ISLAMIC PRINCIPLES & VALUES IN MODERN ORGANIZATIONS

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Abstract
This contribution of the researcher is to throw some light on the impact of Islamic values in an organizational structure and to show the world about its significance. Our Qurans gives the best and authentic reference and it facilitates the human cognition processes. In almost all the countries of the world this is studied and observed that the components and implementation of Islamic rules and regulations impacts the business environment as well as the working of organization.

This study will also reflect the point of view of several countries where it has been considered as an important business affecting trait and it is concluded that all the dimensions of it are easily and strongly affecting the organizations. Islam also leaves an impact on the commercial activities.

There used to be few authors in the world who used to ignore and deny this fact but later they come to terms with the fact that it is an important and challenging aspect and the performances of the businesses can also be affected. The basic aim of the Islam is none other than serving to the man kind for the welfare, goodness, prosperity and wellbeing of humans and society. This vast expanded system of Islam covers both the aspects in itself, worldly and hereafter along the business as the concept of life after birth can neither be ignored nor be neglected by Islam. The businesses do whatever, they would have to be answerable one day.

Keywords: Islamic values, Islamic principles, Islamic work ethics, Islamic practices

Introduction
Religion is something which has the capability to affect a human brain, body, physical activities and cognitive processes as well as his actions in the most unique and powerful manner. The behaviours, social norms, values, roles, habits and attitudes of a person are also affected by his religion. It explains the effects of religion on ones and organizational life also on the employee, managers and labour in their decisions, actions, initiatives and approaches.

The Spilka et al in 2003 declared the significance of Islam in various aspects of life and businesses and it also leads towards the strong collaboration, communication and interactions among humans. Islam is the complete guidance to live the life, so that the
Muslims can easily get the appreciation, mercy and blessings from Allah. The orders, rules, legislations, limitations and the systems specified by Islam lead the person’s life in a satisfied and contented manner. If the businesses would adopt the concept of mashlahah which is used to increase the earned profits of the businesses, it will lead them to attain their real goals and targets to achieve the ultimate success in the business. 

The study on this concept have shown the results on the relationships of religious and working behaviours and attitudes. It is studied by both the points, firstly, according to individual perspective and secondly according to impact of religion in organizational perspective. 

**Literature Review**

**Islamic work ethics**

Allah has given His first and foremost message of akhlaq ul karima on Islam, from His messenger, Holy prophet PBUH. A famous hadith threw the light on the concept by akhlaq ul karima as “I (MUHAMMAD) have only been sent to complete good manners (Makarim Al-Akhlaq)”. It is also said by the researchers that Muslims who are willing to be blessed by the showers of Allah they are supposed to do this.

Islamic ethics are clearly based on Al-Quran Al-Karim and Sunnah, they are completely based on the beliefs, norms, rules, practices and principles taught by Islam. It tells the differences between the right and wrong, good and bad, halal and haram, deeds and sins. This situation will increase the motivation, satisfaction and dedication towards the life, organization and working or job.

The rules taught by Islam to follow by everyone are equally beneficial in businesses and in individuals life. It is the duty of every Muslim to engage himself in such kind of deeds and to follow the rightly, so that they would become the obedient servant of God. It can be achieved by putting ones dedication, commitment, hardworking, cooperation, collaboration, coordination, communication and creativity with the organization. Muslims are firstly motivated by the Prophet Mohammad PBUH to work effectively and efficiently by putting all the best skills, knowledge and abilities with hard work and dedication to get the most output.

From the reference of past researches it is observed that the increased productivity, most output, effectivity, efficiency, societal wellbeing, prosperity and good working environment comes from the Islamic Working Ethics. He fields of managers, production and operations, financial, economical working are affected by Islamic working ethics. By the previous researchers one of them had done an experiment to find out the scale which shows about the relationship between organization and management.

It has also been shown that the interviews conducted from 32 businessmen from all around the world, has the importance of their behaviours and attitudes according to Islamic working ethics. Contrary to this Koh and Boo and Lambert and Hogan also did researches on this in USA, they have also come to the point that Islamic work ethics have great unavoidable aspect on organizational life.

The correlation is described by Elkins in this study and he says that there is a weak correlation between the satisfaction achieved from work and the working ethics. Muslims are really supposed to adopt the Islamic working ethics in their own life as well as in their organizations, even then they impact positively or negatively in any way but they have to follow it as they are mentioned in Al Quran and Hadith.

**Islamic Practices and Work Performance**

Islam is the best religion to adopt and survive on the planet Earth. Islam teaches the lessons that no one else has the ability to teach and give lessons of the life to others. It teaches about the best ways to live the life and to implement the guidelines and lessons taught by
Islam. It is said by Riavi that there are three attributes in Islam. Firstly, it is Tawheed, secondly it is Shariah and lastly it is Akhlaq. Tawheed is about the blind belief in the oneness and unity of Almighty Allah. Shariah is the perfect way to live the life according to the Al-Quran Hadith. Akhlaq is the practice of good omens and deeds to get the blessings and mercy from Allah, to give benefits to other creatures of Earth, to be responsible for the wellbeing of society and to don’t harm others from hand, tongue and mental perception.

It is must for a Muslim business to strictly stick to the concept of Tawheed and to believe that He is the only survivor, He protects all of us, gives us security. The combination of Islamic practices is called ibaadat, the concept of Halaal and Haraam is about providing the real concept to adopt and ignore something or other thing in life. Zakat is about giving money from the earned profit, on gold items and on trade, it says that zakat purifies the money of one person and it will give him long term benefit, in this world and hereafter this life. The works are supposed to do with good intensions it is called niyyah, means the deeds are dependable on good intensions. Muslims are supposed to do all these things to achieve Al-falah.

**Conclusion**

The Islamic values and ethics are based on the statements in Al-Qur’an and Hadith that may be cited in other religious thoughts but the tawheedic view may differentiate between Muslims and other adherents. Those elements are seen to be able to be adopted in analyzing business performance in the organizations through their beneficial concepts and functions; however, the empirical studies which argue on, and compare between the Islamic and the conventional methods used by many researchers for years, should be conducted. The shariah-compliance concept should be superior to other concepts. Muslims are obliged to implement all elements as an act of an ibadah, aiming to get the rida’or blessings from Allah SWT in their life endeavours.

<table>
<thead>
<tr>
<th>Category</th>
<th>Authors</th>
<th>The Impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion (Individual Level)</td>
<td>Enmons and Paloutzian, (2003); Pargament et al. (2005); Regnerus and Smith (2005); Krishnakumar and Neck (2002); Tischler et al. (2002); Kale and Shrivastava (2003); Fleming (2004); Anderson (2005); Kinjerski &amp; Skrypnek (2006); Milliman et al. (2003)</td>
<td>Creativity, honesty and trust, personal fulfillment, commitment, motivation and job satisfaction, and organizational commitment.</td>
</tr>
<tr>
<td>Religion (Firm Level)</td>
<td>Brotheridge and Lee (2007); Duffy (2006); Ebaugh et al. (2003); Hilary and Hui (2009); Longenecker et al. (2004); Mickel and Dallimore (2009); Vitell (2009); Brown (2003)</td>
<td>Emotional development and spiritual competence, encouraged holistic ways of working, developed community at work, empowered the workforce and human</td>
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</table>
Table 2. The Al-Qur’an reference of Islamic work ethics

<table>
<thead>
<tr>
<th>Subject</th>
<th>Al-Qur’an Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agreements and promises</td>
<td>Ar-Rad 13:25, Al-Qasas 28:28, Yunus 10:71</td>
</tr>
<tr>
<td>Consideration for others</td>
<td>An-Nisaa’ 4:36, Al-Mumtahina 60: 9.</td>
</tr>
<tr>
<td>Consultation</td>
<td>Ash-Shura 42:38, Taha 20:103, Al-Kahf 18:22</td>
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<tr>
<td>Continuous improvement</td>
<td>Al-Araf 7:42.</td>
</tr>
<tr>
<td>Equality and unity</td>
<td>Al-Isra’ 17:35.</td>
</tr>
<tr>
<td>Fairness in wages.</td>
<td>Al-Imran 3:57, Saba’ 34:37.</td>
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<tr>
<td>Hard work.</td>
<td>Al-Baqara 2:62; 82, Al-Anaam 6:135</td>
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<tr>
<td>Helping others</td>
<td>As-Saff 61:14, An-Nahl 16:97, Yunus 10:41</td>
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<tr>
<td>Honesty and justice.</td>
<td>Al-Baqara 2:177, Az-Zumar 39:2; 3</td>
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<tr>
<td>Humble.</td>
<td>Hud 11:23</td>
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<tr>
<td>Patience.</td>
<td>Hud 11:11</td>
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Source: Adapted from Ali (1987)

Table 3. The Islamic practices’ sources from Al-Qur’an

<table>
<thead>
<tr>
<th>Subject</th>
<th>Al-Qur’an Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>The importance remembrance of Allah, do prayers while in trade and sales engagement</td>
<td>Al Quran. An-Nur 24:37, Fatir 35:29</td>
</tr>
<tr>
<td>Obligation of mankind for an ibadat</td>
<td>Al Quran. Ad-Dzariyat 51:57</td>
</tr>
<tr>
<td>Seeking of wealth, not to mischief and the aim of the Hereafter.</td>
<td>Al Quran. Al-Qasas 28:77</td>
</tr>
<tr>
<td>The importance of training, learning and development</td>
<td>Al Quran. Ghafir 40:58; Al-Baqarah 2:30-33; Al-Mujadila 58:11; Luqman 31:20</td>
</tr>
<tr>
<td>Implementation of human resources in the way of God with trust and responsibility</td>
<td>The Quran, An-Nisaa’ 4:58-59</td>
</tr>
<tr>
<td>Doing job based on capacity and competency</td>
<td>Al Quran. Al-Baqarah 2:286</td>
</tr>
<tr>
<td>Grading the employees work based on quality and quantity of their work</td>
<td>AlQuran.Al-Ahqaf 46:19</td>
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<tr>
<td>Understanding the contract and meet the conditions</td>
<td>Al Quran. Al-Araf 7:85</td>
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<tr>
<td>Economic/Business Performance</td>
<td>Al Quran. Al-Kahf 18:87-88</td>
</tr>
<tr>
<td>Accurate information and prohibited false</td>
<td>Al Quran. Al-Baqarah 2:42, At-Taubah 9:16</td>
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assertions, unfounded accusation and false testimonies

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<tr>
<th>Balance between those (extremes)</th>
<th>Al Quran. Al-Furqan 25: 67</th>
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<tbody>
<tr>
<td>Mutual consultation and consent</td>
<td>Al Quran. Al-Qasas 28:26-28</td>
</tr>
</tbody>
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Source: Adapted from Ali (1988), Ahmad (2006) and Rivai et al. (2012)

References


