



WORTHINESS OF THE QUR'ANIC CONCEPT IN LEADING AND MANAGING MODERN ORGANIZATION

Dr. Ziaur Rahman, psc

Psc (BD), Diploma (Turkey), PhD (Malaysia), Postdoc (USA)
Associate Professor (Leadership, Strategic Studies & HRM)
Bangladesh University of Professionals (BUP)
Email: ziaur20@yahoo.com

ABSTRACT

A study of human history ranging from 3500 B.C. concluded with the remark that Prophet Muhammad (pbuh) was as the most influential political leader of all times. Along with high-value leadership performance, the functions of modern management were also evident in his system but this unlettered great leader had no education management except the Qur'an. Visualizing the close association of Muhammad (pbuh) to the Qur'an this research focused deep into the Qur'an to explore how an unlettered prophet equipped himself with such knowledge which aided him to lead and manage a state organization successfully. This study surveyed on the holy Quran which shows that *Zikro-adder (Dhikrâ al-Dâr)* i.e. 'Remembrance of Hereafter' is the root and greatest human virtue (trait) of the Quran. The vast extent of its essence in the Quran confirms that this is the supreme leadership concept and also worthy in managing any modern organization. This is a universal composite concept of leadership and management that made Mohammad (pbuh) supremely successful in leading and managing an empire stretching from the border of India to the Atlantic Ocean-the largest empire that the world has yet seen.

KEY WORD: *Zikro-adder (Dhikrâ al-Dâr)* Dhikrâ means 'remembrance,' Leadership, Hereafter

INTRODUCTION

Our experience shows that a good leader has also managed well. Then the question arises, does the good leader require attaining any other extra managerial trait to perform as a good manager? If the answer is 'not required' i.e. a good leader does not need any separate managerial trait to perform as good manager, and most of the successful manager also does not need any different human attribute to lead their organization well. Dr. Mahathir's (Mohammad) wise leadership, dynamism, and foresight have been a tremendous source of inspiration for all Malaysians, who ensured economic growth and shared prosperity. In the process of leading his focus on managing the state-organization was not obscure. He also managed the state organization very efficiently. There are many leaders like him that we can find who lead their state and their vision was never blurred in managing the state organization successfully.

Just as, academics and historians consider Franklin D Roosevelt as one of the greatest US presidents, ranking him alongside the likes of George Washington, Abraham Lincoln, and Thomas Jefferson. United States Presidency Center voted him the best American president overall in 2011. Roosevelt guided the US through the Great Depression of the 1930s and most of World War II. He led the country for more than two consecutive terms in office and also managing a state organization very successfully.

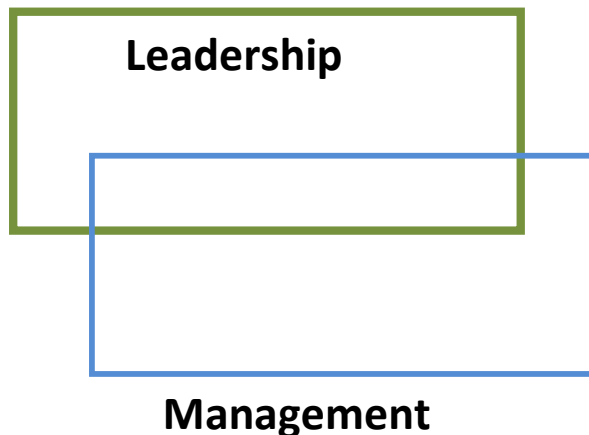
In the sixth century of Arabs – like all other peoples at that time, not only buried the female infants alive but also pushed those who were spared to unspeakable misery and dejection. The women were treated as an 'object of sale'; she was fully exploited by her father, and she could be sold in marriage to the highest bidder. The husband was entitled to terminate the contract of marriage on any occasion and for their whim. Wine and women went together, and as a result of licentious drinking, fornication was very

rampant. However, it was observed that the leadership of Muhammad (PBUH) brought about a revolution of peace and justice in the Arabian Peninsula. A Non-Muslim researcher's (Michel H. Hart) words can be put as evidence of it where he says,

“These Bedouin tribesmen, inspired by the word of the Prophet, had carved out an empire stretching from the border of India to the Atlantic Ocean-the largest empire that the world had yet seen” (Michel H. Hart, *The Hundreds*,35).

A study of human history ranging from 3500 B.C. until the year 1970 concluded with the remark that, "He (Muhammad) may well rank as the most influential political leader of all times." Along with high-value leadership quality, the functions of modern management were also evident in his system, though he was unlettered, having no sign of management education.

Therefore, successful leaders and managers were inborn with some attributes that independently help them to do good in their affairs of leading and managing well. Thus, many scholars have already recognized that management is an *overlapping concept* of leadership.



Since, the concept of leadership reflects wider and deeper than the concept of management, so it gives the idea that the concept of leadership has to be retained first in order to search for a worthy composite concept of leadership and management. Thus, in search of such a concept from the Quran the study will endeavor to find a successful leadership trait (virtue) in the Quran that is innately embedded with the management concept.

STATEMENT OF THE PROBLEM

Much exhaustive research has been done to highlight the luminous attributes of leaders by the Muslim scholars but the study in this regard missed the phenomenon of determining a composite concept of leadership and management from the Quran. It indicates that a composite concept is yet to be unveiled. Hence, a distilled, well defined, and a composite concept of leadership and its function as management from the Quran seems to be highly significant.

LITERATURE REVIEW

Excellent works of many famous scholars have been reviewed to determine what has been done in this regard. A list of some of the important works and books are: (1) Plato's vision by Irving M. Zeitlin, (2) Aristotle ethics by J.A.K. Thomson (3) The ICLIF Leadership Competency Model, (LCM): An Islamic Alternative, by Syed Muhammad Naquib Al-Attas Wan Mohd Nor Wan Daud (4) Prophet Muhammad as Commander by M. Fetulullah Gulen, (5) Leadership by James MacGregor Burns, (6) Developing Leaders by John Adair (7) Preparing For Leadership By Robert B. Woyach Prophet Muhammad's Leadership by Ismail Noor, (8) Ordinance of Government, Al-Mawardi, (9) Kimiya-i-sa'adat by Imam Ghazzali (10) Al Mukaddima by Ibn Khaldun, (11) Muhammad as a Military Leader by Afzalur Rahman (12) Leadership: An Islamic Perspective by RafiK I. Beekun and Jamal Badawi (13) Muhammad His Life and Mission by M. Salim (13) Management(8th edition) by Ricky Griffin, (14) Leadership without Easy Answers by Ronald A. Heifetz.

Throughout the history many glittering qualities of leaders have been exhaustively researched and people have every time been amazed by those luminous qualities of successful leaders but a composite concept of leadership and management from the Quran has often been missed out in the researches. So, there are gaps of study.

OBJECTIVES

The specific objectives of the research are as follows:

1. To determine a composite concept of leadership and its function in management from the Holy Qur'an.
2. To find out the worthiness of concept in leading and managing the modern organization.

RESEARCH METHODOLOGY

This is a qualitative research based on theoretical approach to determine a proper understanding of a root and greatest concept of the Quran regarding the issue of leadership.

In the quest of finding such a concept of leadership and management, this study conducted a survey on the holy Quran by thematic induction (*al-Istiqr'É al -MaÑnawÉ*). This method was used by *al-ShatibÉ* in his analysis of the Quranic percepts and general declaration in order to construct *MaqÉÉÉd SharÉÑah* (Main objectives of *SharÉÑah*). He claimed that this method was utilized by the great jurists before him and he spelled out its details in a systematic way. For him any learned discussion of how to derive major themes of the Quranic guidance should follow the thematic induction.

An intensive interpretation of Quranic text has been considered in a thematic survey of this research. The verses of the holy Qur'an, *sunnah* of the prophet (pbuh) and views of Islamic scholars and thinkers have been considered in the bibliography of survey of this research as well. Survey shows the existence of a leadership trait (virtue), and a vast extent of this trait also useful in management function. Thereafter, the study explored its worthiness in modern leadership and management situations.

LEADERSHIP CONCEPT REVEALED IN THE HOLY QURAN

In search of leadership concepts from the Quran, the very first focus goes to the prophets who mainly preached the message of *Tawhid* (Oneness of Allah) and *Akhira* (Hereafter). In a detailed study of the

Quran, it is observed that over countless generations and despite successive divine messages, humanity has displayed almost similar contention on Hereafter (*Akhira*) and *Tawhid*. By human reasoning (27:60-64) a person may perceive the existence of the One Supreme power but the belief on resurrection in Hereafter appears to be more difficult because it cannot be perceived easily. Thus, we find Ibrahim (pbuh) could firmly believe in *Tawheed* (6:79) by his reasoning revealed in the verses (6:76 to 78) but his quest for resurrection was not over. He expressed his desire, "My sustainer! Show me how you give life to the dead" (2:260). It further makes clear that certain faith in resurrection in Hereafter is not easily perceivable.

Though the concept of *Akhira* (Hereafter) is not greater than *Tawhid* (oneness of Allah) but in the context of human range of understanding, it offers more contention. Thus, when contention is more, doubt is also more and when doubt is more, then it makes it difficult to attain with conviction. The more difficulties that will appear in attaining faith the more is its value, and when the value is more its rank is also higher. So, in the context of contention, the belief of resurrection (Hereafter) demands a higher rank than *Tawhid*. That is why, the Qur'an also refers to it specially and does not use the word *yûminuna* (belief) but the word *yaqinuna* (have complete certitude) in case of Hereafter (*Akhira*); thus it may, in a sense be regarded as the most important (Maulana Mufti Muhammad Shafi *Maraful Qur'an*, vol.1, p.113) among the constitutive elements of faith.

Starting from Adam (pbuh) up to Muhammad (pbuh) numerous prophets have passed away. It is difficult to analyse all and find their leadership concepts but certain analyses have revealed that all of them had one task: was to preach the message of Hereafter as revealed,

"And we send not any messengers except as a bearer of good news and warners. But those who believe, argue with falsehood in order to refute their truth thereby" (18:56).

No exception to this, Muhammad (pbuh) did not preach anything that was not already preached by all of Allah's apostles before him, as revealed,

Say: "I (Muhammad, pbuh) am not the first of [God,s] apostles; and [like them] I do not know what will be done to me or to you: for I am nothing but a plain warner"(46:9).

As the gist of all purposes can be centralized to one point –is the final success in Hereafter; so, warning of Hereafter has a pivotal role around which everything revolves. The message of Hereafter (as a warning) is mentioned twenty-one times as the "only" message in the Quran which all the prophets presented to their communities. That is why the Quran is called the mirror of life to come (Amin Ahsan Islahi *Tadabbur-e-Quran*, vol.1, p.159). So, Hereafter is the message to warn mankind so that this warning causes (Kazi Muhammad Sanaullah Panipathy *Tafsir Mazahari*, vol. 6, p.691.) them to infuse fear to ponder over the attributes of *TawîÊd*. Thus, they know and realize that there is no other *ilah* except Allah –and it has been revealed as

"This is a message unto all mankind. Hence let them be warned thereby, and let them know that He is the One and Only God; and let those who are endowed with insight take this to heart!"(14:52)

The certain belief of return to Allah in *Âkhirah* (Hereafter) clearly reminds us that everyone has surely come from Allah before. Otherwise, there is no question of return. If they believe that they are sent here by Allah, -and for Him (swt) alone they live and die, and to Him (swt) alone they shall return after death. Thus, they have got no reason to accept any other *ilah* but worship Allah alone i.e. concept of *TawîÊd* (*Lâ*

ilâha illallâh) thus, those who do not believe in the Hereafter their hearts reject the truth of one *ilah* (concept of *Tawhid*, singling) Allah out (IbnKathir*TafsirIbnKathir*.vol.5, p.447). As revealed,

“Your Ilâh(God) is One Ilâh. So, those who have no belief in the life of the Hereafter – their hearts do not accept (deny) and they are proud” (16:22).

So, “to Him they shall return” clearly underlines *Tawhid* (Amin Ahsan Islahi *Tadabbur-e-Quran*, vol.1, p.202), *Tafwid* (trust in Allah) and worship (*Ībadah*), as revealed,

“Allah’s is the invisible of heavens and the earth and unto Him the whole matter will be returned. So, worship Him and put thy trust in Him. Lo! They Lord is not unaware of what ye(mortals) do”(11:123).

Allah (swt) has initiated and activated the whole universe with all celestial bodies and its astonishing system of operation, so that by pondering over it human may come to “believe with certainty about the meeting with Allah”(13:2); that is the “return to Allah” in Hereafter is inevitable (23:115). It is then the deeds of human beings will be assessed and their reward determined (10:4, 45:22). That is the purpose and plan underlying all creations (Mohammad Asad p.797, note 4). Return to Allah' implies 'human's sense of responsibility' before Allah after the resurrection –the most concise expression of the sum-total of the whole affairs. The argument about the resurrection is rehearsed throughout the Quran and it embraces (Amin Ahsan Islahi *Tadabbur-e-Quran*, vol.1, p.157) all three principles of the Islamic message. That is, it invites all people to *tawhĒd* (monotheism), *risĒla* (prophethood), and *maĒĒd* (the life Hereafter) –along with their reinforcing arguments.

If a man disbelieves that he is to be raised back to the life after death and has to render an account of his deeds before Allah, he will certainly mislead and go astray, for he will never be able to develop the sense of responsibility which alone can make him adhere to the straight path (23:73,74). That is why the artifice of the Devil (Saitan) is to make human heedless of the Hereafter (27:4, 15:39). Whoever has gone astray in the world has gone astray only (S. Abul A’la Maududi *The meaning of Qur’an*, vol.10, p.222, note 36) due to the denial of the Hereafter or some bit of suspicion about it. That is why Allah (swt) has expressed His deep and sole intention in verse (34:21) that He (swt) only (*illa*) wanted to know who believes in Hereafter and who is in doubt about it.

“And he (IblĒs Satan) had no authority over them, We only (illa) might test him, who believes in the Hereafter from him who is in doubt about it....”

So, Allah (swt) exhorts to ‘one thing’ only and that is the warning of Hereafter as revealed:

Say: "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect: there is no madness in your companion (Muhammad, pbuh), he is only a warner to you in face of a severe torment"(34:46).

In emphasizing on *Akhira*, prophet (pbuh) said (Sahi, Ibn Majah vol-1, hadith 257):

“He who abandons all concerns and makes one single concern(of his life), the concern of the Hereafter, Allah will protect him from the worry of the world....”

Therefore, Hereafter is regarded as the most important (Maulana Mufti Muhammad Shafi *Maraful Qur’an*, vol.1, p.111.) among the constitutive elements of faith and it is the ‘greatest concern’ (Maulana

Mufti Muhammad Shafi *Maraful Qur'an*, vol.3, p.348) for the human being. Thus, the concept of Hereafter is the greatest root concept of the Quran and Allah (swt) endowed Ibrahim (pbuh) with this pure trait *Zikro-adder (Dhikrâ al-Dâr)*

وَأَذْكُرْ عِبَادَتَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ

وإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ

The word *khÉlÊs* is found twice in the repeated form before *Zikro-adder (Dhikrâ al-Dâr)* and such repetition is further enhanced by the superlative *tin* at the end; is made only once in the Quran to reveal the purest state of the trait (virtue) *Zikro-adder*. Moreover, due to *Zikro-adder* Ibrahim (pbuh) and his successors became “the chosen and the best” (*muÛtafyna al-khyâr*). Such highest, the unparallel and unique expression on human being '*muÛtafyna al-khyâr*' is not made anywhere in the Quran; but exclusively, once made in case of exposing the extraordinary effect of *Zikro-adder*. Since *Zikro-adder* alone can elevate humans to the pinnacle of glory '*muÛtafyna al-khyÊr*' -the highest state of humans in the Quran. So, *Zikro-adder* appears to be the greatest virtue of the Quran.

Zikro-adder was endowed to the leader of mankind (2:124), Ibrahim (pbuh), and other prophets who were leaders (21:72,73), so it is a leadership virtue (trait). Moreover, we have seen that *Zikro-adder* is the root and greatest virtue of the Quran and thus, it is clear that this is the greatest leadership virtue of the Quran. We find that Allah instructed Muhammad (pbuh) to follow Ibrahim (pbuh) as an excellent example, (“Indeed there has been an excellent example for you in Ibrahim”60:4). Quran confirmed that Muhammad (pbuh) followed Ibrahim (pbuh) as revealed (“Verily, among mankind who have the best claim to Ibrâhim are those who followed him, and so does this Prophet (Muhammad, pbuh)” -3:68. Since, Muhammad (pbuh) followed the leader of mankind Ibrahim (pbuh) who was endowed with the pure trait (virtue) *Zikro-adder* -remembrance of Hereafter (38:46). What we are postulating is that considering the close association of Muhammad to the Quran and *Zikro-adder* embracing all themes of the Quran; the core concept of Muhammad's leadership appears to be *Zikro-adder*.

This **vision** of *Zikro-adder* motivates human for the greatest and everlasting (Verse 87:17) prize of Hereafter i.e. *Zannah*. It's concept of accountability for final Judgment inspires to do good and restrains from evil, thus it can infuse **morality** in leaders and followers. This concept can play a twin role in displaying many unique moral virtues and also **sow a vision** of everlasting life in the followers. Thus, a person turns into a visionary leader. It is capable of **motivating** followers towards a highly deserving goal or objective, that is the 'life to come' will be far higher in degree and far greater in merit and bounty (verse 17:21). Moreover, most influential leaders in human history utilize this leadership concept to motivate his follower.

EFFECT OF DHIKRÂ AL-DÂR IN THE LEADERSHIP OF MUHAMMAD (PBUH)

The worthy effect of the virtue *Zikro-adder* is evident in the leadership of Muhammad (pbuh). In the second *Aqbah* Pledge when people faced the serious danger of life and loss of property, they asked Muhammad (pbuh). "We have already considered the loss of property and murder of our notables, yet we pay him allegiance. But what is our reward?"

The Prophet (pbuh) replied, (Jaber Narrated Munade Ahmed Vol-3, Hadith no. 14496) “Paradise is in store for you.” Then they asked him to stretch out his hand, and they stretched out their hands and took

the pledge. Only at that did Asâd bin Zurarah come to realize the people's readiness for sacrifice in the cause of Allah is the reward of Hereafter. In this way, Muhammad (pbuh) motivated and led his followers with the vision of everlasting home (of Paradise) in Hereafter i.e the concept of *Zikro-adder*. Ultimately, they became fearless of any worldly consequence and did not hesitate to sacrifice everything at the command of their leader. Thus, it appears that the leadership concept of the most influential leader (Muhammad, pbuh) of human history was 'remembrance of Hereafter' i.e. *Zikro-adder*.

Zikro-adder reveals that perfect justice is certain to come in which anything that is even smaller than an atom (99:7,8) will not be missed. Thus, *Dhikrâ al-Dâr* can create a keen sense of accountability in human. It inspires humans to do good and refrain from evil thus it can infuse a high sense of morality and sense of accountability in all types of followers while leading the most modern organization.

WORTHINESS OF LEADERSHIP CONCEPT IN *DHIKRÂ AL-DÂR (ZIKRO-ADDER)*

Some people may opine that this leadership concept may only be applicable to the believers and specially confined to the Muslims, because, if anyone does not believe in Allah and Hereafter, how he will find it to be his vision? Here the point to be born in mind is that *Zikro-adder* is the root of Qur'anic message and Qur'anic message have twofold objectives –namely, to warn the rejecter of the truth and guide those who have already believed in it. In this phenomenon, a group embraces the truth and a group enhances their belief in Allah. Thus, this universal phenomenon has been of timeless import since the dawn of mankind. Those who followed the Prophet (pbuh), were not Muslims before rather they were dreadful enemies of Allah and Prophet (pbuh). Whenever truth of this concept touched them, they changed magically; they left everything and gathered under one banner to follow the leader with their last drop of blood.

Once a leader is endowed with *Zikro-adder* concept, he can surely lead all kinds of modern organization irrespective of caste and creed, religion, and group, whoever may the followers be. This was proved true in the case of the unlettered Prophet Mohammed (pbuh) who was the most influential leader ever seen in human history and was supremely successful both at secular and religious levels. So, it can be said that *Zikro-adder* is the universal root concept of leadership which was proved successful in the case of the Prophet (pbuh). As found (Michel H. Hart, *The 100.*, p.33, 39.):

“He(Muhammad) was the only man in the history who was supremely successful on both the religious and secular levels. He may well rank as the most influential political leader of all times”.

FINDING MANAGEMENT CONCEPT IN *Dhikrâ Al-Dâr (Zikro-adder)*

Dhikrâ al-Dâr (Zikro-adder, Remembrance of Hereafter) i.e; the human sense of accountability in Hereafter is the greatest leadership concept of the Quran. Using this concept of leadership Muhammad (pbuh) displayed his excellent leadership skills and he also managed a state organization successfully. Thus it guides us to go deep into the Quran to explore the concept of management in *Dhikrâ al-Dâr (Zikro-adder)*.

In the Quranic description wherever Allah (swt) has described several qualities values or virtues (traits); nearby, Allah (swt) has also mentioned to whom those belong. But we find an exception in the verses from 42:36 up to 42:43, where Allah (swt) has mentioned a series of about nine excellent qualities, values or virtues (traits) without referring to whom those belong. It entails an analysis to find out who possesses those excellent qualities, values, or virtues (traits). If we analyze the verse (42:36), it is observed that Allah (swt) has compared worldly life with another life that is 'better and everlasting'. As revealed:

“So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allâh is better and everlasting for those” (42:36).

In the above verse "better and everlasting" is indicating about another life which is with Allah and in verse 87:17, Allah(swt) has defined Hereafter with the same connotation "better and everlasting". Now, if "better and everlasting" is replaced by the word "Hereafter" in the above verse(42:36). Verse 42:36 appears as under.

“So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allâh is Hereafter for those” (42:36).

The analysis can be shown in a figure as:

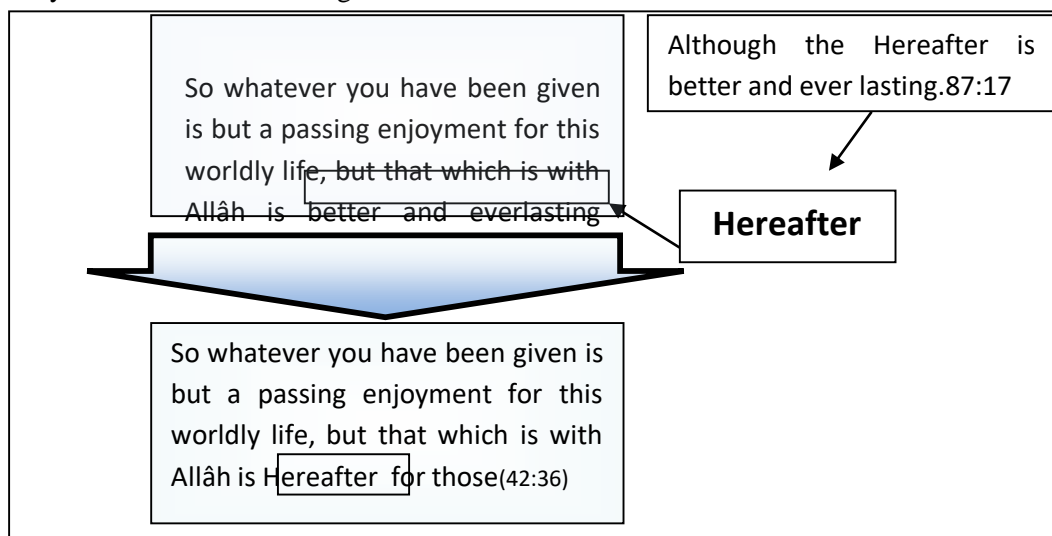


Figure: Analysis of Verse 42:36

Now, it is clear that those virtues (traits) or values must have a relation with only one subject and that is Hereafter. Thus, it can be understood that the individual, who firmly believes in Hereafter aspires for a “better and everlasting life” is the one who has attained *Dhikrâ al-Dâr*. Thus, *Dhikrâ al-Dâr* reveals its indissoluble link with those nine virtues (traits) or values mentioned in the verses (of 42:36-43), as under:

- 1- Who Believe
- 2- Rely(put trust) upon their Lord
- 3- Who avoid greater sin and al-*fawhish*(shameful sin, illegal sexual intercourse)
- 4- When they are angry, they forgive
- 5- And those who answer the call of their Lord
- 6- Perform as *Salat*
- 7- Who conduct their affairs by mutual consultation
- 8- Who spend from what Allah has bestowed on them
- 9- When an oppressive wrong is done to them they take revenge and also forgive with patience.

Among these above nine virtues (traits) or values, number seven is “Who conduct their affairs by mutual consultation (42:38)” is the phenomena that is applicable in teamwork. The leader who possesses *Dhikrâ al-Dâr* ‘will conduct all his affairs in mutual consultation’ within a team or group. This concept of consultation with the team is also mentioned in verse 3:159. There we find that Prophet Muhammad (pbuh) utilized this function in making decisions. Thus, the leadership concept of *Dhikrâ al-Dâr* suggests only one function ‘consult and decide’ for the management paradigm. Now, let us examine the function ‘consult and decide’.

The function ‘consult and decide’ is most essential and common in both leadership and management functions. Thus, the leadership concept *Dhikrâ al-Dâr* is inherent with such a common function which introduces us to a management concept. This management concept was proved effective in the case of the most successful leader of human history who consulted with his team members and decided prudent plans. In this way, he displayed the finest organizing capability to lead and control a state organization effectively. Neither management nor leadership concept can ignore the ‘consult and decide’ function of a leader or manager. Therefore, this function can be called as universal in leading and managing any modern organization effectively.

ANALYSIS OF MANAGEMENT FUNCTION ‘CONSULT AND DECIDE’

The prevailing four functions of Management are planning, organizing, leading, and controlling. If we deeply look into the functions of a leader, we find that decision making is the most important function of a leader. Decision making is the cornerstone of planning; (Ricky W. Griffin, *Management*, 206.) thus, it is clear that decision-making is the catalyst that drives the entire planning process. Decision making engages the leader with full mental interaction of all the four functions of management simultaneously.

The concept of “consult and decide” with the followers, is the participative style of leadership. Based on the concept “consult and decide” most modern leadership streams have come up which is recently discovered as ‘Level 5’ leadership. Surprisingly, we find that such a concept of “consult and decide” revealed in the Quran (Sura Al-Imran 3:159) about 1400 years back, and Muhammad (pbuh) the most influential leader of human history was applying such universal concept of leadership and management.

As seen in the history, *Salman Farzi* –a simple slave of Persia, who suggested the strategy of digging a trench and fight the war which Prophet (pbuh) did not know. The Prophet (pbuh) chose this strategy after consultation with his team members, as a result, small Muslim force won over ten times large opposition force. This was the most victorious battle (battle of Khandak) fought by the Muslims during the time of the prophet.

Leadership concept *Zikro-adder* is inherent with all the four functions of management. Thus, this universal concept was proved effective in the case of the most successful leader of human history who formulated prudent plans and displayed the finest organizing capability to lead and control a state organization effectively. Neither management nor leadership concept can ignore the ‘consult and decide’ function of a leader or manager. Thus, *Zikro-adder* is a unique universal concept of leadership-management inherently embedded with all the management functions, though it does not match with others but also does not undermine the prevailing functions of management.

SUGGESTED PROCEDURE OF FUNCTION –CONSULT AND DECIDE

There is no specific or clear agenda or sequence of a consultative phenomenon in the Quran. This research has evolved a procedure or sequence to make a decision. This research suggests a probable

sequence that may be followed in making a decision. So, the functions 'consult and decide' may be conducted in four stages, (1) Initial consultation (2) Plan/strategy consultation,(3) Develop own plan/strategy, (4) Decide best plan/strategy.

The initial consultation (stage-1) may be done following a sequence of four steps, to find out 'most probable happenings.'

Step-1 Discuss the prevailing environment

Step-2 Discuss the effect of the prevailing environment

Step-3 Evaluate probable happenings

Step-4 Find out the most probable happenings

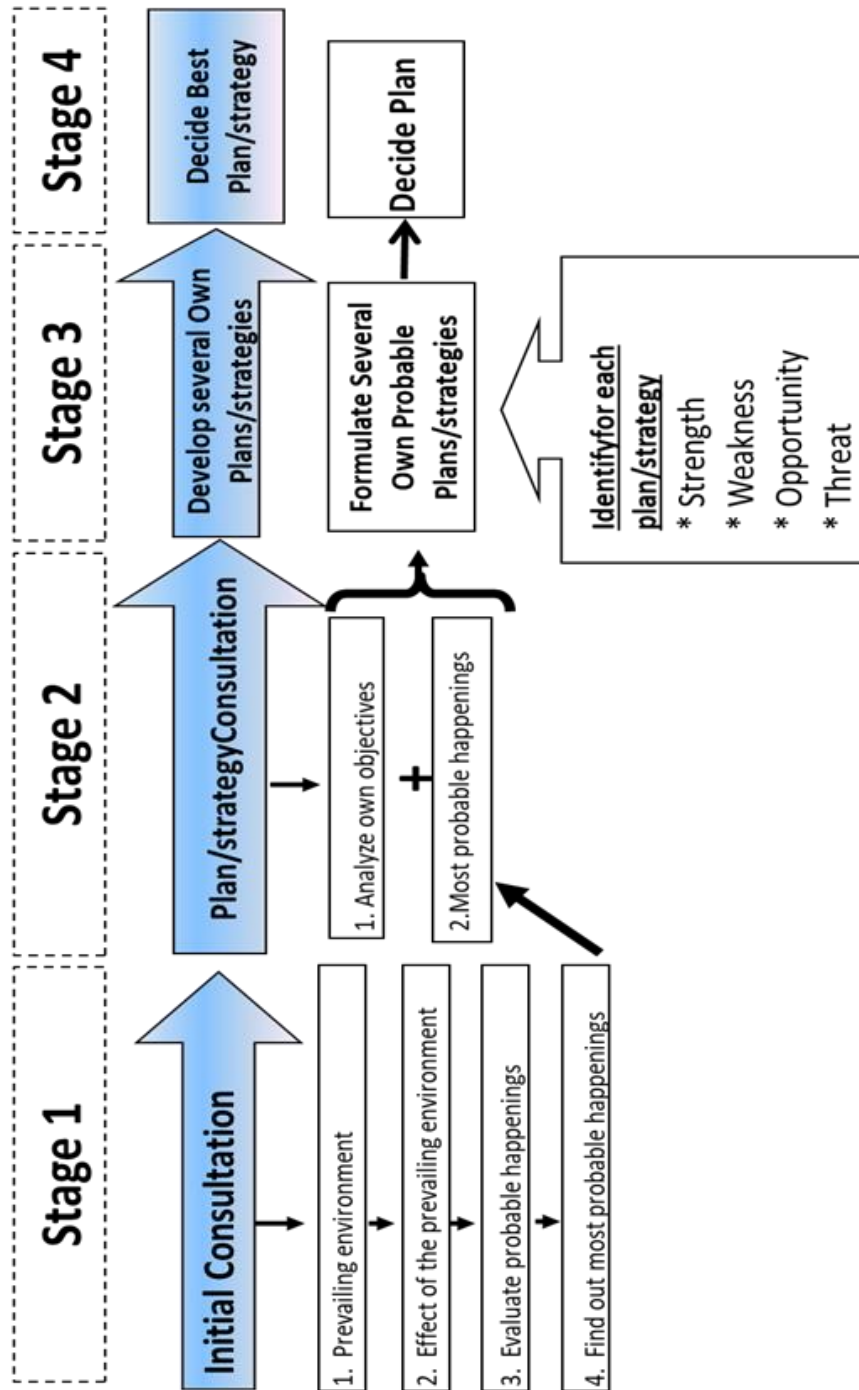
After finding the 'most probable happenings' (step-4) from the above steps of the initial consultation (stage-1); 'Plan/strategy consultation' (stage-2) may begin. Plan/strategy consultation (stage-2), should first consult own objectives/missions and then analyze the objectives with 'most probable happenings'. In this process, we can develop several own probable plans/strategies. Thereafter, Stage-3 starts with a discussion on each plan considering its strengths, weaknesses, opportunities, and threats to decide the best plan/strategy. After analytical consultation with the group, the best plan/strategy is selected or decided on the best plan (stage-4) by the leader or manager.

SCIENTIFIC WORTHINESS OF THE CONCEPT

In the age of science and technology, people may deny accepting this universal composite concept of Leadership-Management derived from the metaphysical truth of the Hereafter or a religious belief but Einstein said: "Science without religion is lame, and religion without science is blind." Einstein publicly rejected the anti-metaphysical concept of science and said: "theories are always free creations of the human mind." The human mind, the creator of theories is unable to grasp the essence of nature and underlying reality. Nor is the human mind able to achieve certainty. Thus, there can be no perfect and final paradigm, but the succession of paradigms. Thomas Kuhn also said "we can neither verify nor falsify a scientific theory, since it is just a tool in understanding and manipulation of the Universe, and metaphysics is the core of each scientific theory. Einstein said: "No amount of experiment can ever prove me right; a single experiment can prove me wrong." The universal concept *Zikro-adder* is born in the human mind derived from the metaphysical truth of the Hereafter is not just speculation or illusion. *Zikro-adder* is a worthy universal concept of leadership-Management. Stephen Hawking said, "The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge."

Chronology of the Function – “Consult and Decide”

FLOW OF FUNCTION ‘CONSULT AND DECIDE



CONCLUSION

When a leader is endowed with *Dhikrâ al-Dâr*; his accountable mind will continuously reminding him to make the best use of his life in acquiring the highest level of competence and development with what is the most just in morality. Because he is sure that only good deeds with morality not the luxurious comfort or powerful position of this world can save him in Hereafter. Thus, poor and rich everyone people can find a light of hope –a great reward in upholding their morality in this concept. So, a leader with the moral concept of *Dhikrâ al- Dâr*; can seriously motivate and unite all. The effect of this concept does not remain confined to religious belief only. Any person can be attracted by its true impulse like magnetic influx, as we see before accepting Islam Umar (ra) was the dreadful enemy of the prophet and Islam.

A leader endowed with such a concept can surely lead all, irrespective of caste, creed, religion, and group, whatever may be the followers are. This has been proved true in the case of unlettered Prophet Muhammad (pbuh) who became the most influential leader ever seen in human history and was supremely successful both at secular and religious levels.

In history, it is found that whenever the concept *Dhikrâ al-Dâr* was realized by the people, it transformed their hearts because they could visualize the everlasting vision of the concept, "All that is with you will come to an end whereas which is with Allah is everlasting(16:96)". This concept lifts human vision to a state where the world, that all it contains, will appear too small, against such a great vision.

Leadership concept *Dhikrâ al-Dâr* is inherent with such a common function which gives birth to a composite concept. This composite concept was proved effective in the case of the most successful leader of human history who was unlettered but formulated prudent plans and displayed the finest organizing capability to lead and control a state organization effectively. Neither management nor leadership concept can ignore the 'consult and decide' function of a leader or manager. Therefore, this function can be called as universal in leading and managing any modern organization effectively.

REFERENCES

- Akdogan, C., (2008). *Science in Islam and the West*.Kualalumpur: International Islamic University Malaysia, ISTAC.
- Al-Ghazzali.(2001). *Kimiya-i-sa'adat* (1stedn.).(Muhammad Asim Bilal Trans.). Pakistan: Kazi Publications Lahore.
- Al-Mawardi. (1996). *The ordinance of Government*.(Wafaa H. wahba, Trans.).United Kingdom: Garnet Publishing.
- Berris, W., & Nanus, B., (1997). *Leaders*(2ndedn.). United States: Harper Collins Publishers.
- Chemers, M. M., & Ayman, R., (1993). *Leadership theory and research: perspective and direction*. California: Academic Press, Inc. San Diago.
- Clark, S., (2010). *The Big Question: The Universe*. UK: Quercus Popular Science.
- Defense Services Command and Staff College, (2003) *Command and leadership precis*.Bangladesh: Mirpur, Dhaka.

- Dub Brin, A. J., (1995). *Leadership: Research findings, practice, and skills*. United States: Houghton Mifflin Company, Boston.
- Einstein, A., (1954). *Ideas and opinion*. (Sonja Bergmann, Tarns.).New York: Dell Publishing Co.
- Griffin, W. R., (2006). *Management*(8thedn.).United States: Houghton Mifflin Company.
- Hart, H. M., (1989). *The 100*. New York: Hart Publishing Co. Inc.
- Hazrat Ali (RA) Ibn Abu Talib (685 AD), *An Instrument of Instruction of Hazrat*
- Heifetz, R. A., (1998).*Leadership without easy answers*.India: Universal book Traders.
- Ismail Noor. (1999). *Prophets Muhammed's Leadership*. Kuala Lumpur: Utusan Publication, Malaysia.
- J.A.K. Thomson. (1976) *Aristotle ethics*. London: Penguin books.
- John, A., (1988). *Developing leadership*. England: Talbot Adair Press.
- Lee, D., (1978). *Plato's the republic*. London: Penguin books.
- Lee, K. Y., (2000). *From Third World to First*. USA: Haper Collins Publishers, New York.
- Lussier, R. N., & Achua, C. F., (2007). *Leadership: theory, application, skill development*. (3rdedn.).United States: Thomson south-Western Corporation, Ohio.
- MacGregor, B. J., (1979). *Leadership*.New York: HapperTorchbooks.
- Maneri. S., (1980). *The Hundred Letters*. (Paul Jackson, S.J, Trans.). New York: Paulist Press.
- Mo, P.H., (March 2001). *Journal of Economic Literature(Classification Numbers: O40, O50), Corruption and Economic Growth*. School of Business, Hong Kong Baptist University, Kowloon Tong, Hong Kong.
- Nahavandi, A., (2009). *The art and science of leadership*. USA: Person education inc, upper saddle river, New Jersey.
- Naquib, M. Al-Attas W. M. W. D., (2007)*The ICLIF Leadership Competency Model (LCM): An Islamic Alternative*, Malaysia: ICLIF, Kualalumpur.
- New King James version. (1982). *The Holy Bible*, USA: Thomas Nelson, Inc.
- Perry, M., Chase, M., Jacob, L. R., Jacob, M. C., & Von Laue, T. H., (2007). *Western Civilization: Idea, politics, and society*.(8thedn.). New York:: Houghton Mifflin Company.
- Rahaman, M., (1980). *Muhammad as a military leader*. London: Muslim school trust.
- Robbin, S. P., & Coulter, M., (2005). *Management: International Edition*. (8thedn.). United States: Prentice-Hall.



Robert, W. B., (1993). *Preparing leadership*. London: Greenwood Press.

Santos, J. S. D. L., (2002). *Command and Leadership*, Kalayn Press, Philippine.

Yukl, G., (2006). *Leadership in Organizations*(6thedn.).New Jersey: Pearson Education Inc.

Zeitlin, I. M., (1993). *Plato's vision*. United States: Prentice Hall.