

FACULTY OF BUSINESS

Nurturing professionals with high moral and ethical values.



Islamic Management

Lecture 5

Fundamentals of Islamic Management

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ISLAMIC MANAGEMENT CONCEPT

Learning objective:

- ❑ To understand the fundamentals of Islamic Management
- ❑ To understand the source of Islamic Management practice
- ❑ To understand philosophy of Islamic Management.



Objectives of Shariah (مقاصد الشريعة)

To protect and safeguard:

- ❑ The religion
- ❑ Physical existence
- ❑ Soul and mind/intellect
- ❑ Dignity/generation
- ❑ Property/wealth/resources

Fundamentals of Islamic Management

- 1) Subjection/Tauhidic (العبدية) [*Pengabdian*]
- 2) Humanity/mankind (الاحسان) [*Kemanusiaan*]
- 3) Fairness (العدالة) [*Keadilan*]
- 4) Honesty (الأمانة) [*Kejujuran*]
- 5) Freedom (الحرية) [*Kebebasan*]
- 6) Equality (المساواة) [*Persamaan*]

Subjection/Tauhidic (العبدية)

- ❑ Tawhid as a testimony of knowledge, faith, and belief in the oneness of God in all His perfection.
- ❑ According to the Qur'an, the oneness of God means, the oneness of His substance, no more than One God and no partner to Allah; no one else can do the work that is done by God.
- ❑ God is not the same substance and can not be equated with anything. God substances shall not die, but will be eternal and everlasting.

“(1) Say: He is Allah, the One and Only; (2) Allah, the Eternal, Absolute; (3) He neither begeth, nor is He begotten; (4) And there is none like unto Him.”

(Al-Ikhlās/The Unity 112 : 1-4)

Subjection/Tauhidic (العبدية)

❑ 'Ubudiyyah is a comprehensive term that asserts the meaning of the following verse:

"You Alone do we worship and You Alone do we seek for Help." [Al-Fatihah/The Opening 1: 5]

❑ It comprises the slavery of the heart, tongue and limbs to Allah. The slavery of the heart includes both the saying of the heart and actions of the heart.

Humanity/Mankind (الاحسان)

- ❑ The Quran places emphasis on the oneness of human beings.
- ❑ It introduces the idea of common human origin and ancestry at four different places and says that humans have their origin in a single cell or soul. (4:1; 6:98; 7:189; 39:6)
- ❑ Thus the purpose is to ensure that the unity of humanity is never compromised and the differences that exist among people are resolved through a process of mutual understanding on the basis of ideas that are divine revealed.
- ❑ The Quran acknowledges the diversity in humanity but described it as a functional aspect of existence and not structural.
- ❑ The Quranic assertion about the oneness of humanity is a powerful message for all those who still want to live in their own tribal, national and ethnic cocoons without any respect and regard for the other.

Humanity/Mankind (الاحسان)

- ❑ The Quran does not want a person to cancel one's identity by birth but wants that identity to enhance inclusiveness rather than exclusiveness.

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (*Quran 4:1*);

(Wahai sekalian manusia! Bertaqwalah kepada Tuhan kamu yang telah menjadikan kamu (bermula) dari diri yang satu (Adam), dan yang menjadikan daripada (Adam) itu pasangannya (isterinya - Hawa), dan juga yang membiakkan dari keduanya - zuriat keturunan - lelaki dan perempuan yang ramai. Dan bertaqwalah kepada Allah yang kamu selalu meminta dengan menyebut-yebut namaNya, serta peliharalah hubungan (silaturrahim) kaum kerabat; kerana sesungguhnya Allah sentiasa memerhati (mengawas) kamu.) (An-Nisa' : 1)

Humanity/Mankind (الاحسان)

“None of you has faith until he loves for his brother what he loves for himself.” (Source: Ṣaḥīḥ al-Bukhārī 13)

“I have not been sent to curse people, but as a mercy to all mankind.” – Prophet Muhammad, when asked by the Muslims to curse the infidels (Source: Sahih Muslim)

“Do not think little of any good deed, even if it is just greeting your brother with a smile.” – Prophet Muhammad (Source: Sahih Muslim)

Humanity/Mankind (الاحسان)

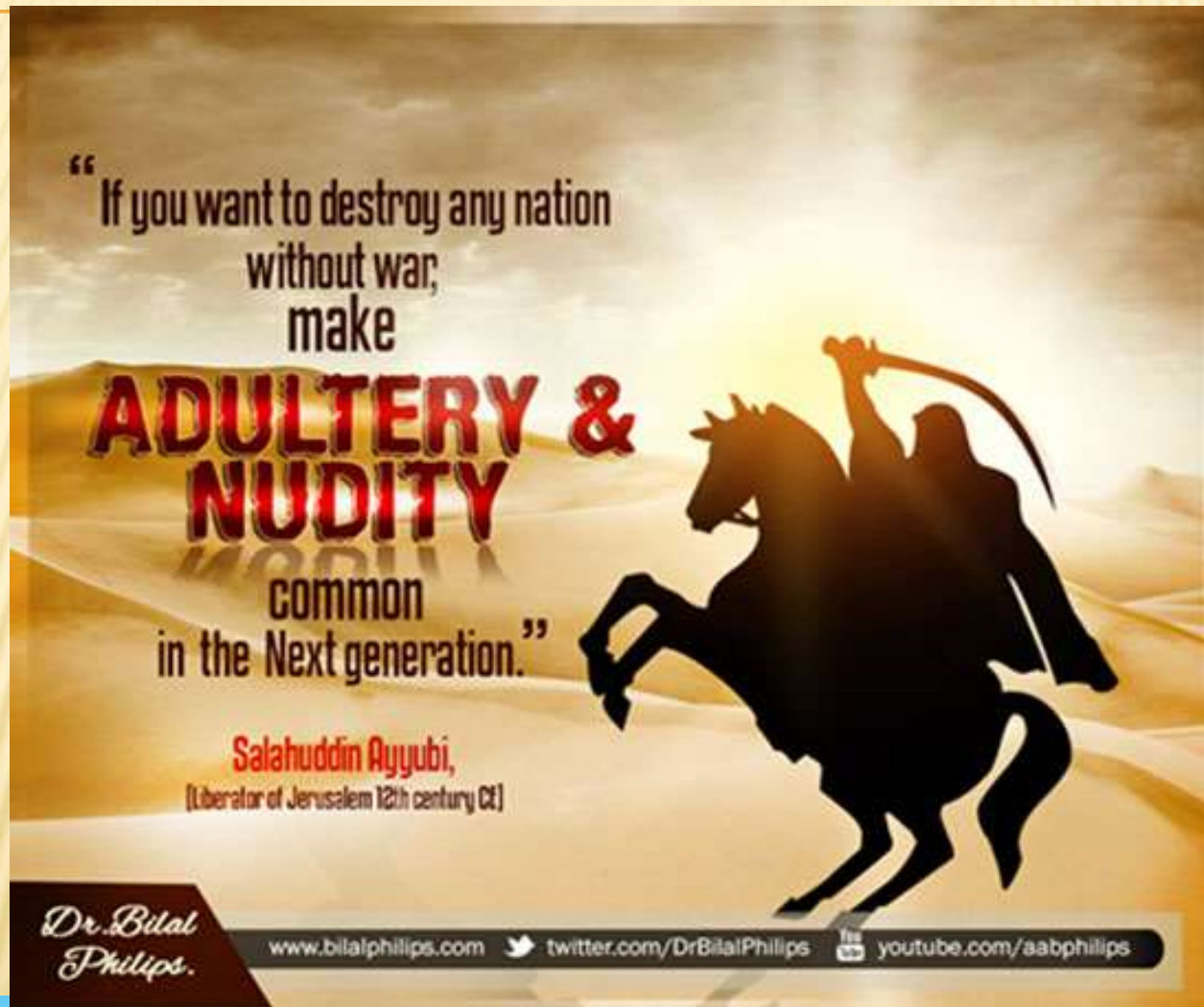
Rights of Non-Muslims in Islam

The Prophet Said: "Beware! Whosoever oppresses a Muahid (i.g. Non-Muslim living Muslim land with agreement) or snatches (any of) his rights or cause him pain which he cannot bear, or takes anything from him without his permission, Then

"I WILL FIGHT AGAINST SUCH A (MUSLIM) ON THE DAY OF JUDGEMENT."

[Sunnan Abu Dawud, Vol # 3, Page No. 170, Hadith No. 3052]

Humanity/Mankind (الاحسان)



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To be continued...



**Thank You
&
Wassalam**

