

Muslim's Contributions in Management

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Abstract

Management concepts and management techniques have always been used in every step of life, either consciously or unconsciously and the practice of management is as old as recorded history. The Muslims have historically created Islamic endowments for the purpose of caring, sharing, providing, controlling, directing, organizing the community of the universe. From the initial stage of the civilization Hazrat Adam(Alihi WaSalam) who was the first prophet and leader of human civilization. The next successor of the world who's contribution in their own field in each action was imitable. The representative of the human beings such as Hazrat Ibrahim(A.S) Hazrat Musa(A.S), Hazrat Isa(A.S), Hazrat Daud(A.S) and so on were had a great contributions in their own field. Last prophet of Islam Hazrat Muhammad(pbuh) the pioneer of Muslim leaders, the greatest social reformer and manager in the world. He had a great contribution in all the parts of management. But conventional authors of management have not mentioned any contribution of Islam in management. The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur'an, Holy Prophet (pbuh) 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).In this paper an attempt has been taken to discuss briefly about the contributions Muslim in Management mentioning its different aspects.

1. Introduction: The act of managing is one of the most important human activity. (Wehrich, H. & Koontz, H.1994).Religions have various impacts on management, business and other activities. Islam has its own directives about the same. To define Islamic perspective of management it can be rightly expressed that there is no terminology or Sura(Chapter) named as management in the Holy Qur'an or Hadith(tradition of prophet). But the word like 'direction', 'control' etc have been used many times in the Holy Qur'an and Hadith. Moreover, Hazrat Mohammad (peace be upon him) 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 Prophet (pbuh), 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 (pbuh) and the Caliphs, the Islamic principles of integrity, efficiency, righteousness, accountability and Tawakkul(depending upon Allah) and general good of human beings established management as a distinct concept in Islam.

Management concepts and management techniques have always been used in every step of life, either consciously or unconsciously and the practice of management is as old as recorded history. Throughout time, people have joined with others to accomplish a goal, first in families, later in tribes and other more sophisticated political units. Ancient people constructed pyramids, and ships; they created systems of government, farming, commerce and warfare. Those social achievements were created through the use of management techniques. Professor Claude. S. Georges has provided an interesting survey of the management practices of Sumerian temple priests, Egyptian Pharaohs, and other functionaries of ancient civilization. He observed that management was quite widespread throughout those civilizations, and that the literature of the times referred to such managerial concepts as planning, staff assistance, and division of labor, control and leadership. But these scientists made no efforts to accumulate and synthesize knowledge of management practice.

The Muslims have historically created Islamic endowments for the purpose of caring, sharing, providing, controlling, directing, organizing the community of the universe. Muslims have to show towards all creatures stems from the belief that every thing belongs to Allah and that human are the representative of Allah in the universe. Allah provided human with skills and resources. Some people and nations had more success then others in using what Allah has given them. The degree of success of nations depends largely on their leadership and their motivation.

Muslims have achieved historical success in all aspects of management. From the initial stage of the civilization Hazrat Adam (Alihi WaSalam) who was the first prophet and leader of human civilization. The next successor of the world who's contribution in their own field in each action was imitable. The representative of the human beings such as Hazrat Ibrahim (A.S) Hazrat Musa (A.S), Hazrat Isa (A.S), Hazrat Daud (A.S) and so on were had a great contributions in their own field. Last prophet of Islam Hazrat Muhammad (pbuh) the pioneer of Muslim leaders, the greatest social reformer and manager in the world. He had a great contribution in all the parts of management. Prophet Muhammad's (pbuh) charismatic leadership is everlasting and it has comprehensive guide for all time. The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur'an, Holy Prophet (pbuh) 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 (pbuh) 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. In the statement of Barnard Shaw it is exemplified- "If the entire world was united under one leader, Muhammad (pbuh) who has been the best ideal man to lead the people of various creeds, dogmas and ideas to peace and happiness." If simply the administration of Muhammad (pbuh) and his four caliphs is discussed elaborately, it would be easy to find out how exactly and properly they could manage entire Muslim community and others. All aspects from planning to controlling were nicely taught to the people of the world by them. But it is evident that traditional authors of management have not mentioned any contribution of Islam in management.

2. LEADERSHIP FINDINGS FROM QUR'AN – LIFE OF PROPHETS

The Qur'an is neither only a book of history nor an autobiography. It is the divine revelation of Allah to the mankind. But still this revelation portrays history or many civilizations, different personalities with their behavior, attitude as lessons for all until the Day of Judgment (Qiamah). The aim of all the stories and events, invariably, a moral lessons for whole of mankind. Qur'an can be a very good source of input, in drawing qualities and concepts of leadership from the true incidents of prophet's life. Most merciful Allah has sent his messenger to every Ummah to guide them with only one message "But we send [our] message-bearers only as heralds of glad tidings." Messengers were sent as mercy so that mankind is guided in the desired path of Allah and they believe in Allah, "Indeed Allah conferred a great favor on the believers when he sent among them a Messenger". (3:164)

Allah (SWT) sent these messengers with aluminous personality and exemplary character. All of them were like stars not only during their life time, to their own people only, they were and they will still be true guidance for all human being to follow. Allah mentioned name of different prophets and also mentioned about their fathers, progeny and brethren (Sura Anam -8:83-90). They are those whom Allah had guided. Allah instructed Mohammed (pbuh) to follow them (6:90). This implies for every human being to follow them till the Day of Judgment. Allah (SWT) exulted each of them with magnanimous personality traits for others to learn from them, Allah preferred them over Alalamin (whole creature). "Each one of them We (Allah) preferred above the Alamin. (6:86).

Each of their life histories is legendry lesson for human being. But in this short span it will not be possible to portray the total history and incident of each prophet, mentioned in the Qur'an. So we will discuss possible relevant part of the events to draw the quality value by which they display to lead and guided people. First of all it is to be made clear that they were not only a preacher but also they commanded and guided people towards Allah. They were preferred over the common people and endowed with wisdom, some of them ruled territory, conferred with a great kingdom (4:54).

Then We had already given the family of Ibrahim (Abraham) the Book and Al Hikmah, and conferred upon them a great kingdom. (4:54)

They led people as revealed that "We made them leaders, guiding (mankind) by our (Allah's) command- (21:73)." So they were very well a leader of man and state. So, their qualities are surely going to be the best possible example for learning leadership.

3. Prophet Muhammad's (pbuh) Managerial Role Model Basis on Everlasting Leadership Art

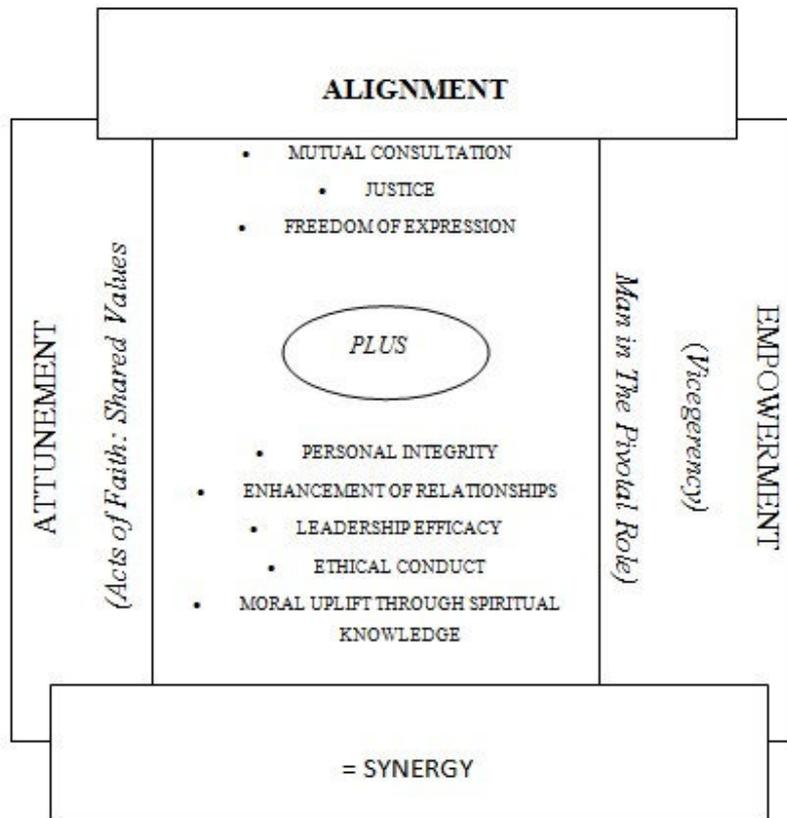
Undisputedly Prophet Muhammad (pbuh.) was an executive, manager in sense of prophetic mission and leader of men.. He was the best of all leaders of the world. Muhammad's (pbuh) framework for action is very important for the managers and administrators of all ages. His frame work for action is:

Figure: Prophet Muhammad's Organizational Frame work

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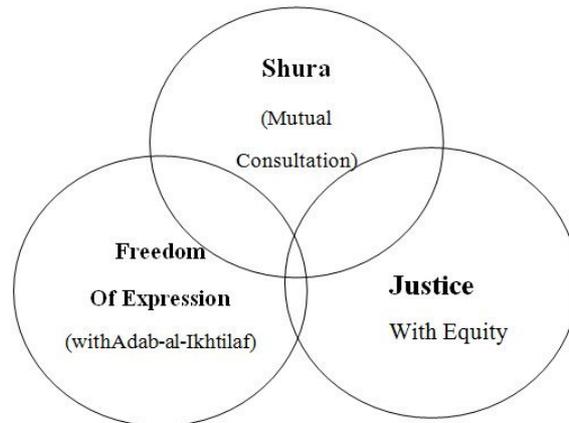
The framework for action embodies a combination of the main elements of *alignment*, *attunement*, *empowerment*, resulting in *synergy*. Alignment refers to *Tawhid* (the vision of greatness) and its accompanying sense of mission involving the commitment to carry out the message of faith, brotherhood and justice to all mankind. Attunement is reflected through the acts of *ibadah* (worship), the passion and compassion to do good and forbid evil, and demonstrating fidelity through daily acts of faith. It incorporates shared values in action: such as total commitment, trust honesty, support, mutual respect and courage. Empowerment is the trust given to the *khalifah* in realizing his pivotal role as a vicegerent, a change agent and a leader. When all these three elements have been addressed, then we have *al-falah*, which gives synergy – the total convergence of the elements into a symbiotic whole. Synergy entails the attainment of success and prosperity for all who share the common vision of greatness.

Within this framework, the managerial leader has to be mindful of the methodology and personal value systems that substantiate and contribute to the realization of the overriding vision of greatness. He has to employ these to emerge as an effective contributor in the role of vicegerent.³

The Prophet (SAW) showed that a good leader encourages his followers to serve others to get ahead in life. As a leader, one is bound by a position of divine trust to be responsible and accountable for executing justice, equity and consensus in all affairs of life. A leader could be a father, an imam, an administrator, a manager, a supervisor, or even influential worker. The Prophet (pbuh) pointed out that everyone is entrusted by Allah, the Almighty to be a *khalifah* or a shepherd:

Everyone of you is a shepherd and everyone is responsible for what he is shepherd of. (Bokhari and Muslim).

Figure: 2 -The Three Postures of The Prophet’s Managerial Leadership Paradigm



Muhammad (pbuh) was recognized as the undisputed leader, judge and supreme Governor of the citizens of Madinah. Muhammad’s (pbuh) life and leadership was constantly executed by example. As a young traders, he was reputed to be honest and fair in his business transactions. He always fulfilled the promises he made with other traders, never broke down his commitment. Even prior to his prophet hood he already was called *Al-Amin* (the Trustworthy).⁸

Throughout his life Muhammed (pbuh) managed the affairs of citizens of the community with justice, and he exhorted his Companions to do likewise. It is reported by Ali (RA). that the prophet (pbuh). told him “*When two people come to you for judgement, never decide in favour of one without hearing the arguments of the other; it is then most likely that you will know the truth* (Al Hadith. Buqhari Sharif).

It is also reported by Abu Saeed (RA) that the Prophet (SAW) had said, “*Of all the people, the closest and dearest person to Allah on the Day of Judgement will be the just leader, and the worst of men in the eyes of Allah and who will be far removed from Him will be the unjust* (Al Hadith. Buqhari Sharif).

In the Qur’an besides the prophets some other personalities were also discussed as lesson for all. Here bellow discussed about management contributions of some leaders and practitioners developed by Prophet Muhammad (pbuh) from golden era as well in the present declining age of Islam:

4. Contribution of Umar Ibnul Khattab in Management: Umar Ibnul Khattab (RA) was the second successor of Prophet Mohammad (pbuh). He is considered by many scholars as the founding father of modern administrations. He was only the Muslim beside the Prophet Mohammad (peace be upon him) to be chosen by Michael Hart among one hundred most influential persons in history (Hart M. 1979).

Umar (RA) possessed a high sense of responsibility. He felt that he was accountable before Allah for the welfare of everything under his influence including animals. This feeling of responsibility brings him the competence as a historically excellent leadership.

Umar (RA) had a great contribution in participative management. Participation is a must in Islam. When the council of advisers failed to reach a decision on the issue of sharing the land of Iraq and Syria, Umar (RA) called for a general public meeting in Madina to take a decision. Umar (RA) 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.

Quality is very much emphasized in the teaching of Islam. Umar (RA) was committed to high quality if not perfect in every act of life. 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 action.

The first public department in the Islamic history was established in the time of Umar (RA). This department was called Diwan. Umar (RA) had changed the geographical division of the country into the provinces. He also established an agency of complaints which had the responsibility of investigating the legal causes whose verdicts did not convince the practices involved.

Umar’s (RA) administration was also very efficient in information gathering especially about his enemies of war. He

was very successful in delegating authority. Once he addressed his officials in a public meeting as follows:

“Remember, I have not appointed you as a governor take their money and bite the people, rather to teach them and serve them.”

Umar(RA) once asked his companions, What would they 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.

This signifies that Umar’s(RA) first task is to explain to the appointee what he is expected to do. Then, he has to check whether the appointee is doing what he was ordered to do. The checking of Umar(RA) over the performance of his appointees was carried out through certain programs such as the annual Hajj conference, Umar’s(RA) personal visits, intelligence agents, and the agency of complaints which received the public complaints about the various rulers. It was also carried out informally through the culture of the people which was based on forbidding what is evil and enjoining what is good. In cases where the appointees did not carry out their duties appropriately, Umar(RA) did not hesitate to change them. As a matter of fact, Umar(RA) did not take such actions just to correct some wrong, rather he was very decisive in making any decision that could improve an already good performance. Umar(RA) was committed to continuous improvement as pointed out. The process of improvements was facilitated by the culture or advice as prophet Muhammad (SAW) said “*religion is advice*”, by the participative management programs established by Umar(RA).

5. Contribution of Ali Ibn Abi Talib(RA) in Management: Ali Ibn Abi Talib was the fourth caliph of Muslim Ummah. He was the son-in-law of prophet(pbuh) and the husband of Hazrat Fatema(RA) and father of Imam Hasan and Hossain(RA). Hazrat Ali(RA) is famous for depth knowledge, farsightedness and spiritual leadership. Prophet (pbuh) said *-I am city of knowledge and Ali is its door.*

The management process of Ali(RA) was clearly evident in his letter to Malik Ibn al Ashtar. Hazrat Ali(RA) wrote-“These are the commandments of Ali to Malik Ibn al Ashtar upon his nomination as ruler of Egypt, to collect its taxes, to seek the welfare of its people and rehabilitation of its land. He orders him to fear God..... You should always refer to precedents of fair judgments, virtues tradition or examples from the life of the Prophet(pbuh) or stipulation in the Quran and follow our example in adhering to them..... verily we are to return to Him.”

He also wrote, “Do not nominate them (officer) on account of favoritism or egoism. These two attributes reflect injustice and treachery.....Have well look into the situation of your administration (Ali, 1983).”

Only from the two citation of his letter it is clear that Hazrat Ali (RA) had thoroughly knowledge about management. The Kalafat(Islamic Administration) was ended by Hazrat Ali's Sahadat(martures). Except some incidents the total period of Hazrat Ali's resign was the model for trouble solvers of last Ummah.

6.Muslims Contributions in Management: Result Oriented Discussion on Different Achievements of Human Civilization

6.1. Spreading Education Through Management by Example: To build proper education system , generating knowledge and spreading the same is the first and obligatory job of Muslim . Building knowledge based society the Quran is the only scripture which first direction is -

“*Read in the name of your lord who has created man from a clot (a piece of thick coagulated blood). Read ! And your Lord is the most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.*”(Surah Al Alaq -96: 1-5)

Because of the importance of knowledge, Allah (SWT) commanded His messenger to seek more of it. Allah (SWT) says:

“ *And say : My Lord ! Increase me in knowledge.*” Sura Ta-Ha (20:114).

It is knowledge with which Allah (SWT) honored His messenger; He taught it to him so that he might teach it to mankind;

“*Indeed , Allah conferred a great favour on the believers when he sent among them a messenger (Mohammad) from among themselves , reciting unto them His verses (the Quran) , and purifying them (from sins by their following him) , and instructing them (in) the book (the Quran) and al Hikmah (the wisdom) and the Sunnah of the Prophet (i , e , his legal ways , statements and acts of worship), while before that they had been in manifest error .* Sura Al-Imran (3:164).

Prophet would often say: “*The ink of the scholar is more holy than the blood of the martyr.*”

A lot of verses of the Holy Quran the sayings of Prophet (pbuh), constructive examples are available from the dawn of Islamic civilization. The impact of knowledge generating initiatives on various disciplines by the Muslims, especially in the early era it has tremendous positive impact on other civilization, when Europe and Western area was in dark. They build up different types of educational Institutions, on different branches of knowledge. There were not only on Shariah issues rather different conventional as well which are beneficial for mankind.

In fine, we can comment that the first and most crucial obligation on us is to acquire knowledge and secondly to practice and preach this knowledge. No man becomes truly a Muslim without knowing the meaning of Islam. Because he becomes a Muslim not through birth but through knowledge.

6.2. Establishing Welfare Society Oriented Management

Welfare oriented management means the establishment of a fully moral and ethical society, whose citizens are strong in religious and spiritual values and imbued with the highest of ethical standard (Al Habshi, 2004). A divine change agent Prophet Mohammad (SAW) turned his distorted, united and ignorant society by Qur'anic teaching to establish a welfare oriented society which was run by some managerial agents who felt strong accountability feelings to Almighty Allah (SWT).

An example we like to cite is one in history which concerned the first two Caliphs of Islam. When Abu Bakr was the Caliph, his friend Umar (R.A) used to visit an old lady in Madinah who was living all by herself. Umar's (R.A) intention was nothing but to help her clean the house. He used to do this immediately after his morning prayer at the mosque which was led by the Caliph Abu Bakr himself. But each time he arrived at the house to ask if the old lady needed his help, the old lady replied there was no need since someone else had done so earlier. Umar (R.A) became frustrated and he resolved that he must come earlier the next morning. Immediately after the morning prayers the next morning, Umar (R.A) left the mosque without reciting the normal supplication or 'Doah'. He waited at the old lady's house and was utterly shocked to see a few moments later, none other than the old Caliph Abu Bakr (R.A) himself coming to ask the lady if she needs any help.

The following verse from the Holy Quran makes a fundamental observation on the nature of religiosity:

"It is not righteousness that you turn your faces towards the East and West, but righteous is the one who believes in Allah, and the last day, and the angels and the book and the Prophets and gives away wealth out of love for him (God). To the near of kin and the orphans and the needy and the wayfarer and to those who ask and sets slaves free. (Al Quran 2:177).

It should be realized that man enjoys doing well for the soul actually designs goodness. On the authority of Abu Huriirah (R.A) that the Prophet (pbuh) said:

"Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Who so ever alleviate (his lot) in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant (of His) so long as the servant aids his brother. Whosoever follows a path to seek knowledge there in, Allah will make easy for him a path to paradise. No people gather together in one of the houses of Allah, reciting the book of Allah and studying it among them, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and shows that both these systems have failed to ensure growth and justice. In Islamic economics, the concern is not between growth or justice, but how to achieve both simultaneously." (Hamid, 2008).

6.3. Establishing Justice Based Economic Management

Eliminate unjust and exploitation Riba or Interest system, Islam proposes profit and loss sharing economic system and distressed community is privileged by Zakat & Sadakah. In the socialistic society, equity in the distribution of resources is the primary concern, growth of economy is secondary. The capitalistic society believes that if growth is achieved, equity will come automatically. Experience is importance to both the material and spiritual welfare of the human beings and strives to materialize through appropriate activities. It puts emphasis on not only the balance between extravagance and niggardliness in consumption or balanced production between different regions but also balance between the material life and spiritual life (Hamid, 2008). In this way Islam has established justice based Economic Management.

7. Contribution of Islam on Management at Institution Level

There is micro and macro size of institutions prevailing in whole over the world. These are family level, institute, society, organization, National and International level. Here below the Islamic contribution on these issues have been discussed:

7.A) Family Level: Family is the oldest unit of human civilization. It is smallest and initial institution of society, persons mentality, faith, trust, manner, personality and charity begins at home. Unfortunately we are looking that most of the family structure has been destroyed. Consequently people are unhappy and different social trouble has been created. Islam is always in favor of family tradition. There are ample and sustainable guidelines in Islam about the family members which confirm harmonious and co-existence able environment in Muslim families. Family structure less western society is surprised about the faithful co-existence and glorious tradition of Muslim families. It has been possible only by the teachings of Islam.

7.B) Institute or Organizational Level

The organizational leaders have to work with the human resources through **team building and team spirit**. In fact, it is very tough job to develop a team & team spirit in an organization. Unless or until a leader possesses a variety of skills, he will be facing many problems in managing human resources. Meredith et al (2000) pointed out some important project management skills relating to communication, organization, team building, leading, copying, and technology. The same skills are also required for an organizational leader. On the contrary, an Islamic leader must possess two fundamental skills, which are (i) **Islamic character & behavioral competence** and (ii) **Islamic & professional knowledge**. Other qualities required for an Islamic managerial leader has been mentioned below:

<i>SL. No.</i>	<i>Classified Skills</i>	<i>Focal Points</i>	
1	Team building skills	a) Empathy c) Cohesion	b) Motivation d) Esprit de corps
2	Leading competence	a) Sets an example c) Energetic e) Positive	b) Vision d) Delegates f) Initiating
3	Ethical competence	a) Morally sound c) Justice	b) Unbiased / impartial d) Logical
4	Communication skills	a) Listening c) Persuading e) Punctual	b) Dispatching d) Convincing f) Regular
5	Organizing capacity	a) Planning c) Standard setting e) Expediting	b) Goal setting d) Analyzing
6	Coping skills	a) Flexibility c) Patience f) Contemporary knowledge	b) Creativity d) Persistence

Source: Developed by the authors through study and research

There are numerous Islamic Institutions are working in whole over the world. Such as Masjid, Madrasha, Islami Banks and financial Institutions and other government and non government organizations. These institutions have unique features which show distinction from conventional organizations. As for example- interest is prohibited in Islamic financial Institutions, veil is compulsory for the Muslim women and Salat(prayer) is obligatory for its employees. Besides holidays, separate dress code, application of leadership and human resource development concepts are the salient features of Islamic Institutions .Mosjid management is another example of Islamic Management.

Some practices and Actions of Prudential Management by Muslim Community:

- (1) Five time Salah with due discipline;
- (2) Codified rules of Ibadah(worship) which are unique in nature;
- (3) Brotherhood, justice & benevolence are considered as prerequisites for good management;
- (4) Positive & Spiritual motivation is the ornament of good Muslim. Muslim are directed to apply these type of motivation preferably then negative and aggressive manner;
- (5) All of the indications are available in Islamic literature as well practical examples of prudential management for micro & macro level. In micro level we can mention the Muslim family structure

- which is the oldest unit of civilization and Islamic State of Madina was the best administrative example for all are of Human history.
- (6) The management of haj(Mecca) and Bissaw Ijtima(Tongi,Dhaka) where 40 to 60 lac devotees are performing their religious Ahkams in silent management performance.

8.Muslim’s Contributions in Technology Management

Once Muslim Scientists were not only pioneer in chemistry, physics, Mathematics, Medical sciences, rather they invented and managed all branches of then updated technology like compus, wall clock, astronomy related technology, ship building, Medication tools, Contemporary weapons, Industrial accessories & tools, chemical & Biotechnological & Genetic engineering etc. In the regard the reign of Chaliph Harun –or-Rashid, Mamun-ur-Rashid and civilized area, like Spen, Cordova, Mighrib, Baghdad etc places are mentionable.

Islam is complete code of life. Now a day’s technological development is well accepted and dominated force of the world economy. Muslims entity is jeopardized for lack of proper technology based development and implementations. But it is fact that Islam did not spreaded only through technology, equipment and weapons. Prophet Muhammad (SAW) was not a technocrat leader. The Holy Quran is not a book of particular science. But we find ample guides with regard to management and technology in the divine sources of Islam and the practices from the Muslims of golden era. Muslim rulers demonstrated how to implement the principles of Islam with their contemporary in different parts of the world .The mentionable Muslim Scientists were-Al-Beroni, Jaber-Ibn-Hiean, Al-Jaber, Ibne Sina, Omar Khaium and others.

Modern technology is dominated by West Where its destructive consequences reviewed through previous earth summits proceedings as well the total statistics of weapons dehumanization of humanity towards animosity is its practical position. Other word it is a new jaheliah (Ignorant).

9.IGNORANCE ABOUT THE HISTORY OF MANAGEMENT FROM AN ISLAMIC PERSPECTIVE

It is evident that traditional authors of management have not mentioned any contribution of Islam in management. The contributions of Islam in different aspects of management can never be over emphasized. According to the Holy Qur’an, Holy Prophet (pbuh) 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 (pbuh) 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 and international organizations.

If simply the administration of Muhammad (pbuh) 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,’ 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 that they would not know about the contributions of Islam in management at all. Secondly, it can be rightly assumed that they intentionally ignored the great contribution of Islam in management (Mohiuddin, 2004).

10.Conclusion

From the above discussion it is clear that Islam has advocated about the managerial issues long ago. According to the Holy Quran, Holy Prophet (pbuh) 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 (pbuh) 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 Mohammad (pbuh) 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,’ Hikmat (strategy), exemplary leadership style, appropriate financial administration, harmonious relationship and others can be mentioned.

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