Intro to Islamic Theory of Administration short version 5

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Introduction to

Islamic Theory of Administration

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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 (Computer Sciences) and an MBA (Information Management/Administration) from the University of Hull. Previously Dr. Iqbal received BBA and an MBA (in Finance) from the University of AJ&K (Kotli campus) 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 his doctorate. The government of Pakistan awarded him $100, 000 for it.

Professor Iqbal joined IQRA University Islamabad campus as an associate professor in 2006. He became the head of Department of Technology Management/Administration in International Islamic University Islamabad (IIUI) in 2012. He also served to Cardiff Metropolitan University (UK). Dr Iqbal is a Prof in Asia e University Malaysia, School of Management/Administration these days.

His article titled "Learning from a Doctoral Research Project: Structure and Content of a Research Proposal" has been ranked by the Deakin University of Australia as the best piece of research for doctoral students. The research paper is immensely popular. An international organization nominated him for the Award of Distinguished Scientist for his research contribution. Professor Iqbal has published twenty-two research articles and over 100 books so far. He has developed an interest in Islamic Leadership Style/theory recently, therefore, major part of his work is about it.

Professor Iqbal has published in international journals. His books on various subjects are available on Amazon, details are at the end of the book. You can reach him @iqbalsaani@gmail.com

Greatness of Allah (SWT)

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. [Al-Hadidh: 1-6]

Allah (SWT) likes those who love 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-Khaulani (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's (SWT) 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)

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 that 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's (SWT) 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]

Guidelines for manager/administrator

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 you; so, pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have decided, 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 silent. When he asked a third time, he replied: Forgive him seventy times daily. [Sunan Abi Dawud: Hadith 5164]

Guidelines for people/subordinates

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment. (They are): (1) A man possessed superfluous water on a way, and he withheld it from the travellers. (2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it, and (3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name of Allah) claiming that he has been offered so much for the thing and the former (believes him and) buys it." [Sahih al-Bukhari 2672]

Invitation for research

O you who believe! If a rebellious evil person comes to you with some news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. [Surah Hujraat:6]

Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity. [Surah An-Nisa: 82]

(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember. [Surah Saad:29]

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]

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

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 portion.'" [Abu Dawud and at-Tirmidhi; Riyadh us Salihin, Hadith 1388, p. 211]

Qualities of good leader/manager/administrator

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]

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 rendering 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 salaat 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]

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]

Abu Umamah Radiyallahu 'anhu-narrates that Rasulullah Sallallahu 'alaihi wasallam said: Three people and who are under Allah's protection. If alive, they are sustained and looked after, and if they die, Allah will send them to Paradise. 1. One who enters his house and offers Salam, he is under Allah's guarantee; 2. One who goes to the masjid, he is under Allah's guarantee; 3. One who goes out in the Path of Allah, he is under Allah's guarantee. (ibne-Hibban) [Muntakhib Ahadith, p. 603-04]

Dedication

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

Preface

All prayers to Allah (SWT), the exalted, slat wa slam to all the Prophet (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 literature about administration discipline started with rationality theories. For example, the proponent of Scientific Management tried to find out the best way to take work from employees. The classical school enhanced the idea through induction of "Rules" to make it more rational. The contingency experts opposed them on the ground that there is "No best way to do things". It depends on the situation. The System theorists added by saying pay attention on individual parts will create added impacts on outcome. Thus, they augmented rationality. It worked for some time but exhausted soon. However, "Humanists" came for their rescue and put forward soft issues to boost productivity. But none has paid attention to "Welfare" of those who are the critical factor beyond the machine i.e., people. Therefore, Islamic Administration/Management Theory offers it in addition to the premises of other theories.

Islamic Management/Administration is the way to manage resources of an organization as per the guidelines of Sharia. Allah SWT has created family as the first organization for humanity and defined the organization structure. Allah SWT has appointed male as head of that entity; his wife and children are subordinates. Allah SWT ordered his wife and children to obey him.

Allah SWT has sent various prophets (AS) who guided humanity at different times and places. The prophets (AS) functioned as head of the people to whom they were deputed. Prophet Muhammad (ﷺ) was the last of them. He was sent for the entire humanity till the Last Day. The Prophet (ﷺ) taught us various aspects of life. For instance, the way of managing organizations. However, everything he conveyed to us was from Allah SWT who has created Management/Administration system. He SWT says obey Allah SWT, His Prophet (ﷺ), and your leader/manager/administrator. The Prophet (ﷺ) said, appoint a leader when you are three in a journey. It is the span of control in contemporary terms; It means one person should control two subordinates. We can apply it to other situations.

Given that the responsibilities of leadership/manager/administrator/ruler and subordinates has been defined. Every person in charge is responsible for the welfare of his subordinates and the organization for which he is working. Look at this hadith.

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." [Al-Bukhari, Volume 9, Book 89, Hadith 252]

Most of my work is about Islamic Management Theory which I put it in a book form in 2019. But it needs revision because I went through more literature during the period. While I started to do it; an idea struck in my mind that I should link the work with Administration which is a substitute for the word "Management". Therefore, this book is all about it.

The purpose of this book is to investigate various aspects of "Management/Administration" (These terms are the substitutes of each other) in Islamic perspective. I called it Islamic Management/Administration Theory because it fulfils the condition of a theory as we have argued in the body of the book. Most of the contents of the book are from my previous work about the topic, the work published in various volumes since 2009.

The book is a part of the series of three books about Islamic Theory of Administration The first of them is titled (This book) **"Introduction to Islamic Theory of Administration"** and the second was **"Essentials of Islamic Theory of Administration"**. The third book is the **"Extension of Islamic Theory of Administration"** They are published recently.

It is useful to look at the contents of these three volumes to understand the subject. The first book **"Introduction to Islamic Administration Theory"** has these titles/chapters.

Ch.1 Introduction to Islamic Theory of administration

Ch 2 Premises of Islamic Administration

Ch 3 Principles for organisations

Ch 4 Principles for manager/administrator/administrators

Ch 5 Principles for employees

Ch.6 Examination of some contemporary theories of administration/management

Ch.7 The New philosophy of Administration

The second volume i.e., **"Essentials of Islamic Theory of Administration"** has covered these areas.

Ch.1 Introduction to Islamic theory of administration (Brief introduction of the theory)

Ch.2-Fiscal management

Ch.3-Management of information

Ch.4-Motivation of subordinates

Ch.5-Incentive system in Islamic administration theory

Ch.6-The significance of work in Islamic administration theory

Ch.7-Basic functions of administrators

Ch.8-Formulation and implementation of strategy

Ch 9-Decision making approach of administrators

Ch.10-Solving employees problems

Ch.11-Forming and managing teams

Ch.12-Managing human resources

The third volume i.e., **"Extension of Islamic Theory of Administration"** contains the following topics divided into chapters.

Ch.1 Introduction to Islamic theory of administration (Brief introduction of the theory)

CH.2-Islamic perspective of entrepreneurship

Ch.3-Innovation model of the prophet (ﷺ)

Ch.4-Negotiation model of the prophet (ﷺ)

Ch.5-Managing projects

Ch.6-Managing change

Ch.7-Crisis management strategy of the prophet (ﷺ)

Ch.8-Managing resistance to change

Ch.9-Marketing strategy of the prophet (ﷺ)

Ch.10-Risk management strategy of the prophet (ﷺ)

We have repeated chapter one in Two books because if a single book is available to a reader, then he should understand Islamic Theory of Administration (ITA) without approaching the first book which explains the theory in detail.

This book contains seven chapters. We have discussed the premises of ISLAMIC MANAGEMENT/ADMINISTRATION in the first two chapters. Following three chapters deal with the "Principles" for organisation, administrators, and employees/subordinates The sixth chapter is an investigation of some prominent theories of administration/management. The synonym/substitute of Management is Administration; therefore, we have converted/directed the ideas of Management towards Administration. The reason is that Management is a technical word witch professionals of the discipline can understand. However, Administration is a common word for the same and people understand it as such. Experience shows that people recognise it in this manner. I gift my book "Principles of Islamic Management" to the head an institute; he asked his helper to take it to Library. But my purpose of gifting the book was not to park the book in the shelf BUT to apply its contents in his organisation. I could not explain it to him at that time, but I realised that common people are not understanding the word Management. Consequently, I thought a book about Islamic Guidelines to Administrator may be the solution, which I did. But when I have consolidated my work about Management and put them in Two volumes; the idea struck in my mind that I should present this work in different way so that a common person can understand it. Thus, I have converted the concept of Management into Administration, and it is the first book in this regard.

It may be useful to know that manager/administrator/ruler/etc are interchangeable words in practice and we have adopted them as such. The term Ruler is prevalent in Islamic literature, Manager is used in Business World while Administrator is common in governmental settings.

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 January 8, 2025

CH.1 INTRODUCTION TO ISLAMIC THEORY OF ADMINISTRATION

A-Introduction: What is administration?

Collins dictionary defines it as "Administration is the range of activities connected with organizing and supervising the way that an organization or institution functions." Synonym (a word or phrase that means exactly or the same as another word or phrase in the same language) of it is "Management". Thus, Management/Administration is concerned with relationship of people in work environment. Manager/administrator are individual or team who handle resources assigned to them or the resources they have. In this regard every individual is a manager/administrator of his resources (Time, money, and his expertise). He may inherit them, received a gift, or earned them. It also includes the resources for which an organisation made him a trustee to look after them (use them) in the best possible manner.

Sole traders are the manager/administrator who run a shop, or offer some services such as a barber, a mechanic, an accountant, a doctor etc. A sole trader invests his money, time, and skills. He buys, serves customers, and offers after sales services. He manages supply chain, finance and develop relations with other organisation/people to run his business. Thus, sole trader is an organisation which has one person who is doing everything to manage it.

An organisation may consist of a team of two or more people who are pursuing a goal. For example, a family: husband and his wife. It may be a single person who is trying to achieve an aim (s). For instance, a delegate may consist of a single member to take part in a conference or meeting. However, organisation may consist of hundreds of or thousands of people. For example, army of a country, or a university etc.

When people work together (At least two individuals), they need some "rules" to follow so that everyone can work smoothly. These *rules* are the "principles of Management/Administration." Everyone follows them to achieve their personal and organisational goals. Therefore, this book is about "Islamic Principles" for administrators/manager/administrators/rulers.

It may be worthwhile to say that this book is using simple language and concepts which everyone can understand. In other words, non-technical people can understand the topic. We have avoided technical language such as constructs, variable, hypothesis, prepositions etc which technical people use for explaining a "Theory".

1-What is theory and its role in Management/Administration?

There are many definitions of theory. Theory is "A **set of principles** on which the **practice** of an activity is based."[1] For example, theory of education is "a system of rules or principles:"[2] Theory of consumer behaviour is a basic element of the theory of economics. According to Weihrich and Koontz "Theory is a systematic grouping of **interdependent concepts**[3] and principles that give a framework to, or ties together, a significant area of knowledge."[4] "In the field of Management/Administration, then, the *role* of theory is to provide a means of classifying significant and pertinent Management/Administration knowledge."[5] It implies theory is a

1. Set of principles (A system of rules) on which the practice of an activity is based
2. A systematic grouping of interdependent principles and concepts

It suggests that theory is related with interdependent principles (Rules) or concepts about an area of knowledge (here it refers to the discipline of Management/Administration). So, the central idea is the existence of "Principles", and it becomes a theory when we put interdependent principles or concepts together. And we can translate them to make practices in an organisation. Let us investigate *principles and practices* in detail to make a link between Islamic teachings and these elements.

2-What is principle?

We understand from the above discussion that a theory is a set of principles. Experts defines a principle as "A fundamental truth … that serves as the foundation for a *system of belief* or *behaviour* or for a *chain of reasoning* … A *rule* or belief governing one's behaviour".[6] There are a few key words in the definition which needs explanation.

Fundamental truth[7]

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

System of belief or behaviour

The definition of "Principle" holds 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."[8] 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."[9] For example, Muslims believe that Allah (SWT) is one, he has created angles, He has sent Prophets (AS) for the guidance of mankind, He sent heavenly books, He is the owners of the Day of Judgement etc.

Behaviour implies "the manner of behaving ... the activity of a human or animal that can be observed."[10] Islam guides its followers to behave sympathetically, speak softly, meet with 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"?[11] When we talk about the existence of Allah(SWT), we pounder over a number of 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. For example, the Prophet (ﷺ) said "Jabir ibne-'Abdullah Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: The key to Paradise is Salat and the key to Salat is Wudu. (Musnad Ahmad)[12] Thus, one reason for praying salat is to gain Paradise and it is linked with the correctness of Wadu.

Principle is a Rule

Another aspect of principle is that it is a *rule* which governs one's behaviour or action. According to Collins dictionary "Rules are **instructions** that tell you what you are allowed to do and what you are not allowed to do." For instance, Islamic administration theory says that "take work from employees according to their capacity" as the following hadith explains "Malik related to me that he heard that Umar ibn al-Khattab went to the villages every Saturday. If he found a slave doing work which he was not capable of doing, he lightened it for him." [Muwatta Malik: English reference: Book 54, Hadith 41; Arabic reference: Book 54, Hadith 1807]

3-What are practices?

It means "something that people do regularly as a practice. One of its synonyms is

"way" or ways. When we say, "Ways of the Prophet (ﷺ)", it implies his "Sunnah" or his practices. In terms of administration the sunnah of the Prophet (ﷺ) is that when he used to go away from Madinah, he used to appoint his deputy/governor.

Practices are the things/actions people do regularly; one practice of the Prophet (ﷺ) was to appoint a leader/Ameer when forming a team and assigning them a task/responsibility. The Prophet (ﷺ) has appointed following Ameer/leaders at various occasions.

- Abu Baker (RA) for Hajj team.
- Appointed various companions before leaving Madinah
- Appointed Maaz b Jabble (RA) as Ameers of Yemen.

Similarly, there are other manager/administrative practices of the Prophet (ﷺ) which we have mentioned in various parts of this book.

4-What is a concept?

Concept means an idea and idea means "A thought or suggestion as to a possible **course of action**."[13] For instance, a manager/administrator should forgive his subordinate up to seventy times a day as per the Islamic teaching. It is a suggestion (to manage people) and a course of action (That he can deal with people or manage them in this way) for a manager/administrator to manage people.

5-Interdependent of principles and concepts

Dictionary says interdependent means "consisting of parts that depend on each other."[14] When we look at functions of management i.e., planning, organising, leading and, controlling, they are interdependent. For instance, controlling is linked with planning. It means if things are not happening according to plan or planning then manager/administrators take corrective actions to match them with planning. Similarly, managing people or managing dispute is one of the responsibilities of manager/administrators. A manager/administrator can forgive his subordinate or take punitive action. These are *course of action* (Concepts).

Thus, we have principles for managing an organisation through "Functions of Management/administration" i.e., manage matters of an organisation through planning things, organizing resources, offering leadership to subordinates and control matters, if required.

6-What is Islamic Management/Administration?

Traditionally experts define Management/Administration as "the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims."[15] There are several issues in the definition compared

to Islamic Management/Administration 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/Administration. Finally, the contemporary Management/Administration theory is based upon the human behaviour/experience which they show in 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/Administration which can address the dysfunctions of the traditional definition and practices. Therefore, we define Islamic Administration as

> Islamic Management/Administration is the **discovery and implementation of human oriented administrative framework (Interrelated principles) from sharia 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 **halal living** and **prepare for the Hereafter** as per the **guidelines of Islamic teachings**

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

Discovery and implementation of human oriented administrative framework

We need to discover a human-oriented framework in the pages of Islamic sharia in the shape of "principles of Management/Administration" so that people can understand related practices and implement them in organizations.

As we have seen "the fundamental truth" are part of the principles; the discovery of these truth would appear in Quran, Sunnah, and the agreement of major scholars including the companions of the Prophet (ﷺ) about it.

Principles are for individuals and teams.

Islamic sharia defines some principles for individuals such as honesty or loyalty. Some principles 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 administrators live. There are many people who need help of those who are making money. Manager/administrator, employees, and the organisation must look after them through contributing towards social/economic projects that are meant for the public and needy people. It should include some employees who despite of working cannot fulfil the financial responsibilities for their families or dependents. Thus, their welfare is the responsibility of the organisation/Management/Administration where they work.

Relations beyond work environment

The Islamic Management/Administration is concerned with relationship of Management/Administration and employees beyond working environment. Traditional Management/Administration theories do not care about an employee outside the work setting. But Islamic Management/Administration assumes that employees are muslims which requires extension of relation of manager/administrator to social/economic aspects of employee. For instance, if an employee cannot cope with the economic issues with his wages, which he receives from the organisation, his manager/administrator should support him. It may be through his personal help or organisational support from the "social responsibility" venue. Manager/administrator and peers also develop further relationships; when someone become sick, they take care of him. The Islamic Management/Administration again links it with one of its assumptions 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 action for the visitor.[16] The action is also related with one of the key elements of the Islamic Administration theory that it offers reward in the Hereafter as well as in this life. Thus, the manager/administrator or employees receive reward in the Hereafter for his visit to a sick counterpart.

Obedience to Allah (SWT) and His Prophet (ﷺ)

The purpose of IAT is to obey Allah SWT and His Prophet in the organisational settings. Allah SWT says, "O ye who believe! Obey Allah and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and seemlier in the end." [Surah An-Nisa: 59] Since obedience is required in every aspect of life yet it also applies for working environment.

Private and organisational settings

The obedience is required in everywhere because it is the command of Allah SWT. If a person is a criminal minded in his private life, then it is highly likely that he would do the same in the work place. Therefore, he must obey commands of Allah SWT in both places. Administrative research shows that private or family matters of an employee effect his

productivity or work performance. Allah SWT says

And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and **never (afterward) accept their testimony** - They indeed are evil-doers – [Surah Nur: 4]

Accusation to a chaste woman is an organisational matter because the person accuses her in the society and if unable to produce four witnesses of it then he/she will receive eighty stripes. But long-term punishment is "never (afterward) accept their testimony."

Earning Halal living

People work for making money for their needs and wants. The Islamic Administration Theory emphasis them to earn Halal or lawful money. In other words, make your earning halal by following the Islamic sharia i.e., through honesty, industriousness etc.

Preparing for the Hereafter

Since earning halal is a form of worship yet it is a part of the preparation of the Hereafter. When a person spends money on his family, he gets reward; spending for charitable purposes also rewards him. Thus, earning and spending through halal ways is also preparation for the Hereafter. We have examined the topic in this book later.

In other words, Islamic administration/management is a set of principles/rules about managing subordinates/employees or people working under the supervision of a person or team. For instance, one rule about subordinates is to take work from them according to their capacity.

7-Objectives of Islamic Management/Administration Theory

The aims of the Islamic Management/Administration is to:

- To earn the pleasure of Allah (SWT) through His obedience and permissible employment
- To practice the sharia in this regard
- To earn livelihood through halal means
- To serve the community and take part in the development of a safe and healthy society
- To prepare for the Hereafter

8-Principles of Islamic Theory of Administration

We have divided them into three categories for understanding and implementing.

Principles applicable to organisations

Some principles apply to both employees and manager/administrator/employers. They are organisational level guidelines. We have described them in chapter.3

Principles applicable to administrator/manager/administrator

It includes the principles for manager/administrator. Manager/administrator is the person who is looking after the work of at least two subordinates because the "Ameer" is among three people.[17] We understand that a "sole trader" is a manager/administrator as well because he is managing his business on his own. We have already argued that an individual is also a manager/administrator of his resources irrespective of his activities i.e. commercial or social/personal. We have described them in chapter 4.

Principles applicable to individuals/employees

They apply to employees as individuals. The focus on obedience to manager/administrator and loyalty to organisation. We have analysed them elsewhere. We have described them in chapter 5.

<mark>CH 2 PREMISES OF ISLAMIC ADMINISTRATION</mark>

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/Administration theories and the way the Prophet (ﷺ) had addressed them added more manager/administrative aspects in it. It means manager/administrator need a new theory to manage their organisations. The Prophet (ﷺ) had also coined major Management/Administration theories which we have examined in a separate book.[18]

1-Assumptions of contemporary theories about employees

We describe them in the following paragraphs.

1-Employees are machines

Manager/administrator believe that employees are machines. The proof of it is that they offer overtime to employees to get more out of existing workforce. Because employees 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.

2-Underpaid

Second, employees are under paid because of their gender or ethnic origin. Exhibit 1 shows the difference in selected countries.

Exhibit 1 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. Exhibit 2 shows some facts.

Exhibit 2 Wages difference of 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 lowest median hourly pay in the UK.[19]

Contrary to it the Prophet (ﷺ) had paid 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 (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."[20]

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.' "[21]

It means the employer must pay wages in full and in advance (See key features of Islamic Management/Administration).

3-Inhuman treatment

Many employers and manager/administrator treat employees in an inhuman manner. 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)

1-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?'" [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 622, p. 541]

4-Hirarchical structure

There are too many layers of Management/Administration in organisations these days. A common business organisation has three levels of Management/Administration: senior manager/administrator, middle manager/administrator, and operational manager/administrator such as supervisors. Military organisations have ten or more levels of Management/Administration. Team structure in the 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.[22] The Prophet (ﷺ) managed without any layers of Management/Administration in case of the matter of the battle of Uhad. He set up teams of ten people when he managed to dig a trench for the battle of the Trench. Allah (SWT) communicated with Musa (AS) directly, there was no layer of Management/Administration. However, Allah (SWT) communicated with another Prophets (ﷺ) 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 uses authority for supporting subordinates. He was a Prophet (ﷺ) and by virtue of it he was the head of the state as well. But used to behave like a common person e.g. he took part in the digging of trench during the battle of the 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 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."[23]

The examples show that the Prophet (ﷺ) had used his authority to support his colleagues and subordinates.

2-Assumptions of Islam Management/Administration theory

Islamic Management/Administration is based upon certain assumptions so that Management/Administration can implement various elements of the theory.
They are:

1. Employees are humans
2. Employees are Muslims
3. They have a role to play in the society
4. Then they are employees
5. The implementors must be Allah SWT fearing people

The implications of these assumptions include:

1. When they are human treat them like a human.
2. When they are Muslims, they have rights as a muslim in the organisation.
3. Allow them to play a role in the society; when they work 'overtime' then they cannot play any role in the society because they do not have time for it. Overtime benefits employer because he is hesitant to employ another person as he wants 'more profit' and saves taxes through such policies.
4. 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.

5. The primary beneficiaries of Islamic management/administration theory are Muslims, but others can implement many aspects factors. For example, paying wages in advance etc.

3-Premises of Islam Management/Administration theory

There are number of factors that drive the actions of manager/administrator and employees. They include:

1-Manager/administrator 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/Administration 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/administrator/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 manager/administrator in the organisations which manager/administrator govern based on the Islamic Management/Administration theory.

4-Key features of Islamic Management/Administration 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 small compared to a country, but ISLAMIC MANAGEMENT/ADMINISTRATION is applicable at family, organisational and country levels.

The ISLAMIC MANAGEMENT/ADMINISTRATION provides detailed principles in all aspects of an organisation with real life examples or cases. The Prophet (ﷺ) launched the concept of "case studies". It is a popular teaching method in business schools these days.

The ISLAMIC MANAGEMENT/ADMINISTRATION applies to large organisations such as a country and small organisation such as a family. The guidelines are for both manager/administrator and subordinates. But the existing Management/Administration theories concentrate on "manager/administrator" 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) are real life experiences. And the ISLAMIC MANAGEMENT/ADMINISTRATION offers rich practices of the Prophet (ﷺ) and his companions especially about dealing with people in case form.

We can summarise the key features of the theory in the following paragraphs.

1-Devine underpinning and support

The current theories do not have the Divine support. Since most of the population of the world follow some religion yet employees are comfortable to adopt any Managerial principle based on the 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 ISLAMIC MANAGEMENT/ADMINISTRATION offers it.

Allah (SWT) ordains for obedience of rulers/manager/administrator.

O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Surah An-Nisa: 59]

It implies Allah SWT has created the Management/Administration theory and He has developed organisational structure as the above ayah shows. The organisational structure is

Allah SWT>The Prophet (ﷺ)>Muslim leader (Ameer)

Similarity, Allah SWT has appointed male as head of a family which is another example of organisational structure. Allah SWT has also used a structure to communicate with his Prophets (AS) to implement Islam. Here are the examples of two structures.

Allah SWT>Angle Jibril (AS)>Prophets (AS)

Allah SWT>Musa (AS)

So, the Allah SWT has created two-layer structure for the Prophets (AS) except Musa (AS) where He had communicated directly. Therefore, we can use them to manage our organisations.

These structures are in practice these days. For example, a sole proprietor with a single employee uses one of the structures Allah SWT has created and so on.

2-Reward in the Hereafter

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). [Sahih Muslim: Hadith 1906b; English reference: Book 33, Hadith 221]

"It is said in a hadith that Allah Ta'ala gives five favours to a person who is mindful of his salaah, 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 Qiyaamah; he shall cross the Siraat with the speed of lightning and he shall enter Jannah without being questioned." [Fazail-e-Amaal, hadith 7 (In the section of Faizal-e-Namaz)]

We have scores of such examples where the reward a person receives because of his worship in both worlds. Since work is a kind of worship yet its reward is here and in the hereafter. We can learn that employees get reward in this world and in the Hereafter.

3-Relation of work-family-society

It has a couple of aspects:

- Allah (SWT) ordained for work.
- Reward of spending on family
- Reward of spending on social issues

Here are the examples.
1-Seek bounty of Allah (SWT): Work: "Then when the (Jumuah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful." [Surah Al-Juma: 10]

Work is a source of reward: (The best earning is to work with his hand) "Rafi' b. Khadij said God's Messenger asked someone what type of earning was best, and he replied, "A man's work with his hand and every business transaction which is approved." Ahmad transmitted it." [Mishkat al-Masabih 2783; In-book reference: Book 11, Hadith 25]

2-Spending on family

"Abu Mas'ud Al-Badri (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him". [Al-Bukhari and Muslim]. [Riyad as-Salihin 293; In-book reference Introduction, Hadith 293] It suggests that when a person earns money then spending on family is possible and it is rewarding for him. Therefore, earning is linked with family.

Similarly, we have mentioned one hadith in chapter three that "Take work from

employees according to their capacity". It means take work from them for eight hours so that the employees could give sometime (Spare time) to his family and other members of society. If he would heave time, then he could visit relatives and people in need or sick people.

3-Spending on social activities i.e., orphans

The employee is keeping relations with other members of society, and it depends upon his employment/business and income. He can support these activities/people financially. And his financial condition depends upon his income. The higher his income the higher the chance of more spending for them. Thus, he makes an impact on the lives of others through his financial standing. The following hadith describes the phenomenon.

Umm Salamah (May Allah be pleased with her) reported: I asked the Messenger of Allah (ﷺ), "Would I be rewarded for what I spend on Abu Salamah's sons? For I can't let them go here and there (to beg people)." Messenger of Allah (ﷺ) replied, "Spend on them and you will be rewarded for what you spend on them". [Al-Bukhari and Muslim]. [Riyad as-Salihin 291; In-book reference, Introduction, Hadith 291]

4-Visiting sick subordinates/servants

Narrated Anas: A young Jewish boy used to serve the Prophet (ﷺ), and he became sick. So, the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim, and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hellfire."[24]

4-Other aspects of work-family-society:

- Visiting sick muslims/colleagues/subordinates/relatives.
- Taking part in funeral.
- Taking part in marriage ceremonies.

Thus, ISLAMIC MANAGEMENT/ADMINISTRATION emphasises the need of employer-employee relations out of the organizational life which is possible through taking part in the above activities.

4-Self-control through honesty

Monitoring the activities of employees is a challenging job of manager/administrator and supervisors. Islam reiterates employees to work with honesty because Allah SWT is watching them. The Prophet (ﷺ) said, "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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 252] When a slave or employee is responsible for the property of his master then he must work for him with the same spirit.

Work with honestly

It was narrated that Ibn 'Abbas said -concerning the Verse: "Verily, those who unjustly eat up the property of orphans" -A man would have an orphan in his care, and he would keep his food, drink and vessels separate. This caused hardship to the Muslims, so Allah, the Mighty and Sublime, revealed: "And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers" (in religion), so it is permissible for you to mix with them. [Sunan an-Nasa'i 3670; In-book reference: Book 30, Hadith 60; English translation: Vol. 4, Book 30, Hadith 3700]

Employee is responsible for the property of his master/employer.

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." [Al-Bukhari, Volume 9, Book 89, Hadith 252]

5-Pay salary/wages in advance

Employer pays wages/salary after his employee completes his job. It may be on weekly, fortnightly, or monthly bases. Practically, the employer makes more money with the earnings of his employees. For example, if a person works on a retail shop/superstore, the employer is making profit on every transaction which his cashier is managing. But he pays his employee after one month. It means the employer is reusing the earning of his employee for at least29/30 days and then he pays to him.

When we look at the modern retail network where big superstore chains own most of retail transactions and the selling process is electronic. It means every transaction makes a credit to the bank account of the respective superstore i.e., it increases the balance. The banks are crediting "Interest" to the account holder on daily or weekly basis. Thus, the employer is making more additional out of the earnings of his employees. The price the retailer is charging to customer includes cost and profit. Cost includes the wages or labour cost of employees. Thus, the employer is making profit on every transaction, but he pays his employee later. Consequently, the employer earns more money of the balance of his bank account. It is undue exploitation of employees or more specifically economically weak people. They need help or oppression. Islam gives answer; it says pay wages in advance as the following hadith describes.

Abdullah Ibn-e- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries. (Sunan Ibn Majah 2443)

6-Kindness to subordinates

The outcome of famous Hawthorne Studies was to treat people respectfully to increase productivity. The Prophet (ﷺ) of Islam has practically shown kindness to subordinates. However, it was not for increasing productivity but for the inspiration of employees. It became the policy of rightly guided caliphs to continue the practices of the Prophet (ﷺ). Here are examples of goodness in this regard.

Allah SWT says, 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]

Jabir Radiyallahu anho narrates that Rasulullah Sallallahu 'alaihi wasallam said: **Anyone with these three qualities shall be under the shade of Allah's 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)**. (Jami` at-Tirmidhi: Vol. 4, Book 11, Hadith 2494.)

Narrated Anas: I served the Prophet (ﷺ) for ten years, and he never said to me, "Uff' (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why do not you do so?" [Sahih Al-Bukhari: 2029]

The story of Zaid (RA) was famous for the kindness of the Prophet (ﷺ). Zaid was a slave; his father and uncle approached the Prophet (ﷺ) for his freedom. The conversation that took place between the Prophet (ﷺ) and Zaid's relatives are as follows.

The Prophet (ﷺ) said to Zaid: "Do you know these men?"

Zaid: "Yes, I know them. This is my father and that is my uncle."

The Prophet (ﷺ): "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 with me, you shall have your choice."

Zaid: "How can I prefer anybody else to you? You are everybody for me, including my father and my uncle."

Zaid's father and uncle: "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 bondsman?"

Zaid: "Verily, I have seen something in my master that makes me prefer him to everybody else in the world."

On this, the Prophet (ﷺ) took Zaid (Radhiyallahu anhu) in his lap and said: "From today, I adopt Zaid as my son." [Fazail-e-Amaal, p. 250-52]

It is worthwhile to remember that Zaid (RA) was a slave not an employee; an employee sells his services, but a slave fully belongs to his master because he has paid for him. Nevertheless, the treatment of the Prophet (ﷺ) was with his slave who belongs to him because he bought him.

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]

There are scores of examples of the Prophet (ﷺ) to show kindness to his companions, subordinates and even to enemies.

7-Managing issues Sympathetically

Human is erred. It is natural for a human being to make mistakes personally and professionally. The question is the way to deal with the matter. The Prophet's (ﷺ) approach is sympathetic resolution of issues.

Managing mistakes: 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 silent. When he asked a third time, he replied: Forgive him seventy times daily. [Sunan Abi Dawud: 5164]

Consider past contribution while managing issues.

One companion sent a letter to his family before the conquest of Makkah about the intentions of Muslims. The Prophet (ﷺ) did not take any reprimand him because the companion took part in the battle of Badr. So, his past contribution for Islam was enough for ignoring of his action. The following hadith describes it.

`Ubaidullah bin Abi Rafi' said: I heard 'Ali (رضي الله عنه) says: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter and take it from her." We set out with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter, or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ) and in it (was written): From Hatib bin Abi Balta`ah to some of the mushrikeen of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ), The Messenger of Allah (ﷺ) said: `O Hatib, what is this?` He said: Do not be hasty in judging me, O Messenger of Allah (ﷺ). I am a man who was attached to Quraish, but I was one of them. The Muhajireen, who are with you, have relatives who will protect their families in Makkah, and I wanted, as i have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of kufr or because I apostatized from my religion, or because I approved of Kufr after becoming Muslim. The Messenger of Allah (ﷺ) said: `He

has told you the truth. ` `Umar (رضي الله عنه) said: O Messenger of Allah (ﷺ), let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, Allah looked upon the people of Badr and said: `Do what you wish, for I have forgiven you. ` [Musnad Ahmad: 600]

8-Supplication before assigning a job

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 his right, from above him and from below him." It implies mangers should supplicate for their subordinates for performance of their assigned jobs. It shows sympathy and support from the boss, and it motivates them.

9-Take work according to capacity of employees

One of the current issues for working class or employees is that employer is taking as much work as he wants irrespective the capacity of the worker. For instance, people work 9.26 hours daily in Mexico.[25] However, Islam emphasises that employer should take work according to the capacity of employees because they can spend their extra time with their families. They can spare some time for the Islamic causes such as propagation, charitable work etc.

Malik related to me that he heard that Umar ibn al-Khattab went to the villages every Saturday. **If he found a slave doing work which he was not capable of doing, he lightened it for him**. [Muwatta Malik: English reference: Book 54, Hadith 41; Arabic reference: Book 54, Hadith 1807]

Narrated several Companions of the Prophet (ﷺ): Safwan reported from several Companions of the Messenger of Allah (SWT) on the authority of their fathers who were relatives of each other. The Messenger of Allah (SWT) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or **forces him to work beyond his capacity**, or takes from him anything without his consent, **I shall plead for him on the Day of Judgment**. [Sunan Abi Dawud 3052; In-book reference: Book 20, Hadith 125; English translation: Book 19, Hadith 3046]

10-Loyalty through Divine guidance and pleasure

Since Islamic Management/Administration Theory has Divine underpinning yet employees must obey sharia for the pleasure of Allah SWT. It is their responsibility as a Muslim, and it creates loyalty. Look at these ahadith.

Reverence to Allah (SWT) includes honouring a just ruler/manager/administrator.

Abu Musa Al Ash'ari (RA) narrates that Rasulullah (ﷺ) said: Undoubtedly reverence to Allah (SWT) includes honouring a grey-haired Muslim: and the one who has memorized the Quran and he neither exceeds the proper bounds and nor does he turn away from it and **honouring a just ruler**. [Abu Dawud, Muntakhab

Ahadith, p.442]

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

Abu Bakra (RA) narrates that 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. [Musnad Ahmad. Tabarani. Majma -'uz-Zawaid, Muntakhab Ahadith, p.443]

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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 251]

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). [Ibne-Hibban, Muntakhab Ahadith, p. 437]

11-Separate rules have been defined for organisations, manager/administrator, and employees

See sections B-D for details.

12-Flat organisation structure

Rasulullah (ﷺ) said; 'Whenever three people proceed on a journey, one of them should be appointed as the Ameer (leader) of the group. (Mishkaat) [Fazail-e-Hajj, p. 56] Allah (SWT) has talked to Musa (AS) directly though He communicated with other Prophets (AS) through an angle.

Prophet Muhammad (ﷺ) also developed a flat structure. He had a consultation team to whom he used to communicate. He consulted everyone for the development of defence strategy of the battle of Uhad. The Prophet (ﷺ) dispatched scores of teams for various reasons and appointed a leader for them. In this way he used one- or two-layers structure. His structure was as follows.

1-Prophet (ﷺ)>Team leader>team members

2-Prophet (ﷺ)>subordinate (e.g. he appointed Huzaifah (RA) for gathering information during the battle of the Trench)

Thus, he used one or dual layer system for various assignments.

13-The features of five contemporary theories of Management/Administration are part of the Islamic Management/Administration theory

The author has compared five major theories of Management/Administration with the practices of the Prophet (ﷺ). He concluded that the Prophet (ﷺ) was the originator of these theories, but it was not known to the world until his recent work. See my book "Prophet Muhammad (ﷺ) & Evolution of Management/Administration Theory".

14-Based on Case study

The theory has been extracted from the biography of the Prophet (ﷺ). He had practiced the concepts and ideas of the theory. Prophet Muhammad (ﷺ) was born in 571 AD and assumed the Prophethood at the age of forty in Makkah Saudia Arabia. He migrated to Madinah after about 13 years and introduced Islam in twenty-three years. He passed away at the age of 63. There are more than two billion Muslims in the world today and they are living in every known country of the world.

15-Universal application

The primary focus of the theory is muslim manager/administrator and employees; they live every corner of the planet. Therefore, they can practice the theory. However, others can apply it because it is related to human issues which are common irrespective of one's beliefs. For example, paying wages in advance, taking work from employees according to their capacity, showing kindness to subordinates etc.

4-Structuring administrative activities

When we investigate the life of the Prophet (ﷺ), it is evident that he has divided his activities in various phases which we know them as "Functions of Management/Administration". The author has examined them in his many writings.[26] A brief introduction of them is as follows.

A-Planning

The Prophet (ﷺ) planned for introducing the idea of Islam, a novel product in the Arabian peninsula and to the rest of the world. The Prophet (ﷺ) also planned for migration to Abyssinia, emigration to Madhina, seven major battles and the expedition of Hijrah. The treaty of Hodhabia was a significant event as well. The Prophet (ﷺ) also planned for small military expeditions, and establishment of brotherhood between migrants and Muslim of Madhina.

Islamic teachings emphasize planning for the life Hereafter. Allah (SWT) has ordered Muslims to plan for the Day of Judgement and beyond. For example,

angles will ask three questions in the grave:

- Who is your sustainer?
- What is your faith?
- What do you know about the Prophet (ﷺ)?

In addition, on the Day of accountability there will be four questions:

- How did you spend your life?
- How did you spend your youth?
- How did you earn and spend money?
- How much did you practice the knowledge you have?

These questions show us a road map; our job (as an individual or a team in business terms) is to seek their answers. It is possible through careful planning. Islamic sharia provides the details for planning these questions or phases of life Hereafter.

The author has published two books in this regard to analyse the planning approach of the Prophet (ﷺ) .[27] The contents of the book about planning strategy are as follows.

1 THE PREMISES OF PLANNING

Introduction

Meaning of planning

Vision

Mission

Objectives

2 WHAT DID HE PLAN?

Introduction

Selling the new idea

Education of the idea

Motivation

Inspiring companions

Managing new entrants

3 EXAMPLES OF PLANNING IN MAKKAH

B-Organising

Organising implies division of work, resource allocation, and communication mechanism in an organisation. Manager/administrator define organisation structure which they adopt according to their circumstances. The Prophet (ﷺ) had organised scores of events including military and non-military expeditions. We have examined them in a separate book which offers details.[28]

1-THE BASICS OF ORGANIZING

Introduction

Division of work

Definition of sub-tasks

Manager/administrative triangle

Line and staff authority.

Chain of support/command

Harmony among members

Treatment of subordinates

2 ORGANISATION STRUCTURE

Introduction

Departmentalization

Department of defence

Departments of Education and Finance

Span of control

Organisation structure

3 RESOURCE ALLOCATION

Introduction

Allocation of resources

Individuals and Teams

Team formation

4 COMMUNICATIONS

5 CASE STUDY – THE BATTLE OF UHAD

C-Leading

Leaders influence their followers to continue work for them or their organisation. Motivation is one of the common strategies for creating influence. They offer support to them so that employees do work amicably. The author had investigated the subject in another work.[29] In short, the Prophet (ﷺ) was a charismatic leader because Allah (SWT) appointed him, and He was guiding him in managing affairs of the organisation.

1-INTRODUCTION TO LEADING

Introduction

Motivation

Monetary incentives

Non-monetary incentives - Motivation through respecting

Leadership

Influencing power

Relationship Management/Administration or Management/Administration by relations

Role Model

Accountability

Establishment of Justice

Consultation and involvement

2 SOCIAL RESPONSIBILITIES

Introduction

Individual measures

The collective measures

3 PROPHETS (ﷺ) AS AN INNOVATOR

Introduction

The economic innovation

Entering the foreign markets

4 MANAGERIAL STRATEGIES

Introduction

Pro-active Management/Administration style

Innovative solution of problems

5 FINANCIAL MANAGEMENT/ADMINISTRATION

Introduction

Other values

Managing quality

Showing by doing

8-CASE STUDY - THE TREATY OF HODHABIA

Introduction

The story

Manager/administrative Implications

Negotiation

1-Clarification of interests

2-Identification of options

3-Design deal packages

The first round of talks

Sending Usman (RA) to Makkah

The second round of talks

The third round

The final round

4-Selection of the deal

5-Perfact the deal

Managing information

D-Controlling

Mangers do not bother when things happen according to plans, but any deviation alert them. Consequently, they take corrective measures to streamline processes and operations. It happened when they measure performance of individuals, teams, or projects. The subject is a key manager/administrative function which we have examined elsewhere.[30] The Prophet (ﷺ) took controlling measures before and after/during the conquest of Makkah. The contents of the book are as follows.

1 FUNDAMENTALS OF CONTROLLING

Introduction

The controlling process

Determining performance standards

Monitoring performance

Evaluation of performance

Taking corrective action

2- TYPES OF CONTROL

Introduction

Feed-forward.

Concurrent control

Feedback control

Accountability

Establishment of Justice

3- CASE STUDY – THE CONQUEST OF MAKKAH

Introduction

The rationale of the case study

The story

Implications for manager/administrator

In addition, a summary of other related work is referred to in chapter 6. The following three chapters describe the principles for organisations, manager/administrator, and employees. It offers us an overview of the Islamic Management/Administration Theory though the related work shown in the concluding chapter describes the extent of the theory. But we need more work to explore the potential of ISLAMIC MANAGEMENT/ADMINISTRATION.

CH 3 PRINCIPLES FOR ORGANISATIONS

Some principles are applicable to both manager/administrator and employees which means they affect the entire organisation. Therefore, they are part of this chapter.

Islam is guidance for everyone.

Abu Hurairah (ﷺ) narrates that Rasulullah (ﷺ) said: Verily, Deen (religion) is Nasihah (sincere well-wishing) verily Deen is Nasifiah, verily Deen is Nasihah. The Sahabah asked: To whom Rasulullah? He replied: To Allah (SWT), and His Book, and His Messenger, and to the **rulers of the Muslims and their common folk**. [Muntakhab Ahadith, Hadith Number 140, pp. 440]

1-Responsibilities of a Caliph/Administrator

They include two aspects: 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 establishment of five pillars of Islam. It implies he must create an environment where anyone can enter in Islam. People feel attraction in the religion and want to 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 ending 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/Administration 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 after me to fear Allah (SWT), and I advise him with regard to 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. [Muntakhib Ahadith, p.444]

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: <u>He who is not concerned about the affairs of Muslims is not amongst them.</u> He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allah (SWT), His Prophet (ﷺ) , His Book, <u>and to the rulers of the Muslims and their common folk, is not amongst them</u>. (Tabarani, Targhib) [Muntakhib Ahadith, p.446]

2-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;" [Surah Ashura: 38]

The Prophet (ﷺ) had made many decisions. We refer 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 of 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." [Lings, p. 211.]

His first thought was not to go out from the city, but to stand a siege within its walls. He none the less wished to have his opinion confirmed by others, for it was by no means a conviction, so he held a consultation 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." [Lings, p. 173-74]

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 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. [Lings, p. 278]

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 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 'Ulnar' 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 was worth weeping for, or else he would feign weeping. [Mubarikpuri, p. 230.]

3-Organizational policies

They are related with various aspects of managing people and outsiders. Some of them are described here 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. (lbn-e-Majah) [Muntakhib Ahadith, p.478]

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. <u>One who employs a labourer and takes full work from him but does not pay him for his labour.'</u> " [Al-Bukhari, Volume. 3, Book 36, Hadith Number470]

B-Performance measurement

Abdullah ibn-e-Mas'ud (RA) narrates that a man asked: O Rasulullah! <u>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.</u> (Tabarani\Majma'uz-Zawaid) [Muntakhib Ahadith, p.472]

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), "<u>Make things easy for the people</u> 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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 284]

A-Lead brief salat

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 <u>old men and youngsters and those who have some urgent work to do</u>." [Al-Bukhari and Muslim, Riyadus-Saliheen, Hadith Number 649]

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

B-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 in order to show off, Allah (SWT) will expose his intentions on the Day of Resurrection (before the people), and <u>whoever puts the people into difficulties, Allah (SWT) will put him into difficulties on the Day of Resurrection.</u>'" 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 good 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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 266]

Narrated by Abu Burda, The Prophet (ﷺ) sent my father and Mu'adh bin Jabal to Yemen and said (to them), "<u>Make </u>things easy for the people and do not put hurdles in their way, and give them glad tiding, and <u>don't let them have aversion (i.e. to make people hate good deeds</u>) 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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 284]

D-Gifts for employees is for the 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)), <u>"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!"</u> 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. [Al-Bukhari, Volume 9, Book 89, Hadith Number 286]

E-Establishing Equality

There are couple of examples about it.

'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, <u>"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."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 651]

B-Father should give gift to all his children.

An-Nu`man bin Bashir (May Allah (SWT) be pleased with them) said: <u>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 gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."</u> 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)." [Al-Bukhari and Muslim Riyadus-Saliheen, Hadith Number 1773]

C-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." [Al-Bukhari and Muslim, Riyadus-Saliheen, Hadith Number 568]

D-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. [Al-Bukhari, Volume 9, Book 89, Hadith Number 287]

F-Take work according to capacity

We have a couple of ahadith about the topic.

1-Malik related to me that he heard that Umar ibn al-Khattab went to the villages every Saturday. If he found a slave doing work which he was not **capable of doing**, he lightened it for him. [Muwatta Malik: English reference: Book 54, Hadith 41; Arabic reference: Book 54, Hadith 1807]

2-Narrated several Companions of the Prophet (ﷺ): Safwan reported from several Companions of the Messenger of Allah (SWT) on the authority of their fathers who were relatives of each other. The Messenger of Allah (SWT) said: Beware, if anyone wrongs a contracting man, or diminishes his right, **or forces him to work beyond his capacity**, or takes from him anything without his consent, **I shall plead for him on the Day of Judgment.** [Sunan Abi Dawud 3052; In-book reference: Book 20, Hadith 125; English translation: Book 19, Hadith 3046]

3-Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise, he should look for some work for the slave (to earn what would enable him to emancipate himself), **without overburdening him with work**." [Sahih al-Bukhari 2504; In-book reference: Book 47, Hadith 20; English reference: Vol. 3, Book 44, Hadith 682]

G-Ethical policies

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

A-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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 265]

B-Seducing through 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 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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 292]

C-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. (Al-Bukhari, Riyadh Saleheen, Hadith Number 1512)

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. (Fath-ul-Bari) [Muntakhib Hadith, p.449-50]

D-Do not admonished repeatedly.

From 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 again and again, as the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, admonished us again and again, out of fear of boring you." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 699]

E-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. (lbn-e-Majah) [Muntakhib Ahadith, p.451]

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

F-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 who is easy, flexible, modest and uncomplicated." [At-Tirmidhi, Riyadh Saleheen Hadith Number 642]

G-Admiring himself

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.'" [Muslim and Bukhari, Riyad-us-Saliheen Hadith Number 1724]

4-Communication

It is useful subject from the way of speaking to the body language of the people involve 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 understand it.

Repeating statement thrice

Narrated Anas bin Malik: that the Messenger of Allah (ﷺ) would repeat a statement three times so that it could be understood. [Jami` at-Tirmidhi, English reference: Vol. 1, Book 46, Hadith 3640]

Eloquently is prohibited.

'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." [Abu Dawud and At Tirmidhi, Riyadh Saleheen, Hadith Number 1737]

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." [At-Tirmidhi, Riyadh Saleheen, Hadith Number 631]

Explanation of key words:

- 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 own importance or abilities)

Defamer, curser, 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 **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) or **coarse** (Of a person or their speech) rude or vulgar)." [At-Tirmidhi, Riyadh Saleheen (Abridged edition), Hadith Number 825]

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- 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.

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." [Al-Bukhari & Muslim, Riyad-us-Saliheen, Hadith Number 636]

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." [Muslim, Riyad-us-Saliheen, Hadith Number 635].

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. <u>Allah (SWT) dislikes foul language.</u>" [At-Tirmidhi, Riyadus-Saliheen, Hadith Number 326]

5-Personal habits

Islamic Management/Administration theory advised his adopters to create good habits. It applies both to manager/administrator and employees. Here are some of them.

Say good word.

'Adi ibn Hatim reported that the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, said, <u>"Protect yourselves from the Fire, even if with only half a date. If you cannot manage even that, then with a good word."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 693]

Abu Hurayra reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, <u>"A good word is sadaqa."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 694]

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, <u>"Do not think little of anything which is right, even just showing your brother a cheerful face</u>." [Muslim, Riyadus-Saliheen, Hadith Number 695]

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 <u>who dispels the anxiety of another Muslim. On the Day of Rising, Allah (SWT) will veil anyone who veils another Muslim."</u> [Al-Bukhari and Muslim, Riyad-us-Saliheen (Abridged edition) Hadith Number 135, p. 94]

6-Social responsibility

It is a versatile subject; we refer four aspects to show its importance.

Narrated by Abu Musa, The Prophet (ﷺ) said, "Set free the captives and accept invitations." [Al-Bukhari, Volume 9, Book 89, Hadith Number 285]

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). [Al-Bukhari, Volume 9, Book 89, Hadith Number 288]

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." [Al-Bukhari and Muslim, Riyad-us-Saliheen (Abridged edition) Hadith Number 135, p. 94]

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." [Muslim, Riyad-us-Saliheen (Abridged edition) Hadith Number 145, p. 100]

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.'" [Muslim and Bukhari, Riyad-us-Saliheen Hadith Number 265]

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." [Abu Dawud, Riyad-us-Saliheen (Abridged edition) Hadith Number 153, p. 104]

7-Reward in the Hereafter

One of the distinguishing aspects of the ISLAMIC MANAGEMENT/ADMINISTRATION is the reward in the Hereafter which boosts the moral of all people.

"'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 been deprived of his share of the good of this world and the Hereafter."

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/administrator should visit a sick subordinate or a muslim brother.

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). (Jami` at-Tirmidhi: Vol. 4, Book 11, Hadith 2494.)

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". [At-Tirmidhi, Riyadh Saleheen, Hadith Number 362]

Since manager/administrator is a Muslim yet the hadith encourages him to visit his subordinate while he is not feeling well. In this way he fulfils the responsibility of a Muslim manager/administrator because traditional administration/management theory does not ask manager/administrators to visit his subordinates.

9-Supplication before assignment of work

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 if they establish the prayer among you. No, not if they establish the prayer among you.'" [Muslim, Riyadh Saleheen, Hadith Number 661]

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 his right, from above him and from below him."

10-Defining organisation structure

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great. [Surah An-Nisa: 34]

An organization is also a team of two persons, when Muslims supposed to pray salat, one of them should lead it. Here is the hadith

"Hadhrat Abu Darda (Radhiyallaho anho) narrates that he heard the Prophet (Sallallaho alaihe wasallam) saying, "If there are (even) three persons in a village or in a desert, and they do not say their salaat with jamaat, then Satan gets hold of them. Remember that jamaat for salaat is very necessary for you. Surely a wolf devours a lonely sheep, and Satan is the wolf for men."

Kandhelvi says, this shows that people busy in farming etc. should arrange to say their salaat with jamaat if they are three or more in number. Even if they are two, it is better to have jamaat. [31]

Similarly, if three people are traveling, they should appoint or chose one of them

as a leader/Ameer. Look at this Hadith.

Rasulullah (ﷺ) said; 'Whenever three people proceed on a journey, one of them should be appointed as the Ameer (leader) of the group. (Mishkaat) [Fazail-e-Hajj, p. 56]

11-Managing issues

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.

Importance of resolving disputes

Allah SWT says "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. [Surah Hujraat: 9]

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." [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 248]

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.'" [Al-Bukhari and Muslim, Riyad-us-Saliheen Hadith Number 249] 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

<u>of the people to make peace between them</u>. 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.'" [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 251]

Solution through virtuous deeds (Salaat)

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

"Hadhrat Huzaifah (Radhiyallaho anho) says that, whenever the Prophet (ﷺ) happened to face any difficulty, he would at once resort to salaat."[32] 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."[33] 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.

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)! Have not I conveyed Allah's (SWT) Message!" [Al-Bukhari, Volume 9, Book 89, Hadith Number 305]

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

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. Rasulullah (ﷺ) said: These people will enter Paradise before the rest of mankind. Subsequently, strict accountability will be left for the wealthy and the rulers. (Ibn-e- Hibban) [Muntakhab Ahadith, Hadith Number 5, p. 396]

Implications: Allah (SWT) will take strict accountability from rulers/manager/administrator

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.'" [Muslim, Book 2, Hadith, Number 557, Bukhari also reports it]

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, <u>I have never seen a better teacher before or after him - by Allah (SWT), he did not rebuke me, 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.</u>' 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 them.'" [Muslim, Riyadus-Saliheen, Hadith Number 701]

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

Policy of not taking revenge

'A'isha said, "The Messenger of Allah (SWT)(ﷺ), may Allah (SWT) bless him and grant him peace, <u>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."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 641]

- 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

Policy of Forgiveness: forgive subordinates seventy times every day

'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. [Muntakhib Ahadith, p. 415]

Implications: Forgive subordinates seventy times every day i.e. too many times.

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. (Ibn-e-Hibban, Riyadh Saleheen, Hadith Number 240)

Implications: Reward for forgiving the faults of a Muslim.

Accept excuse

Jawdan (Radiyallahu '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. (Ibne-Majah) [Muntakhib Ahadith, p. 415]

Implications: It is recommended to accept excuse of subordinates.

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.' [Al-Bukhari, Volume 9, Book 89, Hadith Number 311]

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

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." [Al-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 693]

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

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." <u>We said, "For whom?" He said, "For Allah (SWT), His Book, His Messenger, the Imams of the Muslims and their common people</u>." [Al-Bukhari and Muslim, Riyad-us-Saliheen Hadith Number 181]

- 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 <u>giving good counsel to every Muslim</u>." [Al-Bukhari and Muslim, Riyad-us-Saliheen Hadith Number 182].

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, "<u>None of you can truly be said to believe until he wants for his brother what he wants for himself.</u>" [Al-Bukhari and Muslim, Riyad-us-Saliheen Hadith Number 183]

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

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.

Concluding remarks

Settling dispute is a big topic which covers all the legal aspects of human life. Allah SWT guided His Prophet (ﷺ) about it. However, it is beyond the scope of this book; the author has dealt the matter in the separate volumes. Interested readers can consult them.[34]

CH 4 PRINCIPLES FOR MANAGER/ADMINISTRATORS

Introduction

Some principles are related with Management/Administration of subordinates e.g. a manager/administrator should be a role model. Second, he must deal with people amicably and should 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 manager/administrator 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 authority of manager/administrator. The Prophet (ﷺ) said,

'A'ishah Radiyallahu 'anha narrates that Rasulullah Sallallahu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Sahih Muslim)

1-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. [Al-Ahzab: 21]

O mankind! Verily, there has come to you a convincing proof (Prophet (ﷺ) Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Quran). [An-Nisa: 174]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 621]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 645]

2-Responsibilities of manager/administrator

Authority is a bounty of Allah SWT; look at this hadith.

'Abdullah ibne-'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam 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 will say: You have spoken the truth. Rasulullah Sallallahu 'alaihi wasallam said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Hibban; Muntakhab Hadith, p. 398) We have found four elements which are the "core" of responsibilities.

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: <u>The Imam (ruler) of the people is a guardian and is responsible for his subjects</u>; 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]

2-Sticks to the rules and regulations 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 incredibly 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, <u>'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).'" ." [Al-Bukhari, Volume 9, Book 89, Number 253]

3-Responsible for the needs, friendship, and poverty 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, <u>"If Allah (SWT) puts</u>

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. [Abu Dawud and At-Tirmidhi, Riyadus-Saliheen, Hadith Number 658]

4-Respect everyone

Abdullah Ibne- 'Abbas Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam looked at the Ka'bah and said: La ilaha illallah, how pure you are, and how sweet is your fragrance, and how great is your honour! However, the honour of a Mu'min (believer) is greater than yours. Indeed, Allah Subhanahu wa Ta'ala has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu'min has been made respectable; and Allah has forbidden us to suspect him of wrongdoing. (Tabarani, Majma-'uz-Zawaid; Muntakhab Hadith, p. 397)

5-Authority is a bounty of Allah SWT

'Abdullah ibne-'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam 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 will say: You have spoken the truth. Rasulullah Sallallahu 'alaihi wasallam said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Hibban; Muntakhab Hadith, p. 398)

3-Who should lead the prayer?

Since a manager/administrator leads the prayers as the Prophet (ﷺ) and his noble companions used to do yet these guidelines are for them.

1-The oldest of you should be the Imam

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 <u>and the oldest of you should be the Imam</u> " [Al-Bukhari Volume 1, Book 11, Number 601]

2-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. [Al-Bukhari, Volume 9, Book 89, Hadith Number 287]

4-Rewards of manager/administrator

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: <u>a just Imam</u>, a youth who grows up worshipping Allah (SWT), the Mighty and Exalted, a man whose heart is attached to 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." [Al-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 659]

2-Just manager/administrator 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 <u>just in respect of their judgements</u>, their families and what they are put in charge of." [Muslim, Riyadh Saleheen, Hadith Number 660]

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 <u>best of your Imams are those you love and who love you</u>, 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

if they establish the prayer among you. No, not if they establish the prayer among you.'" [Muslim, Riyadh Saleheen, Hadith Number 661]

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

'Iyad ibn Himar said, "I heard the Messenger of Allah (SWT)(صلى الله عليه وسلم), may Allah (SWT) bless him and grant him peace, say, <u>'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</u>.'" [Muslim, Riyadus-Saliheen, Hadith Number 662, p. 568]

5-Personal characteristics of a manager/administrator

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

1-The Prophet (صلى الله عليه وسلم) was a role model

Anas said, <u>"The Messenger of Allah (SWT) (صلى الله عليه وسلم), may Allah (SWT) bless him and grant him peace, had the best character of anyone."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 621]

2-Humbleness

1-Abu Hurayra reported that the Messenger of Allah (SWT) (صلى الله عليه وسلم), may Allah (SWT) bless him and grant him peace, said, "Sadaqa does not decrease property and <u>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.</u>" [Muslim with reference to Riyadh Saleheen, Hadith Number 603, p. 530]

2-'Iyad ibn Himar reported that the Messenger of Allah (SWT) (صلى الله عليه وسلم), may Allah (SWT) bless him and grant him peace, said, <u>"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,</u> and no one should commit injustice against another." [Muslim with reference to Riyadh Saleheen, Hadith Number 602, p. 530]

3-Modesty

1-Ibn 'Umar reported that the Messenger of Allah (SWT) (صلى الله عليه وسلم), may Allah (SWT) bless him and grant him peace, <u>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.</u>" [AL-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 681]

2-'Imran ibn Husayn reported that the Messenger of Allah (SWT) (صلى الله عليه وسلم), may Allah

(SWT) bless him and grant him peace, said, "Modesty only brings good." [Al-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 682]

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." [Al-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 684]

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)." [Muslim, Riyadh Saleheen, Hadith Number 632]

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." [Al-Bukhari & Muslim, Riyadh Saleheen, Hadith Number 633]

2-'A'isha (RA) reported that the Prophet (ﷺ), may Allah (SWT) bless him and grant him peace, said, "Whenever kindness is in a thing it adorns it, and whenever it is removed from anything, it disfigures it." [Muslim, Riyadh Saleheen, Hadith Number 635]

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. [Muslim, Riyadh Saleheen, Hadith Number 634]

In another hadith, Jarir Ibne-' Abdullah (RA) ' narrates that Nabi (ﷺ) said: Whoever is deprived of kindness is deprived of all good. [Muslim, Riyadus-Saliheen, Hadith 638, p. 549]

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. (Sharhus Sunnah) [Muntakhib Ahadith, p. 419]

5-Jabir Ibne-'Abdullah Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) prayed: <u>May Allah (SWT) confer mercy upon a man who is kindly when selling when buying and when demanding his balance. '</u> [Al-Bukhari, Muntakhib Ahadith, p. 420]

6-'Iyad ibn Himar said, "I heard the Messenger of Allah (SWT)(ﷺ), may Allah (SWT) bless him and grant him peace, say, <u>'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</u>.'" [Muslim, Riyadus-Saliheen, Hadith Number 662, p. 568]

6-Dignity

'A'isha (RA) said, <u>"I never saw the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, laugh so much that the inside of his mouth showed. He used only to smile."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 703, p. 598]

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, <u>'O people! You must be calm. Piety is not a matter of speed.'</u>" [Muslim, Riyadus-Saliheen, Hadith Number 705, p. 600]

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, <u>'Be afraid of Allah (SWT) and be patient</u>.' 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 gatekeeper there, and she said, 'O Allah's (SWT) Apostle! By Allah (SWT). I did not recognize you!' The Prophet (ﷺ) said, <u>'No doubt, patience is at the first stroke of a calamity.'</u>" [Al-Bukhari, Volume 9, Book 89, Hadith Number 268]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 647]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 689]   It is added in a variant of Muslim, "Even if he fasts and prays and claims that he is a Muslim."

12-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." [Al-Bukhari and Muslim, Riyadus-Saliheen, Hadith Number 691].

13-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." [Al-Bukhari and Muslim, Riyad-us-Saliheen (Abridged edition) Hadith Number 135, p. 94]

14-Give glad tidings

1-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, <u>gave Khadija the good news of a house of pearls in the Garden, in which there is no shouting and no fatigue."</u> [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 708]

Case in focus: The Prophet (ﷺ) gave glad tiding 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 <u>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</u>." (Abu Hurairah then narrated the Hadith in full). [Muslim, Riyadus-Saliheen, Hadith Number 710]

6-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 <u>renounce the truth and abase people</u>." [Muslim, Riyadus-Saliheen, Hadith Number 612, p. 536]

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? <u>All those who are coarse (harsh, raucous, or rough in tone), domineering</u>

(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).'" [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 612, p. 536]

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." [Muslim Riyadus-Saliheen, Hadith Number 615, p. 537-38]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 616, p. 538]

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." [Muslim, Riyadus-Saliheen, Hadith Number 617, p. 538]

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]." [Muslim, Riyadus-Saliheen, Hadith Number 618, p. 538]

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 619, p. 539-40]

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." [At-Tirmidhi, Riyadus-Saliheen, Hadith Number 620, p. 540]

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." [Muslim with reference to Riyadh Saleheen, Hadith Number 602, p. 530]

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." [At-Tirmidhi, Riyadus-Saliheen, Hadith Number 326]

7-Reprimand for manager/administrator.

We have several instances of it; manager/administrator need to change them in their favour.

1-Bad manager/administrator does not strive for subject and advise 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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 654] 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."

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." [Muslim, Riyadus-Saliheen, Hadith Number 655]

3-Allah (SWT) will question rulers/manager/administrator

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." [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 656]

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.'" [Al-Bukhari & Muslim, Riyadus-Saliheen, Hadith Number 657]

5-Allah (SWT) will be blind to the needs, friendship, and poverty 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, 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. [Abu Dawud and At-Tirmidhi, Riyadus-Saliheen, Hadith Number 658]

We understand from the above arguments that Islamic Management/Administration Theory offers a wealth of ideas for manager/administrator. The next chapter investigates the rulings for employees.

CH 5 PRINCIPLES FOR EMPLOYEES

1-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 seeking.'"[Al-Bukhari, Volume 9, p. 174]

2-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." [Muslim, Riyad-us-Saliheen Hadith Number 667]

Fulfil the rights you owe to others and to ask Allah (SWT) for what is 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.'" [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 670]

3-Obey the rulers/manager/administrator

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. (Nawawi)

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. (Abu Dawud) [Muntakhib Ahadith, p.442]

Allah (SWT) (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. (Musnad Ahmad. Tabarani. Majma -'uz-Zawaid) [Muntakhib Ahadith, p.443]

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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 251]

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." [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 663]

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.'" [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 664]

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." [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 663]

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.'" [Muslim, Riyad-us-Saliheen Hadith Number 665] In a variant of his, "Whoever dies split off from the community will die the death of Jahiliyya."

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.'" [Muslim, Riyad-us-Saliheen Hadith Number 665] In a variant of his, "Whoever dies split off from the community will die the death of Jahiliyya."

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." [Al-Bukhari, Riyad-us-Saliheen Hadith Number 666]

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.'" [Muslim, Riyad-us-Saliheen Hadith Number 668]

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.'" [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 671]

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." [Muslim, Riyad-us-Saliheen Hadith Number 669]

4-Disobedience to rulers is not allowed

The Prophet (ﷺ) had told us the way forward.

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." [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 672]

1-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." [Al-Bukhari & Muslim, Riyad-us-Saliheen Hadith Number 672]

2-Abu Bakrah said, "I heard the Messenger of Allah (SWT) (ﷺ), may Allah (SWT) bless him and grant him peace, say, '<u>Anyone who demeans (cause a severe loss in the dignity of and respect for (someone or something)) the Sultan will be demeaned by Allah (SWT).</u>'" [At-Tirmidhi, Riyad-us-Saliheen Hadith Number 673]

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." [At-Tirmidhi, Riyad-us-Saliheen Hadith Number 673]

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) <u>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;</u> (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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 319]

5-Obedience is only for good

Narrated by 'Abdullah, The Prophet (ﷺ) said, "<u>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</u>. [Al-Bukhari, Volume 9, Book 89, Hadith Number 258]

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." [Al-Bukhari, Volume 9, Book 89, Hadith Number 259]

6-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). (Abu Dawud) [Muntakhib Ahadith, p.451]

7-Concealling the faults of others

1- 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". [Al-Bukhari and Muslim, Riyad-us-Saliheen Hadith Number 244]

2-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. [Muslim, Book 32, Hadith Number 6267]

8-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 should give the sincerest advice. [Muntakhib Ahadith, p.461]

Give the sincerest 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 should give the sincerest advice. [Muntakhib Ahadith, p.461]

9-Helping manager/administrator

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). (Ibne-Hibban) [Muntakhib Ahadith, p. 437]

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). (Ibne-Hibban) [Muntakhib Ahadith, p. 437]

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

10-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. (Muslim) [Muntakhib Ahadith, p.442]

The above discussion suggests the responsibilities of employees in an organisation. They must show loyalty and support to manager/administrator for the pleasure of Allah (SWT). It helps them to earn halal money to gain the benefits of this world and the rewards of the Hereafter.

11-Related work

A discipline needs literature and pragmatic instances to delineate itself from other branches of knowledge. Islamic Management/Administration has 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.

A-Fundamental work

The above arguments suggests that Islamic Management/Administration Theory offers more than the current Management/Administration 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.[35] Its key topics are:

1. Prophet (ﷺ) Muhammad (ﷺ) & Scientific Management/Administration theory
2. Prophet Muhammad (ﷺ) & System theory of Management/Administration
3. Prophet Muhammad (ﷺ) & Classical theory of Management/Administration
4. Prophet Muhammad (ﷺ) & Contingency Management/Administration theory
5. Prophet Muhammad (ﷺ) & Human Relations theory of Management/Administration
6. Principles of prophetic (ﷺ) Management/Administration

Second the Prophet (ﷺ) had also practiced basic Managerial functions; we have investigated them in a separate book.[36] It encompass:

- Introduction to Prophetic Style of Management/Administration
- Development of his Management/Administration Thoughts
- Planning
- Organising
- Leading
- Controlling

Each of the functions are elaborated with a case study.

B-Allied matters

The author has investigated some allied aspects in his other work such as decision making, problem solving, and team Management/Administration because they are the day-to-day responsibilities of a manager/administrator. The author has examined them in three books. An introduction of them is helpful to know the prophetic thoughts about these aspects of Management/Administration.

Decision making

The work analysed the decision-making approach of the Prophet (ﷺ). His sixteen decisions were classified in four categories as show below.[37]

Pre-emptive decisions

1-Management/Administration 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)

Concurrent Decisions

1- Team Management/Administration - installation 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

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

Hybrid decisions

1-Entery into foreign market - migration to Abyssinia

2-Expantion in the local area – the journey to Taif

3-Changing the headquarter – The Hijrah to Madinah

Problem solving

The book about it investigated the problem-solving method of the Prophet (ﷺ). The Prophet (ﷺ) solved problems with thirteen diverse ways. Here is the list of his approach. [38]

1-The framework for analysis

2-Personal judgement, insight, and wisdom

3-Problem solving through consultation

4-Seeking solution through virtuous 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

Team Management/Administration

Although the Prophet (ﷺ) had formed and managed scores of teams yet ten of them were famous. They are the subject of the work.[39]

1-Abu Bakr (RA)

2-Umar bin Khattab (RA)

3-Usman bin Affan (RA)

4-Ali bin Abu Talib (RA)

5-Khalidb 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)

C-Extension of Islamic management/administration topics

Management/Administration of organisations is a complex phenomenon in the

contemporary world, but it was not an easy job centuries ago. The reason was simple: Management/Administration 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 analysed 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[40]
9. The battle of Khyber [41]

In addition, the author has investigated five Pillars of Islam in the same manner.[42] Consequently, several Management/Administration dimensions appeared out of them. They included:

1. Strategic Management/Administration
2. Change Management/Administration.
3. Crisis Management/Administration
4. Not-for-Profit Marketing
5. Making Innovation
6. Information Management/Administration
7. Business Ethics
8. Motivation theory
9. Decision Making
10. Human Resource Management/Administration
11. Financial Management/Administration
12. Negotiation
13. Planning expedition
14. Resistance Management/Administration
15. Risk Management/Administration
16. Project Management/Administration
17. Outsourcing
18. Interpersonal skills
19. International Management/Administration

The author has expanded some of these topics to the level of a "subject" which business schools can teach. They are.

1. Strategic Management/Administration/Transformation strategy of the Prophet(ﷺ)
2. Information Management/Administration strategy of the Prophet(ﷺ)
3. Financial Management/Administration strategy of the Prophet(ﷺ)
4. Motivation strategy of the Prophet(ﷺ)

Other topics need expansion in the comparable manner.

Concluding remarks

The discussion suggests that literature is available on Islamic Management/Administration 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/Administration. It also requires implementing in organisations to harvest its benefits. The world has already witnessed the performance of Islamic banks. Islamic Management/Administration theory is its sister discipline. Let us see what would happen with the passage of time.

CH.6 EXAMINATION OF SOME CONTEMPORARY THEORIES OF ADMINISTRATION/MANAGEMENT

Introduction

We can understand better the Administration of Islam provided studying important contemporary theories of Management/Administration. It offers us the roots of Islamic administration because creation of knowledge within the existing literature supports the new idea positively/constructively. Researchers link their knowledge with previous literature to justify the authenticity of the new research or findings. Therefore, the doctoral thesis and research articles have a chapter/section about previous literature. The purpose of it is to link the research with already known "Knowledge". We have also investigated five well known theories of management/administration. It shows that the Prophet (ﷺ) of Islam had already practiced the principles these theories are offering. We have examined them in the following paragraphs.

A THE SYSTEM THEORY OF MANAGEMENT

A brief discussion is here to comprehend the theory from Islamic perspective.

Introduction

The Prophet (ﷺ) had put forward the concept of a system. He has given scores of examples about it. We are referring four examples of systems in this 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."[43] 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."**[44]

System theorists believe in constructive collaboration which "occurs when two or more systems are more successful working together than they are working independently."[45] The holy book describes the fact "O Prophet (ﷺ) (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."[46] The quality of believers to gain constructive collaboration is that they believe in one Allah (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.[47]

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-Nu'man bin Bashir: I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So, whoever saves himself from these suspicious things saves his religion and his honour. And whoever 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 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.[48]

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, heart is a system itself as we understand it today and relates to other sub-systems (e.g. kidneys, longs, liver etc). If one sub-system does not work properly i.e. is ill, it affects others. And it determines performance of the system/body. 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 be pleased with him). Why don't you carry out a military expedition? Upon which he replied: I heard the messenger of Allah (ﷺ) say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House.[49]

It shows that Islam is a system which consists of five parts: Shahadah, salat, fasting, zakat, and hajj. For example, Shahadhah is a part of the system, the system of Islam works when one proclaims it i.e., existence of Shahadhah makes other part functioning. Salat is also a part of it; the following example shows that if a person is not offering salat then his other actions are not acceptable. Thus, the Prophet (ﷺ) wanted to show the concept of a system through these examples.

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

It is said in a hadith that, Allah bestows five favours on a person who is mindful of his salaat, 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 Siraat with the speed of lightning and he shall enter Paradise without reckoning. As for him who neglects his salaat, 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 quest. 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 will be angry with him; and he will be thrown into the Fire. According to one report, he will have following three lines inscribed on his forehead:

'o you who neglected Allah's duty'.

'o you who has deserved Allah's wrath.'

'Now despair of Allah's mercy, as you neglected your

duty to Allah.'[50]

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 salat is a part of the system (The System of Islam); if someone neglects one of them it affects others.

4-Muslims are like one body of a person

Nu'man b. 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.[51]

It suggests that if one part of the system does not work than it effects other parts of the system (body). Here system is the entire muslim society. If one of them is in trouble, then other feel his sufferings.

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."[52] 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 his other virtuous deeds are not accepted. 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 than other departments will be affected. Marketing department analyse performance of every product or product line; low performers are dropped or discontinued.

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."[53] 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 affect the entire system. Consider this hadith.

Hadhrat Zaid bin Arqam (Radhiyallaho anho) narrates that Rasulullah (ﷺ) had said that one who recites (لَاۤ اِلٰهَ اِلَّااللهُ) with Ikhlaas will enter Paradise. Somebody asked what was the sign of Ikhlaas? He explained that it prevents one from indulging in the forbidden things.
[54]

Maulana Zakarya comments about it. He says "It is apparent that one who abstains from the forbidden things and professes faith in (لَاۤ اِلٰهَ اِلَّااللهُ), 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 stray out of the fold of Islam and Imaan, he will remain condemned in the Hell for ever."
[55]

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

Introduction

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 said: "The most complete 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."[56] 'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported: Messenger of Allah (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."[57]

Human relations movement emphasises the human aspect of work. Smith established that Hawthorne studies concluded that "manager/administrator need to take   account of _social_ and _psychological_ factors such as norms and group dynamics".[58] Barnard, one of the humanist experts believes _cooperation of employees is important_.[59] Kreitner concludes that manager/administrator must know that people are the key in productivity. He believes "success depends on _motivated_ and skilled individuals who are committed to organisational objectives.[60] _Individual attention and recognition_ aligns with the human relations theory.[61]

It suggests that cooperation of employees and their commitment to organisational goals are important. They would cooperate and show commitment when they will be _motivated_. A manager/administrator 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 suggests that 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 manager/administrative approach of the Prophet (ﷺ). We investigate these factors under the banner of motivation. Manager/administrator need to fulfil social and psychological needs, pay individual attention, and recognise the efforts/contribution of employees/subordinates. Management should provide opportunities for training about the skills employees need to perform their duties. In return employees would receive motivation and they offer **commitment** to organisational objectives in addition to performance.

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 (ﷺ)'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 in Madhina, 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 spoils of war were obtained from the military expeditions and were 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 Exhibit 3)

Exhibit 3 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 etc.

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.[62]

2-Participation in various activities

It is important to know that the subordinates feel encouragement when they see the manager/administrator 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.[63]

The Prophet (ﷺ) received an injury in the battle of Uhadh while defending himself.[64] He also struck a blow to an infidel while he was advancing towards the Prophet (ﷺ). [65]

A rock emerged during the digging of the large trench prepared during the battle of Trench. The Prophet (ﷺ) struck a heavy blow and it was divided into pieces. [66]

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

Intangible factors

The Prophet (ﷺ) applied four types of such elements for the motivation of his subordinates. They are described 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 "the action of giving someone **support, confidence, or hope**."[67]

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."[68] During the expedition of conquest of Makkah the Prophet (ﷺ) continue 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."[69] 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 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."[70]

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." [71]

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"[72]

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."[73]

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." [74]

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).[75] 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."** [76]

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 three hundred and fifteen 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."[77]

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 Uhud, 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! O the True Deity! Destroy also those Kuffaar to whom You have given scriptures." [78]

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 was killed as a martyr, and I am his witness."" [79]

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." [80]

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-Individual attention

People get motivation with the things they like. If a manager/administrator/administrator pays attention to individuals, 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 (ﷺ) prayed, a man came to him and said: Messenger of Allah, 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 (ﷺ) said: I tell you a man who gained better than you. He asked: What is that, Messenger of Allah? He replied! Two rakat (of supererogatory prayer) after the (obligatory) prayer.* [81]

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 the 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 house work.' 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! Fatimah has sores on both her 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 made 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 be pious and keep doing your service to Allah 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 Ta'ala and His Nabi (Sallallahu Alayhi Wasallam) would be pleased with."[82]

We understand that most of the motivational strategies were _focusing on everyone, but the Prophet (ﷺ) had also kept an eye on the individuals_. When Zubair did something different, he praised him in the following words.

Narrated Jabir bin `Abdullah: On the day of the battle of the Trench, the Prophet (ﷺ) wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet (ﷺ) then said, " _Every Prophet (ﷺ) has a disciple, and my disciple is Az-Zubair_."[83]

Saad رضي الله عنه got injured, the Prophet (ﷺ) made special arrangements for him as described here. "Narrated `Aisha: On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa`d bin Mu`ad رضي الله عنه was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him."[84]. Narrated `Aisha رضي الله عنه : On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa`d bin Mu`ad **رضي الله عنه** was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa`d's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa`d' wound was bleeding profusely and Sa`d died in his tent.[85]

It has been reported on the authority of Sahl b. Sa'd who said: The Messenger of Allah (SWT) (ﷺ) came to us while we were digging the ditch and were carrying the earth on our shoulders. (Seeing our condition), he said: O God, there is no life but the life of the Hereafter. So, forgive Thou the Muhajirs and the Ansar.[86] Jabir b. Abdullah reported: I heard Allah's (SWT) Messenger (ﷺ) exhorting people on the Day of the Battle of the Ditch

to fight. Zubair said I am ready (to take part). He then again exhorted, and he again said I am ready to take part. Thereupon Allah's (SWT) Messenger (ﷺ) said: Behold. for every Prophet (ﷺ) there is a helper, and my helper is Zubair.[87] There are other such examples which suggest his way of motivating each of his companions.

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. Musab bin Umair was sent to Madinah for the education of new muslims in the city. The people of Sufa were there for learning.

Horses were trained for military purposes. The author of Bulugh al-Maram included the hadith in the chapter of Jihad while Imam Muslim included it int the book of government.

"It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (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."[88]

6-Commitment to organisational interests

Consider the following story of two brothers; one of them was caught 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 activities had been concluded, Mus'ab bin 'Umair Al-'Abdari saw his brother, still a polytheist, being 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.[89]

7- Encouragement of teamwork

Islamic management Theory suggest working in teams and in collaboration. The teamwork needs cooperation; the Prophet (ﷺ) formed many teams and managed them.[90] We have discussed the topic in one of the Chapters in this book.

8- Cooperation of employees

Barnard emphasised cooperation among employees and to the organisation is important.

It involves doing something together for a common goal. The companions received persecution on the hands of pagans, but they did not renounce Islam because the remaining steadfast on the religion was their common goal. The stories of Yaris's family, Khubab bin Arat and Bilal are proverbial in this regard. Every follower contributed for the

cause of Islam. Abu Bakr (RA) invited many people to join hands with the Prophet (ﷺ). Lings shows his early contribution,

Many would come to consult him about this or that, and he now began to confide in all those whom he felt he could trust, urging them to follow the Prophet (ﷺ). Many responses took place through him; and two of the earliest to respond to the call were a man of Zuhrah, 'Abdu 'Amr, the son of 'Awf, a distant kinsman of the Prophet (ﷺ)'s (ﷺ) mother, and Abu 'Ubaydah the son of al-jarrah of the Bani l-Harith.[91]

When pagans of Makkah threatened the existence of Islam, the companions show great courage and cooperation to defend their religion. Although every occasion was important, but the battle of Trench was a challenging time because Quraysh gathered a large army to crush muslims to death. The Prophet (ﷺ) approved a new proposal of digging a trench after consultation for defense. The companions had shown exemplary cooperation for digging it. They worked as an efficient team to complete it under odd conditions.

Hadhrat Anas (RA) narrates that when Rasulullaah (ﷺ) went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. [92] They could not achieve it without a common goal and cooperation; the work shows their devotion to their religion.

Similarly, the Prophet (ﷺ) took the oath of death from his companions before the treaty of Hodhbia. Mubarikpuri describes it as

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 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.[93]

The instance clearly informs us that they were working like a wall to face any odd for the cause of Islam. It became possible with strong cooperation.

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 manager/administrator and employees. Manager/administrator 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/administrator 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 determined 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. Manager/administrator 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) leads many military expeditions; expected material benefits of such ventures was the booty. (In many cases it did not exist or was not distributed 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 were motivated for it as we have examined the case of a in the battle of, Tren But it does not exist in the contemporary theorists thus it differentiates the Prophetic theory from them.

Case Study of Motivation[94]

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 (ﷺ)'s (ﷺ) motivation strategy. It includes supplication, encouragement, and material benefits. The reward in the Hereafter is 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 advised 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 Allaah that are compulsory for them to fulfil. By

Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."[95]

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 they are selected for a renowned project. For example, there are many astronauts in a country who can be sent for a space mission, but those who are selected for a space flight feel honoured. The Prophet (ﷺ) had included the participants of Hodhabia oath. They took oath to die for Islam but will not leave the battlefield. Mubarikpuri says it,

The Muslims were greatly 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 (ﷺ)'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 was pleased with the believers when they gave their *Baia* (pledge) to you (O Muhammad (ﷺ)) under the tree."[Al-Fath:18] [96] It suggests that the selection was made on merit. Because the companions in Hodhbia mad 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 Madhina earlier and were staunch believers of Jewism, 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 dual with the chief of Jews Marhab who was equivalent to 1000 soldiers. The Prophet (ﷺ) admired him and said, "Marhab, the leader of the fort, invited 'Amr bin Al-Akwa' 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."' [97]

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 whether my son would be killed" the Prophet (ﷺ) replied, "your son will kill him".[98] 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 and His Prophet (ﷺ). And Allah and His Prophet (ﷺ) also love him. The next day everyone wanted the flag, but he assigned it to Ali Ibne Talib (RA).[99] Abu Bakr (RA) and Umer (RA) were sent for the campaign prior to him.[100]

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 200 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)."[101]

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* for his companions/subordinates during their assignments. It was important for the Muslims/volunteers 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 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. on different occasions.

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

The Prophet (ﷺ) also made arrangement for training and education of his companions so that they should acquire required "knowledge and skills" they need for their assignments.

C THE CLASSICAL MANAGEMENT THEORY[102]

Introduction

The classical management theory assumes all organisations require the same rational management process.[103] 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 manager/administrator (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 has described/analysed: planning, organising, controlling, and leading with minor changes. We have analysed them briefly in the following pages.

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; its impacts were still realised and would continue till the Last Day. Iqbal and Ahmad had analysed Hijrah as a case study in planning tradition of the Prophet (ﷺ).[104] Iqbal expanded them in his recent work.[105] 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. Iqbal investigated the topics shown in Exhibit 4.

Exhibit 4 The contents of planning strategy of the Prophet (ﷺ)
1-BASICS
Vision
Mission
Objectives
Planning for selling the new idea.
Education of the idea
Motivation

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 manager/administrator.[106] He examined division of work, definition of sub-tasks, manager/administrative 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 function as we understand it today.

Leading

Iqbal views leading as "A manager/administrator/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."[107] Iqbal has examined a range of leadership related topics. Exhibit 5 shows the details.

Exhibit 5 The details of leadership topics
1-GENERAL TOPICS
Motivation
Monetary incentives
Non-monetary incentives - Motivation through respecting
Leadership
Influencing power
Relationship management or Management by relations
Role Model
Accountability
Establishment of Justice
Consultation and involvement
2-SOCIAL RESPONSIBILITY
Individual measures
The collective measures
3- PROPHET (ﷺ) AS AN INNOVATOR
Economic innovation
Entering the foreign markets
4- MANAGERIAL STRATEGIES
Pro-active management style
Innovative solutions to problems
5-DECISION MAKING
Finding and choosing alternatives
Structured/unstructured decision
Decision rules
Prophet (ﷺ)'s (ﷺ) way of making decisions.
Group decisions.

Long-term/short-term decisions

The specialty of Prophet (ﷺ)'s (ﷺ) decisions

6-CULTURAL CHANGE

Change in belief.

Mutual respect

Promote greeting.

Obeying manager/administrator/boss

Offering good advice

Supporting subordinates

Human resource management

Managing quality

Showing by doing

7-CASE STUDY – THR TREATY OF HODHBIA

Negotiation

1-Clarification of interests

2-Identification of options

3-Design deal packages

The first round of talks

Sending Usman (RA) to Makkah

The second round of talks

The third round

The final round

4-Choice of the deal

5-Perfact the deal

Managing information

The table suggests that the Prophet (ﷺ) had laid down the foundations of modern management theory as a successful leader.

Controlling

It deals with defining objectives and standards, measuring performance, evaluating it, and taking corrective actions. Exhibit 6 shows various aspects the Prophet (ﷺ) had introduced to the world when no one knew about them.

Exhibit 6 The innovations of the Prophet (ﷺ) in controlling organisational activities
1-FUNDAMENTALS
The controlling processes
Deciding performance standards
Monitoring performance
Evaluation of performance
Taking corrective action
2- TYPES OF CONTROL
Feed forward.
Concurrent control
Feedback control
Accountability
Establishment of Justice
3-CASE STUDY – THE CONQUEST OF MAKKAH
The rationale of the case study
The story
IMPLICATIONS FOR MANAGER/ADMINISTRATOR
Proactive feed-forward-control
Reactive feedback control

It suggests that the Prophet (ﷺ) had practiced fundamentals of controlling concepts centuries ago. Had the contemporary management scientists studies 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, manager/administrator took it as a hot cake. Human relations theorists criticised it with experimental evidence.

The Prophet (ﷺ) invented centuries ago the principles which Henry Fayol presented

The Prophet (ﷺ) invented the principles of management contemporary scholars discovered because they have not studied his life. 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 10 yards of the trench In this way each person was allocated one yard.[108] The depth of the trench was about 4.5m.[109] According to Mubarikpuri "Forty yards was allocated 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."[110]

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 Tren 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."[111]

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. [112]

3-Dicipline

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

Respect

Respect means "a *strong feeling of approval* of somebody/something because of their good *qualities or achievements*" [113] The Prophet (ﷺ) (ﷺ) was paying respect to everyone. Consider this hadith.

The Prophet (ﷺ) (ﷺ) said "Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "It is out of reverence to Allah 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".[114]

Look at the treatment of the Prophet (ﷺ) (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.*[115]

The Prophet (ﷺ) (ﷺ) said on another occasion, Ibn Abbas narrated that the Messenger of Allah said: " He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil."[116]

Son used to marry his stepmother after death or divorce of his father before Islam.[117] Islam created respect for women and stepmothers. It is not allowed in Islam to marry stepmothers under any circumstances.

Obedience

Anas said, "The Messenger of Allah (ﷺ), may Allah 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." [Al-Bukhari, Riyad-us-Saliheen Hadith Number 666]

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."[118]

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), hut 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 would 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 (ﷺ) (SAAS).'[119]

Performance of Salat

Salat procedure tell us that the Imaam/leader leads the congregation and other follow him all the way from the start to the end. It is a prime example of discipline in Islam.

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'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] Similarly, Allah SWT communicated with His Prophets (AS) through Jibraeal (AS) except Musa (AS) to whom He spoke directly. But the source of command was one.

Allah SWT>Jibrael (AS)>Prophets (AS)

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 propagation of Islam together. They made migration to Madinah, fought 27 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'oona. Rasulullaah (ﷺ) was pleased with him and he has entered the gardens of Jannah."[120]

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 public i.e. his state. Thus, organisational interests took over the personal interests/choices.

7-Remuneration

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

1-'Abdullah Ibne- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries. (lbn-Majah) [Muntakhib Ahadith, p.478]

2-Narrated Abu Huraira, The Prophet (ﷺ) (ﷺ) said, "Allah 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.' " [Al-Bukhari, Volume. 3, Book 36, Hadith Number470]

The Prophet (ﷺ) paid booty to the soldiers generously. For example, the soldiers and their horses were paid simultaneously in the battle of Khyber. The horse riders received three shares: two shares for his horse and one for him. One companion was deputed to invite a tribe, he 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."[121]

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 remuneration 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 Prophet (ﷺ)hood. 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/administrator 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"[122] 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 manager/administrator) the work environment must be safe, clean, and tidy."[123]

A manager/administrator 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 (ﷺ) said: *Cleanliness is half of faith* and al-Hamdu Liliah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Liliah (Praise be to Allah) 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."[124]

11-Eqiuty

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" (Al-Nahl: 90).

'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) is pure of heart, free of sins and without injustice, hatred, or jealousy for anyone. (lbn-Majah) [Muntakhib Ahadith, p.451]

Even before the birth of the Prophet (ﷺ) someone prophesized,

Ihn 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."[125]

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 the children of Israel were destroyed because they were punishing poor and rich were pardoned.

It was narrated that '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.""[126]

There are scores of such examples. Our purpose is to show some glimpses of the matter for understanding.

Islam established justice where according to Mubarikpuri the basis of cooperation was familial and tribal values. Therefore, there was a proverb that "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"[127] 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 horsemen 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)."[128]

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 a change is required. The Prophet (ﷺ) had appointed Usman (RA) for the expedition of Abyssinia, Abu Baker (RA) for managing hajj in 9 A.H. 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 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. [129]

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"[130] Here parts refer to people. Manager/administrator 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, may Allah 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 will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising, Allah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising, Allah will veil anyone who veils another Muslim." [131]

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'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 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"[132]

2-Record keeping

The record of participants of various expeditions were kept in black and white. Loads of booty was captured during the battle of Hunain; record was maintained for it. The same was carried out in the battle of Khyber. The participants of the Tabuk journey were 30000 for those registers were maintained so much so that three persons could not go. But they were remembered.

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, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the Mirbad of Banu so and so, Allah will forgive

him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allah and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: By Allah, yes. He said: 'I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever buys the well of Rumah, Allah will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allah 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, yes. He said: 'I adjure you by Allah, beside Whom there is none worthy of worship, are you aware that the Messenger of Allah said: Whoever equips these (men), Allah 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, yes. He said: O Allah, bear witness, O Allah, bear witness."[133]

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'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."[134] 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. Exhibit 7 shows the contents of his work.[135]

Exhibit 7 Key issues where rules have been defined

Overall objectives ....

Establishment of prayer

Service to the community Muslims/subordinates

Hiring ....

Appointment of successor

Motivating for a certain leader / appointee

Peer approval / support

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/administrator

Making complaints of colleagues

Helping manager/administrator

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.[136]

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'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. And Allah is All-Knower, All-Wise." [137]

D SCIENTIFIC MANAGEMENT THEORY

Taylor was considered 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."[138] 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 (Radhiyallaho anho) narrates that he heard the Prophet (ﷺ) (Sallallaho alaihe wasallam) saying: "When a person finishes his salaat, 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 salaat performed by him)."[139]

Maulana Zakarya comments on it as "This shows that the reward is given in proportion to the sincerity and devotion with which salaat 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 has a standard for fardh salaat. An account is kept of the measure by which a salaat falls short of that *standard*.

It is said in the hadith that devotion in salaat 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 salaat with proper devotion."[140]

2-Time and task study

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

The Prophet (ﷺ) had advised that if some 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.[141] 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 desk. Eating and drinking etc are not allowed 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) (Sallallaho alaihe wasallam) deputed Hadhrat Mus'ab bin Umair (Radhiyallaho 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)."[142]

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 (SWAS) 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."[143] "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).'"[144] 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 good quality, dried dates."[145] However, premium wages were in practice as the following hadith describes.

It was narrated that Ibn 'Abbas said: "The Prophet (ﷺ) needed 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 (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)."[146]

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 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."[147]

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 (ﷺ) said:

"Whoever sends financial support in the cause of Allah and stays at home, for every Dirham he will have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allah, and spends on that, *for every Dirham he will have (the reward of) seven hundred thousand Dirham*." Then he recited the Verse: "Allah gives manifold increase to whom He wills." [2:261] [148]

It was narrated that Khuraim bin Fatik said: "The Messenger of Allah (ﷺ) said: 'Whoever spends in the cause of Allah, it will be recorded for him seven hundred-fold.'" [149]

Abu Yahya Khuraim bin Fatik (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit."[150]

Narrated Mu'adh ibn Anas al-Juhani: The Messenger of Allah (ﷺ) said: (The reward of) prayer, fasting and remembrance of Allah is enhanced seven hundred times over (the reward of) *spending in Allah's path.* [151]

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."[152]

The Prophet (ﷺ) had coined the idea of contingency but management theorists unable to investigate his life history. We understand that Henry Fayol identified 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 work of the Prophet (ﷺ) because very few attempts were made 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., the matter must be addressed 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."[153]

Iqbal Saani (2019) reports the incident. Since the infidels received an unprecedented defeat at the hands of Muslims in Badr 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. Three thousand troops were equipped with state-of-the-art weaponry including 200 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 stationed 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. People living outside the city were asked 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 established to look after the Prophet (ﷺ), a petrol was in action at the entrances of the city to prevent any sudden attack.

When the army was assembled the Prophet (ﷺ) inspired them for the fight as Allah (SWT) ordained. People were ready and happy to participate 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.[154]

The battle of Trench

There were many reasons of digging the ditch It was a naval 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) (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."[155] 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 in 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."[156] 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".[157]

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.[158]

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 sought. 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 objective 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.[159]

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)[160] 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 Yusaf 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 Rasulullah'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 Rasulullah's (ﷺ) bed. When they asked Hadhrat Ali (رضي الله عنه) where Rasulullaah (ﷺ) was, he said that he did not know."[161]

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

"The Mushrikeen then took to their mounts and started searching for Rasulullah. (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, 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).[162]

The enemy was searching continuously, in the words of Maulana Yusaf 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." [163] 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 Sahm 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."[164]

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.

CH.7 THE NEW PHILOSOPHY OF ADMINISTRATION

Introduction

We have looked at the Islamic theory of administration and some contemporary theories. The author has found after the analysis of some prevalent theories that the Prophet (ﷺ) of Islam had coined these theories. We have provided examples from his administrative measures. The author has also discovered Islamic aspects of Administration in addition to the contents of contemporary theories. It suggests that Islamic Administration includes all the elements of the Islamic Administration Theory, and the current theories examined. It may also include other contemporary theories which we have not investigated. Because Islam is a natural and Heavenly way of life and the man-made Administration/management theories are within its authority. Administrative theories are the human finding about administrative matter or behaviour of people or more specifically "Working People". For example, when Scientific Management was documented, the purpose was to increase productivity or manage people in work environment to get the best results. Similarly, Human Relations Movement had the same objective (To get more out of people/workers) but in a softer manner. The goals of other contemporary theories were same, but they had suggested "New" measures to squeeze human being.

However, Islamic Management/Administration theory had put "Welfare" of people first. For example, it says pay wages in advance and take work according to "Capacity" of workers/employees. The purpose of employment/work is to please Allah SWT and follow the "Ways" of or Sunnah of the Prophet (ﷺ) in this regard. Because Work is a form of worship. Thus, work offers you material benefits and the employee are getting prepared for the Hereafter. They receive the reward of work in this world as well in the Hereafter. There are other distinguishing features of Islamic Administration which we have described in the book

Let us look at some aspects of prevalent theories (See Exhibit 8).

Exhibit 8 Key message of Islamic Adminstration Theory to the Contemporary theories	
Systems theory	The Prophet (ﷺ) of Islam put forward the idea with scores of examples. The example of heart in a human body is the best instance.
Human Relation Movement (HRM)	The motivation strategy of Islam is more than the contens of the HRM. The Islamic approach is based upon "Carrot & Stick" emphasising human/employee welfare. The idea of reward in this world and in the Hereafter is unique which no man-made theory offers.

The Classical School	The Clasical School is emphsising "Rules". The Islamic Administration Theory have separate rules for organisations, administrators and subordiantes.
Scientific approach	The Islamic theory of adminstration provides rationale with reasons for administrative issues. The rastionale for Fasting is to earn "Fear of Allah SWT"; the purpose of Zakat is to protect balance (Remaining resources) from risks. The reasons for working is pleasure of Allah SWT and preparation for the Hereafter. Earning money with lawful means is one of the duties of a Muslim.
The contingency	The Prophet (ﷺ) of Islam faught three battles with different strategies because no one startegy was approariate for the other one.

It implies that contemporary theories are not new rahter the Prophet (ﷺ) of Islam coined them. Therefroe, the Islamic administration theory is the combination of these theories in addition to its own premises. Some of them are as follows.

Divine support

Allah SWT has devised the Islamic Administration Theory. Allah (SWT) ordains for obedience of rulers/manager/administrator.

O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Surah An-Nisa: 59]

It implies Allah SWT has created the Management/Administration theory and He has developed organisational structure as the above ayah shows. The organisational structure is

Allah SWT>The Prophet (ﷺ)>Muslim leader (Ameer)>Subordinates/public

Pleasure of Allah SWT

One of the objectives of Islamic Administration is to earn the pleasure of Allah (SWT) through permissible employment. Hadith says

Abu Musa Al Ash'ari (RA) narrates that Rasulullah (ﷺ) said: Undoubtedly reverence to Allah (SWT) includes honouring a grey-haired Muslim: and the one who has memorized the Quran and he neither exceeds the proper bounds and nor does he turn away from it and **honouring a just ruler**. [Abu Dawud, Muntakhab Ahadith, p.442] Ruler here means an administrator. Similarly, Zaid Ibne-Thabit Radiyallahu 'anho narrates that Nabi Sallallahu 'alaihi wasallam said: There are three habits which keep the heart of a Muslim

free from hatred, malice, and deception: 1. A deed performed sincerely for the pleasure of Allah. 2. *Well-wishing for the Rulers*. 3. Holding fast to the Jema'ah of Muslims, as their supplications surround those with them. (Ibne-Hibban)[165]

Wages in advance

The Prophet (ﷺ) introduced Managerial concepts for the welfare of subordinates. For example, he recommended paying reward before the sweating of the employee irrespective of his contribution to the production/work. Look at this hadith, 'Abdullah Ibn-e- 'Umar Radiyallahu 'anhuma narrates that Rasulullah (ﷺ) said: Pay the labourer his wages before his sweat dries. (lbn-e-Majah)[166]

Reward in this world and in the Hereafter

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). [Sahih Muslim: Hadith 1906b; English reference: Book 33, Hadith 221]

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 (ﷺ) said, "Yes, you will be rewarded for that which you will spend on them." [Sahih al-Bukhari 5369; English reference: Vol. 7, Book 64, Hadith 282]

Relation of work-family-society

It has a couple of aspects:

- Allah (SWT) ordained for work
- Spending on family offers reward/sadaqa
- Reward of spending on social issues/matters

Here are the examples.
1-Seek bounty of Allah (SWT): Work: "Then when the (Jumuah) Salat (prayer) is finished, you may disperse through the land, and <u>seek the Bounty of Allah (by working, etc.)</u>, and remember Allah much, that you may be successful." [Surah Al-Juma: 10]

Work is a source of reward: (The best earning is to work with his hand) "Rafi' b. Khadij said God's Messenger asked someone what type of earning was best, and he replied, "A man's work with his hand and every business transaction which is approved." Ahmad transmitted it." [Mishkat al-Masabih 2783; In-book reference: Book 11, Hadith 25]

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Earning halal is obligatory duty for a muslim

Abdallah b. Mas'ud reported God's Messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory." Baihaqi transmitted it in Shu'ab al-iman.[167] Similarly, Abu Huraira reported God's essenger as saying, "If anyone gives as sadaqa the equivalent of a date from something lawfully earned, for God accepts only what is lawful, God will accept it with His right hand, then foster it for the one who gave it as one of you fosters his colt, till it becomes like a mountain." (Bukhari and Muslim)[168] And Narrated 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 Messenger (ﷺ)?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah 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 good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so."[169]

There are more aspects about the topic but we have indicated a few of them as a token. The above discussion suguests that the Prophet (ﷺ) of Islam had coined major contemporary theories of management/administration. And the Prophet (ﷺ) had also invented and practiced a new theory of adminsitration/management i.e., The Islamic Administration Theory (IAT) or The Islamic Theory of Administration (ITA)

The End

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