Original Paper

Total Quality Management: An Islamic Perspective

Professor Dr. Md Golam Mohiuddin[1*] & Maolana Sharif Md. Abu Hanif[2]

[1] Department of Management, Islamic University Kushtia, Bangladesh

[2] Nesarabad Kamil Madrasha, Dhaka, Bangladesh

[*] Md Golam Mohiuddin, Department of Management, Islamic University Kushtia, Bangladesh

Abstract

Quality management has occupied a vast space of the management literature in general and the quality management literature in particular. Academics as well as practitioners devoted much attention to the Total Quality Management (TQM) philosophy and its impact on business performance. It is found that the roots of TQM and its successor can be traced to more than 1400 years ago in the holy book Al-Qur'ān and the teachings of Prophet Mohammad, Peace and Blessings of Allāhbe upon him. Many verses in the holy Qur'an stressed the impact of good deeds and doing the right things. Not only we will explain these principles, but we will give some business applications of these principles from an Islamic perspective. This paper is therefore structured as follows. First, we will offer some of the existing concept of the quality management paradigms, literature review and suggest definition to reflect our contribution from an Islamic perspective. Second we will discuss the dimensions of the philosophical under pinning of quality management from Islamic Perspective and then principles quality management from Islamic perspective and finally quality leadership for quality management.

Keywords

total quality management, islam, quality leadership, quran and sunnah

Introduction

Quality management has occupied a vast space of the management literature in general and the quality management literature in particular. Academics as well as practitioners devoted much attention to the TQM philosophy and its impact on business performance. We found that the roots of TQM and its successor can be traced to more than 1400 years ago in the holy book of *Qur'an* and the teachings of Prophet Mohamed (SAW). Many verses in the holy Qur'an stressed the impact of good deeds and doing the right things.

Management plays an important role in the efficient performance of any organization both in micro and

macro level on any economy. The discipline of quality management can be traced back for thousands of years, especially in the ancient civilizations. From 1980s to 1990s practitioners and academics have attributed the interest in the quality management to gurus such as Juran, Deming, Crosby, Ishikawa, just to mention a few names. From the 1980s onward, the quality management movement has witnessed four different, but complementary paradigms: Quality Control, Quality Assurance, Total Quality Management, and Quantum Quality. Each of these paradigms has its own dimensions where quality management is looked Contributions to Total Quality Management: Islam and Muslim Views upon from a different perspective. Needless to say that little, if nothing, has been mentioned about examining these dimensions and definitions from an Islamic perspective (Youssef & Mohamed, 2007). Islam stresses the need for high quality management. In the Islamic system, quality is more important than quantity. A common phenomenon in all the approaches is that they do not differentiate the factors which relate to the qualities of managers themselves from those that relate to the affairs to be managed by them. All the approaches to quality management fail to link it to the philosophy of life. The approach seems to be quality management in a business without linking it one's mission of life is not possible in Islam. At this point we can distinguish the human mission into two: 1) job oriented mission and 2) mission of life. There is a purpose or mission of one's life in this world, although its perception may vary from one belief system to another. On the other hand, there is a mission of one's job (employment). A person needs to strive for a quality performance in achieving these missions in life. The job oriented mission is a subset of the mission of life (population). Quality performance of this subset in an ethical manner helps to achieve the overall mission in life. This linkage between the set and the subset is missing in the conventional approaches. With a few exceptions, most of the principles given by Deming are supported in Islam. Deming says in his Principle that the organization should eliminate the inspection system in the middle ways of producing the products or providing the services. But Islam does not support this instead Islam encourages people to monitor the activities regularly and take corrective measures when necessary after critically evaluation. The Prophet (SAWS) said, "*The believers are like mirror for one another and the Muslims are like brothers. So when any one of you sees something wrong with your brother, it is his/her responsibility to rectify them*" (Muslim Sharif). It is very clear here that not only in human life but in the corporate world we also have to inspect regularly to eliminate the defective production. Yes, we will also have to try to build quality into the product in the first place. In Principle 11 (eleven) Deming suggested eliminating the practice of Management by Objective (MBO). But Islam strongly suggests following MBO. As Allah says in the Qur'an, "*Say, each works according to his manner (intention/objective), but your Lord is most knowing of who is best guided in way* (Al-Qur'an, Al-Isra' 84)."

"*Whoever should desire the immediate—We hasten for him from it what We will to whom We intend. Then we have made for him Hell, which he will (enter to) burn, censured and banished. But whoever*

desires the Hereafter and exerts the effort due to it while he is a believer- it is those whose effort is ever appreciated (by Allah) (Al-Qur'an, Al-Isra 18-19)."

From the verses it is very clear that Muslims must have to set a noble objective to satisfy Allah the Almighty by doing all the activities in this world in the best possible way guided by Allah and His Prophet (SAW). If one can set this type of objective in his life no fraud or weakness may come in his works and he will try to achieve the best performance here and in the life hereafter. Other than these two all other principles are supported in Islam with a few differentiations. Juran's quality trilogy and Crosby's 14 points are also strongly supported even recommended in Islam.

The linkage between job oriented mission and the mission of life will have a positive bearing on quality management. In the Islamic system, management and any other mundane affairs of life are linked with man's mission in life. This leads us to the philosophical underpinnings of quality management in the Islamic framework.

Relevant TQM Literature

The TQM literature, relevant to some aspects of this paper is classified in four research stream. The authors would like to acknowledge the contribution of Professor J. Motwani in his classification of literature. Please note that the relevant literature addresses the flexibility and responsiveness dimensions as they relate to TQM and Quantum Quality. The rationale behind our emphasis on these dimensions is that we regard TQM as a managerial philosophy that is mainly concerned with the flexibility and responsiveness aspects of satisfying customer needs. Of course the other dimensions are important. However, they have been addressed before; see for example (Youssef, 1996).

The first stream deals with the definition of, and overview articles on quality management and the flexibility and responsiveness dimensions. Several research studies provide definitions of the term quality and flexibility as critical components of operations strategy. The second stream covers the gamut of normative studies done mainly by practitioners. These deal with the importance of TQM and flexibility, both to the overall organization, as well as functional areas of the organization. It also provides normative suggestions for institutionalizing TQM and flexibility strategies.

Even though the models/steps suggested by the authors are detailed, the main criticism against this stream is that there has been little effort to use existing theory to develop a comprehensive model of TQM and flexibility.

A New Model of Continuous Improvement in Total Quality Management an Agreement from an Islamic Perspective, Afroza Bulbul Afrin et al. (2019) Continuous improvement in products/services is a vital element of Total Quality Management (TQM). To strengthen competitive advantage in the market, organisations must continuously improve qualiy of products and services. Whether this process is termed as Jidoka, Kaizen, PDSA, 5-S, Six Sigma, or JIT, the purpose is to continually improve product/service quality or process quality. However, these models focus solely on mundane benefits.

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Developing a model of continuous improvement from an Islamic perspective is the major objective of this study. By nature, the study is an exploratory one and theoretically based on library research and is rooted in the Qur'ān and Sunnah. The major outcome of this research is development of a new model of continuous improvement, named NAMS cycle. This cycle is composed of four inter-related components: al-Nīyyah bi al- Ikhlās, al- 'Amal, al-Muḫāsaba, and al-Ṣhukr. Having the initial letters of the components the model is named. In turn, each component consists of a number of elements, for example al-Nīyyah

bi al- Ikhlās consists of intention, objectives, and planning. Organisations have to fulfil two prerequisites for successful implementation of the model in their premises which are top management commitment and strongly motivated work team.

A Quality Management Approach from Islamic Perspective, Nasser Al-Salmani, Sultanate of Oman et al. (2015) several quality management approaches exist around the World. They differ from one country to another. Most existing approaches are developed in the West. Implementing these approaches in Islamic countries seems to be a challenge due to the fact that the business in the Islamic world has its own perspective. This paper aims to evaluate existing quality management approaches and aims to find out how a quality management approach from an Islamic perspective could look like. Based on the findings of the research, a guideline for quality approach from an Islamic perspective has been suggested. In this paper we review the existing quality management approaches and argue that the values/principles that construct these approaches are implicit. In the Muslim World the Islamic Shari'ah represented by theIslamic Legislation System is the main source of the Values including its explicit business morals and ethics. The existing quality management approaches seem to be difficult to implement. We have proposed a quality management approach from an Islamic perspective in a form of a guideline. This guideline is not finished yet, but it establishes a base for a further research in this area.

Quality Management an Agreement Concept Based on Islamic World View, Firman Shakti Firdaus (2015), this paper focused on analyzing the concept of quality management based on Islamic Worldview *(Tasawwur Islam)*. The discussion centered on three important areas. Firstly, the analysis on the principle of Islamic Worldview. Secondly, discussing the concept of quality according to Islamic perspective. Finally, this paper analyzed critically the concept of quality management based on Islamic Worldview. This discussion is important because of the role of quality management is critical in the current business environment where the issue oh Halal is pertinent. However, based on the literature analysis, there are still few studies that discuss the concept of quality according to Islamic perspective. This study is based on literature review analysis from published literatures, al-Quran and as-Sunnah. The result of discussion in this paper expected to produce a concept of quality based on Islamic perspective.

Discussion

Broadly speaking, the philosophical underpinnings of human life and the management of its affairs in the context of Islamic worldview are classified into four: 1) *Tawhid*, 2) *Risalah*, 3) *Khilafah,* and 4) *Akhirah* (Sadeque, 1996).

Tawhid: *Tawhid* signifies unity of Allah, the Creator, the Sustainer, the Wise and the Seer of everything, who maintain the universe through His unified law of nature (*fitrah*). All mundane and other affairs of life and beyond will have to be consistent with this unified system. This unified system is known as Islam, the complete code of life. As Allah says, *"Indeed, only the religion (complete code of life) in the sight of Allah is Islam (Al-Qur'an Al-Yunus 10:14)."*

"And whoever desires other than Islam as religion (code of life)—never it will be accepted from him, and he, in the Hereafter, will be among the losers (Al-Qur'an Al-An'am 6:165)."

The man who follows the rules of Islam is known as Muslim. Man has two dimensions in this matter: i) to submit to Allah's laws by force (Muslim by force), and ii) to submit by choice (Muslim by choice). The biological system of human body follows Allah's laws (nature) without choice (he is a Muslim by force). But a man may option for a particular way of life by choice; it maybe a Muslim by choice or a non-Muslim by choice. Since Islam is the laws of Allah, it has its own approach towards management of the mundane and other affairs of human life, including business. One of the purposes of creation man in this world is that they will make the world as a garden (following the rules of Allah) rather jangle. The demand of Tawhid is to be Muslim by force and by choice as well. Here people always have to show the worship only to Allah not to others. But in case of job they are also accountable to the employers.

Risalah: *Risalah* is the institution which communicates the unified system of Allah to mankind. Allah sent the messengers to convey His message (the unified system and the code of life) to mankind. It has two sources: 1) the Devine Books (books of Allah) which contain the unified system and the code of life, and 2) the Sunnah, that is, the interpretation of the Book by the messengers through practice (*fi'l*), instruction (*qawl*), and approvals (*taqrir*). The last Devine book is Al-Qur'an, the last unified system and code of life is Islam, the last messenger is Prophet Muhammad (SAW) and the Sunnah has been narrated in several books of Hadith. Thus, managing mundane and other affairs of the life in an Islamic approach implies managing them according to the Qur'an and Sunnah.

Khilafah: *Kilafah* means vicegerency that is implementation of all the instructions of the lord according to his (lord) desire. The person who implements these is known as vicegerent or representative or *khalifa*. Man has been created in this world with a vision to carry out a mission. The mission is to lead his life and the society as a whole, according to what Allah dictates, that is, to implement Allah's rules in the world as His Vicegerent for the overall welfare of mankind in this world as well as in the life hereafter. In the Qura'n Allah says, *"And [mention, O Muhammad], when your Lord said to the angles, Indeed, I will make upon the earth a successive authority (vicegerent)*

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(Al-Qur'an Bakara 2:30)."

"*And it is He Who has made you successors upon the earth*" (Al-Qur'an Al Imran 3:85).

"*Then we made you successors in the land after them so that we may observe how you will do*" (Al-Qur'an Al Imran 3:19).

The vicegerency role thus amounts to managing all the affairs, in line with the Islamic norms and values. In business, the vicegerency role is to manage the use of resources in terms of exploration, allocation, production, distribution, and consumption according to Islamic norms and values.

Akhirah: The concept of *Akhirah* brings about the idea of accountability. Vicegerency is obviously subjected to accountability. When a representative is commissioned to accomplish something on behalf of the authority, the former is obliged to give the accounts of responsibility to the authority. The people having fear of accountability in *Akhirah* should be good doer in this world. As Allah says, "*Creation of human life is to try who is the best in the performance, implies rewarding or otherwise for human performance* (Al-Qur'an An'am 6:32)."

"*That Day, the people depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it* (Al-Qur'an 107: 4-5)."

"*And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason*?" (Al-Qur'an Az-Zilzala 99:6-8).

Quality management in Islamic system is not merely to produce any outcome with excellence, but to produce a desirable and beneficial outcome for the welfare of mankind. Dual accountability system is present in Islamic framework. Dual accountability refers to i) accountability towards the employer if it is an appointed position, to manage the entity as best as possible, and ii) accountability towards Allah for the discharge of responsibilities according to the Islamic normative system which requires high quality performance even in slaughtering an animal for food.
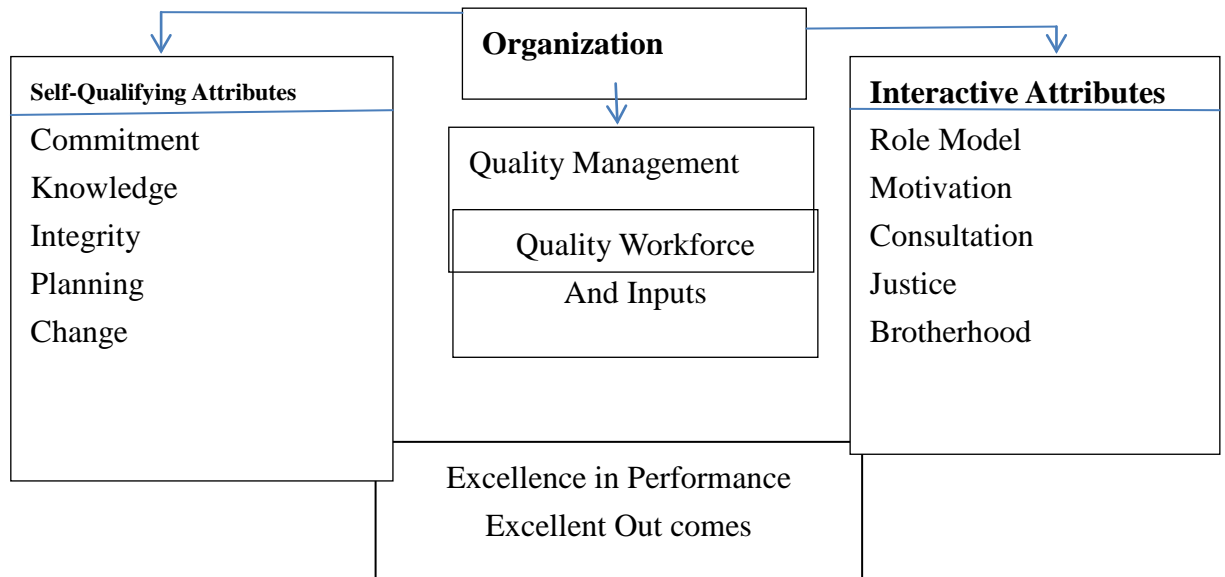
Figure 1. Quality Management Model (By Abul Hasan Sadeque, Vice Chancellor of Asian University of Bangladesh)

Islamic Principles of TQM:

We will discuss the Islamic perspective not in all aspects of management, but for the one related to TQM. Rather than naively believe that we are now reinventing the wheel as far as management practices and TQM are concerned, it may be better to recognize the historical roots of many contemporary ideas and practices that we are still trying to perfect in today's environment.

Before we proceed on this issue, a few words should be said regarding the insistence of Muslim scholars and intellectuals on why they are always looking for Islamic Perspective in topics like this; some of these are listed below:

- Muslims' desire in discovering the direct relationship of Islam with such topics and subjects as TQM and Quantum Quality is not new;
- Muslims' desire to enhance the view of the greatness and supremacy of Islam and its suitability for all times and all places is always in their minds;
- Muslims' desire to attain scientific and practical benefits that will add new knowledge which will help mankind in general and Muslims in specific in their modern daily life is a burning issue;
- Muslims' desire to establish a new direction that will grow and expand toward formulating a new paradigm based on Islamic roots and bases in all kinds of the branches of knowledge in theory and practice.

When we mention some verses from the Qur'an and some *hadiths* or saying of Prophet Muhammad (SAW), that are directly related to the subject, we are actually quoting from Islamic Constitution that has been revealed 1400 years ago and still valid today. It is a form of a miracle that comes from an

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illiterate man as the Prophet which amazed so many people and made so many Western scholars embracing Islam (Youssef & Mohamed, 2007).

A lot of principles regarding TQM are present in Islam; among them some are similar to the principles of conventional TQM. By practicing these principles a lot of Muslim leaders did a lot of success in their working life and serve the people with the best services. The principles are:

Intention or objective (Niyah): There is no act that could be accomplished without a clear intention or objective. Allah says, "*Say, everyone does according to his/her intention* (Al-Qur'an, Al-Isra' (17: 84)". In the *Sunnah* it is told, "*The result of every action depends on the intention of the doer*" (Al Hadith, Bukhari & Muslim Sharif).

The Muslims have to have the mission statement or set objectives of the organization in order to set direction, the targets or measure of performance. This has become the fundamental principle of Islam, whereby the intention inherent in any action determines whether it is good or blameworthy. Islam always encourages people to do any act on the basis of good intention.

Knowledge (Ilm): Manager should know the business what he is supposed to manage. Islam emphasizes knowledge so much so that Qur'an starts its revelation by the word "Iqra" that is read. Seeking knowledge is obligatory for every Muslim. Prophet (SAW) said-"*Seeking of knowledge is fard (obligatory) on every Muslim*" (IbneMazaSunan).

This knowledge includes knowledge of the basics of Islam and the Islamic code of life including the mundane affairs of life. That is mean- it is fard on the management to know the art of running the business it is expected to manage, and on the employees to know the skills of their jobs.

Change: The world which is changing. Life owes to changes and changes become the law of life. Yesterday business phenomenon was different from today's business environment, which is expected to be different again tomorrow. Quality management has to be able to cope with such changes, and sometimes unexpected changes. Change and dynamism, that is to think, to reflect and to find out solutions to newly emerging problems is built in the Islamic concept of Ijtihad.

"Ma'az Ibn Jabal reported that the Messenger of Allah (SWT) asked him during his departure to Yemen as a Governor, " *How will you judge when any issue arises?" He replied "I shall judge according to the book of Allah." He asked if you could not find it in the book of Allah?" He replied, "Then according to the tradition of his messenger (SAW)." He asked "If you could not find it in his Messenger (SAW)'s tradition? He replied-"I shall do Ijtihad with my reason and I shall not deviate."* Then the Prophet (SAW) put his hand on my chest and said, *"Praises are to Allah(SWT) who has enabled the messenger of his Messenger for whatever His messenger is satisfied with* (Tirmizi, Jami; Abu Daud, Sunan)".

Here the Prophet (SAW) teaches us to be dynamic in thinking in managing the affairs of our life, mundane as well spiritual.

Strategic Planning: Achieving quality and market leadership requires a long-range strategy.

Improvements do not happen overnight. The success of Japanese manufacturers evolved over several decades. Planning is organizing improvement activities take time and require major commitments on the part of all members of the organization. Strategies, plans, and budget allocations need to reflect long-term commitments to customers, employees, stockholders, and suppliers.

"*Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds*" (Al Qur'an, Al-A'raf -7:54).

Role Model: One of the most important attributes in the interactive management is the role model. If a manager is not performing his responsibilities or performing that badly he cannot motivate his subordinates for a high quality performance. Action with belief is the key to Islam. Al Quran condemns those who say something which they do not act upon themselves.

Allah (SWT) says,-"*O those who believe, why do they say what you do not act upon? To Allah, it a great sin that you say something that you do not practice*" (Al Qur'an 61:2-3).

Islam's spread across the continents beyond the boundaries of races, languages and colors has been due more to the role model of those who embraced it than to a mere oral preaching or holy war. This universal norm of Islam is to be reflected in every sphere of life including the art of managing a business or organization, where an exemplary role model is even more importantly needed.

Motivation: Motivating the people in any organization to achieve its goal, or to excel its performance, can bring about the same magic. The positive motivation, such as role model of management, an attitude of team spirit, a conducive rewarding system, and the ability to link the work to the overall mission of life which provides the satisfaction of achieving it through excellence in performance. Islam's motivation towards good deeds is based on a positive rewarding system. "*Smiling to people is a sadaqah* (charity)", (Tirmizi Sharif)." *Removing a harmful item from the footpath is a part of Iman (belief)*" (Bukhari & Muslim Sharif), all such statements are meant to motivate people to good deeds, no matter how small they are. A quality management should nurture the Islamic spirit of positive motivation, with a bottom line of negative motivation for the marginal people.

Consultation: Due to the revealed nature of Shura and its importance in human affairs, the Prophet exhorted Muslims to practice mutual counsel in their affairs. He is thus reported to have said.

"*If your leaders are virtuous, your rich men generous and your affairs are settled through mutual consultation the surface of earth is better for you than its bottom*" (Tirmizi Sharif).

He is also reported to have expressed the utility and importance of Shura in the following words:

"*He who consults others in matters will never regret and he who has recourse to interrogation shall not fall into destitution*" *(*Al-Qurtabi, p. 251*).*

Consultation produces three beneficial results. First, it helps in arriving at the right decision, Second, it helps to instill in the people sense of belonging and that of being involved in decision making, which is a

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key to working in a team spirit. Third, it creates a spirit of cooperation, in turn; it motivates such people to cooperate with the management. The Prophet of Islam was constantly guided by Allah and still he was asked to doShura, that is, to consult people. Allah says-

"*And consult them in affairs*" (Al Quran-3:159).

"*And who conduct their affairs by mutual consultation*" (Al Quran-42:38).

The Islamic culture of decision making is consultative in nature which contributes greatly to quality management and excellent performance.

Justice (Al Adl): Justice means fair treatment to all concerned in a business or an organization. Justice motivates people to perform better in their jobs and, on the other hand injustice demotivates them. If any injustice done to any worker, he will work just to maintain his job without any job satisfaction and such performance will naturally be poor. If, on the other hand, a worker's quality performance is appreciated and rewarded with justice, he will be encouraged to excel further, day by day, leading to a high quality performance in the entire business organization, and implying a high quality management. Justice is an essential requirement of the Islamic code of life.

Allah says"

"*Allah commands Adl(justice) and Ihsan (benevolence)*" (Al Quran-16:90).

"*O who believe, stand out firmly for Allah, as witness to fair dealing, and let not hatred of others to you make you swerve to wrong and depart from justice. Be just, that is next to piety*" (Al Quran-5:8).

Continuous Improvement: Continuous improvement is a part of the management of all systems and processes. In Islam there is no upper limit of quality. Continuously one has to try to improve the quality of his/her performance. As Hazrat Ali (R) said, "If your today's activities are not superior to that of yesterday, then you are not a good Muslim (Tirmizi Sharif)."

In the Qur'an Allah says, "O those who believe, why do you say what do you do not act upon? To Allah, it is a great sin that you say something that you do not practice" (Al-Qur'an, As-Saff, 61:2-3).

If for any moment one realizes that he has done more bad than good, he is expected to take immediate corrective and remedial action. He has to correct the wrongs and improve on the good actions. This practice is in line with the principle of continuous efforts for improvement, which is the same as the Japanese principle of kaizen.

Competitive Benchmarking: This involves identifying other organizations that are the best at something and studying how they do it to learn how to improve your operation. The company need not be in the same line of business. As Allah says in the Qur'an, "*Indeed, in the life of the prophets for you there are the follow able standards*" (Al-Qur'an, Al-Ahzab (33:21).

Employee Empowerment: Giving worker the responsibility for improvements and the authority to make changes to accomplish them provides strong motivation for employees. This puts decision making into the hands of those who are closest to the job and have considerable insight into problems and solutions. At the time of creation of human being Allah has given some power to them so that they

can do the activities according their own choice but within the boundary of Islam. As he says in the Qur'an, "*Indeed, I will make upon the earth a successive authority (vicegerance)*" (Al Qur'an, Al-Bakarah 2:30).

Welfare of Mankind/Customer: Quality management in the Islamic system is not merely to produce any outcome with excellence, but to produce a desirable and beneficial outcome for the welfare of mankind/customer. As Allah says, "*Creation of human life to try who is the best in the performance implies rewarding or otherwise for performance (Al-Qur'an, Al-Ma'un -107: 4-5).*"

Trustworthiness (*Amanah*): Any one holding a post of executive administrator or leader or worker is holding a public trust, such as people believe that they will provide the products/services with right quality as they say. Therefore, he is accountable for this duty. The *Qur'an* says that, "*Allah doth command you render back your trusts to those to whom they are due; and when ye judge between man and man that ye judge with justice; verily how excellent is the teaching which he giveth you; for Allah is who hearth and seeth all things* (Al-Qur'an, Nisa 4:48)."

Trustworthiness is an Islamic value that should be realized in an Islamic administration. To implement this Islamic value in administration indicates to make every staff a trustworthy person. The *Qur'an* has commanded that a Muslim should be trustworthy person:

"*If any of you deposits a thing on trust with another, the trustee should (faithfully) discharge his trust, and let him fear his lord*"(Al-Qur'an, Al-Bakarah 2:283).

The prophet says that there is no faith (*iman*) for a person who is untrustworthy. So every organization should try to keep the customers' believes.

Sincerity (*Ikh`las*)

Any executive or administrator of any organization should execute his responsibility sincerely whenever it is entrusted upon him. It may be the responsibility to produce quality products or provide quality services. The *Qur'an* teaches us that a person must do his work sincerely as when he worships his God.

"*Say; verily I am commanded to serve Allah with sincere devotion." Say; "It is Allah I serve, With my sincere (and exclusive) devotion*" (Al-Qur'an, Zumar -39:14).

"Say; Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him" (Al-Qur'an, Zumar 39:14).

Accountability (*Hisbah*): As an executive or administrator or leader or worker, one is responsible for any action, which has been taken under ones supervision. Like this an organization is also responsible to provide better quality products to the customers. As the *Qur'an* says:

"*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*" (Al-Qur'an, Zalzalah (99:7-8).

"*Nor can a bearer of burdens bear another's burden" (Al-Qur'an, Fatir -35:18).*

"That man can have nothing but what he strives for. That (the first of) his striving will soon come in sight. There will be reward complete" (Al-Qur'an, Najm (53:39-41).

Dedication *(Sidk)***:** To be successful, an organization must be dedicated to its activities and operations. The tradition of the Prophet has stated that,

"Allah loves any person who has devoted towards one particular job until he is able to muster the works". Al-Qur'an, An-Naml (27:40)

Gratefulness (*Shwkr*): A good product cannot result from a half-hearted worker. A worker would not work whole-heartedly unless he is satisfied with his job. But satisfaction is something subjective and relative. Thus Islam teaches the principle of gratefulness, the spirit of which can be droved from the *Qur'an.*

"O ye who believe, eat of the good things that we have provided for you and be grateful to Allah it is Him ye Worship" (Al-Qur'an, Bakara (2:172).

"He said: This is by the grace of my Lord to test me whether I am grateful or ungrateful and if any is grateful, truly his gratefulness is for his own soul; but if any is ungrateful, truly my Lord is free of all needs, supreme in honor(Al-Qur'an, An-Naml -27:40)".

"And remember! Your Lord caused to be declared (publicity): 'If ye are grateful, I will add more (favors) unto you: But if ye show ingratitude, truly my punishment is terrible indeed" (Al-Qur'an, Ibraheem (14:7).

Thus the organization should be grateful to the customers at first and then to Allah.

Moderation (*Tawassut*): Islam is against extremism. All decisions and actions should be taken on the basis of moderation. As the *Qur'an* says:

"Those who, when they spend, are not extravagant and not niggardly but hold a just (balance) between those (extremes)" (Al-Qur'an, Furqan (25:67).

"Thus have we made of you an Ummah justly balance, that ye might be witness over the nations and messenger a witness over yourselves (Al-Qur'an, Bakara-2:143)."

The essence of Islam is to avoid all extravagance on both sides. And in this way the organizations will be able to provide the better quality product with lower price.

Consistency *(Mudawamah)***:** The tradition of the Prophet (SAW) has taught a Muslim to be consistent in his works. Allah loves one who is delighted in his work. It is through His way that a person can become a skilled worker. In the *Qur'an* Allah says, "*O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful*" (Al-Qur'an, Al-Imran -3:200).

In the *hadith* it is said "*You do all of your works in such a way that you will leave in this world forever*" (Al Hadith, Bukhari & Muslim Sharif).

Cleanliness (*Taharah*): Cleanliness is a part of faith. Every Muslim should be outwardly and inwardly clean. As the *Qur'an* says:

"Say: 'Not equal are things that are bad things that are good, even though the abundance of the bad

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may dazzle thee. So fear Allah, O ye who understand, that (so) ye may prosper (Al-Qur'an, Maidah-5:100)".

Every organization will have to maintain cleanliness in both the operating system and in the working environment as well if they have belief in Islamic indication. Maintaining cleanliness in everywhere within the organization will help it to produce/provide quality products/services.

Discipline (*Nizam*) and Unitedeffort:Discipline is very important in Islam. There is no example in nature where there is no discipline. The success of any system is very much dependent on the ability of every person who is involved in implementing a system to sustain the discipline and order. As the *Qur'an* says:

"Truly Allah loves those who fight in His cause in battle array, as if they were a solid cemented structure" (Al-Qur'an, Nahl -16:4).

Like this if the people, working in an organization, work unitedly to achieve the goal to produce quality product, Allah will help them to achieve those.

Cooperation (Muawanah): Islam encourages people to work together and to be ready to help one another as the Qur'an says: "Help ye one another in righteousness and piety. But help ye not one another in sin and rancor. Fear Allah, for Allah is strict in punishment" Al-Qur'an, Maidah (5:2).

Without proper cooperation of the related people/departments it is not possible for the organization to maintain their committed quality.

Conscientiousness and knowledgeable in all Endeavors (Itquan): The Islamic term itqan, which means conscientiousness and knowledge in all endeavors, is almost an obligatory feature of Islamic work ethics. Indeed, Islam unambiguously encourages all its adherents to acquire the necessary knowledge of things he or she wants to do before he attempts to do it. The Holy Qur'an declares that HazratYousuf (AS) says "Set me over the store houses of the land: I am a good keeper, knowledgeable (Al-Qur'an, Yousuf-12:55).

Knowledge here implies not only the what, but also the skill required to perform the task. After acquiring the knowledge, he or she must be conscientious in his or her undertakings. Conscientiousness also implies the presence of perseverance, passion and commitment to perform. It is only through this means, that one can almost surely achieve success.

Proficiency and Efficiency (Ihsan): Ihsan is commonly understood as doing marginally more than the minimal requirement. For example, Islam teaches us to pay slightly more than the loan we have obtained as a gift and sign of gratitude to the person whose loan has benefited us. In this case, it is not interest because one is not obliged to pay that extra. However it is only an act of benevolence. But Ihsan also means proficiency and efficiency. This particular meaning obvious will enhance productivity. It is in the hadith, "Allah loves dexterous and efficient worker"(Al hadith, Muslim Sharif).

*Passion for Excellence (*Fakhmah**): The most important ingredient for excellent performance is the existence of inherent passion within the individuals. Excellence is not achievable through impressive

organizational chart, lofty positions or even handsome perks alone. They may be necessary prerequisites for excellent performance but are not sufficient. It is the individuals with inherent passion for excellence that constitute as most important. Islam not only admits excellence as a virtue but also encourages its adherents to excel in everything that they do. In order to direct a better way of action, prophet (SAW) said, "*Allah has ordered to complete every action in a better way. When you slaughter (animal) do it in a better way. Slaughter properly the animal meant for sacrifice. So everyone should sharpen the knife and let the animal meant for sacrifice to die comfortably* (Al-Albani, *Hadith #* 1048:1982).

Transparency:

A simple definition of the term is: open; frank; and candid. An opposite meaning of transparency is vague and ambiguous or being secret in doing any political or administrative work for public and private organizations. It also means making available complete information on public activities in government as well as private enterprises for the press, public opinion, and/or any individual or group of individuals who have the desire to observe the government works and all related issues whether positive or negative.

The Holy Qur'an mentions in several locations and various verses some references related directly and indirectly to transparency. Allah reprimands those who are low on transparency even if they are Muslims. "*O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of God that ye say that which ye do not.*" All Prophets who are mentioned in Holy Qur'an practiced transparency in their daily life especially with their folks.Shuaib(AS) , to mention only one, is a good example when he told his people "*I wish not, in opposition to you, to do that which I forbid you to do*" (Al Quran Sura Hud, 11:88). He expresses a high level of transparency in this brief statement.

On the *Sunnah* side, Prophet Muhammad 1400 years ago considers those who are low or nil on transparency as hypocrites and having one sign or trait of hypocrisy. He also states in a tradition of prophet that "*Worship Allah as if you see him; and if you do not see him; then He sees you*" (Bokhari Sharif).

If the above discussion seems too theoretical for an important issue such as transparency, we will give only one application example in the actual practice of the term. This is a famous incident in history books and reported by those who wrote the biography of Omar bin al-Khattab (RA), the second Khalifah of Islam which will be sufficient for our purpose. While giving a sermon to a large crowd of Muslims in Madinah; the second Khalifah of Islam and the highest political authority and figure in the young nation of Islam, a regular man from among the public shouted at him:" We would not listen, nor obey until you tell us candidly: why did you get two pieces of clothes while all other Muslims obtained only one piece each? Omar then enquired whether his son Abdullah ibn Omar (RA) is among the crowd. His son stood up and told the public that he gave his father his share, since Omar (RA) is a big man and one piece would not be enough to make a dress for him. The man then said:" Now you talk and we will

listen to you and obey you." This incident does not require either comments or explanation, but it is an excellent example of transparency at work in a historical context.

Quality Leadership for Quality Management:

For quality management leadership quality in an organization is also an important factor. A good leader exposes his opportunity to lead an organization as a big responsibility. He will initiate changes for further improvement. A dynamic and good leader can continuously improve the performance of his organization. Leaders with vision and mission are required in the present day environment.

The Prophet Muhammad (SAW) and his rightly guided Caliph was very careful and decisive in appointing a leader. A leader cannot be indifferent and cool in efforts to improve the organization. The historical success of Caliph Umar Ibnul Abdul Aziz (RA) to turn around the country from backwardness to prosperity was a very glaring example. A successful organization starts with a quality leader who has a vision and a mission to lead the organization to realize its goals and objectives. In Islam leadership is a trust (amanah).Whoever is in the position of leadership has to work extremely hard and at the same time very effectively.

A quality leader will give top priority to and emphasize on a proper and dynamic management of the human resource of the organization. A leader has to be most accountable person in the organization. Maximum critical task have to be done by him. A good quality leader must possess the ability to communicate his ideas in a very clear term. As a leader has to deal with different kinds of personalities under his supervision, he needs to be very patient as well a good listener.

Despite all the above qualities of a good leadership, Islam says, a leader must be a very pious person. To a good Muslim leader responsibility to him is a trust and it is religiously accountable.

Quality of Leadership Style in the Eye of Islam

In the life of prophet (SAW) all types of leadership styles are present and the expected qualities to be a good leader in the eye of Islam are also present in his life. By studying his whole life we can found out some major characteristics to be a good leader. These are as stated below:

Intention or objective *(Niyah):*

The first quality of a good leader is that he/she must have good intention to accomplish all the tasks within the organization. There is no act that could be accomplished without a clear intention or objective. The Muslims have to have the mission statement or set objectives of the organization in order to set direction, the targets or measure of performance. This has become the fundamental principle of Islam, whereby the intention inherent in any action determines whether it is good or blameworthy. Islam always encourages people to do any act on the basis of good intention. In the *Sunnah* it is told, "*The result of every action depends on the intention of the doer* (Al Hadith, Bukhari, & Muslim Sharif).

Trustworthiness (*Amanah*)

The responsibility as a leader is the *Amanah* in the eye of Islam. The leader must take care of this

amanah. The *Qur'an* says that, *"Allah doth command you render back your trusts to those to whom they are due; and when ye judge between man and man that ye judge with justice; verily how excellent is the teaching which he giveth you; for Allah is who hearth and seeth all things"* (Al-Qur'an, Surah Nisa, 4:48).

Trustworthiness is an Islamic value that should be realized in an Islamic administration. The *Qur'an* has commanded that a Muslim should be trustworthy person:

*"If any of you deposits a thing on trust with another, the trustee should (faithfully) discharge his trust, and let him fear his Lord"(*Al Qur'an, Surah Al Bakarah, 2:283).

The prophet says that there is no faith (iman) for a person who is untrustworthy.

Sincerity *(Ikhlas)*

A leader should execute his responsibilities sincerely whenever it is entrusted upon him. The *Qur'an* teaches us that a person must do his work sincerely as when he worships his God.

"Say; verily I am commanded to serve Allah with sincere devotion." Say; "It is Allah I serve, with my sincere (and exclusive) devotion".

"Say; Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him" (Al Qur'an, Surah Zumar, 39:14).

Accountability (*Hisbah*)

A leader is responsible for any action, which has been taken under his supervision. He is responsible for his decision and action. As the *Qur'an* says:

"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" (Al Qur'an, Surah Zalzalah, 99:7-8).

"Nor can a bearer of burdens bear another's burden" (Al Qur'an, Surah Al Fatir, 35:18).

"That man can have nothing but what he strives for. That (the first of) his striving will soon come in sight. There will be reward complete" (Al Qur'an, Surah An Najm, 53:39-41).

So a leader must be conscious about his responsibility and accountability.

Dedication (*Sidk*)

A leader must be able to dedicate himself towards his job. The tradition of the Prophet has stated that,

"Allah loves any person who has devoted towards one particular job until he is able to muster the works" (Al Hadith, Bayhaqi).

Gratefulness (*Shwkr*)

A good leader must be grateful to the workers for their performance and cooperation. A worker would not work whole-heartedly unless he is satisfied with his job. But satisfaction is something subjective and relative. Thus Islam teaches the principle of gratefulness, the spirit of which can be droved from the *Qur'an*.

"O ye who believe, eat of the good things that we have provide for you and be grateful to Allah it is

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Him ye Worship (Al Qur'an, Surah Al Bakarah, 2:172)".

"He said: This is by the grace of my Lord to test me whether I am grateful or ungrateful and if any is grateful, truly his gratefulness is (again) for his own soul; but if any is ungrateful, truly my Lord is free of all needs, supreme in honor (Al Qur'an,Surah An Naml, 27:40)".

"And remember! Your Lord caused to be declared (publicity): 'If ye are grateful, I will add more (favors) unto you: But if ye show ingratitude, truly my punishment is terrible indeed (Al Qur'an, Surah Ibraheem, 14:7)".

Moderation (*Tawassut)*

In Islam a leader never bean extreme. All decisions and actions should be taken on the basis of moderation. They must not waste any resource. Definitely they will use the resources properly to accomplish the objectives. As the *Qur'an* says:

"Those who, when they spend, are not extravagant and not niggardly but hold a just (balance) between those (extremes)" (Al Qur'an, Surah Al Furqan, 25:67).

"Thus have we made of you an ummah justly balance, that ye might be witness over the nations and messenger a witness over yourselves"(Al Qur'an, Surah Al Bakarah, 2:143).

The essence of Islam is to avoid all extravagance on both sides.

Consistency *(Mudawamah*)

The tradition of the Prophet (SAW) has taught a Muslim to be consistent in his works. Allah loves one who is delighted in his work. It is through His way that a person can become a skilled worker or a quality performer. In the *Qur'an* Allah says,

"*O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful"* (Al Qur'an, Surah Al Imran, 3:200).

In the *hadith* it is said "*You do all of your works in such a way that you will leave in this world for ever* (Al Hadith, Bukhari & Muslim Sharif)".

This is also a very significant quality to be an effective leader in the eye of Islam.

Cleanliness (*Taharah*)

Cleanliness is a part of faith. Every Muslim should be outwardly and inwardly clean. As the *Qur'an* says:

"Say: 'Not equal are things that are bad things that are good, even though the abundance of the bad may dazzle thee. So fear Allah, O ye who understand, that (so) ye may prosper (Al Qur'an, Surah Maidah, 5:100)".

The leader will be smooth and efficient if every staff who is working in a particular office works sincerely and does not involve in any form of corruption. Implementing a clean administration means avoiding a corrupt administration. And in Islam there is no scope to be corrupted for a leader.

Discipline (*Nizam*) and United effort

Discipline is very important in Islam. The success of any system is very much dependent on the ability

of every person who is involved in implementing a system to sustain the discipline and order. And for a leader this is a must. As the *Qur'an* says:

"Truly Allah loves those who fight in His cause in battle array, as if they were a solid cemented structure" (Al Qur'an, Surah An Nahl, 16:4).

Cooperation (Muawanah)

Islam encourages people to work together and to be ready to help one another as the Qur'an says: "Help ye one another in righteousness and piety. But help ye not one another in sin and rancor. Fear Allah, for Allah is strict in punishment (Al Qur'an, Surah Al Maidah, 5:2)." This is another important quality for a good leader that he must be cooperative to the worker to achieve the goal of the organization with the best quality.

Justice (Adl)

Islamic administration is based on the concept and principles of justice. It is proven that the administration led by Muslim leaders is fair to all. In the Qur'an Allah has commanded several times to maintain justice each and everywhere. In surah Nisa to ensure justice deliberately it has been said, "When you will settle on justice among people at that time you certainly will put forth justice" (Al Qur'an, Surah An Nisa, 4:58).

It has been further said, "O ye who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich and poor" (Al Qur'an, Surah An Nisa, 4:35).This indicates that an effective leader must be just in between the workers to allocate the resources and evaluate the activities of the workers of the organization and reward or punish them eventually.

Conscientiousness and knowledgeable in all Endeavors (Itquan)

The Islamic term itqan, which means conscientiousness and knowledge in all endeavors, is almost an obligatory feature of Islamic work ethics. Indeed, Islam unambiguously encourages all its adherents to acquire the necessary knowledge of things he or she wants to do before he attempts to do it. If the leader is not the master of or he does not have the required knowledge regarding the matter, he will not be able to mentor or lead others to achieve their goals. The Holy Qur'an declares that HazratYousuf (AS) says, "Set me over the store houses of the land: I am a good keeper, knowledgeable" (Al Qur'an, Yousuf (12:55).

Knowledge here implies not only the what, but also the skill required to perform the task. After acquiring the knowledge, he or she must be conscientious in his or her undertakings. Conscientiousness also implies the presence of perseverance, passion and commitment to perform. It is only through this means, that one can almost surely achieve success.

Proficiency and Efficiency (Ihsan)

Ihsan is commonly understood as doing marginally more than the minimal requirement. For example, Islam teaches us to pay slightly more than the loan we have obtained as a gift and sign of gratitude to

the person whose loan has benefited us. In this case, it is not interest because one is not obliged to pay that extra. However it is only an act of benevolence. But Ihsan also means proficiency and efficiency. This particular meaning obvious will enhance productivity. It is in the hadith, "Allah loves dexterous and efficient worker" (Al Hadith, Muslim Sharif). To be an effective leader he must have Ihsanwithin all of his activities.

Passion for Excellence (Fakhmah)

The most important ingredient for excellent performance is the existence of inherent passion within the leader. Excellence is not achievable through impressive organizational chart, lofty positions or even handsome perks alone(Alhabshi, S., Agil, S. O. S., Hasan, H. M. N., & Ghazali, A., 1998). They may be necessary prerequisites for excellent performance but are not sufficient. It is the individuals with inherent passion for excellence that constitute as most important. Islam not only admits excellence as a virtue but also encourages its adherents to excel in everything that they do. In order to direct a better way of action, prophet (SAW) said, "Allah has ordered to complete every action in a better way. When you slaughter (animal) do it in a better way. Slaughter properly the animal meant for sacrifice. So every one should sharpen the knife and let the animal meant for sacrifice to die comfortably" (Al Hadith, Muslim Sharif).

Continuous Self Evaluation (Tasmen-al-nafs) for Continuous Improvement

Islam strongly encourages continuous self-evaluation in order to improve oneself all the time. If for any moment one realizes that he has done more bad than good, he is expected to take immediate corrective and remedial action. He has to correct the wrongs and improve on the good actions. This practice is in line with the principle of continuous efforts for improvement, which is the same as the Japanese principle of kaizen.

Practitioner

A leader must be practitioner of all good deeds or quality related activities within the organization. If he does not do himself then his direction may not be effective up to the expected level. One must not commands any one to do anything what he or she does not do him/herself. In the Qur'an Allah says, "O those who believe, why do you say what do you do not act upon? To Allah, it is a great sin that you say something that you do not practice (Al-Qur'an, As-Saff , 61:2-3)".

Pride (Kibr)

This is the greatest of all vices; pride can happen only in the absence of two elements. First is a person towards whom it is directed, and second is a quality of perfection in which pride is taken. Pride comes to mind when a man believes that he has worth, that another man also has worth but his own worth is greater than that of the other (Alhabshi, 1998). These beliefs will make him feel a sense of joy, a trust in what he believes a sense of his own greatness and contempt for the other.

Change Agent

It is another important quality for a leader that he must have capacity to bring any kind of changes that

may bring good result for the organization. At the time of change he must remember that the coming one must be better that the earlier one. As Allah says in the Qur'an, "Whenever we change any commends, changed it with better one (Al Qur'an, Surah Bakarah, 2: 109)".

Examples of Total Quality Management in Umar's (RA) Administration:

The sense of accountability to Almighty Allah(SWT) was the main ingredient of Umar's performance in high quality. He believed that Allah would judge his every action in the day of "Quamah" (Day of judgement). Some instances of Umar's quality management were as follows:

The leaders chosen by Umar (RA) were highly scrutinized. Al Burrey (KSA scholar) stated that Umar (RA) used to test the performance of his governors by appointing them on ad-hoc basis for two to three months prior to their regular appointments. (b)He would not start the prayer until he was sure that all people behind him were in perfect lines and he appointed a special person for this task (Burrey, 1990). Umar (RA) would not be rushed to perform any task at low quality. If he noticed that a certain process was not going as it should be, he would take immediate corrective actions. (c)Umar (RA) used to clearly define what he wanted from his governors or army generals, and he used to provide them with the necessary resources to achieve the sought quality of success.

Umar (RA) appointed Sharhabil Bin Hasnah as governor over Syria, and then changed him with MuawiaIbnu Abi Sufiane. The former asked Umar whether he was angry at him for anything. Umar (RA) replied saying "*No you are exactly doing as I like, but I want a man stronger than you*". This event showed that Umar (RA) was satisfied with the performance of his former governor, however, the moment he found a stronger governor, he decided to replace him. Umar (RA) took a similar action against his governor in Bahrain. Utba Ibn Azwan was replaced by Al Ala Al Hadramy. This attitude of Umar (RA) is similar to the management philosophy of continuous improvement which is adopted in total quality management and in just in time manufacturing. It is important to know that Umar made it very clear to his public that he was fully satisfied with his governors and that he only changed them because he found someone who could perform better (Hasan, 1982).

Conclusion

Quality management has occupied a vast space of the management literature in general and the quality management literature in particular. Academics as well as practitioners devoted much attention to the Total Quality Management (TQM) philosophy and its impact on business performance. We found that the roots of TQM and its successor can be traced to more than 1400 years ago in the holy book of *Qur'an* and the teachings of Prophet Mohamed (SAW). Many verses in the holy Qur'an stressed the impact of good deeds and doing the right things. In the life of Prophet (SAW) all types of leadership styles are present and the expected qualities to be a good leader in the eye of Islam are also present in his life. By studying his whole life we can found out some major characteristics to be a good leader. Quality management in Islamic system is not merely to produce any outcome with excellence, but to

produce a desirable and beneficial outcome for the welfare of mankind.

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