



## **Islamic Management**

### **Lecture 6**

# **Fundamentals of Islamic Management (cont...)**

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## **Fairness (العدالة)**

- ❑ In Islam, we should always stand for justice as a matter of principle, whether for Muslims or non-Muslims, even if justice should side against us.
- ❑ These commands apply equally to unbelievers as they apply to believers. Muslims should be just and fair to all non-Muslims in every circumstance.

“O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow desires, lest you not be just. If you distort your testimony or refuse to give it, then verily, Allah is aware of what you do.” (Surah An-Nisa’ 4:135)

## **Fairness (العدالة)**

- ❑ True righteousness is, in fact, to fulfill the rights of Allah and the rights of people. Just as we must fulfill our duties to our Creator, we must also fulfill our duties to the creation.
- ❑ In Islam, even the highest official, the Caliph, is subject to the same rules of justice as everyone else. There is a famous incident in which Ali Ibn Abu Talib lost a court case to a Jew because he lacked evidence, even though Ali was the Caliph at the time.
- ❑ In contrast, oppression is the violation of the rights of people. Islam has forbidden all forms of oppression great and small.

## **Honesty (الأمانة)**

- ❑ Honesty incorporates the concepts of truthfulness and reliability and it resides in all human thought, words, actions and relationships.
- ❑ It is more than just accuracy; it is more than just truthfulness, it denotes integrity or moral soundness.
- ❑ Islam commands truthfulness and forbids lying.
- ❑ Islam orders the Muslim to be honest to himself and others. A Muslim is ordered by Allah to be honest in his words and deeds, privately and publicly alike.
- ❑ This order repeatedly comes in the Noble Qur'an and the sayings of Prophet Muhammad (SAWS).
- ❑ Islam orders the Muslim to tell the truth even if it is against the teller's interest. Orders him not to cheat or deceive other people.

## Honesty (الأمانة)

“O you who believe! Fear God, and be with those who are true (in word and deeds).” (Quran 9:119)

“Oh ye who believe! Eat not up each other’s property by unfair and dishonest means.” (4:29)

“Truthfulness leads to righteousness, and righteousness leads to Paradise. In addition, a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and evil-doing, and wickedness leads to the (Hell) Fire, and a man may keep on telling lies till he is written before God, as a liar”. (*Saheeh Al-Bukhari*)

“Woe unto those who give short measure, those who, when they are to receive their due from people, demand that it be given in full but when they have to measure or weigh whatever they owe to others, give less than what is due. Do they not know that they are bound to be raised from the dead (and called to account) on an awesome Day, the Day when all men shall stand before the Sustainer of all the worlds?” (Quran 83:1-6)

## **Freedom (الحرية)**

- ❑ Freedom is a person's ability to do something or abstain from it based upon her own free will.
- ❑ It is a special quality enjoyed by every rational human being.

### **Types of freedom:**

1. Individual freedom with reference to material concerns.
2. Individual freedom with reference to more abstract matters.

## **Freedom (الحرية)**

**Does “freedom” mean being left completely without any regulation?**

- ❑ Islam’s does not recognize individual free of all restrictions and guidelines, because that kind of “freedom” is mere anarchy that gives free reign to lusts and evil desires.
- ❑ It is well known that these vain desires bring more harm to the human being than they do good.
- ❑ For this reason, Islam forbids a person to force someone to follow them because no one’s freedom is granted at the expense of another’s.
- ❑ Everyone must be given freedom on both the individual and societal levels. For this reason, Islam sets down certain rules and guidelines that guarantee the freedom of all.

# Freedom (الحرية)

## The guidelines of freedom in Islam

- A. The freedom of individuals and communities should never jeopardize the general order of society or destroy its foundations.
- B. The freedom of individuals or communities should never cause the loss of more general rights. This is in consideration of their intrinsic values.
- C. No one's freedom should violate the freedom of others.



## **Freedom (الحرية)**

“If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!”

(Yunus 10: 99)

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.”

(Al-Baqarah 2:256)

## **Freedom (الحرية)**

"And those who follow the Messenger, the unlettered Prophet, whom they find mentioned in the Torah and the Gospel, bidding them to do what is right and forbidding them what is wrong, making lawful for them the good (things), and forbidding for them the corrupt (things) and relieving them of their burdens, and the fetters that were upon them. Those who believe in him and honour him, and help him and follow the light while has been sent down with him - those are they the successful."

Holy Qur'an (7:157)

## **Equality (المساواة)**

Allah (S.W.T.) says in *surat* Al-Hujurat, (verse 13), what be translated as, **"O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is he who has most *taqwa* among of you. Verily, Allah is All-Knowing, All-Aware."**



## **Equality (المساواة)**

**"O mankind, your Lord is One and your father is one. You all descended from Aadam, and Aadam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety)." [Ahmad and At-Tirmidzi ]**

## **Equality (المساواة)**

- ❑ The difference of race, color, or social status are only accidental. They do not affect the true stature of man in the sight of God.
- ❑ The value of equality is not simply a matter of constitutional rights or gentlemen's agreement or condescending charity. It is an article of faith which the Muslim takes seriously and to which he must adhere sincerely.
- ❑ The foundations of this Islamic value of equality are deeply rooted in the structure of Islam.

## **Equality (المساواة)**

- ❑ It stems from basic principles such as the following:
  - 1) All men are created by One and the Same Eternal God, the Supreme Lord of all.
  - 2) All mankind belong to the human race and share equally in the common parentage of Adam and Eve.
  - 3) God is just and kind to all His creatures. He is not partial to any race, age, or religion. The whole universe is His dominion and all people are His creatures.
  - 4) All people are born equal in the sense that none brings any possession with him, and they die equal in the sense that they take back nothing of their worldly belongings.
  - 5) God judges every person on the basis of his own merits and according to his own deeds.
  - 6) God has conferred on man, man as such, a title of honor and dignity.

# **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.



**Thank You  
&  
Wassalam**

