wing . He encamped at

high grounds to have a psychological advantage over the enemy and to prevent companions to leave the battlefield in case of odd circumstances. The opponents could not capture the Islamic troops because they were at the high places. At one time when the enemy tried to advance towards the central command (where the Prophet (ﷺ) was staying), the companions threw stones which worked more than arrows. It was the benefit of the geographical position the Prophet (ﷺ) had selected.

At the closing moments of the battle the Prophet (ﷺ) climbed on the top of the mountain which was out of the reach of enemy. Nevertheless, Abu Sufyan, the commander-in-chief of the enemy forces, tried to approach them but the companions showered stones to them. Since Muslims were at the high ground, therefore, the infidels could not reach them and withdrew with heavy casualties.<sup>394</sup> The Prophet (ﷺ) had deputed archers, horse rider and the special squad to strengthen his organisation strategy. The physical position was an added advantage. Thus, these factors contributed towards a sound administrative strategy.

## **Departments**

When an organisation became big so that different professionals work as per their expertise, managers create departments to distribute the work. The Prophet (ﷺ) had created four departments for the endeavour: infantry, shield bearers, horse riders and archers

He appointed heads for each of them so that they could function effectively and efficiently. They were working directly under the command of the Prophet (ﷺ). Typically, there are five departments in the contemporary business organisations: marketing, finance, production, information services and human resources. We had already examined the importance of archers and their specific responsibility. In fact, the Muslims were winning the war but when this squared left the pass unguarded, the enemy found an opportunity for flank attack. It caused heavy human losses to them. Everyone realised the importance of archers later. It suggests the importance of the department. All other were working well but when one of them did not function as it ought to be, it is difficult to win the battle.

## **Human resource management**

According to one estimate, the number of enemy troops was three thousand compare to seven hundred on the Muslim side. Table 7 shows other details of the armies.

Table 7 Comparison of resources <sup>395</sup>		
Resource	Infidels	Muslims
Camels	3,000	NA
Horses	200	50
Shields	700	100
Women	15 inspirers	Some for medical aid and provision of water to the injured
Troops	3,000	700

The numerical combat was between 1 to almost 5. Horses were 1 to 8 and shield 1 to 7. Horses were a strategic advantage at the times because one person was riding a horse and the other was walking on the ground. The former could attack quickly and effectively upon the later. The advantages of ground troops were the shields because of its ability to stop an attack. But the Muslim army was in severe disadvantage in this aspect. Thus, if we look at the numbers, the infidels were in quantitative advantage. The Prophet (ﷺ) had utilised his human capital in such a way that their performance was outstanding. He managed to sustain the attack and safely brought back his personnel to the garrison.

Heavy losses were due to the action of the archers. Had they not left the pass the enemy could not be able to launch a flank attack which causes casualties. However, we believe that all was from Allah (SWT) who tested Muslims on this occasion. He tested them in Badr after a victory while He was testing them here after losses.

### **Selection of personnel**

One of the fundamental issues in human resource management is to pick the right people for the right job. The Prophet (ﷺ) had carefully selected his troops. All people in Madinah who enabled for military service were with him. However, he had examined them at the first stop of his journey from the city to ensure that all were there. However, there were some underage boys who he returned. One of them was at home in arrow shooting, he became part of it because the archer fires arrows from the distance which does not endanger the life of the archer under normal cases. There was another boy of his age, he was very eager to join hands with the Prophet (ﷺ). He said I am stronger than the arrow shooter so please include me. He said I can show

my strength. The Prophet (ﷺ) asked him to have combat with the arrow shooter. So, he got upper hand; the Prophet (ﷺ) allowed him to remain in the serving forces.

The Prophet (ﷺ) had chosen the first one based on his *special skill* while he selected the other one for his strength. The *physical strength* was a desirable skill for the battles of that time. The second feature of his human resource strategy was that he had *examined every person*. There was a companion who was unable to walk properly, the Prophet (ﷺ) had exempted him from the military services. Thirdly, he has appointed a deputy to look after the affairs of the city and to lead the salat. It means there were other people who could lead the salat, but he had appointed a specific person for it. The Prophet (ﷺ) left them to defend the city.<sup>396</sup> And kept women and children in a safe place i.e., castles. He had appointed two companions to look after them.<sup>397</sup>

### **Communication strategy**

We have discussed some elements of the communication strategy of the Prophet (ﷺ) above; he had developed a systemic communication mechanism during the battle. Let us have a look at it.

In connection with the battle, uncle of the Prophet (ﷺ) was in Makkah (the Prophet (ﷺ) had appointed him this purpose) ; he was observing the activities and preparations of infidels about a revenge since the battle of Badr. When the troops were ready to march towards Madinah, he sent a letter to the Prophet (ﷺ) to inform him about the advancement of infidel army. Abi bin Kaab (RA) read the letter; the Prophet (ﷺ) recommended him for secrecy. The Prophet (ﷺ) called an emergency meeting of shurah for planning the defence strategy.<sup>398</sup>

The Prophet (ﷺ) had appointed Ans (RA) and Munus (RA) to keep an eye on the movement of the enemy army. They continued to update the Prophet (ﷺ) about every movement of the opponents.<sup>399</sup> When the infidel forces reached near Madinah, the Prophet (ﷺ) had appointed Khabab bin Manzar (RA) to estimate the number of enemy personnel and equipment.<sup>400</sup>

The people of Madinah were also in contact with the battlefield. When Muslims sustained losses and retreated towards the mountain, reserves rushed towards their comrades. It also included the family members of the Prophet (ﷺ).

The Prophet (ﷺ) had kept an eye upon the opponents even after they took their way towards Makkah. He appointed a new Muslim to demotivate Abu Sufyan about a possible reattack. The judgment of the Prophet (ﷺ) was correct, the enemy was trying

to resume his ill-fated efforts. But with the prompt managerial action, it did not happen.

Ha has applied an innovative approach to organising the resources. The Prophet (ﷺ) had positioned his troops against the mount Uhad which offered him natural defence from two sides. He had covered the third one with a special battalion. Thus, he had made every effort to plan the endeavour to win the game.

## **Restructuring**

The Prophet (ﷺ) took his army and set off for the battlefield. He had organised the troops and travelled an entire day towards the destination. He had also examined the troops and made some adjustments. The army spent the night at a place called Sheekhan and continued the journey before the fajr prayer. The Prophet (ﷺ) lead the fajr prayer at another place known as Shoot. Shortly after it the Islamic army was opposite to the enemy troops. Both groups could see each other. The Prophet (ﷺ) adopted a secret way to reach the desired place where he had developed his men.

There were three hundred hypocrites; Abdullah bin Obayi was their implied leader. He said "we do not want to die" without a reason. Principally, he had no reason to fight because Muslims supposed to die for the pleasure of Allah (SWT) but his purpose was different to it. Therefore, he took his three hundred followers and returned to Madhina.

Since the Prophet (ﷺ) had organised his army about two days ago yet there was a tremendous job to reorganize it. Allah (SWT) was guiding him which did not put him in distress. He had reorganised his army to enable soldiers to fight with new inspiration. It was a challenging task because he had already defined the structure of the expedition. The leader of the hypocrites was not on the list of leaders of various battalions, they were mix with Muslims. In this case, the reorganisation was more difficult because the hypocrites were part of all the military divisions. Nevertheless, the Prophet (ﷺ) had accomplished it prudently. It was a marvellous job in the circumstances where a single person was playing a significant role. The remaining troops needed motivation and encouragement to continue the job. But Allah (SWT) was with Muslims which did not restrict them to continue their assignment.



# CHAPTER 9 LEADING STRATEGY OF THE

## PROPHET (ﷺ)

### Key concepts

**The Prophet (ﷺ) lead his nation/organisation successfully through motivation and his personal character.**

**He was an innovative personality.**

**He had a pro-active management style.**

**The Prophet (ﷺ) was making his decisions with consultation.**

**He managed the state of Madinah with minimum financial resources.**

**The Prophet (ﷺ) changed the culture of the then Arab world.**

**He was aware of social responsibilities.**

**He had amazing negotiating abilities as he has shown in the treaty of Hodhabia.**

## A-INTRODUCTIONS TO LEADING

### Introduction

A manager/leader is the one who offers support to subordinates, keeping them motivated, providing them required resources and resolving their issues arising out of work or beyond. A leader must know what work followers are doing, can do himself and able to watch it. Given that let us look at some of the examples from the life of the Prophet (ﷺ) about these matters.

If we assume family as an organizational unit (and it is not an illogical assumption because Allah (SWT) has begun the world with this unit) than his family life informed us that he used to do his own jobs and he used to help his wives in the day-to-day household matters. At the occasion of war of trench, he took part for digging the trench himself.<sup>401</sup>

When we examine the organisational life of the Prophet (ﷺ) a rich picture of his management style appeared. Salient features of his managerial approach included motivation, leadership, team management and effective communication.<sup>402</sup> We debate these topics in connection with the life of the Prophet (ﷺ) to understand the subject from his perspective.

### Motivation in general

He was constantly motivating his companions; when sahabah (RA) were sustaining oppression from the infidels, he motivates them by saying be patient, your reward is paradise.

#### **Tools for motivation: the reward in the Hereafter**

It may be worthwhile to mention that the Prophetic strategy of motivation was based upon the reward in the world and in the Hereafter. However, he also applied other motivational strategies. Quraysh persecuted the companions in Makkah so they needed motivation to remain steadfast on their religion. The story of Yasir (RA) was a distinguished incident; the enemy martyred his wife Summaya (RA) during their brutalities. Hazrat Shaikh Zakerya writes,

Hadhrat Ammaar (RA) and his parents were also subjected to the severest afflictions. They were tormented on the scorching sands of Makkah. Nabi (Sallallahu Alayhi Wasallam) while passing by them would ask them to be patient, giving them glad tidings about Jannat. Ammaar's father Yasir (RA) died after prolonged suffering at

the hands of the persecutors. His mother Sumayya (RA) was killed by Abu Jahl, who put his spear through the most private part of her body, causing her death. She had refused to leave Islam despite terrible torture in her old age. The blessed lady was the first to meet shahaadat in the cause of Islam. The first masjid in Islam was built by Ammaar (RA).<sup>403</sup>

Allah (SWT) did not allow the companions, in general, to respond against any aggression. The only way was to remain tolerant. However, there ought to be a motivator. And that was the reward in the Hereafter. The Prophet (ﷺ) offered two blessings: the pleasure of Allah (SWT) and the entry in the paradise.

The Prophet (ﷺ) was also suffering but he believed about the reward in the eternal life. In connection with the possessions and luxurious lifestyle Umer (RA) once visited the Prophet (ﷺ) and reported the following conversation with the Prophet (ﷺ).

I noticed that the contents of his room consisted of only three pieces of skin and a handful of barley lying in a corner. I looked about, but I did not find anything else. I began to weep.

He asked; 'Why are you weeping?' I replied: 'O, Nabi of Allah (SWT)! Why should I not weep? I can see the imprint of the mat's pattern on your body, and I have also noticed all your belongings that you have in this room. O, Nabi of Allah (SWT)! Make dua that Allah (SWT) Ta'ala may grant ample provisions for us.

The Persians and the Romans who have no true faith and do not worship Allah (SWT) Ta'ala but worship their kings, the Caesar and Chloroses, presently live-in gardens with streams running in their midst, but the chosen Nabi and the accepted slave of Allah (SWT) Ta'ala live in such dire poverty!' Nabi (Sallallahu Alayhi Wasallam) was resting against his pillow, but when he heard that I talk like this, he sat up and said, 'O, 'Umar! Are you still in doubt about this matter? Ease and comfort in the Hereafter are much better than ease and comfort in this world.

The disbelievers are enjoying their share of the good things in this very world, while we have all such things in store for us in the next. I begged him: 'O, Nabi of Allah (SWT)! Ask forgiveness for me. I was really in the wrong.'<sup>404</sup>

Hazrat Shaikh comments on the above, he writes, "Look at the household possessions of the ruler in this world and in the Hereafter, the beloved Nabi of Allah (SWT) Ta'ala. See how he rebukes 'Umar (RA) when he asks him to make dua (supplication) for some relief and comfort in this world." (p. 40) The Prophet (ﷺ) once again directed the attention of Umer (RA) towards the life in the Hereafter. However, the Prophet

(ﷺ) also offered the success of this life upon acceptance of Islam and adoption of righteous lifestyle.

### **Motivation to Quraysh**

The Prophet (ﷺ) also persuaded Quraysh while invited them towards Islam. Molana Noamani states about it. The Prophet (ﷺ) summoned Quraysh on Safa hill and presented Islam to them but they did not care. He asked Ali (RA) to cook food for them a few days later. The Prophet (ﷺ) invited the entire family of Abdul Muttalib, in fact, it was a good occasion for the demonstration of his religion. The Prophet (ﷺ) said following food, "I have brought the religion which is enough for this world and the Hereafter. Who was ready to **share the responsibility** with me?" No one responded except Ali (RA). He stood up and said, I am ready to support yourself despite of many limitations.

### **Encouragement to Abu Bakr (RA) in the cave**

One of the illustrious incidents in the history of Islam was the migration of the Prophet (ﷺ) to Madinah. Abu Bakr (RA) went with him in the expedition, Maulana Yusuf Kandhalvi <sup>405</sup>writes at this occasion,

Under the veil of the night, Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) left for the cave in the Thowr mountain, which is mentioned in the holy book. Hadhrat Ali bin Abi Talib (RA) slept on Rasulullaah 's (ﷺ) bed so that Rasulullaah (ﷺ) could hide from Mushrikeen spies (who would think that Rasulullaah (ﷺ) is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali (RA) stand up from Rasulullaah (ﷺ) bed. When they asked Hadhrat Ali (RA) where Rasulullaah (ﷺ) was, he said that he did not know. They then realised that Rasulullaah (ﷺ) had left Makkah. The Mushrikeen then took to their mounts and started searching for Rasulullaah. (ﷺ). They also sent messages to the people at the various oases, instructing them to capture Rasulullaah (ﷺ) and promising them large rewards. They reached the cave of Thowr where Rasulullaah (ﷺ) and Hadhrat Abu Bakr (RA) hid and had even climbed on top of the cave (where the entrance was). Rasulullaah (ﷺ) heard their voices and Hadhrat Abu Bakr (RA) became worried and frightened. Rasulullaah (ﷺ) then said to him.

"Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)." {Surah Taubah, verse 40} Rasulullaah (ﷺ) then made du'aa to Allaah and Allaah sent peace and tranquillity to them.

Look at the event from different perspectives. The noble team had arrived in the cave from under the swords. The enemies were still following them to fulfil their long-lasting desire to eliminate the lamp of guidance. The team had to continue travel towards the new destination. The danger of enemy did exist. The Prophet (ﷺ) redressed the fear of Abu Bakr (RA) and said with confidence, "...Do not grieve (do not fear for my safety). Verily Allah (SWT) is with us (and He will protect us from the Kuffaar) ..." {Surah Taubah: 40}. Not only that the Prophet (ﷺ) raised his hands towards Allah (SWT) for his help. Allah (SWT) had bestowed His blessing and mercy as described here.

So, Allah (SWT) caused His tranquillity (serenity, mercy and peace) to descend on him, assisted him with an army (of angels and other creations) that you had not seen. And (Allah (SWT)) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah (the Kalimah) is right at the top. Allaah is Mighty, The Wise. (Surah Taubah: 40)

The Prophet's (ﷺ) actions removed the fears of Abu Bakr (RA). We can infer that it enhanced the motivation of his companion which implies that it became an example for Muslims to follow in the tough time. Remember that a few good words from a manager encourage more than heaps of money and fringe benefits organisations offered today. Management experts experimented it in the late 1920s<sup>406</sup> to understand what the Prophet (ﷺ) practiced centuries ago.

### **A-Monetary incentives**

The Prophet (ﷺ) had adopted a welfare strategy for the monetary benefits of his followers. There were three types of employees at that time: slaves, soldiers, and government officials.

People used to buy slaves for a lump sum. Slaves were poor people, unable to pay money to get freedom. Most important monetary favour for them to get freedom in exchange for the sum the owner was asking. The Prophet's (ﷺ) right-hand Abu Bakr (RA) was a wealthy businessperson. He paid the heavy amount for the freedom of Bilal (RA), Amir bin Faheerah (RA), Labinah (RA), Zanarah (RA), Nahdia (RA) and Um-e-Abees (RA). We have already seen in the above paragraphs that the Prophet (ﷺ) was ready to free Zaid bin Harsa (RA) free of cost provided he wanted to join his family.

The soldiers were the second type of people working for the Prophet (ﷺ) and for the Islamic state of Madinah. They were the volunteer. There was a tribal system prior to Islam in the Arab peninsula (in general) where the defence was the responsibility of

the whole Tribe in case of any security issue with other tribes etc. Member of a tribe used to train himself to use the prevalent weapons for the purpose. Therefore, there were no regular military expenditures. The Prophet (ﷺ) used to collect working capital prior to an armed encounter. However, the Prophet (ﷺ) used to distribute the spoils of war to the participants. It was a monetary reward.

The third type of employees were the government officials. For instance, the people employed for the collection of zakah. Allah (SWT) ordained to pay reward to the collectors. The holy Quran states,

Zakah expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah (SWT) and for the [stranded] traveller –an obligation [imposed] by Allah (SWT). And Allah (SWT) is Knowing and Wise. (Al-Taubah: 60)

### **B-Non-monetary incentives**

In addition to the monetary benefit, Islam offers the other rewards. Both function as a motivator. The Prophet (ﷺ) had augmented these with humanistic aspects of making people happy and willing to work with him.

#### **Glad tidings: the success is in Islam.**

The verbal motivation was part of his strategy. Look at this aspect of his life i.e., success was and is in Islam.

Abu Hurairah (May Allah (SWT) be pleased with him) reported: We were sitting in the company of the Messenger of Allah (SWT) (ﷺ), and Abu Bakr and `Umar (May Allah (SWT) be pleased with them) were also present. Suddenly, the Messenger of Allah (SWT) (ﷺ) got up and left us. When he was late to return to us, we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went around it is looking for an entrance but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah (SWT) (ﷺ). He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So, when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet (ﷺ)) gave me his sandals and said, "O Abu Hurairah! Take these sandals of mine, and whoever you meet

outside this garden testifying that La ilaha illallah (There is no true god except Allah (SWT)), be assured of it in his heart, give him the glad tidings that he will enter Jannah." (Abu Hurairah then narrated the Hadith in full).<sup>407</sup>

Although the quotation is about the life the Hereafter but is equally applicable here. Those would be successful who would have done good actions (or earned satisfactory performance) while living in this world. The glad tidings is for them.

### **Encouragement to sick people**

It is important to understand that employees or people working with someone are human beings. They like *cordial treatment* from their seniors and colleagues. The Prophet (ﷺ) showed it in many ways. For example, he used to visit his sick companions. Look at this small story.

Narrated Ibn `Abbas: Allah (SWT)'s Messenger (ﷺ) entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah (SWT) willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet (ﷺ) said, "Then yes, it is so."<sup>408</sup>

The Prophet (ﷺ) further elaborated the act of visiting sick in the following words.

Thuwair [and he is Ibn Abi Fakhitah] narrated that: His father said: "Ali took me with his hand and said: 'Come with us to pay a visit to Al-Hasan.' So, we found that Abu Musa was with him." Ali - peace be upon him - said: "O Abu Musa! Did you come to visit (the sick) or merely (stop by to) visit?" He said: "No, to visit (the sick)." So, Ali said: "I heard the Messenger of Allah (SWT) saying: "No Muslim visits (the sick) Muslims in the morning, except that seventy-thousand angels, sent Salat upon him until the evening, and he does not visit at night except that seventy thousand angels sent Salat upon him until the morning, and there will be a garden for him in Paradise."<sup>409</sup>

### **Inspiration in the battlefield**

Another motivational strategy of the Prophet (ﷺ) was to *encourage* his companions to do something. Molana Kandhelvi narrates a story about it.

Rasulullaah (ﷺ) Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam.

Hadhrat Anas (RA) says, "Rasulullaah sent Basbas (RA) to spy on what the caravan of Abu Sufyaan was doing. 'When he reported back to Rasulullaah (ﷺ), there was none with him in the room besides me." The narrator says that Hadhrat Anas (RA) also

mentioned the names of some wives of Rasulullaah (ﷺ) (who were in the room) but he (the narrator) does not remember who they were. After Hadhrat Basbas (RA) had informed Rasulullaah (ﷺ) about the news, Rasulullaah (ﷺ) left the house and announced, "We are leaving in pursuit (of the caravan). Whoever has his mount present should ride with us." When some Sahabah (RA) requested permission to fetch their animals that were in the upper part of Madinah, Rasulullaah (ﷺ) said, "No. Only those whose mounts are present may ride." Rasulullaah (ﷺ) and the Sahabah (RA) rode off and arrived at Badr before the Mushrikeen. When the Mushrikeen arrived, Rasulullaah (ﷺ) said to the Sahabah (RA) one of you should do anything until I act." When the Mushrikeen came close, Rasulullaah (ﷺ) said, "Stand up and advance to a Jannah that is as wide as the heavens and the earth!" Hadhrat Umayr bin Hamaam (RA) from the Ansaar asked, "O Rasulullaah (ﷺ) A Jannah that is as wide as the heavens and the earth?" "Certainly," confirmed Rasulullaah (ﷺ). Hadhrat Umayr (RA) exclaimed, "Wow!" When Rasulullaah (ﷺ) asked him why he said this, Hadhrat Umayr (RA) replied, "O Rasulullaah (ﷺ) By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah (ﷺ) assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr (RA) took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it will take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him. Ibn Is'haaq narrates that Rasulullaah (ﷺ) went to the Sahabah (RA) to give them encouragement saying, "I swear by the Being Who controls the life of *Muhammad! Allaah shall enter Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah advancing against the enemy and not fleeing from the 'battlefield.'*" <sup>410</sup>

It happened when the enemy was standing in front of Muslims equipped with a mountain of military hardware, three times more personnel, and war animals. On top of it was the tribal pride. The enemy could not imagine a crushing defeat. Look at the response of leaders of Makkah when they received the "sad news of defeat in the battle of Badr". Mubarikpuri<sup>411</sup> says Al-Haisaman bin Abdullah Khazai took the news of the battle. He went to Haram and announced, Quraysh lost all the key figures. Hearing it Safwan Ibn-e-Ummiya was sitting in the Hateem said, I swear if he is in his senses, ask him about me. Where am I now? Salman showed him; he is there in the Hateem. He said further, I have seen his father and a brother when they lost their lives.

The Prophet (ﷺ) was encouraging soldiers because the result of the event could lay down the foundations of Islam till the day of Judgement. The Prophet (ﷺ) supplicated before the encounter, O Allah (SWT), if this team would receive the martyrdom, no

one would be there to worship you. <sup>412</sup> The challenge was to win the war. It was a critical occasion. The problem was limited resources. However, a win could open the door of opportunities. And as the history unfolded events, the Prophet (ﷺ) enjoyed the victory. It led him towards a series of successes the Prophet (ﷺ) had harvested in his lifetime.

The Prophet's (ﷺ) action to resort to Allah (SWT) was an excellent choice. In fact, there was no one to help him. Therefore, there was no choice available. Consequently, Allah (SWT), the Exalted announced, [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." [Al-Anfal: 12] and [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." [Al-Anfal: 9] The inspiration to his companions and seeking help from Allah (SWT) shows his dependence on Allah (SWT).

In this connection, Kreitner (2009)<sup>413</sup> reported a best practice in motivation. Pat McGovern paid gratitude to his employees for the contribution they make for the organisation. He complimented someone for the column he wrote for a magazine. He calls upon people for the annual festival, requested feedback and congratulate for a specific achievement. Pays personal gratitude to every employee which were 1500 at the time of the report.

### **Leadership capabilities**

The writers of the biography of the Prophet (ﷺ) examined many dimensions of his leadership capabilities. Purpose seemed to me was to find his capabilities as a successful leader. My objective is the same, but the perspective is a little bit different, to find out his abilities from the viewpoint of a leader of an organisation. It implies it includes all his merits because he had created a revolution. Managed it and prepared successors who look after his legacy very well. Someone asked a CEO, what is the primary task of a CEO? He said training / preparing his successor.

Allah (SWT) has appointed Muslims as a leader (manager) of this world <sup>414</sup>. When Muslims sacrifice for the pleasure of Allah (SWT), He bestows upon them the rewards in this world: material resources, victory, help, good name, money, property, government or managership of land. <sup>415</sup>

Hameed Ullah (p.315) states that the Prophet (ﷺ) had declared one Qibla, one law and a single leadership for all Muslims. Places of worship were the same, rules were same, and the rewards were same for elites and working class. He treated them

equally. It implies managers should treat equally in terms of rewards, consultation and in other organizational or human matters. It is possible when merit prevails in all aspects of employment. For instance, selection based on knowledge, physical strength, honesty, and trust on Allah (SWT). Managers should link reward with performance; it may be financial or non-financial. Prophet (ﷺ) had handed over the key to Kaaba to the original keeper to make him happy and in anticipation that he would manage it well based on his past performance/experience.

Given that let us see the opinion of contemporary scholars. According to them **leadership is a process of influencing others to pursue goals.** (Kreitner, 2009). Objectives may be personal or organisational. As I said elsewhere that Allah (SWT) had appointed the Prophet (ﷺ) which means the help and support of Allah (SWT) was with him. It does not exist under normal conditions or with a non-Muslim manager. A Muslim manager can ask for it through creating the traits/qualities the Prophet (ﷺ) had taught to us. We have seen in the pages of history the help of Allah (SWT) with the rightly guided caliphs and others. Umer (RA) while delivering the Jumma sermon shouted at Saariya (RA) about the position of the enemy army.

### **Influencing power**

Islam applies the carrot and sticks approach to influence others including employees.<sup>416</sup> In addition, the Prophet (ﷺ) had applied personal influence which he gained in his life. For instance, he was famous for truthfulness and honesty which made him a charismatic personality. He had exercised them when he functioned as a business manager and at the occasion of the erection of Black Stone to Kaaba prior to the announcement of his Prophethood.

He created trust and a symbol of hard-working person during his business ventures to Syria. Mubarikpuri writes about his trade trip to Syria.

Muhammad (Peace be upon him), had no job (a permanent type of job) at his early youth, but it was reported that he worked as a shepherd for Bani Sa'd and in Makkah. At the age of twenty-five, he went to Syria as a merchant for Khadijah (May Allah (SWT) be pleased with her) Ibn Ishaq reported that Khadijah, daughter of Khwailid was a businesswoman of great honour and fortune. She used to employ men to do her business for a certain **percentage of the profits**. Quraish people were mostly tradespeople, so when Khadijah was informed of Muhammad (Peace be upon him), his truthful words, great honesty, and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her hireling, Maisarah, with him. He agreed and went with her servant to Syria for trade.

When he returned to Makkah, Khadijah noticed, in her money, more profits and blessings than she used to. Her hireling also told her of Muhammad's good manners, honesty, deep thought, sincerity and faith.<sup>417</sup>

The business venture brought forward the personal characteristics of the Prophet (ﷺ). He had utilised them to gain higher outcome than other people who were engaged in business with Khadijah. It highlighted the differentiating features of the Prophet (ﷺ). We can learn that good personal features coupled with their prudent utilisation play positive role in such a project to harvest handsome results.

### **Relationship management**

Relationship marketing and relationship management are contemporary managerial concepts which evolved from the experience of scientific management to the behavioural school of thought. The journey started from the stick of bureaucracy to the carrot of human relations. It is because the human knowledge is limited; the limitation forced us to evolve with the passage of time, change of circumstances, needs, wants, level of education and other internal as well as external factors. Since the knowledge of the Creator is complete, therefore, the prescription was also complete which did not evolve over time. He prescribed the best of all in the first instance.

Management scientists emphasise the importance of relationship management. It "is a strategy in which an organization maintains an ongoing level of engagement with its audience."<sup>418</sup>

### **Development of social relationship**

The concept of relationship is related to the managerial strategy of the Prophet (ﷺ). It is worthwhile to remember that the Prophet (ﷺ) had coined the theory of relationships in the seventh century A.D., but people realised its importance in the 21st century. The Prophet (ﷺ) had expanded his relationships by enhancing his family. He married from famous tribes within Makkah and from the Arab peninsula. The goal was to make allies and expand the influence of his organization/state.

Hameed Ullah says the *rationale of Prophet's (ﷺ) marriages*. Umat-ul-momaneen Javaria (RA) was the daughter of the head of bani-almustaliq tribe. It was a huge and powerful tribe used to live between Makkah and Madinah. The marriage caused to increase the boundary of the organization about one hundred miles (160 KM) towards the north and towards Makkah.<sup>419</sup> Two of the Umat-ul-momaneen belonged to Yamani tribe which was strong and respectable. The Prophet (ﷺ) also set up a familial relationship with a tribe called Kinda which was a royal family who set up its government between northern Syria and northern Iraq. Two of the Prophet (ﷺ)

wives belonged to previously Jews and Christian families; these two marriages had shown that the holder of the book (Jews and Christen) shares some common threads with Islam i.e., the God is one and He had sent down their Prophets (AS) and the previous books. The purpose was to show that Islam and the Prophet (ﷺ) respects earlier religions and marrying their women is permissible. Establishing family relations with them put them on equal footings, respect, and honour. It eliminated the concept of superiority; the action practically announced the equality. Hameed Ullah provides references from Quran and Hadith to support the establishment of relations with Jews and Christians.

### **Role Model for others**

The organization research suggests managers to be a role model to develop a relationship with employees to motivate them and to manage them. Allah (SWT) declared the Prophet (ﷺ) a role model in Quran to the nearest effect.<sup>420</sup> The Prophet (ﷺ) himself says to the nearest effect, you are supposed to follow me, my way of life and my guided Khulafa. <sup>421</sup>

A few examples may clear the point. The Prophet (ﷺ) used to do his personal jobs himself i.e., helping his family Second, he was supporting subordinates to dig the trench himself during the battle of Trench. Third, he exempted him and his family from Zakat as beneficiaries of the Islamic tax. Therefore, he did not take financial benefit as a head of the state. The Prophet (ﷺ) had written off the interest of his uncle to eliminate the practice after conquering Makkah. Since the economy was revolving around interest yet it was difficult for lenders to write it off, but the Prophet (ﷺ) had set an example.

### **Establishment of Justice**

Allah (SWT) asked the Prophet (ﷺ) to set up justice (Ash Shura:15). Justice is a broad concept; it includes every sphere of life. In managerial terms, it includes assignment of jobs/functions, payment of remuneration, promotion based upon merit, and treating everyone equally. It encompasses all the aspects of modern human resource management. In other words when justice prevails in an organization everyone feels motivated. It leads to satisfaction and enjoyment of job. The employee is free to work and free to quit when he finds a better employment opportunity elsewhere.

Muslims in general and managers commonly ordained, to be honest; a person needs honesty at three levels: with Allah (SWT), with His Prophet (ﷺ) and between Muslims (Al-Anfal: 27). Sympathy is a human feeling; it is something beyond rules and regulation. Quran ordains to deal with people sympathetically (An-Nisa': 58) The

Prophet distributed booty equally among the participants of a battle. Hadith describes another example “A'isha reported that Quraysh was concerned with the case of a Makhzumi woman who had stolen something, and they said, "Who will speak to the Messenger of Allah (ﷺ), may Allah bless him and grant him peace, about her?" They said, "Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah (ﷺ)?" Usama spoke to him and the Messenger of Allah (ﷺ), may Allah bless him and grant him peace, said, "How can you intercede when it is a case of one of the legal punishments of Allah Almighty?" Then he stood up and spoke and said, "Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah, if Fatima the daughter of Muhammad (ﷺ) was to steal, I would cut off her hand."<sup>422</sup>

Similarly, the Prophet (ﷺ) preferred orphans over his daughter. Look at this hadith Umm Al Hakam or Duba'ah daughters of Al Zibair bin ‘Abd Al Muttalib said “Some captives of war were brought to the Apostle of Allaah(ﷺ). I and my sister Fatimah, daughter of Apostle of Allaah(ﷺ) went (to the Prophet) and complained to him about our existing condition. We asked him to order (to give) us some captives. The Apostle of Allaah(ﷺ) said “the orphans of the people who were killed in the battle of Badr came before you (and they asked for the captives). In the words of Maulana Zakerya “Fatimah (Radhiyallaho anha), went to him, and told him of their hardships and asked for a servant, Rasulullah (Sallallaho alaihe wasallam) replied to them, "As for giving you a servant, the orphans of the battle of Badr deserve preference over you.”<sup>423</sup>

But I tell you something better than that. You should utter “Allaah is Most Great” after each prayer thirty-three times, “Glory be to Allaah” thirty-three times, “Praise be to Allaah” thirty-three times and “there is no god but Allaah alone, He has no associate, the Kingdom belongs to Him and praise is due to Him and He has power over all things.”<sup>424</sup> The narrator ‘Ayyash said “They were daughters of Uncle of the Prophet (ﷺ).”

## **B-SOCIAL RESPONSIBILITY**

### **Introduction**

Business organizations are part of society which demands them to take part in public affairs or welfare activities that enhance and contribute to national development and prosperity. It includes the production and distribution of user-friendly and beneficial

products. It also includes charging reasonable prices, earning an acceptable amount of profit, and looking after customers.

In this connection, the organisation should set aside a part of the profit to social activities such as cultural programs, charitable works and helping needy and poor people. Islam guides managers at the state level where to spend taxes. Employers must pay right salaries so that the employees fulfil their needs out of them. Hazrat Umer (RA) paid a suitable number of salaries to military and other personnel.

Albeit employees are not poor yet if some of them cannot meet their livelihood out of the reward they receive from their work should be entitled to receive extra money from the employer. The organization should set up a special fund for such employees. It would make them free from financial worries; such employees would concentrate on their jobs and become productive workers. Low paid employees often work for a second employer or work as self-employed. It impedes them to focus on their principal job; so, they rarely do innovative activities or become productive personnel.

Purpose of social responsibility is to offer welfare activities, to save the public from harmful activities and artefacts. Creation of ability to think positively is also a part of it.<sup>425</sup> There are two aspects of it: individual and collective. The Prophet (ﷺ) has taken some social measures as an individual and some as a head of the state. We discuss them in the following paragraphs.

### **Individual measures**

There was a famous peace treaty signed before the announcement of Prophethood called "Half-Alfazool". The Prophet (ﷺ) took part in it and played an active role. It was the first major effort to protect and support the oppressed. It was important in the environment where might was always right. Tribal traditions were supporting the oppressors for the sake of tribe. The victim was suffering because he was weak, and the oppressors were oppressing because they were strong.

The Prophet (ﷺ) never said "no" to anyone who asked for help. An old woman was carrying some baggage on the top of her head; the Prophet (ﷺ) took her baggage and walked with her.

The worst enemy of Islam and notorious hypocrite Abdullah bin Ubai asked for the personal gears of the Prophet (ﷺ) at his deathbed. He assumed his agony would subsidise through wearing it. The Prophet (ﷺ) had gifted him it.

The Prophet (ﷺ) forgave all his opponents at the occasion of conquered of Makkah. He announced writing off all the interest (a large amount of money) due to his uncle Abbas (RA) from the debtors at the same occasion. He said to the nearest effect that

the Prophets (AS) do not leave behind any material thing; whatever they leave it became charitable.

The Prophet (ﷺ) also took part as a leader for the installation of the Black Stone at its designated position. The leaders of Makkah unanimously elected him the spearhead of the project. The Prophet (ﷺ) resolved the matter amicably and democratically. It showed the managerial ability of the Prophet (ﷺ) while he was a young person.

### **The collective measures**

The Prophet (ﷺ) as the head of an organisation put forward a range of measures for the welfare of common people. There was a general scarcity of water in Madinah; the Prophet (ﷺ) asked Usman (RA) for buying a well-known well of water and devoted it for public usage.

Marriage is one of the noblest ways to satisfy human desire, absence of which opens the back door to fulfil it illegally. The Prophet (ﷺ) encouraged it. He addressed to the young folk of the society and recommended that they should get married. However, some people could not make it due to financial constraints. The Prophet (ﷺ) encouraged them and planned for their marriage. Rabi bin Ka'b (RA) described his story in detail. He said that the Prophet (ﷺ) enquired of me about it (My marriage) many times. But I could not do due to financial problems. Then the Prophet (ﷺ) arranged financial resources for his marriage.

Another important measure was the integration of migrants and Helpers in Madinah after migration. Principally they belong to diverse cultures; the Makens were traders, and the people of Madinah were farmers. Secondly, the former left everything behind while the later were native and rich. The Prophet (ﷺ) set up brotherhood among them. The People of Madinah open hearty accepted them and generously shared their resources. It was such a great incident of the time that history could not bring such an example right from its birth. The partnership of the two communities became exemplary.

In this connection, the Prophet (ﷺ) had taken a new measure to pay tribute to the war affected people and leaders of opposing forces. He generously gifted them at the occasion of conquest of Makkah. The tradition of the time was to snatch all the possession of the enemy and make children, women etc slaves. But the Prophet (ﷺ) did not do it. Even the Prophet (ﷺ) did not destroy any property or natural resources. One writer appropriately said that he had incorporated humanitarian values in the battlefield first time in known history.

Saani (2016) summarised some other aspects of his social welfare actions. (Table 8)<sup>426</sup>

Table 8 social responsibility

### **Honouring the guest**

1. The Prophet (ﷺ) said, “Anyone who believes in Allah (SWT) and the Last Day should honour his guest.”
2. The Prophet (ﷺ) said “Hospitality is for three days, and what is beyond that is sadaqa for him.”

### **Setting free the captives**

The Prophet (ﷺ) said, "Set free the captives e.g., Muslims set free the Hawazin captives.

We have discussed the topic in chapter 4 where we have described the social responsibility as a principle of Islamic Management Theory (IMT).

## **C-THE PROPHET (ﷺ) AS AN INNOVATOR**

### **Introduction**

Drucker (1998) believes the basic function of a manager is marketing and innovation because “it is the means by which the manager (entrepreneur) either creates new wealth-producing resources or endows existing resources with enhanced potential for creating wealth.”<sup>427</sup> "Innovation involves the development and implementation of innovative ideas and practices <sup>428</sup> " New means producing, introducing, or discovering something the first time.

Practice refers to “a method, procedure, process, or rule used in a particular field or profession; a set of these regarded as standard.”<sup>429</sup>

The Prophet (ﷺ) of Islam had introduced a range of economic, political, and social practices during his time. At the occasion of placement of the Black Stone, he involved the tribal leaders, so, all were happy, thus he resolved the matter amicably. Although Islam was not a new faith because Allah (SWT), the Exalted had revealed it to Adham (AS) thousands of years ago. The components of the new faith were the same as they were in the earlier heavenly faiths. However, Islam was the new edition of the earlier version of the religion.

The Prophet (ﷺ) introduced Islam as a social product in Makkah where there was a lot of resistance for its diffusion. It was an innovative idea (product) in that there were many Gods who were offering many solutions to their followers. They reserved some

for rain, some were for sons, some were supplying sustenance etc. The idea of one God was new to everyone in Makkah. People could not believe that one God could own all the qualities and capabilities. The Prophet (ﷺ) had negated these ideologies implanted the idea.

### **The Prophet's (ﷺ) innovative solution of problems**

**The erection of Black Stone.** Since it was not possible to make changes in the product, the Prophet (ﷺ) changed or introduced a new process. He put the object in his cloak and invited chiefs to hold a corner of it and carry it near the place of erection. All the participants were happy to put his share in the noble job. Prophet (ﷺ) had also applied/used the old tool, the cloak in a new way. It made it an innovation. He completed the job differently, thus the strategy was also new. It was a participative and democratic approach of management.

**Business management.** Khadija (RA) was a well-known business lady of Makkah, she offered him a business partnership. The Prophet (ﷺ) worked innovatively as a businessperson which yielded handsome results. The business partnership became the Prophet's (ﷺ) marriage with her; she became the first lady (and a person) who embraced him as a Prophet (ﷺ). It seemed an unprecedented achievement in his Prophethood. And it functioned as a snowball for his mission, spreading the message of Allah (SWT) all over the world.

**Meditation in the cave Hira:** He used to spend days/weeks together in the cave for spiritual meditation. It was an innovation because we have a few examples in the history of this kind. It strengthened his physical capabilities because he used to live in modest conditions, alone and without luxurious provisions. The meditation enhanced his spiritual power, a source of recognizing the true Creator. His familiarity with spiritualism and practical training enabled him to accomplish the noble job of Prophethood. It was a unique idea especially in the environment of “multi-gods” concept. He was believing and worshipping only one god, Allah (SWT). It made him different from other people in Makkah and elsewhere.

**Presenting the new religion:** The Prophet (ﷺ) had presented the new religion in a novel way in the environment of polytheism. His argument for the support of oneness of Allah (SWT), the Exalted were cogent. The people of Makkah were objecting the idea because they had fabricated hundreds of gods. Each of which performed certain function. The Prophet (ﷺ) argued about the malfunction of the universe in case of polytheism. He said Creator is only one, He has created other objects. The holy Quran put forward hundreds of examples to justify it. Since it was the universal fact, so the people accepted it after some resistance.

**Miscellaneous endeavours:** The Prophet (ﷺ) did many jobs or completed various projects in an innovative manner. Some of the actions he did were of the supernatural category. They were known as miracles. They were also innovation; scholars believe the number of such miracles was about three hundred. However, I want to describe some others; they are related to his ability as a management expert.

When he did Hijrah, he adopted a unique way to travel to Madinah which was not a traditional route to the destination. At the occasion of the war of Trench, he dug a trench to build a line of defence. Such a war strategy was not in practice in the Arab land. It became one of the reasons of his success in the event. It was a success because the enemy could not dare to harm Muslims. Partly due to their inability to cross the trench. Had the enemy jumped in the trench, it would be an easy prey for Muslims.

The Prophet (ﷺ) had introduced a new way of life, an economic system, a political theory, and a social system for the entire humanity. His teachings revolutionised the world forever. People felt effects of his changes in the four corners of the world.

### **A-The economic and political innovation**

The economic system was based on interest; it caused concentrated of wealth in few hands. The "have" was openly exploiting the "have not". People were charging high rate of interest; failure could lead to forfeitures of personal belongings including the personal residence where one was living etc. The Prophet (ﷺ) introduced the concept of interest-free economy. Loans without interest and partnership in production and distribution of goods and services were the new rules. Sympathy was the cornerstone of the new economic system. It includes lenient treatment with debtors and writing off the debt, if possible. The Prophet (ﷺ) encouraged it.

The Prophet (ﷺ) introduced political system that was based upon social justice and service to the community. The Prophet (ﷺ) had installed an improvised democratic system where competent members of the society can vote to elect their representatives. Islamic system does not allow appointment of those who aspire for power.

### **B-Entering in the foreign markets**

The people were opposing the Islam i.e., the "new product" openly and with full force in Makkah. The Prophet (ﷺ) thought he could export it where it might get acceptance i.e., Abyssinia because the prospective customers were not idolaters. The new customers were the people of the book who believe in Allah (SWT); they knew His

Prophets (AS). When Muslims migrated to Abyssinia, they were comfortable to introduce Islam and they were also free to practice their faith.

The migration to Abyssinia offered an opportunity to travel to another country for the sake of Islam. They learnt how to deal with new circumstance and how to cope with difficult conditions. They showed themselves as a separate social force and an ideological nation. Since they met difficulties in Makkah, yet they inculcated solidarity and unity amongst themselves. They enjoyed an opportunity to present their ideology outside the Arab world and started to invite people of book instead of idolaters. In this way, the message crossed the boundaries of Makkah and entered in the international phase.<sup>430</sup>

### **C-Entering in the national market**

The Prophet (ﷺ) had travelled to Taif, a nearby city and the home of some strong tribes to deliver his message. Although the expedition did not produce positive results instantly but the people of Taif entered in the fold of Islam (the product) later. Muhammad bin Qasim, the general who conquered southern part of India, contemporary Pakistan, belonged to the city. From managerial and marketing perspective the Prophet (ﷺ) exported his idea (the product) from the hometown to the neighbouring areas, the unsatisfied part of the market.

He travelled alone with a single human as a helper. What a courage it was, what a plan it was? He focused on "Opinion leaders", the foundation of modern marketing philosophy. As a salesperson, he was selling his idea, the product he received from his Creator. The product was free from physical defects and there were no side effects. The product was offering complete spiritual health; there was a lifetime guarantee for the users.

The seller was using the product himself; he did not promise benefits which he had not experienced. The presenter was trustworthy; the truth was on his right hand and honesty on the other hand. He proved himself for forty years in the venue of the market, in the markets of Syria and Makkah; among the critics who did not turn any stone to stop him from his marketing efforts. They (the opponents) had tried their strategy of greed, power, and other attractions. But he was free from personal benefits, in fact, Allah (SWT) promised him a reward in the gardens of paradise. When someone is free from the greed of commission then his devotion is personal, his vision is perfect, his efforts are endless, and his motivation is limitless. He knows not only the benefits of his product in the world but also in the Hereafter, the most important segment of life. He marketed his product with huge benefits and the cost

was nothing but to believe in One Allah (SWT), the Creator, the sustainer and the guide.

The Prophet (ﷺ) had exported his idea to Madinah; it became a new headquarter for his organisation from where he had expanded (sold his idea) his efforts in everywhere, in the known world.

## **D-PRO-ACTIVE MANAGERIAL STYLE**

### **Introduction**

A proactive manager continuously analyses the internal and external environment to find out any threat that may appear on the horizon of the organization. He responds in time i.e., before the threats become dangers so that he could address their consequences. A prudent and vigilant manager makes it a routine as a part of his strategic intent.

### **Pro-active management style**

Contemporary management theorists believe that modern managers "must be proactive, anticipate change, and continually refine, and when necessary, make significant changes to their strategies".<sup>431</sup> The Prophet (ﷺ) was a proactive manager, always anticipate change and act accordingly. Gilani (1981) summarized his strategy as if any threat is emerging inside or outside the organization; ignoring it or did not anticipate it, did not consider it significant, then a small danger may become a significant threat which can jeopardize the existence of the organization. Thereafter, the leader, like a janitor, finds threats, understand them, and take necessary measures to control them. He addressed the internal issues in time, the external issues accepted as challenges and removing them or minimizing their impacts. These are part of the responsibilities of a manager. Let us examine some of them.

On war of trench, the third major encounter between non-believers and the Muslims, the Jew tribe called Bani Quraiza who was an ally of Muslims betrayed them. There was a possibility of their attack on Madinah while the Muslims were involved in the battle in the outer part of the city. The Prophet (ﷺ) enquired through a high-level team of two chiefs of 'helpers' of Madinah about the intentions of the tribe. He had appointed a new Muslim, Naeem bin Masood as special ambassador to talk to Bani Quraiza, Quresh and other Jews to weaken their alliance. The efforts were successful, and these parties fell apart; so, no one dares to launch a united attack on Muslim. The

Prophet (ﷺ) put them under siege soon after the battle and expelled them from Madinah. Therefore, the Prophet (ﷺ) removed an emerging danger.

The truce of Hodhaibia was a strategic step. It opened the doors for long-term success. Although the pact was a win for Makkans, yet it became a source of expanding the message of Islam. It quickly increased the number of Muslims and ended at the conquest of Makkah, the event caused other tribes of the Arabian Peninsula to embrace Islam.

At the time of the battle of Badr, the Prophet (ﷺ) had chosen to encounter enemy instead of following the trade caravan, an easy prey. The choice was correct, and the strategy was aggressive that led to the defeat of Makkans. Consequently, the Muslims became a military power, a threat, and a competitor for opponents. The war was the first step towards the dominance of Islam, a cornerstone for the establishment of the first Muslim state of Madinah.

When the united forces of Makkans and other tribes invaded Madinah during the war of trench, the Prophet (ﷺ) had analysed the scale of the strength of competitors. He felt the inability of his army to compete with the counterpart easily. He put forward a new strategy to encounter the enemy; he dug a trench for the defence. The competitors had never met such a tactic, therefore, unable to articulate any competing strategy. Therefore, the Prophet (ﷺ) had avoided a major danger; implicitly he won the battle.

### **Strategic stance**

In business terms, it implies competing with an innovative solution when the competition is intense, and their resources are superior. According to Kotler & Armstrong (2014), <sup>432</sup> companies in terms of competition fall into four categories – leaders, challengers, followers, and niche servers. The management of the newly established state was a challenge at that time; it was a threat posed upon them by the leader of the land because no one was challenging them/Makkans. Their resources were superior quantitatively. The Prophet (ﷺ) and his mega organization were striving to become the leader.

The battle of trench was the turning point; the enemy returned without an open war due to the existence of the trench. It encouraged Muslims to think about a counterattack or at least designing a strategy for it. The purpose was to sell their product to Makkans in the first instance and then to the Arab world and beyond. Another danger appeared when the hypocrites built a place of worship which could enable them to manufacture conspiracies peacefully in a cool place. Since the Prophet

(ﷺ) was divinely guided and knew the reality of the new place; therefore, he demolished the centre of conspiracies.

Apart from disbelievers, the hypocrites were opposing the cause of Allah (SWT) significantly. However, Prophet (ﷺ) was not taking stern action against them, obviously, it was with the consent of Allah (SWT). On the Tabuk expedition, the hypocrites were getting together at the home of a Jew and preventing people to take part in the battle. The Prophet (ﷺ) allowed Muslim to burn out his home to abolish a centre of the conspiracy. Consequently, the hypocrites did not dare to set up another such centre.

The Prophet (ﷺ) once visited a Jew tribe called Banu Nazir who planned to kill him through throwing a huge rock upon him. He came to know the plan; therefore, forced them to leave the city. It diminished the internal threat for good. In addition, he set up business (or political) relationships with neighbouring tribes to neutralize them against the external threat and or to make them allies for same purpose. In strategic terms, it implies the development of joint ventures to compete against foreign products (in this case external parties i.e., Quresh). The Prophet (ﷺ) had implemented the strategy in two phases: to neutralize them and made them the official ally. Muslims achieved it as a dominant party which the terms of truce dictate us. For instance, the following terms were common conditions:

1-Muslims offered them security and protection from external threat.

2-In case of war between the ally (the tribe under consideration) and its enemy the Muslims shall help them. It was applicable in case of any other type of aggression.

3-It was also applicable to the associated nomads travelling anywhere in the desert area. It extended the boundaries of the Muslim state because these people used to travel everywhere around Madinah. It implies wherever, they would have some fight with any tribe the Muslim army could be involved. Since the Muslim army was an organized force, therefore, the chance of its dominance was high.

4-Muslims believe that the ultimate helper is Allah (SWT). It suggests that the ally tribes implicitly embrace the beliefs of Muslims.

These terms were attractive from the perspective of the partner tribes as well because they consider it an association with a powerful state. The Muslim umbrella offered them the shadow they needed to live peacefully without fear or external danger. The Prophet (ﷺ) was consolidating the scattered tribal power and was minimizing the opposition to bring them under the circle of harmony and cooperation. It brought peace and tranquillity through reduction of political disturbance, wars lordship, and

tribal system. The country became a unified state later which Muslims managed and was working under a single administration. It made it possible to set up a civilized national state. Since major tribes or their branches joined the Muslim hands yet the Quraysh of Makkah were gradually isolated in the Arabian Peninsula. The consolidation strategy offers Muslims power, confidence, and dominance over time. It enabled the propagation of Islam through increased efforts of Dawah and Tabligh (invitation towards Islam, teaching and learning activities).

The Prophet (ﷺ) started written correspondence to kings or their representatives; many of them embraced Islam which strengthened the Islamic cause. Remaining tribes rushed to Madinah to listen to the Prophet (ﷺ) and accept him as a Prophet (ﷺ) of Allah (SWT). They took refuge under the flag of Islam because there was no other shelter where anyone could live in peace, harmony and fearlessly.

Muslims defeated the Quresh gradually; inclusion of each tribe was strengthening Muslim power and was weakening their strength. Consequently, when Prophet (ﷺ) took the decisive step to overcome them, the Quresh were helpless, no one dared to join them or protect them. The Quresh did not gathered a military power under one flag. They brought a huge army in the war of trench, but they were not under a single administration. Each tribe was a constituent unit which was free to leave the battle at any time. Muslims realised it when Quraysh withdrew from the front line.

The strategic stance continued. The Makkans posed a challenge following the unfinished campaign of Uhad to have a combat at the place of Badr next year in the same month. The Prophet (ﷺ) took his companion and travelled to the designated place but Abu-Sufyaan, the then leader of Quresh did not dare to face Muslims. However, it restored the proud of Muslims which they had weakened the year before. The author has explained the strategic approach of the Prophet (ﷺ) in a separate book. 433

## **E-FISCAL MANAGEMENT**

### **Introduction**

The Prophet (ﷺ) had adopted three steps while setting up the new state and its financial system. They are.

1-Exemption of Prophet (ﷺ) and his family from receiving financial benefits from the collection of Zakat (the annual tax).

2-The Prophet (ﷺ) had set up the state from scratch. He did not inherit any system of government in Madinah or any establishment upon which he could build upon. <sup>434</sup>

3-The Prophet's (ﷺ) tremendous administrative achievement was the rehabilitation of migrants from Makkah and Abyssinia. Hameed Ullah says, "the management of the (rehabilitation) was simple, effective and pragmatic". <sup>435</sup>

The Prophet (ﷺ) has introduced a unique financial system for individuals and organisations. One factor was common, however, that is neither individual nor organisations make transactions applying interest. It might be worthwhile to note that the pre-Islamic society was based upon interest. It was the basis of business decisions. Consequently, it concentrated the wealth in a few hands. The poor were getting more destitute day by day. The rate of interest was extremely high. Poor used to borrow for personal use, but they had to return it with a heavy amount of extra payment. As a result, they could not get rid of the loan for years. The Prophet (ﷺ) had prohibited the transactions based on interest. He set up an example for it and announced the elimination of interest of his uncle. Hundreds of people got relief at once. And the community became free from the trouble of interest. Most of the business organisations were either sole proprietorship or partnership at that time. The Prophet (ﷺ) himself worked in a business partnership with Khadijah (RA). Islam encouraged such forms of business to enhance social bindings in society. The cooperation and trust were the fundamentals of business.

## **Sources of finance**

The Prophet (ﷺ) introduced many measures at the government level. The foundation of it was the system of Zakat and ownership of property. The later was associated with the concept of halal and haram. One can own wealth through halal means. The system motivated the business community to earn a reasonable amount of profit because a Muslim businessperson makes money and earns a good deed at the same time.

The Prophet (ﷺ) employed workforce to collect zakat in the area the Muslim state. Muslims collect from the non-Muslim community to offer them security. The government had some share in war booty which the government used to spend upon needy and poor subjects. In addition, the farmers need to share their crops with the government. The purpose was to collect from the "have" and distribute it to the "have not". It increased the circulation of wealth and created economic equality in society. The system took a few years only to reach to a level where it was hard to find any deserving person for spending money i.e., the recipient of Zakat.

The system of Zakat was simple and easy to manage. It is quite simple because if someone owns a given amount of money or gold and silver, he/she needs to pay 2.5% of it. The government decides to collect it from those who can pay it. Since it is compulsory upon the rich, therefore, the government had not made efforts to convince people for payment. It is the responsibility of the person concerned; a religious duty of every Muslim to pay it. In short, the major sources of revenue of a Muslim government are zakat, usher (1/10<sup>th</sup> of the agricultural produce), one-fifth of spoils of war and protection tax from non-Muslim subjects.

## Spending

The government spends money on various welfare projects. Allah (SWT), the Exalted says,

The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of God, and (for) the wayfarers; a duty imposed by God. God is Knower, Wise. [At-Tobah: 60]

It includes the wages of those who collect the revenue. In effect, they are the employees of the state. Another category is the new Muslims. The Prophet (ﷺ) had distributed an ample number of spoils of war at the occasion of conquest of Makkah. The purpose was to stabilise them on the new religion because financial support was the responsibility of Muslim government.

Another significant item for spending was to support those who were in debt. It could be personal as well institutional. So, the government must pay the debts of defaulters. One kind of defaulters was the captives who are unable to pay, for instance, ransom etc. The state can use the collected money to pay the amount demanded to get the captives free.

The alternative to the interest-free banking is partnership and interest-free loans. A well-known organisation in Pakistan advances small amount of money to small traders. The recipient is supposed to return capital only. However, if he wants, he can pay a small amount as a contribution to the fund. One of the promoters or founding member of an organisation said we started with the small amount of capital, but we have millions in our possession. He further said that our recovery was more than 99%. In addition, interest-free banks are successfully working all over the world now. Many of them are also financing the housing sector in Britain and elsewhere.

There were many instances of volunteer contribution for the collective cause. The Prophet (ﷺ) had contributed large amount of money and goods for financing battles.

Usman (RA) bought a water well and contributed for Muslims in Madinah. Quraysh were persecuting weak Muslims in Makkah such as Bilal (RA); Abu Bakr (RA) bought his freedom and set him free.

### **Circulation of wealth**

The purpose of circulation of wealth at the national level is to create equality, it should not be in the hands of few hands who exploit other for their own benefit. Modern economic theorists arrived at this reality after years of research and experience. Islam had given the principle of distribution of wealth long time ago. Quran says it should not circulate among wealthy people only.<sup>436</sup> When it changes hands it creates value, jobs, and wellness/prosperity. Economists articulate fiscal and financial policies to achieve this goal. Purpose of a tax system is to collect money from rich people and spend on national projects/infrastructure such as building and construction of roads and bridges. Consequently, people find jobs and entrepreneurs find business opportunities. When individuals got employed, they spend on their needs and wants, and it increases prosperity.

The principle is also applicable at the organizational level. For instance, implementation of a fair wage system where everyone receives his due for his contribution in the generation of revenue and profit enables circulation of wealth. It enhances with the payment of bonuses and special allowance for increased performance. Sharing profit, equity, and contribution of the entrepreneur in the welfare of employees such as opening schools for their families, setting up hospitals, paying pension and gratuity etc.

Muslim manager ensures such a system in their organization so that wealth can circulate among the workforces. A fair reward structure fulfils the demands of justice as mentioned elsewhere. The employer should share profit because it is the outcome of employees' relentless efforts.

Modern financial manager deals with the acquisition, application, and distribution of finance (funds). Acquisition is through generation of revenue., sales of products or offering services, borrowing from internal or external sources or reinvestment of earnings. They apply resources for capital investments, working capital and various expenses. Purpose is to generate revenue. Organisations distribute financial resources to shareholders, partners, creditors, or payment of long-term loans. They transfer some of them to reserve earnings to show the financial strength of the organization. They use these funds for internal financing or reinvestment.

There was no organized financial system in Makkah because the focus was on individual needs as we have described above. The Prophet (ﷺ) had borrowed the she-camel from Abu-Bakr for the Hijrah expedition. It was the first financing activity for the cause of Islam. However, a well-organized financial system was set up in Madinah. The system started with a volunteer contribution for battles. The booty was a capital gain emerged as an outcome of the war; the Prophet (ﷺ) used to distribute it as per instructions of Allah (SWT). The Muslim State introduced compulsory taxes like Zakat and Usher for mineral production.

The beneficiaries were poor people in addition to collectors and new Muslims as outlined in Sura Toba. It seems beyond the scope of this book to investigate the Islamic financial system for which specialized works are available. Our purpose is to show the fact that the Prophet (ﷺ) was not only the pioneer of the financial system but also managed the financial affairs as an experienced financial manager. He institutionalized the honesty, trust, and selflessness for the service of society at large and the Muslim community specifically. This system matured during the government of Hazrat Umer (RA) when poverty replaced with prosperity.

## **F-DECISION MAKING**

### **Introduction**

Contemporary management scientists define it as “Decision making is the act of identifying and choosing among alternative courses of action.” (Kreitner, 2009). Allah (SWT), the Exalted was guiding the Prophet (ﷺ) about the timing and structure of his decisions. For instance, he had presented his religion (product/idea in terms of business) in various phases. He did it secretly for the first three years as per the command of Allah (SWT) and announced to the world in the second phase. Looking at it from the geographical point of view, he started locally, expanded it to the national level and then reached the international level. The Prophet (ﷺ) made various decision to start selling his idea in Makkah, expanded it to Taif and Madinah, and exported to Abyssinia.

The Prophet (ﷺ) had made the first major decision when he led a team for erecting the Black Stone. It was a democratic decision where he had involved chieftains of various clans.

Consequently, He commanded His Prophet (ﷺ) to consult his companions to make decisions. And then count upon Him. Trust Him. He will make it fruitful if He wishes. His Will would come into existence, no matter what decision we make.

### **Decision rules**

Allah (SWT), the Exalted had given a general principle for the Prophet (ﷺ) and his followers to make decisions. He commanded to the nearest effect His Prophet (ﷺ) to consult his companions to make decisions. And then count upon Him. Trust Him. He will make it fruitful if He wishes.<sup>437</sup> Second, Allah (SWT) gave example about the consumption of alcohol. Allah (SWT), the Exalted said to the nearest effect that there are some benefits in it, but its harms are more than them. So, Islam does not allow it.<sup>438</sup> It implies a decision maker should evaluate benefits and disadvantages of an issue to decide. If benefits are more than harms, then the person must make decision in favour of the matter and vice versa. The third principle for every member of the management team was to "obey" your appointed leaders until they do not make decisions against the sharia law. It means sometimes the leader can decide without consultation.

### **Identifying and choosing alternatives**

The Prophet (ﷺ) had found the targets for his religion. People of Makkah, the pilgrims of Madinah, a strong tribe of Taif and the people of Abyssinia; the king was the focus. The later incidents showed that his imagination was correct. Although the people of Taif and Abyssinia did not take shelter under his umbrella, yet people of Madinah did it. As a result, it became the centre of his efforts and served as the first independent headquarter of Islam.

He had selected many successful courses of action. First when he followed the trade caravan of Quraysh prior to the battle of Badr, the decisive armed encounter with Quraysh. He let the caravan and faced the enemy army. The outcome was in his favour. Second times, with the consultation of his companions, he left the city and welcome the enemy outside Madinah on the expedition of the war of Trench. The result again favoured him. His third choice at the time of Hodhabia pact was to go for peace treaty rather than for umrah; it also yielded victory.

## **Prophet's (ﷺ) method of making decisions**

The Prophet (ﷺ) used to call a meeting of his cabinet or shurah; brainstorms the situation so distinct options came out and he used to make decision. About prisoners of war of Badr, he invited opinions of his colleagues. Umer (RA) put forward one of the famous options; they should be handed over to their close relatives and they should kill them. Abu Bakker (RA) suggested that they should be set free for a suitable amount of ransom. The Prophet (ﷺ) opted the later view of Abu Bakker (RA).

The Prophet's (ﷺ) decisions were flexible to accommodate the suggestion of his companions. At the occasion of Badr, the Prophet (ﷺ) changed the position of the army upon the suggestion of a companion.<sup>439</sup>

It is important to understand that the decision makers need knowledge to make informed decisions. Kreitner (2009)<sup>440</sup> believes that knowledge management (KM) is necessary for fruitful decisions. KM is a strategy to gather, preserve and disseminate information. It includes tacit knowledge (undocumented) and explicit knowledge (documented).

The holy Quran and his sunnah was the explicit knowledge. Muslims documented both. They preserved the holy Quran as soon as revealed. During the caliphate of Usman bin Affan (RA), Muslims compiled it. Scholars of hadith documented sunnah later. The third source of explicit knowledge was the actions of his companions. And the final source is the agreement of religious scholars about a given matter.

Allah (SWT), the Exalted had bestowed upon the Prophet (ﷺ) special tacit knowledge or insight. Once some people from outstripping of Madinah came to him and requested him to send some people for teaching and learning of Islam. The Prophet (ﷺ) hesitated to do so and expressed his doubt and unwillingness about the request. But these people insisted; he sent a team of about seventy companions. The hosts betrayed and martyred them. The Prophet's (ﷺ) doubt changed into a reality. However, he kept silent for the loss and left the matter to Allah (SWT).<sup>441</sup>

The Prophet (ﷺ) had made many types of decisions which are prevalent these days; we describe them in the following paragraphs. The author has written two books about the decision-making approach of the Prophet (ﷺ) and key managerial decisions of the Prophet (ﷺ). (See them in the list of other books of the author).

## **Structured/unstructured decision**

Structured decisions are of routine nature which managers repeat often. Therefore, we call them programmed decisions. The decision maker follows a set of rules. The Prophet (ﷺ) used to meet various situations. The decisions to deal with criminal matters were straightforward. He had to decide according to the ruling of sharia and evidence about the incident. For example, the confession of the concerned person / party. The punishment for adultery was to stone him/her as advised in the sharia law.

Nevertheless, he had made many unstructured (non-routine decisions) decision with the consultation of his companions or the team of people involved. The Prophet (ﷺ) made them in complex situations. He accepted the proposal of companions for the defence strategy of the battle of Uhad. But he did not follow them for the treaty of Hodabia. The Prophet (ﷺ) decided, and he firmly implemented it though some of the companions did not agree about the terms of the treaty. Allah (SWT), the Exalted guided him about it, it is not necessary or appropriate for the Prophet (ﷺ) to accept the opinion of his colleagues. <sup>442</sup>

## **Group decisions**

Sometimes more than one person is involved in a decision. Such decisions are common these days and is a current way to resolve issues. Judicial system follows it, the Prophet (ﷺ) made political decisions in a comparable way. He also made business decisions in the same pattern. <sup>443</sup>

Allah (SWT), the Exalted had appointed the Prophet (ﷺ) and instructed him to consult his companions. The Prophet (ﷺ) has appointed a team to manage the affairs of Yemen. They were making (most probably) the group decisions i.e., through consulting each other. Umer (RA) appointed a team of companions to elect his successor.

## **Long-term/short-term decisions**

Businesses, government institutions and even families need to decide according to a timeframe. Management of a business organisation, as the experts have classified, make short-term, medium-term, and long-term decisions. The decision which encompasses one fiscal year is known as short- term; medium-term ranges from 1-3 years. And beyond that period, it is called a long-term decision.

The Prophet (ﷺ) had made long-term derision when he visited Taif. His perceived customers did not buy his idea. Instead, they showed severe hostility towards him and his message (product). The angles were on the command of the Prophet (ﷺ) but he

believed that if the people of Taif did not entertain me. Their coming generations would do. Therefore, it was a long-term decision. The history had witnessed that it did not take long to the people of Taif to take refuge under the shade of Islam. One of Taifian general took the message of his Prophet (ﷺ) to the Indian subcontinent. There are more than six hundred million Muslims living in the region today. Look at the implications of his long-term decision.

Another famous long-term decision was signing the treaty of Hodhabia; the pact was for ten years; thus, it was a long-term decision. Muslims realised its lasting benefits soon. The message of Islam spread quickly around the Arab land. Take only the number of soldiers at Hodhabia and in the conquest of Makkah; increased from 1400 to 10000 in two years. The treaty remained effective for two years or so.

### **The speciality of Prophet's (ﷺ) decisions**

There are many characteristics of the decisions of the Prophet(ﷺ). He was under the guidance of Almighty Allah (SWT), the Exalted. It implies that he could not make an unrealistic decision especially when he made unstructured decisions. As we know such decisions need intuition and application of tacit knowledge. The history informed us that all his decisions were fruitful. At the military front, Muslims met a partial failure in Uhad. It was destined in the first instance, but it was due to the absence of the troops which he had appointed at an important pass. Most of his decisions were about political, military, and social matters (e.g., Integration of Helpers and Migrants) but his business decisions which he made prior to the announcement of his Prophethood were also successful. His profitable business tours to Syria were proven evidence of his success.

## **G-CULTURAL CHANGE**

### **Introduction**

Culture is the way people behave with each other. It includes the language they speak, the dress they wear and the way they eat and drink. Put it in a formal way it is a pattern of basic assumptions which Islam discovered, invented, or developed. Muslims teach them to the new members as a correct way to perceive, think and feel. The purpose is to address problem especially external adoption and internal integration.<sup>444</sup> It involves the habits, prevailing attitudes, and grown-up pattern of accepted and expected behaviour.<sup>445</sup> This is the way things are and this is why they ought to be as they are. <sup>446</sup>

It suggests that it is the behavioural characteristics that a society invented, discovered, or developed. Alternatively, what is the desired behaviour or ought to be? Consequently, if some elements of the required behaviour are missing. The job of a manager is to create the behavioural pattern that should conform to the desired or required behaviour.

It seems that the emphasis is on the required behaviour. But it is the common experience that newcomers must adopt the culture of the organisation where they work or take membership. The Holy Prophet (ﷺ) set up the organisation of Islam in Makkah. Allah (SWT), the Exalted had defined the required behaviour. The Prophet (ﷺ) had adopted and institutionalised it to all levels of his organisation.

Let us see what the desired organisational culture was and way the Prophet (ﷺ) shaped it right from the start of his mission. I am going to examine it in the following pages.

### **Change in belief**

The pagan society (believing in many gods) needed fundamental change in belief to change constituents of the culture. The Prophet (ﷺ) coined the idea that Allah (SWT), the Exalted is one. He is the Creator of every living or non-living thing. He is the Creator of conditions: happiness or sadness, richness or poorness, health, or sickness and so on. It was the basic trigger of all actions and behaviour is the collection of all those actions. The change was very bitter for the recipient, but they embraced it after some resistance.

### **Mutual respect**

The second most important value was mutual respect. He announced during the last Hajj. Your money and blood are as sacred as this day, month and the city are. It applies to every individual and team/groups.

Since daughters were a cause of shame and humility, the Prophet (ﷺ) said whosoever would raise a girl, he would be near to me on the Last Day. In the last sermon, he emphasised the rights of women. He said to the nearest effect that the paradise is under the feet of your mothers. Allah (SWT), the Exalted said women are His breeding fields.

In terms of employees, he said to the nearest effect *pay wages* before the perspiration sweat the worker.

'Abdullah ibne- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries. <sup>447</sup>

It is their right and a way of respect from the employer point of view; when an employer pays wages as promised, he shows respect to the employees.

The Prophet (ﷺ) had introduced a system of values which makes the Islamic culture different from others. Islam does not differentiate between organisational life and social life. Both are two dimensions of a coin. Also, Islam considers family as a small organisation or the first organisation a human encounter. The business organisation is the second level of an organisation while the country is the largest of these entities. Therefore, values developed and practised at the smallest level are also applicable at other levels.

### **Promote greeting**

When people meet, they exchange some words or sentences. When Umayr visited Madinah, approached the Prophet (ﷺ) greeted him in the traditional way. The Prophet (ﷺ) replies him with the new way of greeting. According to Lings “Umayr wished them good day - a salutation of paganism - and the Prophet (ﷺ) said: "God hath given us a better greeting than thine, o 'Umayr. It is Peace, the greeting of the people of Paradise." <sup>448</sup> Look at the hadith, “Abu Hurairah (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (ﷺ) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying Assalamu `Alaikum to one another)". <sup>449</sup> The author’s work about it may be useful for further reading. <sup>450</sup>

### **Obeying manager/boss**

Chapter six of this volume contains a detailed account about the topic, nevertheless, a few instances may be a reminder at this point.

Abu Musa Al Ash'ari (RA) narrates that Rasulullah (ﷺ) said: Undoubtedly reverence to Allah (SWT) includes honouring a grey-haired Muslim: and also, the one who has memorized the Qur'an and he neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. <sup>451</sup>

Abu Bakra (RA) narrates I heard Rasulullah (ﷺ) saying: He who honours a king appointed by Allah (SWT) Tabaraka wa Taala in the world, Allah (SWT) will honour him on the Day of Resurrection. He who dishonours a king appointed by Allah (SWT) in the world, Allah (SWT) will dishonour him on the Day of Resurrection. <sup>452</sup>

Although people used to honour their lords but that was due to his power and influence. Islam emphasises it for the pleasure of Allah (SWT) and for the reward in the Hereafter.

### **Honesty as a quality of an employee**

*Honesty* is another important value at the workplace. It is a bridge where management and employees stand on each side. "Muzhim bin Zufar said, "Umar bin 'Abdul-'Aziz said to us, 'There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking.'"<sup>453</sup> Thus, honesty is one of the basic job specification for employment in Islamic Management Theory.

### **Visiting sick employees**

The Prophet (ﷺ) suggested his followers/managers to walk an extra mile to win over the hearts of their subordinates. For instance, visit them when they fall *sick*, be courteous with them, offer good advice, give productive support whenever possible. Look at this hadith, Jabir (RA) narrates that Rasulullah (ﷺ) said: Anyone with these three qualities shall be under the shade of Allah (SWT)'s Mercy (on the Day of Resurrection) and He will admit him into Paradise:

- (1) Courtesy towards the weak
- (2) Compassion to parents
- (3) Kindness to slaves (subordinates).<sup>454</sup>

Abu Hurairah (May Allah (SWT) be pleased with him) reported: I heard Messenger of Allah (SWT) (ﷺ) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah (SWT), an announcer (angel) calls out: `May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah".<sup>455</sup> The author has compiled a separate volume about it, readers can enhance their understanding through it.<sup>456</sup>

### **Offering good advice**

Manager can develop personal relations with employees through offering them good advice in various personal or organisational matters. A few ahadith explained the issue.

Narrated Jarir bin 'Abdullah: I gave the Pledge of allegiance to the Prophet (ﷺ) that I would listen and obey, and he told me to add: 'As much as I can and will give *good advice* to every Muslim.'<sup>457</sup>

Adi bin Hatim (May Allah (SWT) be pleased with him) reported: Messenger of Allah (SWT) (peace be upon him) said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word."<sup>458</sup>

Abu Ruqayya Tamim ibn Aws ad-Dari reported the Prophet, may Allah (SWT) (ﷺ) bless him and grant him peace, said, "The deen is good counsel." We said, "For whom?" He said, "For Allah (SWT), His Book, His Messenger, the Imams of the Muslims and their common people."<sup>459</sup>

Anas reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "None of you can truly be said to believe until he wants for his brother what he wants for himself."<sup>460</sup>

The above ahadith suggest offering good words, useful advice, and liking for others what we like for ourselves is part of the phenomenon because Islam is good council for everyone.

### **Supporting subordinates**

Managers are strong financially and in terms of influence, but employees are weak regarding both factors. Therefore, employees need help and support. Here are a few ahadith to understand the point.

Ibn 'Umar reported that the Messenger of Allah (SWT), may Allah (SWT) bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah (SWT) will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allah (SWT) (SWT) will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim."<sup>461</sup>

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Allah (SWT) will relieve anyone who relieves a believer of one of the afflictions of this world, of one of the afflictions of the Day of Rising. Allah (SWT) will give ease in this world and the Next to anyone who eases the hardship of another. Allah (SWT) will veil anyone who veils another Muslim in this world and the Next. Allah (SWT) will help His slave as long as His slave is helping his brother."<sup>462</sup>

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Someone who strives on behalf of widows and the poor is like someone who fights in the way of Allah (SWT)." I think that he also said, 'And like someone who continually stands at night in prayer and like someone who continually fasts.'"<sup>463</sup>

Abu'd-Darda' 'Umaymir said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, 'Help me in seeking out the weak. They are supported. You are provided for on account of the weak among you.'"<sup>464</sup>

The Prophet (ﷺ) promises a range of rewards for supporting weak and destitute Muslims in the organisation and in the society at large. Managers can earn these virtues and take work out of subordinates simultaneously.

## **Punctuality**

Islam consider an individual as the basis of all activities because individuals become organisations and they make up the society. However, certain values are particular to the organisational activities. For instance, punctuality. It is necessary to create and keep control, thus, Islam emphasises it. Attending five times daily salah is compulsory in congregation; Muslims perform it at fixed time. Allah (SWT) says "When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Iqamatas Salat). Verily, the prayer is enjoined on the believers at fixed hours."<sup>465</sup>

There are about 4 million mosques in the world today; most of them manage five times salah on fixed time. Similarly, fasting and performance of Hajj are time bound. It implies that Islam trains an individual right from his childhood for punctuality. When the person joins his formal work, the punctuality does not seem to him a new "requirement".

## **Team work**

Islam also promotes team consciousness. It is compulsory to pray salah in congregation which gives an opportunity of meeting and networking. Jummah prayer offers an opportunity for Muslims to get together on weekly basis.

The celebration of Eid is part of it. Allah (SWT), the Exalted says to his Prophet (ﷺ) to the nearest effect that "do the consultation with your colleagues." i.e., make decision as a team. These examples suggest that Islam encourages team spirit. The idea is to create a sense of collectively.

## Service quality

Contemporary experts realised the concept of quality in the 20<sup>th</sup> century while the Prophet (ﷺ) of Islam talked about it in the 7<sup>th</sup> century. Most of the quality parameters the Prophet (ﷺ) had put forward at that time. For instance, service quality emphasises on consistency. The Prophet (ﷺ) said that “Abu Hurairah narrated that the Messenger of Allah (SWT) (ﷺ) said: “Take on only as much as you can do of virtuous deeds, for the best of deeds is that which is done consistently, even if it is little.”<sup>466</sup> The Prophet has defined a minimum standard for performance of salat. “Hadhrrat Ammar bin Yaasir (Radhiyallaho anho) narrates that he heard the Prophet (ﷺ) (Sallallaho alaihe wasallam) saying: "When a person finishes his salaah, he gets one tenth, one ninth, one eighth, one seventh, one sixth, one fifth, one fourth, one third or one half of the maximum reward (according to the quality of salaah performed by him)." Shaikh Zakarya explains the and says “It is stated in a hadith that Allah has a standard for fardh salaah. An account is kept of the measure by which a salaah falls short of that standard.”<sup>467</sup> Based on these examples, managers can design quality mechanism in their organisations.

The following table summarises key values of an organisation; managers should manage on the bases of Islamic principles. (Table 9)

Table 9 Summary of some Islamic values	
Value	Description
Change in belief	Allah (SWT) is one
Mutual respect	Money, respect, and blood of every Muslim is sacred to others
Greeting	Everyone should greet others
Obey managers/employers	It is a part of his duties
Honesty	One must be honest to his organisation/employer
Visit sick people	It is a virtuous action
Good advice	Give honest and beneficial advice to your colleagues and subordinates

Support subordinates	One who supports, Allah (SWT) helps him
Punctuality	Pillars of Islam teaches us the value of time and punctuality
Team consciousness	Muslims perform slat, Jumma prayer and Hajj as a team. Decisions making in teams is also desirable.
Service quality	It must be the second nature of both employers and employees

## **H-RECRUITMENT AND SELECTION**

The hiring is for the pleasure of Allah (SWT) and according to His will. Therefore, when the employer decides and announced; it implies the participants have accepted it and promised to implement it. The promise is with Allah (SWT) in the first instance; therefore, Allah (SWT) says to the nearest effect that you should **fulfil the promise**.<sup>468</sup>

The purpose of recruitment is to acquire talent, train and retain. The recruitment process starts with definition of job description and job specification of various cadres. We take them in turn here and relate them with the Prophetic approach.

### **job specification**

Experts define it as “A job specification is a written description of the human characteristics necessary for the successful performance of a job.”<sup>469</sup> Allah (SWT) describes the qualities of Prophets (AS) as

1. Hazrat Daud (AS) was given (Hikmah) insight <sup>470</sup>
2. They were advised to consult with companions as directed in Surah Ash-Shu'ara'.
3. Musa (Aly Salaam) was ordained to speak leniently with Firaun. <sup>471</sup>
4. They keep the life of Hereafter always in front because the Prophets (AS) are accountable to Allah on the Day of Judgment <sup>472</sup>
5. The Prophets (AS) obey the commands of Sharia in day-to-day matters related to economic, political, and social responsibilities. For instance, they practice the fundamentals of faith as a common person. Five times salat is obligatory for the Prophet (ﷺ) as well as for his followers.
6. They supposed to implement sharia <sup>473</sup>

7. Muslims manage the affairs of the world with justice; when a Muslim is appointed as a manager at an organizational level, he follows the same guidance.

The Prophet (ﷺ) said, "He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking."<sup>474</sup> He had selected some people for a special skill and physical strength before the battle of Uhad.<sup>475</sup> A keen observer can find more examples from the life of the Prophet (ﷺ).

### **Job description**

"A job description can best be thought of as a blueprint of the position. It outlines the essential duties and responsibilities that are expected of the employee and the basic purpose of the work the employee is expected to perform."<sup>476</sup> The Prophet (ﷺ) had specified the duties of people he sent for various assignments. In other words, he had practically shown the duties and responsibilities to his subordinates. They were the employees of the state of Madinah. Everyone was knowing that his duty as a Muslim was to strive for the cause of Allah (SWT), invite people towards Islam and son on. In this connection we can cite a few examples the Prophet (ﷺ) had established. "Hadhrrat Khaalid bin Sa'eed (RA) reports that when Rasulullaah (ﷺ) dispatched him to Yemen, Rasulullaah (ﷺ) said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islam."<sup>477</sup> Similarly, "Hadhrrat Abdullaah bin Abbaas (RA) narrates that when Rasulullaah (ﷺ) sent Hadhrrat Mu'aadh bin Jabal (RA) to Yemen, he said to him, "You will certainly meet people from the Ahlul Kitaab. When you come to them, invite them to testify that there is none worthy of worship but Allaah and that Muhammad (ﷺ) is Allaah's Rasul. If they obey you in this, inform them that Allaah has made Fardh for them the five salaah during each day and night. If they obey you in this, inform them that Allaah has made Fardh for them zakaah that is taken from the wealthy amongst them and given to the poor amongst them. If they obey you in this, abstain from taking the best of their wealth (as zakaah) and beware of the curses of the oppressed because there is no barrier between it and Allaah."<sup>478</sup> The second example has more details than the first; it implies it depends upon the requirements to give brief or detail instruction to accomplish a task.

The Prophet (ﷺ) described various aspects; Saani (2016) has summarised them in the following table.<sup>479</sup>

Table 10 Various aspects of recruitment approach of the Prophet (ﷺ)

**Appointment of a successor**

The Prophet (ﷺ) appointed his successor; he referred a woman to Abu Bakr in case of his absence.

**Motivating for a certain leader/appointee**

The Prophet (ﷺ) persuade people for the appointment of a leader/manager.

**Peer approval/support**

Umer motivated people to embrace the leadership /caliphate of Abu Bakr. He described his qualities: companion, association in the cave (past achievements / performance), evaluated (peer evaluation) that he was the most entitled person among us.

**Appointment of a team**

The Prophet (ﷺ) has sent a team of governors to Yemen.

**Appointment of advisors**

- 1.Allah (SWT) gives truthful subordinates /advisors who help him towards good and vice versa.
- 2.Allah (SWT) sends Prophet (ﷺ) (and his caliphs) and appoints advisors for them.

**Terms of employment**

Allah (SWT)'s Apostle took an oath for obedient to the manager in addition to other things like believing in the oneness of Allah (SWT), not stealing, not doing adultery, not killing children and not accusing an innocent person.

**Selection of caliph by experts**

Usman bin Affan (RA), the third caliph, was elected caliph by a team of sahabah though a long consultation

**I-CASE STUDY - THE TREATY OF HODHABIA**

**Introduction**

There are several reasons for the choice of Hodhabia as a case study. First, it was the non-fighting expedition of the Prophet(ﷺ). Secondly, he has avoided a war due to his vigilance and foresight. Thirdly, he had negotiated with Quraysh while previous

encounters were armed meetings. The Prophet (ﷺ) had to manage his companions because of the conditions of the treaty which were defensive in nature. And Allah (SWT) has given the Prophet (ﷺ) glad tiding of 'disguised glory' in the apparent retreat. The Divine Will was with the Prophet (ﷺ). Therefore, the case study was another instance of his leadership abilities.

### **Breif account of the incident**

According to Lings<sup>480</sup> one night towards its end he dreamed that with his head shaved he entered the Ka'bah, and its key was in his hand. The next day he told his Companions of this and invited them to perform the Lesser Pilgrimage with him, whereupon they hastily set about preparing so that they could leave as soon as possible. Between them, they purchased seventy camels to be sacrificed in the sacred precinct. Their meat would then be distributed among the poor of Mecca. The Prophet (ﷺ) decided to take one of his wives with him, and when lots were cast the lot fell to Umm Salamah.

Consequently, he has announced in and around Madinah about his intention of performing Umrah. He appointed two companions as his deputy and marched towards Makkah in 6 A.H. with 1400 companions. He wore ihram and prepared animals for sacrifice at Zulhalifah (The boundary of harum from Madinah side).

He had also appointed an intelligence officer to know the possible reaction of Quraysh or other tribes. The officer informed him at Asfaan and described the plans of enemy tribes during the journey. They were getting prepared to stop the Prophet (ﷺ) on the way to his destination.

The Prophet (ﷺ) consulted his team and put forward two proposals: to fight with these tribes and clear the way to reach Makkah, or avoid them and continue the journey. He opted the later scheme. Meanwhile, the Prophet (ﷺ) came to know that Quraysh was also in fighting 'mode' and they had dispatched a squad of two hundred horse riders under the command of Khalid bin. Khalid was planning to attack while Muslims were supposed to pray salat. Allah (SWT) sent down the special order of praying in the battlefield. It restricted the enemy to take advantage of the opportunity. On top of that, the Prophet (ﷺ) changed his way to avoid any encounter with Quraysh. The path was difficult and rocky, but he continued till Hodhabia and encamped there near a small water well.

Tribe of Khaza was a confederate of Muslims, some of them approached the Prophet (ﷺ) and explained him the plans of Quraysh. Badheel bin Warqa informed him that they would never allow you to enter Makkah. The Prophet (ﷺ) said they were not there

to fight but if they will force me to do so “I swear to Allah (SWT) that I will fight with them for the cause of my mission until I get martyred or they would be defeated”.<sup>481</sup> Nevertheless, he put a peace proposal for them. Badheel conveyed the message to Quraysh who sent their ambassador for further conversation.

Both sides exchanged their views through representatives but without outcome because Quraysh was die-heart. They sent a group of 70/80 warriors secretly to attack Muslims to damage the peace talks. Muslims guards captured them, but the Prophet (ﷺ) released them as a positive gesture to continue peace efforts.

The Prophet (ﷺ) had deputed Usman (RA) to talk to Quraysh after consultation with others. He selected him because he was a respectable person of mild temperament and his clan was still in Makkah. In case of an accident, his clan could help him out. The Prophet (ﷺ) recommended him:

- Tell them that we are peaceful.
- Invite them to Islam
- Give glad tiding to the Muslim still living in Makkah about the dominance of Islam in Makkah soon.

Usman (RA) conveyed the message of the Prophet (ﷺ) to the key figures of Quraysh. They offered him to do tawaf of Kaaba, but he refused. Quraysh asked him to stay a little bit more so that they could decide about the outcome of the conversation.

Meanwhile, a rumour reached the Prophet (ﷺ) that the Quraysh martyred Usman (RA). The Prophet (ﷺ) reacted quickly and asked his companions to get prepare for a battle. He took famous pledge known in the Islamic history as “Bait-e-Rizwaan”. It was the pledge of fight for the cause of Allah (SWT) and to remain steadfast in the battlefield. However, soon after it, Usman (RA) returned, and he took the same pledge as well.

Quraysh received the message and at once sent their mediator. The competing parties arrived at a truce at last. Some conditions were against the Muslims but other conditions offered them strength. Muslims forced the Quraysh to accept Islam as a competing force/party which compelled them to allow Muslims to do Umrah the following year.

Allah (SWT) gave glad tidings of victory to the Prophet (ﷺ). Muslims officially included their confederate (i.e., Banu Khaza) in their ranks. The opened doors to other tribes to join hands with Muslims. The treaty offered a decade of peace for them. Peace always supports Muslim cause because it offered an opportunity for Muslims to present their message to others. War used to be a source of bloodshed that

increases the gulf of hatred. In addition, it creates a communication gap that hinders non-Muslims to study and understand Islam.

Muslims were under moral pressure when Abu Jandal (RA) arrived and ask for the help of the Prophet (ﷺ). The Prophet (ﷺ) tried to settle down his matter, but the negotiator was his father who was not ready at any cost to leave him with Muslims. The Prophet (ﷺ) recommended him, “be patient”. He said to the nearest effect that Allah (SWT) would open a door of salvation for you and all those who were suffering from the hands of infidels.

## **Managerial Implications**

The implications are based upon the key actions and decisions of the Prophet (ﷺ) to manage the treaty of Hodhabia. The trigger of the expedition was the Divine guidance which appeared in the form of a dream. Remember that Ibrahim (AS) also dreamed about the sacrifice of his son. Our Prophet (ﷺ) had interpreted it i.e., that he should perform Umrah. The Prophet (ﷺ) also dreamed before the battle of Uhad and interpreted it as it happened. Most important dimension of the treaty was negotiation and the way the Prophet (ﷺ) had managed it. Therefore, we discuss them in detail in the following paragraphs.

## **Negotiation**

It is a process of give and take to arrive at a conclusion or agreement. “It’s often said that great leaders are great negotiators.”<sup>482</sup> The dictionary defines it as “the process of discussing something with someone to reach an agreement with them, or the discussions themselves.”<sup>483</sup> According to a CIMA writer, negotiation is “The process through which two or more parties who are in conflict over outcomes attempt to reach agreement. It is the constructive, positive alternative to haggling or arguing; it is aimed at building an agreement rather than winning a battle.”<sup>484</sup> Hodhabia was a complicated agreement which entails compromising with the opponents and satisfying colleagues. Let us see how the Prophet (ﷺ) had coped with it.

The analysis is based on a structured approach which entails several steps to complete a negotiation event. <sup>485</sup>

### **1-Clarification of interests**

The purpose of the Prophet (ﷺ) was to reach an agreement which resolve the matter. The Prophet (ﷺ) had travelled to Hodhabia to perform Umrah, but Quraysh were not willing to allow him for it. It implies that there should be a middle way to satisfy the

goals of both the parties. The Prophet(ﷺ) had clarified his interests as noted in the following passage,

Rasulullaah (ﷺ) said, "I have not come to fight anyone, but wish only to perform umrah. (It is surprising that the Quraysh want to fight because) fighting has already weakened them and caused them much harm ... However, if the Quraysh refuse. (to accept Islam and insist on fighting), then I swear by the Being in whose control my life lies, I shall fight them for the sake of this Deen until either my head is separated from my neck or this Deen of Allaah flourishes."<sup>486</sup>

Lings states,

Between them they bought seventy camels for sacrifice in the sacred precinct. Their meat would then be the share of the poor of Mecca ... At the first halt he called for the sacrificial camels to be brought to him, and he himself consecrated one of them, turning it to face towards Mecca, making a mark on its right flank, and placing garlands round its neck, after which he ordered that the others should be consecrated in the same way.<sup>487</sup>

In addition to wearing the special dress (Ihram) he was carrying hundreds of animals for the sacrifice. Both ihram and sacrificial animals were the part of Umrah. So, there was no doubt that the Prophet (ﷺ) was there for the purpose he had described above.

## **2-Identification of options**

There were couple of options for the possible negotiation. The first was to do Umrah forcefully; the Muslims were ready for that and made a pledge for it. Alternatively, Muslims were ready to set up peace through a formal truce which may pave the way for performance of the rituals in the future. The Prophet (ﷺ) wanted to avoid an armed collusion to save bloodshed and inaugurate peace. He proposed to Quraysh,

"If they want, we are prepared to enter a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islam), the Quraysh have the choice of entering the Deen which the others have entered. On the other hand, if people get the upper hand over me, the Quraysh will have no worries."<sup>488</sup>

These were the workable options which could satisfy both parties. Since the Muslims were in ihram yet they must perform umrah or adopt an acceptable alternative.

### 3-Design deal packages

The Prophet (ﷺ) wanted to design a win-win offer. The main concern of Quraysh was to stop Muslims on the occasion at any cost. Contrary to it, the goal of Muslims was to complete the “lessor pilgrim”. It set up after a series of talks between them. Let us examine them.

#### The first round of talks

It started when Budayl bin Warqa approached the Prophet (ﷺ) and exchanged views. Molana Kandhelvi says,

While the Muslims encamped at Hudaybiyyah, Budayl bin Warqa Khuzaa'ee arrived with a group of his tribe members from the Banu Khuzaa'a. This was the tribe who were well-wishers of the Muslims from the people of Tihaama. This tribe was from the Tihaamah region and was the friendliest tribe of the region towards the Muslims. He told Rasulullaah that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who encamped at some of the springs of Hudaybiyyah. They informed Rasulullaah (ﷺ) that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah. In fact, they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.<sup>489</sup>

Therefore, the Prophet (ﷺ) told him his goal and offered Quraysh the way of peace. “Budayl told Rasulullaah (ﷺ) that he would convey this message to the Quraysh. He then left and when he met with the Quraysh. He said to them, "We have just come from that man and have heard him say something. If you wish us to convey it to you, I shall oblige." Some foolish persons present said, "We have no need to be told anything about him." However, some intelligent ones said, "Tell us what you heard." Budayl then continued to tell them everything Rasulullaah (ﷺ) had told him.”<sup>490</sup> It ignited the people of Makkah to think about the offer of the Prophet(ﷺ).

#### Sending Usman (RA) to Makkah

The Prophet (ﷺ) sent Usman (RA) to convey his message. According to Molana Kandhelvi (2012), Rasulullaah (ﷺ) stayed at Hudaybiyyah, Hadhrat Urwa (RA) narrates that the Quraysh became very scared when Rasulullaah (ﷺ) camped at Hudaybiyyah. Rasulullaah (ﷺ) decided to send one of the Sahabah (RA), to the Quraysh so he called for Hadhrat Umar bin Khattaab (RA) for this ask. Hadhrat Umar - said, "o Rasulullaah (ﷺ) (Although I am willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Send Hadhrat Uthmaan (RA)

because he has family in Makkah, and he will be able to convey exactly what you want." Rasulullaah (ﷺ) therefore called for Hadhrat Uthmaan bin Affaan (RA) and sent him to the Quraysh. Rasulullaah (ﷺ) briefed him saying, tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah (ﷺ) also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory that Allaah (SWT) shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah (ﷺ) sent Hadhrat Uthmaan (RA) with this message to give the Muslims courage. Hadhrat Uthmaan (RA) left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah (ﷺ) had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform umrah. Hadhrat Uthmaan (RA) then gave them the Da'wah to Islaam as Rasulullaah (ﷺ) had instructed him. They said, 'We hear what you say. You may proceed to fulfil your task.' Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan (RA) and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan (RA) to sit in front as they rode to Makkah. Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah (ﷺ) After this, they sent Urwa bin Mas'ood' Thaqafi.<sup>491</sup>

### **The second round of talks**

As soon as Budyal communicated the message of the Prophet (ﷺ), Urwa bin Mas'ood then stood up and said, "o people! do I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are aware of that," they agreed. Urwa then said to them, "He (Rasulullaah (ﷺ)) has presented a fine proposal. Accept it and allow me to negotiate with him." When they agreed that he negotiate with Rasulullaah (ﷺ), Urwa met with Rasulullaah (ﷺ) and started the negotiation process. When Rasulullaah (ﷺ) told Urwa what he had told Budail, Urwa said, "o Muhammad! If you ever annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matters take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone."? At this, Hadhrat Abu Bakr (RA) said to Urwa, "Go suck Laat's genitals! Will we ever desert Rasulullaah (ﷺ) and leave him by himself" "Who is this?" asked Urwa. "He is

Abu Bakr (RA)," was the reply. Urwa responded by saying, "I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet repaid, I would have certainly replied to you." Urwa then continued speaking with Rasulullaah (ﷺ) and would repeatedly touch the beard of Rasulullaah (ﷺ) as he spoke. Standing by Rasulullaah's (ﷺ) head side was Hadhrat Mughiera bin Shu'ba (RA) (Urwa's nephew) who was wearing a helmet at the time and carrying a sword. when Urwa raised his hand to touch Rasulullaah's (ﷺ) beard, hadhrat Mughiera (RA) struck Urwa's hand with the handle of his sword saying, "Keep your hand away from Rasulullaah (ﷺ) beard." Raising his gaze, Urwa asked, "Who is this?" when he was informed that it was Hadhrat Mughiera (RA) Urwa said, "o betrayer! Have I not endured the most of your betrayal!" During the Period of Ignorance, Hadhrat Mughiera (RA) had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah (ﷺ) with all the stolen goods and accepted Islaam. However, Rasulullaah (ﷺ) said to him, "I shall accept your conversion to Islaam, but will have nothing to do with the wealth." (Urwa was referring to this incident) ... Urwa then returned to his people and said to them, "o people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad (ﷺ) are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. whenever he issues any command the Sahabah (RA) would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."<sup>492</sup>

### **The third round**

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," the others said. When the man came to Rasulullaah (ﷺ) and the Sahabah (RA), Rasulullaah (ﷺ) said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When they sent the animals forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah (ﷺ), which he granted. When he arrived to meet Rasulullaah (ﷺ), Rasulullaah (ﷺ) said, "He is Mikraz who is an evil person." Mikraz

started negotiating with Rasulullaah (ﷺ) and was still doing when Suhayl bin Amr arrived.<sup>493</sup>

### **The final round**

The talks begun to form a peace treaty. Molana Kandhelvi (2012) writes, Hadhrat Ma'mar (RA) narrates from Ayyoob and Ikrama that when Suhayl bin Amr arrived, Rasulullaah (ﷺ) (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar (RA) further states that according to the narration of Zuhri (Ranhmatullah alyhi), when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah (ﷺ) sent for a scribe and instructed 'him to write:

"(We begin) In the name of Allaah the Most Kind the Most Merciful" To this Suhayl bin Amr objected, "By Allaah! We do not know what 'Ar Rahmaan' is. As we usually do, why do you not write:

"(We begin) In your name of Allaah" The Muslim protested writing anything but:

"(We begin) In the name of Allaah the Most Kind the Most Merciful" However, Rasulullaah (ﷺ) instructed the scribe to write:

"(We begin) In Your name of Allaah" Thereafter, Rasulullaah (ﷺ) instructed the scribe to write, "This is what Muhammad (ﷺ) the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasul of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Write, 'Muhammad (ﷺ) the son of Abdullaah.'" To this, Rasulullaah (ﷺ) said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah (ﷺ) said, "Write, 'Muhammad (ﷺ) the son of Abdullaah.'" Zuhri (Ranhmatullah alyhi) stated that these compromises were on account of what Rasulullaah (ﷺ) had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred." Rasulullaah (ﷺ) then said, "(The first clause is) that you allow us to perform Tawaaf of the Kabah." Suhayl bin Amr interjected by saying, "Never! By Allaah, then the Arabs would say that we bowed before you. This will only be during the following year." Consequently, they wrote (that the Muslims will perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion." the Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?"<sup>494</sup> They added the remaining conditions to the text.

#### 4-Selection of the deal

They mutually accepted the deal following a long discussion. As we know several rounds of talk happened between the parties. It entails “each party tests the various deal package for value (interests), balance and fit. Feasible deals are then discussed jointly, and a mutually accepted deal is selected.”<sup>495</sup> The following aspects were discussed and both parties agreed upon them. It includes:

- The Prophet (ﷺ) will come back the following year for Umrah.
- The peace agreement was for ten years.
- Other tribes and people will free to join either of the parties.
- Muslims will return anyone from Quraysh should he joined the Prophet (ﷺ) while any deserter of Muslims will not return.

The purpose of the Prophet (ﷺ) was to set up peace at the cost of postponing Umrah. The last condition was a bitter pill for Muslims, but the Prophet (ﷺ) believed that it would happen rarely i.e., any Muslims would forsake his religion and join the infidels. It has been the character of Muslims since the start of Islam that very few people left the truth once he knew the truth. Since the guidance of Allah (SWT) was behind the Prophet (ﷺ) yet he did not feel hesitation to accept the conditions. Allah (SWT) declared it as victory; the next events showed its truthfulness. The Muslims bought reasonable time to concentrate on other issues. And the Quraysh made a blunder to breach the contract. Consequently, they paid the price for it.

#### 5-Perfect the deal

The last step in the negotiation process was to implement it. It involves resolution of unresolved details and the parties keep the agreement ready for signing. It paved the way for future relationships between the competing parties.

The prophet (ﷺ) asked Ali (RA) to write it. While writing the agreement two points were important and needed some corrections. Ali (RA) wrote “In the name of Allah (SWT), Most Gracious, Most Merciful.” Sohail, the negotiator objected that he did not know about “Most Gracious”. The Prophet (ﷺ) instructed Ali (RA) to make it “With the name of Allah (SWT)”. Ali (RA) also wrote about the document that Muhammad (ﷺ), the Prophet (ﷺ) of Allah (SWT) is negotiating the truce. Sohail again objected, he said we do not embrace you as the Prophet (ﷺ) of Allah (SWT). We know you as “Muhammad (ﷺ) bin Abdullah” so they included it in the text.

## **Miscellaneous implications**

We have found five aspects which are part of the managerial job of an administrator at organisation level.

### **Managing information**

First, he issued information about his intention or programme to the inhabitants of Madinah and the other Muslims of the time. It implies that managers should inform everyone for any initiative the organisation wanted to take in the future. He had applied the available channels of communication; the human medium was one of the powerful tools, so the Prophet (ﷺ) had used it.

It is important to know the movements of opponents in the war or in marketing/business management. Management information systems is a current way to gather, preserve and disseminate information. The Prophet (ﷺ) had appointed an information officer to keep an eye on the activities of enemies.

Nevertheless, when Badheel informed him about the intentions of Quraysh, he reiterated his intention and had shown his determination to implement/achieve his mission at any cost. His determination forced Quraysh to rethink about their plan to stop him at all costs. Consequently, they sent their envoy to start a dialogue. It suggests the Prophet (ﷺ) was guiding his followers consistently. <sup>496</sup>

The Prophet (ﷺ) had deputed Usman (RA) for further talks. He went to Makkah and did his job. Meanwhile, a rumour circulated about the martyrdom of Usman (RA). The Prophet (ﷺ) reacted at once and took an oath from his companions for a war. It forced Quraysh to start a negotiation. The new envoy completed the peace talks which ended at a truce. Thus, the Prophet (ﷺ) had achieved his aim out of the journey.

### **Appointment of a deputy**

The Prophet (ﷺ) had appointed one of his colleagues to function as a deputy to his job. He used to lead prayers and managing the day-to-day affairs of the city, in fact, the newly born state of Madinah. All managers should appoint a second-hand command whenever they are out of the station.

### **Focusing on his goal**

He received the news that some tribes on the way to Makkah were getting prepared for an armed encounter. Since the purpose of the journey did not coincide with the situation on ground, therefore, he avoided them. The Prophet (ﷺ) also kept himself away from the possible interference of Quraysh's military squad. It suggests that he

*focused* on his goal. Contemporary management writers believe it as a key function of a Chief Executive Officer (CEO).<sup>497</sup>

### **Problem solving**

He met a challenge from the companions when they did not respond about his decision to abandon Umrah and return to Madinah as per the conditions of the treaty. He resolved it amicably as well. He started to conclude the Umrah by shaving his head and changing the special dress. The companions followed him. Thus, he presented himself as a “Role model”.<sup>498</sup>

### **Decisions of the Prophet during the treaty**

We have described the decision-making approach of the Prophet (ﷺ) in section F above. The purpose of discussing the topic again is to analyse the decisions of the Prophet (ﷺ) in the treaty. We can summarise his decisions, their triggers and impacts as shown in table 11.

Table 11 Summary of the Prophet’s (ﷺ) decisions		
<b>Triggers</b>	<b>Decision</b>	<b>Impact</b>
Dream/Devine order	Do Umrah	Truce of Hodhabia
His movement towards Makkah	Avoid enemies	Enemies failed to stop him
Allah (SWT)’s command (Need for a peace truce)	Initiated talks	Achieved peace and long-term victory
Enemy attack but Muslim army captured the invaders	Set them freed	Created positive image about Muslims
Objection of enemy about “contents” of the pact	Change the text	The process of the treaty moved forward
Non-compliance of companions for abandoning Umrah	He started the initiative	He resolved the issue

The next chapter examines the controlling strategy of the Prophet (ﷺ) which is the final function of current managers.



## CHAPTER 10 CONTROLLING STRATEGY OF

### THE PROPHET (ﷺ)

#### Key concepts

**The Prophet (ﷺ) had used controlling mechanism in a unique way.**

**The Will of Allah (SWT) was a dominant element in his control strategy.**

**He took control measures in the conquest of Makkah, Tabuk expedition etc.**

## A-FUNDAMENTALS OF CONTROLLING

### Introduction

Controlling refers to measure the performance and if deviation occurs, taking corrective actions so that things should happen according to the plan/standards/objectives. The Prophet (ﷺ) has applied a unique strategy for controlling issues. His approach was collective guidance and corrective measures rather than punishment and revenge. For instance, on the occasion of Uhad, he had appointed fifty archers to a specific place because that could be the entrance for the enemy. When Muslim had upper hand and they were involved in collecting booty, these appointed archers descended from the given place despite the leader forbid them. They perceived the war was over, so let us collect the booty. The enemy attacked from the same spot. The tables turned in the favour of enemy though they did not harvest the benefit of gaining upper hand.

Nevertheless, the Prophet (ﷺ) did not penalize them. Whenever a companion made any mistake the Prophet (ﷺ) discussed it in the gathering so that the mistaken could correct himself. His strategy was encouragement, admiration and complimenting people. He did not want to pinpoint mistake of any person.

It is worthwhile to remember that the ultimate objective of the Prophet (ﷺ) was the *success in the Hereafter*. When companion used to focus on the worldly matters, he used to divert their attention towards the Hereafter. Consider the following example where a companion was talking about his business. The Prophet (ﷺ) diverted his attention (took a corrective action) towards the benefits of the Hereafter.

Ibn Salmaan says that he heard one of the companions of the Holy Prophet (ﷺ) (Sallallahu alaihe wasallam) narrating, "When we had won the battle of Khaibar, we began to buy and sell among ourselves the booty that had fallen to our lot. One of us went to Holy Prophet (ﷺ) (Sallallahu alaihe wasallam) and said, 'o, Apostle of Allah (SWT), no one else has earned so much profit as I have obtained in today's trade.' 'How much did you earn? asked the Prophet (ﷺ) (Sallallahu alaihe wasallam). He replied, 'I kept on selling and buying till I earned a net profit of three hundred 'Okiya' of silver.' The Prophet (ﷺ) (Sallallahu alaihe wasallam) said, "Shall I inform you of something better than that?" He exclaimed, 'Do tell me, o, Prophet (ﷺ) of Allah (SWT)!' The Prophet (ﷺ) (Sallallahu alaihe wasallam) remarked 'Two rakaats nafil after (fardh) salaah.<sup>499</sup>

Similarly, the story of Tasbih Fatimah is famous among Muslims. The purpose of the hadith was also diversion of his own daughter from material means to virtuous deeds. Look at the story:

Hadhrat Ali (RA) once said to one of his pupils: "Shall I tell you the story of Hadhrat Fatimah (RA), the dearest and the most beloved daughter of Nabi (Sallallahu Alayhi Wasallam)?" When the pupil replied "Yes", he said: "Hadhrat Fatimah (RA) used to grind the grain herself, which caused sores on her hands. She carried water for the house in a leather bag, which left a mark on her chest. She cleaned the house herself, which made her clothes dirty. Once, when some war captives were brought to Madinah Munawwarah, I said to her, 'Go to Nabi (Sallallahu Alayhi Wasallam) and request him for a helper to help you in your housework.' She went to him but found many people around him. As she was very shy, she could not be brave enough to ask Nabi (Sallallahu Alayhi Wasallam) in front of other people. Next day Nabi (Sallallahu Alayhi Wasallam) came to our house and said, 'Fatimah! What made you come to me yesterday?' She felt shy and kept quiet. I said, 'O, Nabi of Allah (SWT)! Fatimah has sores on both her hands and marks on her chest, because of grinding grain and carrying water. She is always busy for cleaning the house causing her clothes to remain dirty. I told her about the slaves and advised her to go to you and make a request for a servant.' It has also been reported that Hadhrat Fatimah (RA) did make a request saying, 'Ali and I only own one bedding, which is a goatskin. We use it at night to sleep on and we use it during the day to feed the camel.' Nabi (Sallallahu Alayhi Wasallam) said, 'Fatimah! Be patient. Nabi Moosa (AS) and his wife owned only one bedding for ten years, which was the cloak of Moosa (AS). Fear Allah (SWT) be pious and keep doing your service to Allah (SWT) Ta'ala and attend to your household jobs. When you go to bed, recite Subhanallah 33 times, Al-hamdulillah thirty-three times and Allahu Akbar 34 times. You will find this better than a helper.' Hadhrat Fatimah (RA) replied, 'I am happy with what Allah (SWT) Ta'ala and His Nabi (Sallallahu Alayhi Wasallam) would be pleased with.'<sup>500</sup>

On another occasion, the Prophet (ﷺ) had deputed a companion for gathering intelligence. He had limited the scope of companion's action. It was an example of "preventive action" or control. <sup>501</sup>

At the individual level, the Prophet (ﷺ) sent Hozafah (RA) at the occasion of war of Trench to identify what the enemies were doing. Hozafah (RA) said he was short of warm clothes and was feeling cold. The Prophet (ﷺ) made dua for me which removed my fear as well as cold. It seemed to me that I was walking in summer. Hozafah (RA) went on to the mission and return successfully, he informed the Prophet (ﷺ) that

moral of the enemy was miserable, everyone was shouting “Let us return”. Since the wind was extremely fast, the tents were about to fly in the air; the small stones were pelting upon the tents as well as to the war animals who were getting injured. He also told the Prophet (ﷺ) that he met some people who were wearing white turbans; they told him that tell your master that Allah (SWT)’s help descended upon you. The enemy would leave soon. <sup>502</sup>

## **The controlling process**

Robins and Coulter <sup>503</sup> outline the control process; it includes actual measuring performance, comparing with standards and taking managerial actions. Controlling or control is a process of setting standards/objectives, monitoring performance, evaluating it and "taking preventive or corrective actions to keep things on track." <sup>504</sup> Prudent managers detect or predict deviations from plans or standards/objectives and take proper actions to control them. I am going to examine them in the light of the activities of the Prophet (ﷺ) on separate occasions. The purpose is to understand his approach and to apply them in our own activities of life, especially in business organisations.

I have already argued that family is the first instance of an organisation. Since family is a "private" entity which has no connection with formal organisation activities, therefore, it has no role in business activities. In fact, a human learns the fundamentals of his life from his family. For instance, language, cultural, methods of work, eating dressing etc. When he reaches a given age, other organisations starting to take work from him. Initially, his performance depends upon either the training he received from his family or God-gifted abilities. For example, the functions of army or security forces are full of physical activities and patience. The successful candidates are normally those who have done some physical activities in their early life i.e., in the family life. Alternatively, they joined some training programme to assume the job. The purpose of athletics is to create perseverance and resilience. It suggests that it is worthwhile to refer to the family to illustrate a particular viewpoint.

## **1-Determining performance standards**

Standards are the smallest requirements to carry out a task or perform a service. They are applicable to physical articles or artefacts as well as to services. To manufacture a product it needs some basic requirements. To cook a cup of tea, the cook needs to use a suitable amount of ingredients in a sequence. Putting tea bag in the cold-water would make it too strong because the kettle will boil tea bag for a long time. It will be

unsuitable for a person who drinks light tea. He needs a dip of the tea bag in the hot water preferably in the cup rather than in the kettle or deep part.

The Prophet (ﷺ) had defined standards for the activities of daily life. The standard for fasting in Ramadan is a timeframe for avoiding eating, drinking and other actions. It includes control of seeing, speaking, and listening. The sharia explained details of these standards. He had articulated the standards for business transactions.

Abdullah b. Dinar narrated: that he heard Ibn 'Umar (Allah (SWT) be pleased with them) saying: A man mentioned to the Messenger of Allah (SWT) (ﷺ) that he was deceived in a business transaction, whereupon Allah (SWT)'s Messenger (ﷺ) said: When you enter a transaction: There should be no attempt to deceive. <sup>505</sup>

On another occasion, he said:

Zaid bin Thabit (RA) said, "In the lifetime of Allah (SWT)'s Messenger (ﷺ), the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the seller would say, 'My dates have rotten, they are blighted with the disease, they are afflicted with Qusham (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allah (SWT)'s Messenger (ﷺ) said, "Do not sell the fruits before their benefit is evident (i.e., free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Kharija bin Zaid bin Thabit said that Zaid bin Thabit (RA) used not to sell the fruits of his land till the Pleiades appeared and one could distinguish the yellow fruits from the red (ripe) ones. <sup>506</sup>

The first hadith applies to any types of *deception* whether implicit or explicit in terms of price, quality, or halal or haram (in case of selling meat. It is especially important in Western countries where people can sell haram for the name of halal. It is because it is difficult for the buyer to decide the source of origin i.e., whether the animal is slaughter according to sharia conditions.) The second hadith refers to the condition of the product involved; the buyer especially the wholesalers can take undue benefit due to non-readiness of the product.

Iqbal (2016) summarised some of the standards for a Muslim manager (Table 12)

Table 12 Good managers
1. Best manager is the one who loves and supplicates for subordinates and they do the same for him.
2. Allah (SWT) is kind to those managers who are kind to their subjects.

3. Just imam (manager) will be under the shade of Allah (SWT)'s throne on the day of judgement.
4. Just persons/manager with their subjects will be on the pulpits on the Final Day

Thus, *kindness and justice* are the standards upon which the performance of a Muslim manager is measured. It seems that these are the *subjective standards* i.e., the instances of kindness and justice are the basis of performance. A manager's performance is in terms of his services to the organisation, therefore, they would evaluate it accordingly. The essence of measurement of services is the qualitative performance e.g., good, better, best, outstanding.

Subjective or qualitative standards are common in many areas of organisational activities. A doctor often asks patients about the level of pain he feels; say "what level of pain are you feeling out of the maximum score of 10." The patient evaluates subjectively and answers in quantitative terms. Suppose he says my level of pain is 6. Thus, the doctor prescribes the relevant medicine.

Similarly, the quality standards such as ISO 9001 etc are also based on qualitative standards. According to the ISO website the quality management principles are:

- customer focus;
- leadership;
- engagement/involvement of people.
- process approach.
- improvement.
- evidence-based decision making;
- relationship management <sup>507</sup>

For instance, one of the eight principles of ISO 9001 is the involvement/engagement of people which is also a qualitative standard. It is possible to quantify the number of people involved but it is quite difficult to decide the extent of involvement. Therefore, the Prophet (ﷺ) set the standards of "Justice" and "Kindness." The kindness was identified as a managerial approach in the late 1920s when Elton Mayo concluded that productivity was associated with behavioural issues rather than material benefits.<sup>508</sup> An online source states "The problem, as Mayo perceived it, was that managers thought the answers to industrial problems resided in technical efficiency

when actually the answer was a human and social one.”<sup>509</sup> Mayo experimented the idea which our Prophet (ﷺ) coined more than the 1300 year ago.

## **2-Monitoring performance**

It involves knowing what is happening in the field, shop floor or in the offices. Successful managers design a system of collecting performance data to transform it into meaningful information or reports to make corrective decisions.

The Prophet (ﷺ) had defined the standards for personal and organisational levels. Standards at the personal level are useful because they work in business organisations. They bring their skills and habits. It is possible that all skills would be beneficial, but all habits may not necessarily useful. Therefore, corrective measures must keep them under control.

The Prophet (ﷺ) was watching the performance of one of his companions. He examined the ablution of a person as narrated in the following hadith.

It was narrated that 'Umar bin Khattab said: "The Messenger of Allah (SWT) saw a man performing ablution and he missed a spot the size of a fingernail on his foot. He commanded him to repeat the ablution and his prayer, so he did."<sup>510</sup>

The standard for ablution is to make wet every organ which is part of the ablution. The following hadith in the next section is also related to it.

## **3-Evaluation of performance**

The Prophet (ﷺ) observed a companion while he was praying. The Prophet (ﷺ) saw him three times. We describe it here.

Narrated Abu Hurairah (RA) Once the Prophet (ﷺ) entered the mosque, a man came in, offered the Salat (prayer) and greeted the Prophet (ﷺ). The Prophet (ﷺ); returned his greeting and said to him, "Go back and offer Salat again for you have not offered Salat." The man offered the Salat again, came back and greeted the Prophet (ﷺ). He said to him thrice, "Go back and offer Salat again for you have not offered Salat."

The man said, "By Him, who has sent you with the truth! I do not know a better way of offering Salat. Kindly teach me how to offer Salat." He said, "When you stand for the Salat, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your Salat."<sup>511</sup>

The Prophet (ﷺ) compared the action his companion against his own salat because the salat of the Prophet (ﷺ) was a standard. Allah (SWT), the Exalted had declared him a standard. “Verily in the Messenger of God you have a good example for him who looks to God and the last Day and remembers God much.”<sup>512</sup>

Consider the above example, the Prophet (ﷺ) asked the companion to repeat his salat. When the companion said I could not perform better than it. The Prophet (ﷺ) recommended that he perform raku and sajdah calmly/slowly.

#### **4-Taking corrective action**

“A corrective action deals with a nonconformity that has occurred”.<sup>513</sup> The Prophet (ﷺ) had taken a range of corrective actions. For instance, a team of companions captured a woman who was carrying a letter that could reveal the secret of the campaign (Conquest of Makkah) and the team recovered the letter. The plan of the Prophet (ﷺ) was to keep secrecy of the expedition, but the incident could change his plan. Therefore, he took a corrective action to make it according to his plan.

One of the flag bearers hinted a fierce battle that could generate heaps of bodies while passing through to Abu Sufyan during the conquest of Makkah. The flag was handed over to his son to show that the intention of Muslims was not bloodshed. The plan of the Prophet (ﷺ) was peaceful entry in the city, but the incident was against the plan, thus, the Prophet (ﷺ) took a corrective action to make it as per his plan.

In addition, the ahadith about wazu and salat (above mentioned) are examples of concurrent control.

### **B-TYPES OF CONTROL**

Contemporary experts believe the control system is of three types: feed-forward, concurrent, feedback. Management can apply them as a sole strategy or combine them. They are also choices to apply differently for various projects, divisions, departments, or cost centres. Let us examine them in the following paragraphs.

#### **Feed-forward**

The feed-forward control involves "active anticipation and prevention of problems, rather than passive reaction."<sup>514</sup> Management must see the problems heading towards the organisation well in time before it hits them. The industries associated with weather is good example of such control mechanism. The security institutions and security forces also apply feedforward control. And anti-missile defence system

prevents the opposition before it hits the ground. In this case, feedback system would be meaningless after the blast of the enemy missile.

The Prophet (ﷺ) had applied the strategy in Makkah and Madinah. He responded against the persecution of people of Makkah to Muslims and sent his companions to Abyssinia to avoid worse to come. Therefore, protected his companions from further persecution in Makkah. While he set up a bigger organisation (a new state in Madinah), he sent several military expeditions to show his presence as an emerging power against Quraysh and others. Mubarikpuri described eight such missions.<sup>515</sup> It suggests that he had adopted a pre-emptive approach to deal with opposing powers.

His migration from Makkah was an effort in the same direction with the same intent. The Muslims were uncomfortable in Makkah and the chances of expansion of his message was dwindling. Therefore, he tried to find out a place of refuge where he and his companions could practice Islam freely in the neighbouring town Taif. But it did not work. His forward-thinking mind was in search of a place where he could transfer his base camp. He found Madinah as an alternative place for it.

### **Concurrent control**

It involves "monitoring and adjusting ongoing activities and processes."<sup>516</sup> The fundamental idea is to control the organisational activities on daily basis, or which are related to current activities. It may include sale and purchase of raw materials or supplies in business terms.

We have seen an example of such control about the performance of slat of one of his companions. The ruler of Fidak (an area in the Arab lands) sent a gift of four loaded camels with various eatables to the Prophet (ﷺ), he asked Bilal (RA) to distributes it to the needy and poor. The Prophet (ﷺ) enquired after Isha prayers about their disposal. Bilal replied some goods remained undistributed because needy did not turn up. The Prophet (ﷺ) said I want to stay in the masjid today because I do not want that something should be in my ownership. The next day the Prophet (ﷺ) enquired again, and Bilal said some gear is still in my possession because needy did not turned up. The Prophet (ﷺ) stayed in the masjid. The next day the Prophet (ﷺ) enquired after Isha about it, Bilal (RA) said, "everything was distributed." The example suggests that the Prophet (ﷺ) knew about the arrival of the gift and wanted to distribute it. He was aware of the situation, thus, asked about it. He remained worried about it until Bilal (RA) disposed it off. Since he was receiving such gifts often from various sources, therefore, he was keeping an eye upon them. And was managing them accordingly.<sup>517</sup>

We have described an incident about performance of salat of a companion in above paragraphs. The Prophet (ﷺ) asked him thrice to repeat the salat because the companion was not performing it according to the standard i.e., as per the salat of the Prophet (ﷺ). The Prophet (ﷺ) was watching the action of his companion and was correcting him as it happened.

### **Feedback control**

It refers to the "checking a completed activity and leaning from mistakes"<sup>518</sup> non-compliance. In other words, it involves gathering of performance indicators; evaluating them against the standards/objectives and taking appreciate measures to improve it. Therefore, managers use historical data for analysis and corrective measures

When we look at the activities of the Prophet (ﷺ); he never made any mistakes because he was the Prophet (ﷺ) of Allah (SWT), the Exalted. Allah (SWT), the Exalted guides Prophets (AS) thus he cannot make a mistake. However, the Prophet (ﷺ) had taken feedback control on various occasions.

Two examples may satisfy the feedback control approach. The first was the recovery of the letter that one of his companions sent to Makkah prior to the conquest of Makkah . The second was the armed encounter of Khalid bin Waleed (RA) in the conquest of Makkah. The Prophet (ﷺ) said, "it was predestined".

### **Accountability**

Business dictionary defines accountability as "a situation in which someone is responsible for things that happen and can give a satisfactory reason for them" Accountability follows responsibility and it creates accountability. Allah (SWT) gave authority to all the Prophets (AS) to propagate faith which turned into responsibility. Consequently, the Prophets (AS) were accountable. The holy Quran described it, "Then We will surely question those to whom [a message] was sent, and We will surely question the messengers." <sup>519</sup> Our Prophet (ﷺ) asked his companions at the last sermon about it. Weather he delivered the message, all of them replied, yes "you have fulfilled it to the best of its level." Look at the following hadith:

Then he (ﷺ) came to the bottom of the valley and addressed the people saying: Verily your blood, your property is as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything about the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenge of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was among the tribe of

Sa'd and Hudhail killed him. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah (SWT) concerning women! Verily you have taken them on the security of Allah (SWT), who allows intercourse with them unto you by words of Allah (SWT). You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah (SWT), and if you hold fast to it, you will never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet (ﷺ)) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah (SWT), be a witness. o Allah (SWT), be a witness," saying it thrice. (Bilal then) pronounced Adhan and later Iqama and him (the Holy Prophet (ﷺ)) led the noon prayer.<sup>520</sup>

The concept of accountability is one of the fundamental concepts of Islam and a major idea in the life of the Prophet (ﷺ). Take the example of salat, the most important act after proclaiming Shahadah. The Prophet (ﷺ) says.

"Salat was the first and the foremost thing ordained by Allah (SWT), and it shall be the first and the foremost thing to be reckoned for on the Day of Judgement." (Fazail-e-Amaal, p. 26)

Hadhrat Abu Hurairah (Radhiyallahu anho) narrates, "We heard the Prophet (ﷺ) (Sallallahu alaihe wasallam) saying, "The first among the doings of a person to be reckoned for on the Day of Judgement shall be his salaah. A person will succeed and reach his goal if Allah (SWT) will accept his salaah, and he will fail and lose badly if He rejects it. If any deficiency is found in his fardh salaah, Allah (SWT) will say (to the Angels): "Look for any nafl salaah in his account". Then the deficiency in his fardh salaah will make good by nafl salaah. The rest of the religious practices (viz. Fast, Zakaat etc.) will then be reckoned for in the same manner." (Virtues of Salaah, p.85)

Hadhrat Abdullah bin Qurt (Radhiyallahu anho) narrates that he heard the Prophet (ﷺ) (Sallallahu alaihe wasallam) saying "Salaah will be the first thing to be reckoned for on the Day of Judgement. If Allah (SWT) would find it satisfactory, then the rest of the deeds will also come out as such. If this is not so, then the remaining deeds are sure to be defective. <sup>521</sup>

Ibne Majah (RA) also reports a similar hadith on the subject.

Tamim Dari narrated that the Prophet (ﷺ) said:

“The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also recorded for him (as an increase). If it is not complete, then Allah (SWT) will say to His angels: ‘Look and see whether you find any voluntary prayers for My slave and take them to make up what is lacking from his obligatory prayers.’ Then all his deeds will be reckoned in like manner.”<sup>522</sup>

Molana Yusuf Kandhalvi writes, “Abdullah ibne-Qurt (رضي الله عنه) narrates that Rasulullah (ﷺ) said: On the Day of Judgment, the first thing a slave of Allah (SWT) will be held accountable for is salat. If it is found sound and satisfactory, the rest of his deeds will also be satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten.”<sup>523</sup>

These ahadith suggest the responsibility of salat to every Muslim; it shall then be a source of accountability. The mechanism of accountability offers a tool to managers for controlling the affairs of an organisation.

## **C-CASE STUDY – THE CONQUEST OF MAKKAH**

### **Introduction**

Controlling in management terms implies measuring performance against a plan (objective) i.e., to find the deviations so that managers can take measures to correct them. It starts with planning an event or setting goal (s). It follows by setting up performance standards in monetary or non-monetary terms. Managers carry out performance measurement to know any deviation from the plan. They take corrective measures to bring the things in line with the plan (s). And then managers keep watching the mechanism to keep an eye on the plan.

We believe that case study is a contemporary approach to understand theories and practices of the world of management. The analysis of the case is based upon the control mechanism I have discussed in the chapter.

### **The rationale of the case study**

The choice of the conquest of Makkah was due to its relevance to the topic. There were a few events that needed controlling measures. For instance, sending of a secret letter to Makkah. It was against the objective /plan of the Prophet (ﷺ) to keep things secret. Consequently, the Prophet (ﷺ) had taken right action to bring the situation according to the plan. Similarly, another goal of the expedition was to avoid any armed

encounter, however, Khalid bin Waleed's (RA) regiment took defensive measures in response to the enemy attack. There were other incidents as well which we will examine later. Therefore, these events motivated me to include the conquest of Makkah as a case study in controlling the function of the Prophet (ﷺ). However, it does not mean that other expeditions and project were free from such events.

### **The brief account of the expedition**

The background of the case was the treaty of Hodhabia which took place in 6 A.H. According to the terms of trade anyone could make the alliance with either of the competing parties. There was a rivalry between Banu Bakr and Banu Khazah tribes. The former was the ally of Quraysh, therefore, Banu Khazah needed support to combat her opponent. Consequently, Banu Khazah signed a peace treaty with the Prophet (ﷺ). Nevertheless, Banu Bakr attacked Banu Khazah and Quraysh helped them. The Quraysh and their allies killed many people of Banu Khazah even inside the haram sanctuary. So, Banu Khazah approached the Prophet (ﷺ) and asked for help.

Lings describes the backdrop of the incident:

Despite the treaty, some of the men of Bakr were still determined to prolong their feud with Khuza'ah; and not long after the campaign of 'Amr to Syria, a clan of Bakr made a night raid against Khuza'ah, one of whom was killed. In the fighting which ensued, some of which took place inside the sacred territory, Quraysh helped their allies with weapons; and one or two men of Quraysh took part in the fighting under cover of darkness. The Bani Ka'b of Khuza'ah at once sent a deputation to Medina to inform the Prophet (ﷺ) of what had happened and to ask for his help. He told them they could rely on him and sent them back to their territory.”<sup>524</sup>

In simple words, Quraysh violated the truce of Hodhbia which was protecting them from the sword of Muslims for two years or so. The aim of the campaign was to conquer Makkah peacefully. Therefore, we have linked the controlling strategy of the Prophet (ﷺ) to it.

The situation was already tense between Muslims and Quraysh, the incident ignited it. If we look at the history of conflicts, it was clear that the peace treaties became an interval for preparation. Sometimes, the strong party offers a little relief to the opponents to rethink about his weaknesses and evaluate the strength of rival to offer a peaceful solution. It used to be surrender to the stronger party. But many people do not understand it. Alama Muhammad Iqbal realized it decades ago, and said,

Taqdeer Ke Qazi Ka Ye Fatwa Hai Azal Se

## Hai Jurm-e-Zaeefi Ki Saza Marg-e-Mafajat!

Translation: It is the eternal decree of the Judge sitting in Judgement on destinies— That weakness is a crime punishable by death. In other words, the cause of death of a nation or an individual is his weakness.

The defeat of Quraysh began in Hodhabia logically because Muslims were at their doorsteps first time no matter what the intention was. We know that it was only performance of ritual but Muslims generated the courage to travel to Makkah despite opposition of Quraysh. At that time, Quraysh sent the peace ambassador after the news of alliance of Sahabah to their leader, the Prophet (ﷺ) for fight. It suggests that Quraysh embraced the superiority of Muslims when they signed the treaty.

Let us come back to the topic. The Prophet (ﷺ) sent a reprehensive to Quraysh in response to the news of breach of the treaty of Hodhabia that you need to accept either of the following conditions:

- Pay blood money of Banu Khazah in partnership with Banu Bakr
- Quraysh relinquish/renounce the support of Banu Bakr
- Invalidate the treaty of Hodhabiah <sup>525</sup>

Quraysh selected the last one. It invalidated the truce which paved the way for the Muslims to start a decisive action against infidels.

Therefore, the Prophet (ﷺ) ordered Muslims to get prepare for the battle; he also informed allies to join him on the way to Makkah. The Prophet (ﷺ) supplicated Allah (SWT) for the secrecy of the expedition. Consequently, the Islamic army secretly reached the outstrips of Makkah. The Prophet (ﷺ) asked his companions to put the lights on individually so that the enemy should know that there were many people. The purpose was to force them to avoid fight and lay down their arms peacefully.

Abu Sufyan, the leader of Makkah and two of his deputies felt the existence of Muslim army because they were expecting the Muslim response because of the scrape of the peace treaty. Abbas (RA) was travelling to Madinah; he found them near the Islamic troops and took Abu Sufyan to the Prophet (ﷺ) for dialogue. He met the Prophet (ﷺ) in his tent, the Prophet (ﷺ) asked Abbas to host him till the next morning. To think seriously about any resistance in the presence of such a large army. It worked. The next day he embraced Islam and went back to Makkah. The Prophet (ﷺ) asked him that amnesty will be for those who.

- Stay at home and close his door.
- Take refuge in the home of Abu Sufyan.

- Stay inside the holy mosque.

Purpose of these measures was to avoid the bloodshed. The Islamic army entered the city in different directions. All joined the Prophet (ﷺ) at Kudha or Asfil.<sup>526</sup> A small band resisted against Khalid b Waleed. Twelve of them lost their lives while two Muslims got martyrdom.<sup>527</sup>

The Prophet (ﷺ) entered Makkah humbly and did tawaf. He addressed people of the city and said “Allah (SWT) is only one, there is none like him. Allah (SWT) has fulfilled His promise and He helped His Prophet (ﷺ). He defeated his enemies; ended all the rituals of jahiliya (the dark age). But Muslim will continue the service of pilgrims as usual. O people, O people of Makkah, keep yourself away from pride because you are the progeny of Adham (AS) who was from the dust. The respectful in the sight of Allah (SWT) are those who are most obedient to Him.” (Summarised from various sources)

He pardoned them and proclaimed general amnesty. He stayed there to stabilise the victory. Key figures of Makkah took shelter under the shade of Islam.

### **Implications for managers**

The conquer of Makkah was one of the major change initiatives of the Prophet (ﷺ) and it was the most successful endeavour after Badr.

The competitive strategy was to spread the message of Allah (SWT) all over the world. The current focus was Quraysh because they were the spearhead of opposition in Makkah and the surrounding areas. The holiest place that belonged to Muslims was under the occupation of Quraysh. Allah (SWT) had made it their direction of prayers; the place of Hajj is Makkah. So, it was necessary that it should be under control of Muslims.

There were few objectives (plan) of the campaign from the controlling perspective. We are going to discuss them and the way the Prophet (ﷺ) had managed them.

The most important aspect of the plan (objective) was to conquer Makkah without bloodshed. He took some forward control and some feedback measures to achieve his goal.

### **Proactive feed-forward control**

He supplicated to Allah (SWT) before starting the venture for the security of the campaign.<sup>528</sup> He wanted to keep it secret so that Quraysh could not get prepare for a battle which could generate dead bodies.

The second proactive step he had taken to focus on the original plan. According to Mobarikpuri,

With view of securing a complete news black-out concerning his military intentions, the Prophet (ﷺ) despatched an eight-men platoon under the leadership of Qatadah bin Rab'i in the direction of Edam, a short distance from Madinah, in Ramadan 8 A.H., to divert the attention of people and screen off the main target with which he preoccupied.<sup>529</sup>

It suggests sincerity of his intention to a peaceful solution of the problem. The Prophet (ﷺ) welcome Abu Sufyan in his tent to implement the plan amicably, without waste of human lives. Consequently, Allah (SWT) had granted him the victory as per his wish.

### **Reactive feedback control**

It implies managers take corrective actions after happening of an incident which does not follow the plan or objective. One of the companions of the Prophet (ﷺ) whose family was in Makkah wrote a letter to them about the intention of Muslims. The purpose was to ensure their safety. Allah (SWT) informed the Prophet (ﷺ) about it through revelation. In the words of Mubarikpuri,

There was so much dread and fear everywhere that Hatib, one of the most trusted followers of the Prophet (ﷺ) secretly despatched a female messenger with a letter to Makkah containing intimation of the intended attack. The Prophet (ﷺ) received news from the heaven of Hatib's action and sent 'Ali and Al-Miqdad with instructions to go after her. They overtook the messenger, and after a long search discovered the letter carefully hidden in her locks. The Prophet (ﷺ) summoned Hatib and asked him what had induced him to this act. He replied, "O Messenger of Allâh peace be upon him! I have no affinity of blood with Quraish; there is only a friendly relationship between them and myself. My family is at Makkah and there is no one to look after it or to offer protection to it. My position stands in striking contrast to that of the refugees whose families are secure due to their blood ties with Quraish. I felt that since I am not related to them, I should, for the safety of my children, earn their gratitude by doing good to them. I swear by Allâh that I have not done this act as an apostate, forsaking Islam. I was prompted only by the considerations I have just explained."<sup>530</sup>

Thus, he kept the secrecy and pardoned the person involved.

The second such measure was the change of flag bearer of Islam. One of the flag bearers Sa'd (RA) uttered, in the words of Lings,

The Prophet (ﷺ) had given his standard to Sa'd ibn 'Ubadah, who led the van; and as he passed the two men at the side of the route he called out: "O Abu Sufyan, this is the day of slaughter! The day when the inviolable shall be violated! The day of God's abasement of Quraysh."<sup>531</sup>

The words were not in line with the goal the Prophet the Prophet (ﷺ) had outlined earlier. The Prophet (ﷺ) had taken a corrective measure. Lings describes,

The Prophet (ﷺ) was during the troop, mounted on Qaswa', and on either side of him were Abu Bakr and Usayd, with whom he was conversing. "O Messenger of God," cried Abu Sufyan when he came within earshot, "hast thou commanded the slaying of thy people?" - and he repeated to him what Sa'd had said. "I adjure thee by God," he added, "on behalf of thy people, for thou art of all men the greatest in filial piety, the most merciful, the most beneficent!" "This is the day of mercy," said the Prophet (ﷺ), "the day on which God hath Exalted Quraysh." Then 'Abdar-Rahman ibn 'Awf and 'Uthmari said to him, for they were close at hand: "o Messenger of God (ﷺ), we are not sure of Sa'd, that he will not make a sudden violent attack upon Quraysh." So, the Prophet (ﷺ) sent word to Sa'd to give the standard to his son Qays, a man of mild temperament, and to let him lead the squadron. To honour the son was to honour the father, and in the hand of Qays the standard would still be with Sa'd. But Sa'd refused to hand it over without the direct command from the Prophet (ﷺ), who thereupon unwound the red turban from his helmet and sent it to Sa'd as a token. The standard was at once given to Qays.<sup>532</sup>

Thus, the Prophet (ﷺ) had showed his intentions prior to entering Makkah to ensure a peaceful takeover of the city. The third step he had taken was in response to the armed encounter of Khalid's troops with some proactive people of Makkah. They wanted to begin battle, but Khalid had settled them down. Many of them lost their lives and others fled away. In the words of Lings

At another part of the mount 'Ikrimah, Safwan and Suhayl had gathered a force of Quraysh together with some of their allies of Bakr and Hudhayl. They were determined to fight, and when they saw Khalid's troop making for the lower entrance to the city they came down and attacked them. But they were no match for Khalid and his men, who put them to flight, having killed some thirty of them with the loss of only two lives on their own side. 'Ikrimah and Safwan escaped on horseback to the coast; Suhayl went to his house and locked the door.

The fight was an end when the Prophet (ﷺ) entered through the pass of Adhakhir into Upper Mecca. Looking down towards the marketplace, he was dismayed to see the

flash of drawn swords. "Did I not forbid fighting?" he said. But when it was explained to him what had happened, he said that God had ordained it for the best.<sup>533</sup>

Since Quraysh started the fight, therefore, it was not against the plan. However, Khalid (RA) resolved the matter with minimum casualties. The Prophet (ﷺ) remarked upon the incident, "It was predestined from Allah (SWT), the Exalted."

The above discussion suggests that the Prophet (ﷺ) had taken some feed-forward and some feedback type of control measures. Nevertheless, he achieved his goal of peaceful end of the campaign where a large army was involved. It was important because at that time many troops mean many casualties. But it was the well-articulated and well-implemented strategy of the game. Patience, modesty, and respect for humanity were the cornerstones of the strategy.

Table 13 shows a summary of the controlling measures of the Prophet the Prophet (ﷺ).

Table 13 Summary of the controlling strategies and their implications		
Serial No.	Strategy	Implications
1	Supplication for the security of the expedition	Seeking the help of Allah (SWT)
2	Recovery of letter from the women going to Makkah	Managing information
3	Changing hands of flag bearer	Demonstrating that focus is on the goal i.e., peaceful intervention. It implies <i>controlling emotions</i> .
4	A small armed encounter of Khalid (RA) with Quraysh	Self-defence (Picking sword as a last resort)

Several contemporary management themes can appear from the case.

- Business intelligence (No 2 above)
- Risk management (No 2 above)
- Economic management (Financing of the expedition)
- Customer relation (Entertaining new Muslims, the Prophet (ﷺ) gave away a lot of animals and cash to the new Muslims (Customer Relation Management))

- Project management (the entire campaign)

Many more can stem from the story. A keen observer can dig a wealth of ideas out of the case.



## **CHAPTER 11-THE EPILOGUE**

### **Key concepts**

**The chapter offers some added topics which the author did but not included in this volume.**

**It includes decision making, problem solving and team management.**

**A couple of other topics were extracted from major events of the life of the Prophet (ﷺ) and five pillars of Islam.**

A discipline needs literature and pragmatic instances to delineate itself from other branches of knowledge. Islamic Management has very strong theoretical underpinning because it is supported with Devine guidance. This chapter describes some of the work the author has undertaken. However, we have many dedicated journals, and books in the market in addition to the one presented in this writing.

## **1-FUNDAMENTAL WORK**

The above arguments suggests that Islamic Management Theory offers more than the current management theories. We have examined the contemporary theories in a separate book which suggests that the Prophet (ﷺ) had coined these theories because he had practiced them centuries ago.<sup>534</sup> Its key topics are:

1. Prophet (ﷺ) Muhammad (ﷺ) & Scientific management theory
2. Prophet Muhammad (ﷺ) & System theory of management
3. Prophet Muhammad (ﷺ) & Classical theory of management
4. Prophet Muhammad (ﷺ) & Contingency management theory
5. Prophet Muhammad (ﷺ) & Human Relations theory of management
6. Principles of prophetic (ﷺ) management

Second the Prophet (ﷺ) had also practiced basic managerial functions; we have investigated them in a separate book.<sup>535</sup> It encompass:

- Introduction to Prophetic Style of Management
- Development of his Management Thoughts
- Planning
- Organising
- Leading
- Controlling

Each of the functions are elaborated with a case study.

## **2-ALLIED MATTERS**

The author has investigated some allied aspects in his other work such as decision making, problem solving, and team management because they are the day to day responsibilities of a manager. The author has examined them in three books. A introduction of them is helpful to know the prophetic thoughts about these aspects of management.

## **A-Decision making**

The work analysed the decision making approach of the Prophet (ﷺ). His sixteen decisions were classified in four categories as shown below.<sup>536</sup>

### **A-Pre-emptive decisions**

- 1-Management of Business
- 2-Building capacity - Conquest of Makkah & Khyber
- 3-Launching the product (Idea) - Dawah
- 4-Building Business Network - Treaty with Arab tribes & Jews
- 5-Judo strategy - engaging enemy in small military expeditions
- 6-Training & education - Home of Arqam (RA) & appointment of Musab b Umayr (RA)

### **B-Concurrent Decisions**

- 1- Team management - Erection of the Blackstone
- 2-Focus on organisational objectives - Rejection of offer of wealth, woman or leadership
- 3-Abandoning a project - Taking off siege of Taif
- 4-Induction of communities - integration of Migrants and Helpers

### **C-Re-active Decisions**

- 1-Role model - Showing by doing in the treaty of Hodhabia
- 2-Securing the organisation – the defensive battles
- 3-Motivation - distribution of booty on various occasions

### **D-Hybrid decisions**

- 1-Entry into foreign market - migration to Abyssinia
- 2-Expansion in the local area – the journey to Taif
- 3-Changing the headquarter – The Hijrah to Madinah

## **B-Problem solving**

The book about it investigated the problem solving method of the Prophet (ﷺ). The Prophet (ﷺ) solved problems with thirteen different ways. Here is the list of his approach. <sup>537</sup>

- 1-The framework for analysis
- 2-Personal judgement, insight and wisdom
- 3-Problem solving through consultation
- 4-Seeking solution through good deeds
- 5-Solving problems through revelation
- 6-Solving problems through compromise
- 7-Solution through mediation
- 8-Resolution through personal example
- 9-Resolution through motivation
- 10-Offered advice only
- 11-Clarification of questions
- 12- Solution without answering question
- 13-Delaying a matter for solution

## **C-Team management**

Although the Prophet (ﷺ) had formed and managed scores of teams yet ten of them were famous. They are the subject of the work. <sup>538</sup>

- 1-Abu Bakr (RA)
- 2-Umar bin Khattab (RA)
- 3-Usman bin Affan (RA)
- 4-Ali bin Abu Talib (RA)
- 5-Khalid bin al-Walid (RA)
- 6-Jafar bin Abi Talib (RA)
- 7-Zayd bin Haritha (RA)
- 8-Hamza bin Abdul Mutalib (RA)

9-Saad (RA), the conqueror of Egypt

10-Abdullah bin Jahsh (RA)

11-The team selection model of the Prophet (ﷺ)

### **3-EXTENSION OF IMT TOPICS**

Management of organisations is a complex phenomenon in the contemporary world but it was not an easy job centuries ago. The reason was simple: management means dealing with people. Since the teachings of the Prophet (ﷺ) are universal and applicable for ever yet they are complete in content. We can believe them as such when we examine them.

The author has analyzed nine major events of the Prophet (ﷺ); they include:

1. The migration from Makkah to Madhina
2. The battle of Badr
3. The battle of Uhadh
4. The battle of Trench
5. The treaty of Hodhabia
6. The conquest of Makkah
7. The battle of Hunain
8. The battle of Tabuk<sup>539</sup>
9. The battle of Khyber <sup>540</sup>

In addition, the author has investigated five Pillars of Islam in the same manner.<sup>541</sup> Consequently, several management dimensions appeared out of them. They included:

1. Strategic management
2. Change management
3. Crisis management
4. Not-for-Profit Marketing
5. Making Innovation
6. Information Management
7. Business Ethics
8. Motivation theory
9. Decision Making
10. Human Resource Management
11. Financial Management
12. Negotiation

13. Planning expedition
14. Resistance Management
15. Risk Management
16. Project Management
17. Outsourcing
18. Interpersonal skills
19. International management

The author has expanded some of these topics to the level of a "subject" which business schools can teach. They are

1. Strategic management/Transformation strategy Strategy of the Prophet(ﷺ)
2. Information management strategy of the Prophet(ﷺ)
3. Financial management strategy of the Prophet(ﷺ)
4. Motivation strategy of the Prophet(ﷺ)

Other topics need expansion in the similar manner.

### **Concluding remarks**

The discussion suggests that literature is available on Islamic management theory as a discipline. It has theoretical and practical support because it is practical in day to day life and in organisational settings. However, more research is possible to identify further aspects of management. It also requires to implement in organisations to harvest its benefits. The world has already witnessed the performance of Islamic banks. Islamic management theory is its sister discipline. Let us see what would happen with the passage of time.





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## Appendix A The value of work/working.

'Abdullah ibn 'Amr was heard to say to a nephew of his who had left al-Waht, "Are your workers at work?" "I don't know," he replied. He said, "If you were clever, you would work as your workers work." **Then he turned towards us and said, "When a man works with his workers in his house (and Abu 'Asim once said, 'in his property'), he is one of the workers of Allah Almighty."**<sup>542</sup>

Narrated Abu Musa Al-Ash`ari: The Prophet (ﷺ) said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" He said, "**He should work with his hands so that he may benefit himself and give in charity.**" They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that?" He said, "**Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity).**"<sup>543</sup>

Rafi bin Khadij narrated: "I heard the Messenger of Allah (SWT) saying: 'The one who works in **collecting charity in truth is like the one who fights in the cause of Allah (SWT) until he returns.**'"<sup>544</sup>

It shows the value of service for the cause of ummah or collective cause.

Abu Hurairah (May Allah (SWT) be pleased with him) reported: The Prophet (ﷺ) said, "**No food is better to man than that which he earns through his manual work.** Dawud (AS), the Prophet of Allah (SWT), ate only out of his earnings from his manual work."<sup>545</sup>

Hisham ibn 'Urwa said that his father said, "I asked 'A'isha, may Allah (SWT) be pleased with her, 'What did the Prophet, may Allah (SWT) bless him and grant him peace, do in his house?' She replied, '**He mended his sandals and worked as any man works in his house.**'"<sup>546</sup>



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- 8 Koontz, Harold, and Heinz Weihrich (2020) Essentials of Management: An International, Innovation and Leadership Perspective, Chennai: McGraw-Hill Education (India) Private Limited.
- 9 Thuwair [and he is Ibn Abi Fakhitah] narrated that: His father said: "Ali took me by the hand and said: 'Come with us to pay a visit to Al-Hasan.' So, we found that Abu Musa was with him.' Ali - peace be upon him - said: 'O Abu Musa! Did you come to visit (the sick) or merely (stop by to) visit?' He said: 'No, to visit (the sick).' So, Ali said: 'I heard the Messenger of Allah saying: "No Muslim visits (the sick) Muslims in the morning, except that seventy-thousand angels, sent Salat upon him until the evening, and he does not visit at night except that seventy thousand angels sent Salat upon him until the morning, and there will be a garden for him in Paradise." [Jami` at-Tirmidhi 969; In-book reference: Book 10, Hadith 5; English translation: Vol. 2, Book 5, Hadith 969]
- 10 Allah (SWT) appointed husband as manager on his wife. However, it is not a business organisation.
- 11 Lings, p. 23.
- 12 Adair, p. 23.
- 13 Gary Wyles (2012) How to be an effective team leader, <http://www.hrmagazine.co.uk/article-details/how-to-be-an-effective-team-leader>

14 Narrated by 'Abdullah bin 'Umar, Allah's Apostle (ﷺ) said, "Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges." [Al-Bukhari, Volume 9, Book 89, Hadith Number 252]

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18 <http://www.businessdictionary.com/definition/system.html>

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348 It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So, pardon them, ask forgiveness for them, and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). (Al-e-Imran: 159)

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Productivity is computed by dividing average output per period by the total costs incurred or resources (capital, energy, material, personnel) consumed in that period. Productivity is a critical determinant of cost efficiency."

354 A state in which two or more things work together in a particularly fruitful way that produces an effect greater than the sum of their individual effects. Expressed also as "the whole is greater than the sum of its parts."

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409 Jami` at-Tirmidhi 969; In-book reference: Book 10, Hadith 5; English translation: Vol. 2, Book 5, Hadith 969.

410 Kandhelvi, Yusaf, Hayatus Sahabah, V. 1, p. 409.

411 Mubarikpuri, p. 227.

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413 Kreitner (2009), p.382.

414 Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that –then those are defiantly disobedient. (An-Nur: 55)

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417 P. 90

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419 Hameed Ullah, p. 136.

420 There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day and remembers Allah profusely. [Al-Ahzab: 21]

421 Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [Sahih al- Vol. 9, Book 92, Hadith 384]

422 Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 651.

423 Kandhelvi, Zakerya, M, Fazail-e-Amaal, p. 234. Virtues of Zikr.

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436 That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbade, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal. (Al-Hashr: 7)

437 And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them. [Ash-Shurah: 38]

438 They question thee about strong drink and games of chance. Say: In both is a great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say that which is

- superfluous. Thus, Allah maketh plain to you (His) revelations, that haply ye may reflect. [Al-Baqarah: 219]
- 439 Mubarikpuri, p, 288.
- 440 P. 217.
- 441 Kandhelvi, Zakerya, p. 91-92.
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- 459 Al-Bukhari and Muslim, Riyadh-us-Saliheen Hadith Number 181.
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- 461 Riyadh-us-Saliheen (Abridged edition), Hadith Number 135, p. 94.

- 462 Riyad-us-Saliheen (Abridged edition) Hadith Number 145, p. 100.
- 463 Muslim and Bukhari, Riyad-us-Saliheen Hadith Number 265.
- 464 Riyad-us-Saliheen (Abridged edition) Hadith Number 153, p. 104.
- 465 Surah An-Nisa: 103.
- 466 Sunan Ibn Majah, Vol. 5, Book 37, Hadith 4240.
- 467 Kandhelvi, M Zakerya, Fazail-e-Amaal, Virtues of Salat, p. 83.
- 468 O you who have believed, fulfil [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends. [Al Ma'idah: 1]
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508 It was only later, after a period of reflection, that Mayo was able to conclude that:

1. job satisfaction increased as workers were given more freedom to determine the conditions of their working environment and to set their own standards of output.
2. intensified interaction and cooperation created important level of group cohesion.
3. job satisfaction and output depended more on cooperation and a feeling of worth than on physical working conditions.

Source: <https://www.bl.uk/people/elton-mayo>

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*The end*





# NOTES



