

A Comparative Study on Different Styles of Management

Prof. Madya Dr. Md Golam Mohiuddin, Faculty of Management and Human Resource Development
University Technology Malaysia, Johor, Malaysia. ,Email: islamicmanagement2010@gmail.com

Abstract: Management practices of the organization and its performance mainly based on but the different styles exist in different culture, may be they are effective now but may not be in the future, because the practices are not unique or not universal or not without any critics. We have witnessed in the recent past the introduction of various management theories, techniques, approaches and management styles. The managerial tools with their roots in the culture of contemporary Islamic societies have been included emphasizing their importance and priority for our systems. Muslims are trying to make some differences in the conventional management approach in light of Islamic values. Islami Banks and other institutes are the burning example on the same. Most of the issues, like principles, functions and approaches are similar to the Islamic approach and in few cases there are some divergences between these two approaches to management.

Keywords: Traditional management, Islamic management, Management Styles.

1. INTRODUCTION

Management is an activity of converting disorganized human and physical resources into useful and effectively results. It deals with setting, seeking and reaching objects. The success of an individual, group, or organization mostly depends on the effectiveness of management. Despite its importance to everyone, management is one of the most nebulous and at the same time the most ubiquitous functions in all societies being found in the homes, churches, governments and economic undertaking of all peoples. From an unrecognized position in 1900, management has risen today to be the central activity of our age and economy – a powerful and innovative force on which our society depends on material support and national well being. Inevitably management becomes a group effort generating its own dynamic within the tasks of management such as differences of opinion, selective perception, struggle for power, and communication difficulties. These dynamics along with the objectives of the organization, the operating context, and key choices in the past give rise to the distinctive management culture known as management style. Management styles are profoundly influenced by the social culture in which the organizations operate. Scholars have argued that the American, the Japanese, the Korean, the China, the Indian, the British have distinctive management styles (K. N. Prodig, 1995). On the other hand, Islam has a distinctive management style. Islam deserves that Allah has created the universe and control and governs it. He created human beings and provided him with all that he needs for the progress and growth of life. To fulfill his material requirements, He has endowed the world with all kinds of materials and substances which men can harness to use. To cater spiritual, culture and social requirements, He sends revealed guidance through his Prophets upon them be peace and blessings (Kazmi, 2005).

2. Literature Review

Jourge R Terry(1995), Evolution of Management Thought, in this book author mentioned history of management thought which is developed through out the different era. He also highlighted management practices of different civilizations. Terry clarified the different schools of management thoughts.

Ali Abdul Fath(1998), Toward an Islamic Managerial Alternative: An Islamic Analysis Faysal Islamic Bank of Egypt, In his study showed an overview of the practical aspects of Islamic managerial aspects in the mentioned aspects. Here Ali Abdul Fath delineated the conceptual aspects of Islamic managerial concept, then he showed its application in an Islamic Bank, i.e., Faysal Islami bank.

Moursi, Mohamood A. (1995) in his study on **Some principles of management in Islam** presented a number of Islamic principles in selected area of management. He says,- God is the supreme ruler and manager of the universe. God asks man to exercise self-management. This study also suggests that Islam has rich source of ethical principles of managerial conduct.

Loqman, Muhammad (2001) in this study on **Islamic ethics in management** says that ethical as well as legal standards differ among various societies and nations. Managers of the organizations have the responsibility to institutionalize ethics in order to develop an organizational environment that fosters an ethical decision-making. The Islamic management model is value-oriented and it maximizes Islamic ethical values and standards in all aspects of management.

Mohiuddin Md Golam (2004), **Islamic Management and Its Present Applications in Bangladesh-** The thesis presents an Islamic perspective on management and delineates some important management lessons from the teachings of Islam. Some readers might ask what Islamic management means and what distinguishes this perspective from what is found in current management literature. Is there a deficiency in current management principles and what further knowledge can be offered by trying to study Islamic management? In essence, the distinction of the Islamic perspective is that, unlike the common

concepts of management, it encompasses the dimensions of belief in Allah and the hereafter. These added dimensions have innumerable ramifications on the actions and interaction of individuals, organizations and societies.

3. OBJECTIVES OF THE STUDY

The core objective of the study is to assess the values of the Islamic management style comparing with the traditional management styles. The specific objectives of the study are:

- A) To make a brief study on the traditional management styles.
- B) To make an outline of Islamic management style.
- C) To show the prospects and problems of traditional management in moderating to the Islamic management, and
- D) To give recommendations and policy suggestions for the application of Islamic management style in the traditional management environment.

4. Methodology Followed and Limitations of the Study

The study is mainly based on secondary data only. The major sources of data were the different management books, Holy Quran, Traditions of Prophet and Islamic management literature, Journals and different related research study. Some academicians and experts in Management and Islamic discipline have also been consulted. No statistical tools have been applied in the analysis of the study.

5. OVERVIEW OF TRADITIONAL MANAGEMENT STYLES

5.1. Management Process: Management is the act of managing something. Management is creative problem solving. This creative problem solving is accomplished through the functions of management. It is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims (Koontz and Wehrich, 2000). **Planning** is the ongoing process of developing the business' mission and objectives and determining how they will be accomplished. Planning includes both the broadest view of the organization, e.g., its mission, and the narrowest, e.g., a tactic for accomplishing a specific goal. **Organizing** is establishing the internal organizational structure of the organization. The focus is on division, coordination, and control of tasks and the flow of information within the organization. **Staffing** is filling and keeping filled with qualified people all positions in the business. Recruiting, hiring, training, evaluating and compensating are the specific activities included in the function. In the family business, staffing includes all paid and unpaid positions held by family members including the owner/operators. **Directing** is influencing people's behavior through motivation, communication, group dynamics, leadership and discipline. The purpose of directing is to channel the behavior of all personnel to accomplish the organization's mission and objectives while simultaneously helping them accomplish their own career objectives. **Controlling** is a four-step process of establishing performance standards based on the firm's objectives, measuring and reporting actual performance, comparing the two, and taking corrective or preventive action as necessary. Each of these functions involves creative problem solving (Figure-1.1). **The Management Process** (Wehrich and Koontz, 2000):

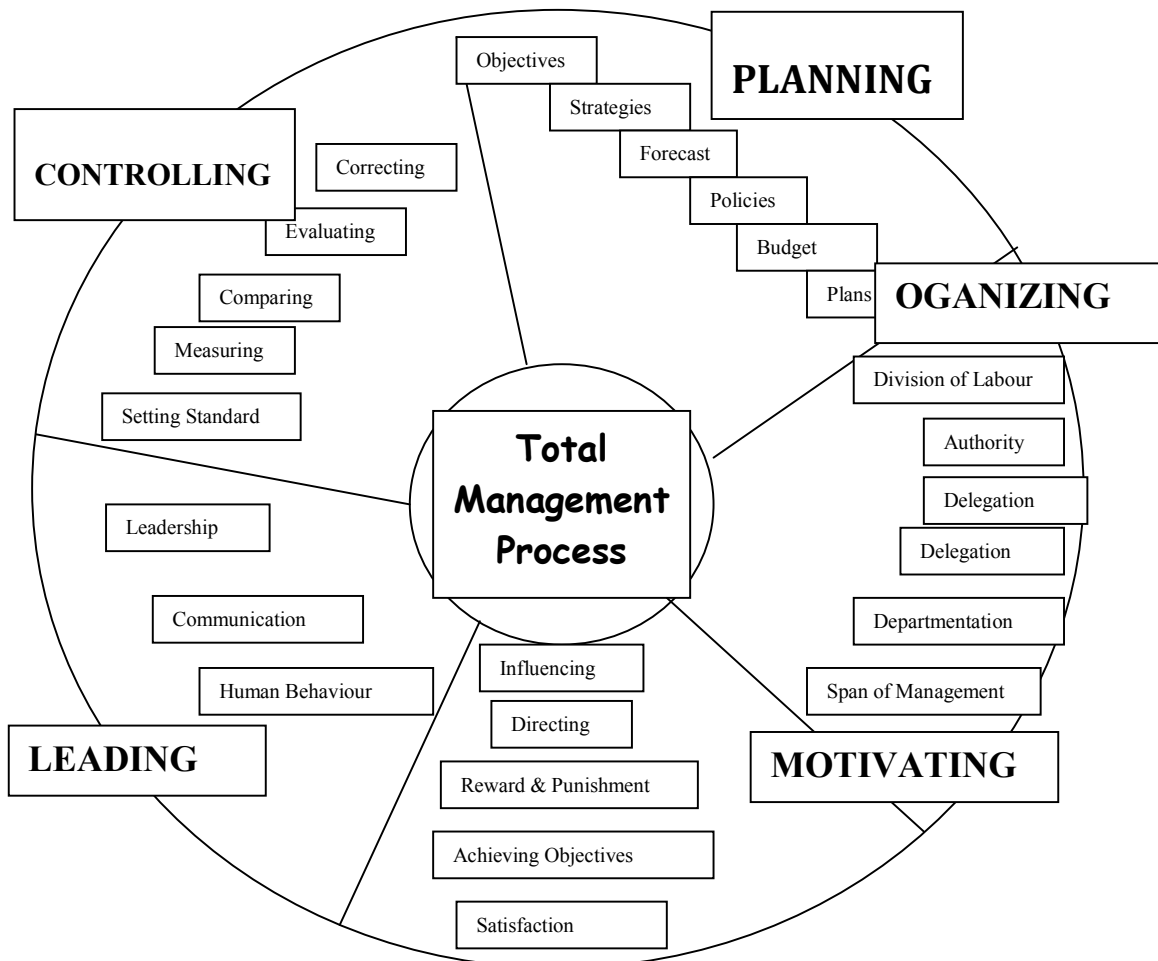


Figure -1.1: Management Functions

5.2. Traditional Management Styles: There are different management philosophy and principles developed by management specialists in different ages to be a successful manager. With the change of world and views of people these philosophy are changed and are changing continuously. With the changing nature best thinker of management and successful manager of developed country introduced different management styles those are considered as a proven method of organizational success. Now the following distinct management styles are well known in the globalize world and their applications have distinctness in different culture:

- I) Japanese management styles
- II) American management style
- III) Chinese management style

Since their style of management is different from each other, management values of those are not indifferent. Practices of the above mentioned management styles discussed with their characteristics below (Rahman & Islam, 2010).

6. Japanese Management Style

The socio cultural traits of Japanese people have imbued in them a perception, a belief and a behavior at workplace congenial for high productivity, fast industrialization and innovation. In contrast to the western individualism, the “Groupism” of the Japanese makes them more cooperative, contributive, supportive to the others in the group and hence the organization (Chang, 1982). General characteristics of Japanese management are: “*Japanese accepts ambiguity, uncertainty, and imperfection as much more of a given organization life* (Pascale and Athos, 1981).” Another specialist group concluded that Japanese management was based on the philosophy and organization culture that emphasize

(Lee,1987). *Hard work for common goals, Consultative decision making, Two way communication, Long term planning, Sharing of overall objectives of the organization by the employees at all levels, Establishing harmony and loyalty between works and management, and showing a degree of concern for people and their values.*

Another contemporary management specialist identified some characteristics of Japanese management style, these are: **Planning:** Long term oriented. **Decision making:** Collectively, flow of decision is top to bottom (in case of critical decision), flow of decision is bottom to top (in case of non critical decision), process of decision making slow but implementation is swift. **Organizing :** Informal organizational structure, well known common organizational culture, collective responsibility and accountability. **Staffing:** Recruitment takes place at entry level, life time employment common in companies, promotion based on long term performance, loyalty to the company. **Leading:** Paternalistic style of leadership is applicable, leader acting as a social facilitator and a group member. **Controlling:** Control by peers, focus on group performance, and extensive use of Quality control circles (Rahman & Islam, 2010).

7. American Management Style

American management style can be described as individualistic in approach, in so far as managers are accountable for the decisions made within their areas of responsibility. Although important decisions might be discussed in open forum, the ultimate responsibility for the consequences of the decision lies with the boss — support or seeming consensus will evaporate when things go wrong.

Therefore, American managers are more likely to disregard the opinions of subordinates than managers in other, more consensus or compromise- oriented cultures. This can obviously lead to frustrations, which can sometimes seem to boil over in meeting situations (www.AMS).

The quality movement in the west began in the United States at the turn of the 20th century. One of the first attempts of the movement was done by Frederick Winslow Taylor who introduced new approach to improve the work of unskilled workers in industrial organizations known as father of scientific management (Wehrich and Koontz, 2000). The western management style is not static at all. It characterized by different views which are currently applicable in different organizations. D.M Flynn has made comparison between the characteristics of the top management in Japan and the U.S.A, as given below:

Characteristics of Top Management : A Comparison

Organic Type-Japan	System Type-U.S.A
Facilitator	Decision maker
Social leader	Professional
Group Strength	Individual initiative and creativity
Emphasis on human relations	Emphasis on functional relations
Management by consensus	Management by objectives
Leader adapts to change	Systems adapt to change.

Source: Flynn et. Al. (1982)

Wehrich H and Koontz H identified some characteristics of American management style are the followings:

Planning: Short term oriented; **Decision making:** Emphasis individual decision making, decision initiated at the top and flowing down, process of decision making swift but implementation process is slow. **Organizing:** Formal bureaucratic organizational structure, individual responsibility and accountability; **Staffing:** Job is not secured; promotion based on short term performance, primarily based on individual performance, loyalty to the profession; **Leading:** Directive style of leadership is applicable, leader acting as a decision maker and head of the group; **Controlling:** Control by superior, Focus on individual performance, Limited use of quality control circles.

8. Chinese Management Style

Now China is considered as an emerging tiger in the globalize world among the truly developed country. Behind the success of the Chinese there have some management factors which played an important role for assisting Chinese to be unique one in the modern competitive world. Management style of Chinese is not characterized as an exclusive one but the combination

of Japanese and American. The following characteristics of Chinese management style are discovered by (Wehrich and Koontz, 2000).

Planning: Long term and short term orientation ; **Decision making:** Decision making by the committees; at the top often individual, flow of decision is top to bottom, process of decision making slow and implementation process also slow compare with Japanese and American management style. **Organizing:** Formal bureaucratic organizational structure, collective and individual responsibility and accountability; **Staffing:** Job secured, promotion based on performance, potential ability, and performance, lack of loyalty to the company and profession; **Leading:** Directive style of leadership is applicable (parent child relations), Leader acting as a head of the group (committee); **Controlling:** Control by group leader (Superior), focus on group as well as individual performance, limited use of quality control circles.

Though all traditional management styles are not same but views are not different at all. Every style has common a goal to increase productivity through the proper utilization of human resources known as internal people of the firm. Practices of management depend on culture of the specific region. With the changes of time traditional management also amend their views to cope with the changes and changing will continue even in the future to get a greater satisfaction (Rahman & Islam, 2010).

9. OVERVIEW OF ISLAMIC MANAGEMENT STYLE

It can be rightly expressed that there is no terminology or chapter named as management in the Holy Qur'an or Hadith(sayings of prophet). But the word like 'direction', 'control' 'leadership'etc have been used many times in the Holy Qur'an and Hadith. Moreover, Hazrat Mohammad (upon him be peace and blessings) was not only the best Prophet but also an ideal leader and ruler. Being the chief of Islamic state of Madina he had to work as chief executive of the state. Following the principles of Hazrat Mohammad (upon him be peace and blessings), the Caliphs ruled half of the then world for a long time. Later, other Muslim rulers demonstrated how to implement the principles of Islam in different parts of the world .The managerial practices of the Prophet (upon him be peace and blessings) and the Caliphs, the Islamic principles of integrity, efficiency, righteousness, accountability and Tawakkul(depending upon God) and general good of human beings established management as a distinct concept in Islam.

Management in the light of Quran and Hadith(sayings of prophet) or Islamic management is the process of planning, organizing, leading and controlling the efforts of organizational members and of using all other organizational resources depending upon the guidance of Allah (God)) and His Prophet (upon him be peace and blessings) with an accountable mentality, integrity and skill to achieve the predetermined objective(Rahman &Islam,2010).

9.1 Planning in Islam

The setting of goals, making plans and designing strategies to assure the accomplishment of objectives are all Islamic tradition. This is according to the Qur'an and the practice of Prophet Muhammad (upon him be peace and blessings). Prophet (upon him be peace and blessings) has not a single piece of work in his life without a good plan. Planning, therefore, must be at the center of a Muslim's life, in all his or her moral, political, social and economic activities. Unfortunately, this precious traditions, however, is not apparent in the lives and activities of the Muslims today. It is the absence of this tradition (Sunnah) that has contributed much to our failures and suffering (Chang, 1982). The Holy Qur'an teaches the Muslims to be strategists and planners in their affairs. It shows this in a number of ways: through the stories of the Prophets, the law of Allah in nature, and in praising the people of vision and foresight. An illustration of this can be seen in the story of Prophet Moses(AS) and his strategies in approaching the Pharaoh of Egypt. When Allah(SWT) commanded Moses to go to Egypt and call the Pharaoh to God, Moses accepted the order and spelled out his plans as can be seen in the holy Quran. "*Moses said: Oh my Lord! Expand my chest (with faith, knowledge and affection); ease my task for me; and remove the impediment from my speech, so they may understand what I say: and give me a minister of my family, Haron, my brother; add to my strength through him, and make him share my task* (Al Quran-20:25-32)." In this example, three major elements to build the plan clearly stand out. In the first instance, Moses(AS) prepared himself for da'wah(call to the path of Allah). The second element in Prophet Moses' planning was to deal with a problem of communication. The last major element to be considered in Moses' plan was a matter of logistics and support: human elements and tools required to support him in carrying out his mission. So the traditional planning is not new concept in the management rather than a developed concept of Islamic planning. Not a single work of Hazrat Muhammad (upon him be peace and blessings.) was haphazard and unplanned. He got this lesson of planned activity from the holy Qur'an.

O ye who believe! Fear Allah, and yet every soul look to what (provision) he has sent forth the morrow. Yea, fear Allah. For Allah is well-acquainted (all) that ye do (Al Quran-59:18).

Here the word morrow means the next day.

Allah Himself gives importance to working with a calm and composed mind and in a planned way: *Verily your lord is Allah, who created the heavens and the earth in six days.* (Al Quran-10:3).

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

In another verse Allah (SWT) says, *I am not ignorant about my creatures* (Al Quran-23:17).

Referring to the spotless and planned activities of Allah (SWT), He declares-

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

Hazrat Ali (RA) the fourth successor of Prophet (upon him be peace and blessings) said: *Plan your work daily, because every day comes with new concerns* (Alam, 1983).

About planned activity Hazrat Abdulla Ibne Omar Faroque Said- *You do the earthly activities in such a way that you will remain alive for ever and the work of the hereafter in such a way that you will die soon* (Jabnoun,1994).

9.2. Organizing in Islam

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

Here the elements of organizing discussed briefly:

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

Oh you who believe! Obey Allah and obey the messenger and those in charge among you (AlQuran-4:59).

In case the order clearly contradicts the purpose of the organization, the subordinates shall immediately discuss this matter with their manager. If the manager insists on the order in spite of the fact that it is proven to contradict the purpose of the organization, then it will become a duty of the subordinates to disobey him/her. Prophet Muhammad (upon him be peace and blessings) said:

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

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

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

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

The Prophet (upon him be peace and blessings) said:

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

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

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

(d)Accountability: Principles of accountability should be bred for every employee of the organization. In Islam this accountability is two folds. First of all an employee is accountable to Almighty Allah (SWT), side by side he is also accountable to his immediate boss. It has been prescribed -*Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it (AlQuran-33:72).* The feelings of accountability in the hereafter have played a great role in the success of Muslim leaders throughout history. When Umar Ibnu Abdel Aziz became as the fifth caliph of the Muslim, he followed the Prophet's guidance saying: It is a responsibility, and it is a source of ignominy and regret in the hereafter (Jabnoun, 1998).

9.3. Leadership in Islam:Leadership has been given to the Muslim community and to the prophet as the divine trust. As a social responsibility leadership originally belongs to the community as a whole and the government and leaders simply represent the community. Further leadership is not a profession. To begin with, Muslims base their behavior as leader or follower upon the word of Allah as revealed in their holy book, the Qur'an. They believe that the prophet of Islam, Muhammad (upon him be peace and blessings), has modeled the way for Muslim leaders and followers for all times. According to the Prophet Muhammad (upon him be peace and blessings), leadership in Islam is not reserved for small elite. Rather, depending upon the situation, every person is the "shepherd" of a flock, and occupies a position of leadership. Islamic leader able to contribute in any organization by influencing the people because of his morality and honesty. It is well known that Caliph Abu Bakar (RA), the Hajrat Umar (RA), Hajrat Osman (RA), and Hajrat Ali (RA) are the closest leader of Prophet (upon him be peace and blessings) and they are also the model to us(Rahman &Islam, 2010).

Leadership in traditional and Islam:

A comparative analysis between Islamic and traditional leadership (Anisuzzaman & Zainul, 1996):

TRADITIONAL/CONVENTIONAL	ISLAM
1. Objectives: Solution of a problem by groups, no reference of Divine efforts.	1. Objectives: seeking Allah's pleasure in solving a problem by group and in guiding efforts in this regard.
2. Participants: Formal and informal leaders, and rarely ordinary member.	2. Participants: Allah, Qur'an, Rasul, leaders and the followers.
3. Nature: Leadership is rule-bound and situational and no 'trusts' are involved.	3. Nature: Leadership relates to "trusts" which are to be rendered back to those mentioned in item no in that order.
4. Methodology: Meetings, conference study reports, file orders, memoranda, and notifications.	4. Methodology: Consultation with followers especially by those with relevant knowledge
5. Traits: Mundane knowledge, skill, values as prescribed by organizations and no Divine law.	5. Traits: Knowledge (<i>ilm</i>) of Islamic law (sha'riah) as also knowledge of the sha'riah overriding the organization, if necessary with the leader exercising: (a) Ijtihad, (individual judgement), (b) adala (justice), and (c) Kifaya (competence).
6. Decision making: With reference to rules of business and no reference to any Divine Law.	6. Decision making: After consulting, the leader must decide but put faith in Allah.
7. Limitation of leaders: Leaders seek leadership without waiting for leadership to come to them.	7. Limitations of leaders: Leaders must not seek leadership; it must come to them.
8. Limitation of followers: Followers usually have a passive role	8. Limitation of followers: Followers have an active role to advise and warn leadership of consequences of policy/action.
	9. Leadership style: A combination of

TRADITIONAL/CONVENTIONAL	ISLAM
9. Leadership style: Authoritative, let alone, democratic as necessary	authoritarian and democratic styles.
10. Follower's style: Responding to the leaders call for advice and cooperation with the leader, but no acceptance of partial responsibility-Both the leader and the followers are primarily accountable to organization.	10. Follower's style: Responding to the leader's call for advice, cooperation with the leader, and accepting partial responsibility for action. Both leader and the followers are accountable to Allah and organization.

9.4. Decision making in Islam

It is evident that several documents of Shura are available in the Holy Quran-

It is part of mercy of Allah that thou dost deal gently with them .Wert thou sever or harsh-hearted, they would have broken away from about thee .So pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment) .Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)(Al Quran-3:159).

Those who harken to their Lord and establish regular prayer; Who (conduct) their affairs by mutual consultation; Who spend out of what we bestow on them for sustenance (Al Quran-42:38).

It is a quality of those who wish to serve Allah that their conduct in life is open and determined by mutual affairs, as between husband and wife or other responsible members of the household; in affairs of business, as between partners or parties interested and in state affairs as between rulers and ruled or as between different department of administration, to preserve the unity of administration. Further Allah said, "In most of their secrets talk there is no good but it one exhorts to a deed of if charity or goodness or conciliation between people. To him who does this seeking the good pleasure of Allah; we shall soon give reward of the highest (Al Quran-4:114). Consultation has been given importance in hadith Prophet Mohammad (upon him be peace and blessings) said that when the leader will take decisions after consultation then the surface of the world will be better then the underneath (Tirmizi Sharif). The man who takes decision consulting with of hers can run with modestly, the consultation may be come from the general, responsible person and from the specialists and experts.

9.5. Controlling in Islam: Controlling is measuring performance, comparing performance with the standard, ascertaining the difference if any, and correcting unfavorable deviation by means of remedial actions. In Islam there is controlling procedures like above. Allah set up standard for measuring the performance of the human. He said, "*This is the book (Quran) is the guidance sure, without doubt (Al Quran-17:105)*". Again Allah declared prophet as and you stand an exalted standard of character. Therefore the holy Quran and the practices of Prophet (upon him be peace and blessings) are the standards of controlling in Islam. The Islam compares the activities with these two. Allah said, "*Read your records: sufficient is thy soul this day make out an account against thee (Al Quran-17:105)*". Islam takes action after measuring the performance with the standards.

Surah Al Qasas stated that Allah is merciful and just. He does not destroy or degrade people until they have deliberately rejected His law and continued in practice of inequity.

Nor was thy Lord the one ,To destroy a population until ,He had sent to its center ,An apostle, rehearsing to them ,Our Signs; nor are We Going to destroy a population except when its members practice iniquity. (Al Quran-17:105)

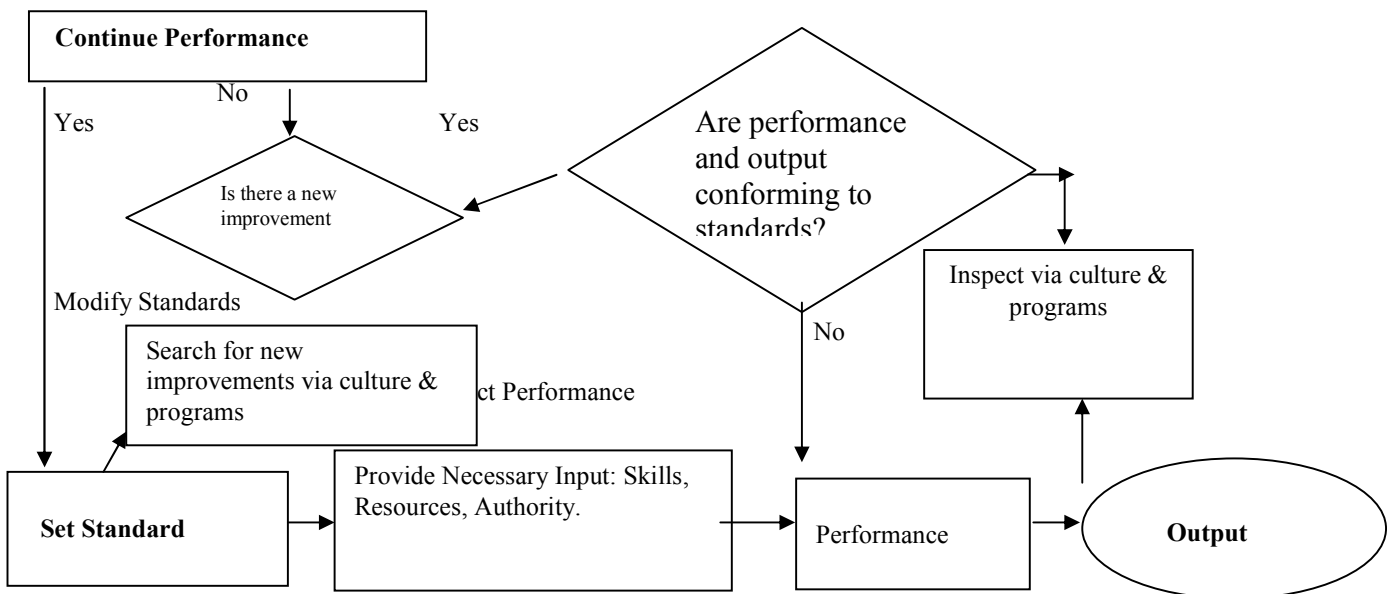
In simple words, the rules established by Islam as stated in the above cited quotations show that Allah will not penalize anybody until certain stated conditions are met in the following sequence.

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

Control Process Practiced by Umar (RA):

Umar (RadiAllahuAnhu) did not go to any management school for training, but his education, wisdom, and especially his company of the prophet allowed him to master the art of management. Umar (RA) used to clearly define a set of criteria for appointing leaders. Umar(RA) used to extensively define the roles of his commanders and his governors, and he made sure that they followed his general direction while allowing them their operational freedom.

Umar (RA) once asked his companions, what they would think if he appointed one whom he believed to be the best man among them and ordered him to do justice. Would Umar (RA) have done his share? They replied saying “Yes”. Umar (RA) retorted “No”, not unless he saw whether the appointee did what he ordered him to do. The above control model is presented in **Figure: Control Process Practiced by Umar (RA):**



9.6. Shariah Council

Islamic management needs to certify the activities of an enterprise. The Shariah board provides scholarly guidance in planning organizing, staffing, and controlling after conducting practical observations of the activities. It makes sure that operations of the enterprise are undertaken according to the Islamic Shariah principles. A Shariah supervisory board is an independent body of specified jurists in fiqh – Al-Muamalat (Islamic commercial and jurisprudence). Besides this may include specialist in economics, marketing accounting, finance, lawyers, and entrepreneurs for their assistance. The Shariah board acts as a decision maker as well as an auditor in Islamic management (Rahman &Islam, 2010).

10. Characteristics: Based on the above discussion we can briefly present the followings characteristics of Islamic management (Mohiuddin, 2004):

1. The basic foundation of Islamic management is the Qur’an and the Sunnah(Traditions of Prophet).
2. The original model of Islamic management is that of the Prophet (upon him be peace and blessings) and his companions (RA).
3. Only economic development is not the final target of Islamic management.
4. Activities aimed at welfare in the hereafter are an exceptional characteristic of Islamic management.
5. This management procedure is guided by the exemplary leadership.
6. In this system the employees should maintain cordial relationship and team spirit.
7. The accountability in Islamic management is two fold: Firstly to one’s immediate boss, and secondly, to Almighty Allah (SWT).
8. In Islamic management the manager considers himself as a vice-gerent of Allah (SWT).

9. In Islamic management property is thought to be trusted by Allah(SWT) to the users and the managers.
10. In this system decisions are made through consultation. (Mashwara).
11. Findings with Regard to the differences between conventional management and Islamic management (Kazmi, 2005):

A preliminary enquiry into the Paradigmatic Differences among the Conventional and Islamic Approaches to Management Studies is reproduced for the benefit of the readers:

Criteria Differences	Islamic Management	Conventional Management
The purpose of human existence dictating management of organization	The purpose of human existence is to obey and fulfills Allah's commandments and act as the vicegerent of Allah on earth.	The purpose of human existence is to utilize natural recourses to satisfy one's needs, wants and desires and to remain happy.
The purpose of an organization	Organizations are meant to be groups of people coming together for attaining the purpose of human existence that is to obey and fulfill Allah's commandments and to act as his vicegerent on earth.	Organizations are meant to be groups of people coming together to attain the goals of an organization.
The paradigm guiding the management of organizations	No demarcations between matters, secular and religious; human life is an organic whole; all human activities can be Ibadah(worship) provided they are following the guidance of Allah's commandments.	Clear demarcation between matters, secular and religions, human activities are separated; the spiritual or religious aspect is the private matter of individuals, while work belongs to the public domain.
The nature of organizational Objectives	Organizational objectives or both economical and non-economical in nature and are subservient to higher purpose of human existence.	Organizational objectives are both economical and non-economical in nature and are subservient to organizational interest.
Source of ethics and values governing the management of organizations	The revealed knowledge and the traditions of the Prophet (upon him be peace and blessings) constitute the ultimate sources of business ethics and personal values.	Ethics is relative and values are derived from multiple sources such as upbringing, values cherished by the society, and personal experiences. Ethics could be relative, as according to utilitarianism.

Motives for human work	Human beings will perform work to satisfy their material and spiritual needs in conformity with the Divine regulations.	Human beings will work to satisfy the organizational objectives and in turn may receive compensation to satisfy their personal material needs.
Motivation to perform work	Motivation for work is derived from the satisfaction one gets by fulfilling the commandments of Allah that is the greatest satisfaction a part from satisfaction of the basic human needs; the satisfaction is internal to each human being.	Motivation for work is derived from satisfaction received by fulfilling his or her material needs; the satisfaction is both internal and external to each human being.
Concept of time affecting organ sating planning	Time is infinite and polychromic the hereafter follows the present life of human being.	Time is finite monochromic life has a past and present a future within the cycle of a human being.
The conception of resource	Resource come from Allah and is naturally available. They are to be shared with the needy and not meant to be hoarded. Usage of resources is regulated according to the divine laws.	Resource is naturally available but scarce limited perishable and is shared on the basis of self interest mutual revelry. They are meant to be exploited for the benefit of humankind.
The organizational control	Organizational control should operate in the manner designed for the human being to become subservient to the will of Allah.	Organizational control has to operate in the manner deigned to align objectives of the employees such as need for income with organizational objectives such as profitability
The locus of control	The locus of control is internal in addition to the external each person is responsible and accountable for his actions.	The locus of control is external and lies in the realm of the organization.

<p>The organizational responsibility and accountability</p>	<p>The human being has choice free will and freedom of action and is therefore responsible and accountable for his actions.</p>	<p>Total responsibility and accountability is vested in the chief executive who delegates matters to lower levels. The control of employees is executed through organizational system to ensure responsibility and accountability.</p>
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12. Conclusion

The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur'an, Holy Prophet (upon him be peace and blessings) and companions (RA) faced lot of problems in managing the Islamic state and they solved those problems by introducing divine principles and guidance given by Allah (SWT). Prophet Muhammad's (upon him be peace and blessings) contributions and the contributions of four Caliphs were great to the development of management. Then management was applied in attaining the objectives of family life, society, national, international organizations.

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

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