

Assessment of Various Management Styles and a Proposed Framework About Islamic Approach to Management

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Abstract

The paper evaluates major styles of management in the contemporary context to understand their distinct elements and related concepts in order to eventually propose a framework about Islamic approach towards management. The different management styles including the autocratic style of management, the democratic style, transformational and situational managerial approaches among others are discussed and finally the Islamic approach to management is posited under a “10 As Framework” developed as a distinctive style of management from Islamic perspective. The ten As framework entails Allah’s fear (Tqawa), Adherence to Sunnah of the Prophet Muhammad (PBUH), Aql (rationality), Adl (equity), Attashaawur (consultation), Ahdaaf (goals), Amal (action-orientation/practicality), Aitmaad (reliance), Afav (forgiveness), and Arraqaba (oversight/control). The ten factors as propounded provide a comprehensive approach to managerial practice by keeping in view the values and tenets of Islam as guiding principles to achieve favorable outcomes. The paper entails a qualitative research paradigm suggesting a framework of management from Islamic standpoint to elucidate cornerstones of management philosophy to attain best managerial results and to ensure that the management process and decisions are in line with the Islamic doctrine which serves the dual purpose of achieving managerial success as well as securing spiritual wellbeing.

Keywords: Management, Leadership, Management Framework, Managerial Practice, Management Philosophy, Management Principles, Islamic Management Style

Introduction

Management practice is in fact as old as the human civilization. Humans have always had to rely on each other to get the work done as no one in the humanly limited capacity, is capable to perform everything by their own and by only themselves. The modern management theory and practice has evolved greatly and these evolutionary stages span over one and a half century. The concept of management exists from thousands of years, in one form or another. With the passage of time, the human knowledge evolved, so does the approach to managing matters of human lives. Advancements in knowledge domains of various sciences particularly with the development of major social sciences like economics, psychology, anthropology and sociology, the subject matter of management also gained enrichment and it was fortified with new concepts and theories over time (Pindur et al., 1995). The management literature enriched with the pioneering contributions by management scholars and practitioners like Hneri Fayol, Fredrick Taylor, and Peter Drucker. The knowledge-base of management based on the scholarly work from these as well as other thinkers, authors and management theorists like Max Weber, Douglas McGregor, Mary Parker, Elton Mayo and many others, solidified the foundations of management theory. The origins of study of management can be traced back to first half of nineteenth century. The management

literature based on inclusion of various concepts, processes and terminologies from other social and normative sciences evolved into an independent science and a distinct branch of knowledge with its own novelty and vitality in the theoretically and technologically advanced world (Cummings et al., 2017).

The thinkers and scholars argued about the vitality of management as a distinct science and some even asserted that management is among the basic factors of production that contributes towards yielding productivity and output by guiding the other three factors of production to attain desired economic and non-economic outcomes (Edersheim, 2007). The management on one hand directs and coordinates with other factors of production to produce goods and services as well as helps to secure profits for the enterprise on the other. Management is most plainly defined as a science as well as an art of getting the work done through others (Koontz and O'Donnell, 1955). The scope of management is much expansive and therefore management entails planning, articulating, strategizing, coordinating, organizing, leading and controlling human and non-human resources to achieve the organizational objectives. The subject matter of management encompasses and deals with managing the affairs of the business, non-business and organizational matters in order to attain the desired goals and purposes. The study of management gained wide-spread popularity after the first industrial revolution to boost productivity and ensure higher outputs.

The field of management as a distinct and proper discipline traces back to the earlier half of nineteenth century as mentioned earlier and as the management literature fortified and refined, various facets of management came under discussion by management scholars covering all pertinent aspects including the positives, negatives, constructive and controversial as well. For instance, Hanlon (2015) discussed the darker side of management discipline emphasizing moderation in managing all aspects of modern organizations is inevitable warrant a sustainable success. The evolution of management is marked by both evolutionary and some revolutionary changes and paradigm shifts leading to diverse perspectives to the processes and approaches towards management theory and practice across its historical journey as a significant subject of organizational behavior. The enrichment of management literature also introduced several models and styles of leadership and management to attain the desired organizational objectives (Pavett and Morris, 1995). We will initially discuss the major styles of management followed by a unique management approach which is an addition to the framework posited by Aqib (2019), based on the Islamic principles and values to offer a unique perspective regarding the management practices and to contribute and make a valuable addition to the management body of knowledge.

Assessment of Various Management Styles in Contemporary Context

There are several managerial styles that have evolved over the years in theory and practice. From dictatorial to democratic and from bureaucratic to participative style, the management models have been diverse in their philosophy and application. We will be discussing some of the relevant styles of management and leadership in the contemporary perspective in this section. One of the key factors that can be used to gauge organizational success is leadership and it is far from being an aspect that is simply uniform. There are different leadership approaches that have specific features and effects that govern and shape both the processes and daily functioning of organizations (Saeed et al., 2014). Here are the five most prevalent leadership styles: autocratic leadership, democratic leadership, transactional leadership, servant leadership, situational leadership, and how they differ from one another in terms of decision-making processes, the way they involve followers, and the way they deal with change. Autocratic style occurs when the leader makes most of the decisions on his/her own discretions without involving other organizational

members. Energizing: This style, which is often appropriate in emergency situations where decisions have to be made very quickly, can, however, prove counterproductive as it tends to be less creative and may lead to increased staff turnover. On the other hand, Democratic Leadership promoted involvement and shared decision-making. This style allows empowering the team members, creates a sense of belonging and high morale though may sometimes be slow in decision implementation. Transformational Leadership which concentrates on the encouragement and stimulation of followers to go beyond the prescribed levels brings about deep changes in organizations. This style suits best in situations which demand creativity and change. Servant Leadership transforms the typical organizational leadership structure by focusing on developing employees and the communities they serve. This approach may result in high rates of team effectiveness and organizational commitment. Last but not least, Situational Leadership theory outlines the need for change and suggests the variation of the leadership styles depending on the followers' development level and their competencies. So this means that leadership remains relevant and appropriate in different situations and circumstances. This article examines each of these styles and describes their theory, practice, advantages, disadvantages, and use to help readers to understand how leadership can be applied towards organizational aims and objectives.

Beginning with the autocratic style of management and leadership, in the autocratic leadership style, authority is centralized and decision-making is only in the hands of the leader, with individuals making very few inputs to the process. One of the two ways of leading is when a leader makes decisions based on their own convictions and notions choosing to not listen to their followers' suggestions. Autocratic leaders are defined by their control over group members. The extent to which they consult and make decisions is minimal. Autocratic leaders also expect high compliance from subordinates to whom they give orders. Authors (Vugt et al, 2004) define autocratic leaders as those who rely heavily on a directive communication approach. The autocratic style allows for some benefits such as a quick decision-making which, in cases of emergency that require prompt actions and a stern direction, turns out to become very relevant. Command structure is where it operates as well in order to play the role of removing confusion and smart orientation altogether. In addition, there are some contributions such as low input of team creativity and high level of employee dissatisfaction and increased turnover, which can be explained by the feeling of unfairness and strictness of the particular leadership styles (Chukwusa, 2018). Taking autocracy or historical leadership examples of the likes of Adolf Hitler or Joseph Stalin is proof that when this style is combined with harmful ideologies and intention, the outcome can be very destructive. The many examples of leaders like Steve Jobs and Jeff Bezos, which include dictatorial behaviour (making unilateral high-impact decisions independently of the opinions of others within the company), show that displaying such tendency may lead to dominance of their businesses' direction and success.

Passing from autocratic leadership – when the leader makes all the decisions and controls all the processes – to the style where the leader gives voice to his or her employees and shares powers – we come to the democratic leadership style which emphasizes the importance of teamwork and inclusion. It also transforms our team members from passive recipients of the governance processes to active participants while providing the organization with a broader set of ideas and outlooks that would enhance decision-making. Democratic leadership, known as participative leadership, is a kind of leadership that involves giving staff the authority to handle specific duties, encouraging and enabling people to perform tasks associated with certain roles, and helping resolve problems associated with making decisions. It has a systems model, in which leaders and followers interact and rotate their functions while each member has a part in the

solution to a problem (Gastil, 1994). Characteristics of democratic leaders usually include an uncompromising determination, developing interpersonal skills, and managing debates, all aimed at an expansion of group participation. The key democratic figure that often motivates creativity and innovation is the leader that gives space for creative thinking, different ideas and solutions by the team members. However, they usually reflect their ability towards the assignment of responsibilities and capacity building in the community (Gastil, 1994). Democratic leadership offers several advantages: first of all, the work group members are more satisfied when delegating the task; second, dialogue with the others within this group is an necessary characteristic of democratic way of working, which provides the reasons of the supporters' commitment and willingness to participate in the problem solving process; and finally, it can be stated that in most cases democratic participatory approach implies better and more effective thinking solutions. At a time where unconditioned nature is equally one of the options, then it is still time taking and also maybe will not work out for the group if there is no consensus whether the individuals get involved into the group or not. It is perhaps bringing delays the faster decision-making process in some situations where it is completed more efficiently without any drastic delay in productivity (Foels et al. , 2000). Historically, most democratic leaders have been from a wide variety of backgrounds, lengths of time and places, even though in elected type of government, political field, business sector and education system, among others. Political leaders, economy leaders, and political leaders from the world, new regions each time might encourage the collaboration, participation, and inclusion in governments, managements, and decision-making process. Although the search listed some honourable written account, in my opinion, the idea is one of the most outstanding leaders who have large proportion of their followers or constituents deeply involved by the inclusion of authorities widely.

Now shifting the discussion from the basic two styles of autocratic and democratic leadership, we will now ponder upon transformational leadership. This style ad its evolution stresses the significance of encouraging and challenging our team to achieve beyond their standard performance goals. We envision turning this energy into a high-impact transformative force for organizational culture change and innovation-driven performance improvement by utilizing the generative potential of democratic processes. Transformational leadership is a leadership style that puts emphasis on the course of all organizational changes based on changing the pattern of behaviour, cultures, as well as for the leader themselves. Transformational leaders generate the new treffs to keep up organization, are free-spirited and confident on their principles, and ethical values are believed to be the absolute factor of the decision making, while the accountable standards are given the highest priority. They are most often charismatic, whereby they draw in followers and make them go beyond their limits with personal interests and the organizations direction (Quiros, 2020). Leaders with a transformational leadership approach have some aspects in common. These are high pragmatism, nurturance and less criticism, making a pattern that influences the community positively. Similarly encouraging individuals to recognize their potential is another feature of transformational leaders. Therefore, struggling organizations undergo rejuvenation, and growth is promoted both at the individual and organizational levels (Ross & Offermann, 1997). Transformational leadership brings in tremendous effects in the realm of innovation and creativity. Transformational leadership improves creativity at the employee level and organisation-level by offering employees power and that environment within which the workers can be empowered psychologically. This leader's style has the greatest direct correlation with effectiveness, the efficiency of performance, and ability to innovate and adapt in this situation. Those qualities are priceless in these unstable market conditions (Gumusluoglu & Ilsev,

2009). Change leaders, examples being Steve Jobs and Nelson Mandela have had their transformational impact not only in the organizations they were part of but also in the societies they interacted with. Jobs' guesting at Apple Inc. has brought intelligent devices into the real world, like the iPhone and iPad, transforming modern communication. Mandela's leadership surpassed politics, precluding reconciliation and the social change, and one can undoubtedly say that it contributed to the fundamental shifting of the course of South Africa's trajectory. The impact of their work points out that the transformational leadership is deeply permeating the management practice of organizations and the whole of a society. The transformational leadership, in the end, is an influential force can lead to the widely spread of the innovation as well as promotion the efficiency of the organization. This means it works best in the contexts of change.

In the further course of our leadership journey having moved away from the transformational leadership type which is inspirational in nature we now settle at the type of leadership that is known as servant leadership. This shift alters the purpose from one of evangelism to that of servicing our people and community. Investing in our people is an investment in the future of our culture and our organization, which will make it possible to establish a supportive, humane, and dedicated environment in which leadership is implemented through service and self-sacrifice for the sake of the whole. The servant leadership is a philosophical leadership that focuses on the objectives of a leader instead of mere serving. It distinguishes the leadership that puts people foremost along with the communities they belong to from the whole organization or the firm leadership that concentrates on their own organization. The features of servant leadership are highlighted by the following: empathy, listening, attending healing interventions, awareness, persuasion, conceptualization, foresight, stewardship, dedication to personal development and creation of community (Wilson, 1998). Managers who engage in the servant leadership process are frequently depicted as along with the company in the ups, downs and its other plainly significant resources as well (financial, human and others). Servant leadership is capable of highly impacting the functioning of a team build-up and the results. It creates incomparable amount of mutual trust, communication among team members and providing emotional support. Commanding servant leaders evoke the most successful working groups which are collaborative and directed to solution provision and ingenuity. Empirical investigations demonstrate that servant leadership has a positive affect on team performance because of the factors such as better emotional safety of the team and affect-based trust (Schaubroeck et al., 2011).

There are a lot of upsides and downsides of the type of leadership which is called servant leadership. Aside from this, it also fosters the strong feeling of community and trust, boosts the organization performance and this consequently leads to the uplift of team morale and satisfaction. Additionally, that assistance program is going to create the customer-focused employees who are willing to provide their help in the community as well as society in general. While, the implementation of servant leadership is a hardship because the leaders responsibilities have to change from traditional leadership roles, which have hierarchical control from the top to the bottom, to a conversational style. Both managers and followers might dislike the idea of sharing decision-making authority. Even team members who are unsure might not trust the leader's intentions from the onset. In history, Gandhi and Martin Luther King Jr. , are good figures who illustrated their devotion to serving others and above personal interests by their role. Leaders like Herb Kelleher, founder of Southwest Airlines, and Tony Hsieh, CEO of Zappos, are characters from the corporate world well known for their servant leadership style that centers around

employee happiness and community work. Servant leadership is not just a set of steps to be taken, but a philosophy that guides people's character and brings about morality as it enables individuals, organizations, and society in general to flourish. Servant leadership implies the philosophy of management where the central goal of the leader is to serve others. In this approach, growth and standing of people and the communities is at the forefront with a focus on their success, and the success of the company or organization, which is the banana of traditional leaders. A servant leader is someone who has at the core of his or her leadership empathy, listening, healing, awareness, persuasion, understanding, foresight, stewardship, commitment to the growth of people, and building a community (Wilson, 1998). Bosses who exercise the worker-oriented leadership are usually regarded as the modest ones that are in charge of their organizations (human, financial and otherwise). Through servant leadership, team participants are not only able to nurture positive team dynamics, but also to produce desired results. It reinforces higher level of trust, communication, and care among team members among team members.

Organizations that are led by servant leaders are usually known to be highly cohesive and they are more focused on problem solving and newness. Research has consistently demonstrated that servant leadership plays a positive role in team performance by virtue of involving mechanisms like team psychological safety and effect-based trust (Schaubroeck et al. , 2011). In addition, it has been researched that servant leadership predicts low perceived leader-member exchange (LMX) differentiation, which strengthens team cohesion, and, in turn, positively impacts the service-oriented behaviours of team member (i. e. team task performance and organizational citizenship) (Chiniara & Bentein, 2017). The concept of servant leadership as a core can be explained by four dimensions: empowerment, humility, stewardship, and accountability. However, researchers propose that a new promising and shortened four-dimensional measure of shared servant leadership are, presumably, important to (Sousa & van Dierendonck, 2016). Servant leadership encounters one or more advantages and obstacles that will have to be addressed. Some of the benefits include; teamwork, cohesion, and solidarity, organizational growth, better team performance, and overall satisfaction and emotional well-being of the team. On the other hand it may foster a culture of self-service which may benefit beyond the workplace in the community or society at large. Yet, the shift of traditional leadership model to servant model may be difficult to achieve, as the first one concentrates on the whole-hierarchy top-down control while the second one practices more bottom-up sharing and collaboration.

While leaders might hesitate and lose some of their authority, team members may fail to trust the leader's motivations at their beginning (Van Dierendonck, 2011). As discussed earlier that in the past, the examples of Mahatma Gandhi and Martin Luther King Jr. can be cited, who ended up meriting the role of servant leaders by serving people instead of self-serving or doing things for the greater good of many. In the business arena, renowned leaders like Herb Kellehr, co-founder of Southwest Airlines, and Tony Hsieh, CEO of Zappos, have been identified as servant leaders who greatly emphasize employee satisfaction and community development (Yu et al., 2021). Servant leadership is not an awesome style of management, but an philosophy embedded in life that improves the lives of people, shapes better organizations, and in essence forms a just and caring world. Among the major models of management, a popular style termed transactional leadership is also discussed (Tavanti, 2008). The model is often explicated in the context of cost-benefit exchange between managers or leaders and their followers (Kuhnert & Lewis 1987).

The transactional style underpins exchange of knowledge, skills and resources among the leaders and subordinates for mutually important and for achievement of defined goals. It is now pertinent to introduce situational leadership as we have already developed an environment of care and trust under servant leadership. This next phase in our leadership evolution centres on the importance of context and ensuring we provide the right experience for our team members. Situational leadership, in this case, means that we should always be aware of the level of skills, experience, and motivation of each member of the team, which allows us, based on the situation, to choose the most appropriate style of leadership for a particular situation for our company while remaining committed to providing service. In situational leadership (SL), leaders are able to adapt their leading style to different situations. Leaders can shift their style taking into account the level of followers' development, their ability and willingness to carry on a task. Such type of leadership style possesses flexibility and differing from the non-flexible types of leadership, for instance, autocratic or bureaucratic leadership, that don't adjust to the followers' readiness or the environment. Autocratic leadership is characterized by the leader making decisions at his discretion without much influence from subordinates in the affairs of the organization leading to a top-down approach. Then, conversely, bureaucratic leadership relies predominantly on established guidelines and procedures.

This sometimes leads to inflexibility and not enough responsiveness to immediate needs (Avery & Ryan, 2002; Manepatil, 2013). The very nature of situational leadership is its extreme flexibility. SL practicing leaders can adjust their style in accordance to the level of their followers' knowledge and preparedness. This adaptability is advantageous when dealing with team of different people in dynamic workplaces, where different levels of support might be necessary for optimal team performance. For example, a leader may decide to use a more directive style with the inexperienced employees who need explicit directions and thorough supervision. On the other hand, the same leader might tend to be delegative when dealing with experienced personnel who can carry out their responsibilities without direct supervision (Avery & Ryan, 2002). This flexibility makes a leadership style to be always in line with the needs and capabilities of the team so as to support the effectiveness of the organization in general. Different leadership styles have been shown to be successful under different situations by various researches. With the situational leadership style, a leader is able to integrate leadership behaviours according to the emerging needs of the followers hence efficiency of adherence and performance is improved. To illustrate the point, studies show that leaders who customize their style to the specific context and team dynamic can greatly enhance organizational outcomes. This adjustability is not only for the purposes of accomplishing immediate goals, but also for the creation of a good environment which serves as a motivation to followers, in a way that it boosts their development and growth (Manepatil, 2013; Vecchio et al. , 2006).

Traditionally, individuals like Winston Churchill and Martin Luther King Jr. become examples of situational leadership because they have the ability to modify their leadership styles to deal with the eras and problems they would face. Winston Churchill, during World War II, demonstrated the essence of situational leadership by slowly changing his style to the horrific necessities of wartime Britain. Through his speeches and orders, he was both inspirational and authoritative, waiving not only instructions but also courage to a besieged nation. Moreover, Martin Luther King Jr. adjusted his leadership as the movement developed its needs, and applied both direct action and peaceful mediation. The way they could tailor their approach based on the circumstances was one of the causes of their success and endurance (Avery & Ryan, 2002). In essence, situational leadership presents a practical and successful approach to leadership that

flexibly adapts to the maturity level of subordinates, which finds its application in diverse industries and settings. The ability to adapt is needed by leaders who oversee multicultural teams or work in dynamic situations. Through their ability to adjust and adapt to the exact requirements of their followers or the circumstance at hand, situationally focused leaders are capable of ensuring both individual and organizational development. This is why situational leadership remains a useful approach for today's leaders who must adapt to the complexity and the often uncertain nature of modern work environments. After the profound discussion regarding various management models and leadership styles, this can be said that the field of management has been richly fortified with the diverse styles and models of management and leadership frameworks, all having their distinct attributes, processes and conceptual distinctiveness. The various styles of management are considered and implemented based on the different contextual environment, goals and objectives desired to be achieved, the expected outcomes, organisational nature, dynamics of culture and the individuals and teams involved in the process of management.

The autocratic style has its own uniqueness, participative and democratic styles has its own pros and cons whereas the servant leadership, transactional leadership and finally situational leadership approach's flexibility ensures that leaders can meet the changing needs of their followers for maximum team performance in different situations. It is important to understand that the successful application of these leadership styles is based on a clear awareness of the specifics of an organization and its participants. Managers need to identify the specific situation that they face and decide which leadership approach or a blend of approaches will help achieve success. Research tells us that a particular leadership style becomes ineffectual over time due to changes in the work environment and the external environment. Thus, the future of an effective leadership is in the utilization of traits of various leadership styles with the goal to achieve a context-specific, situation-responsive, and dynamic leader-follower relationship that can address emerging challenges of modern organizations. These styles provide leaders with the tools necessary to unlock the true potential of their employees and navigate their organizations through the challenges of change towards sustainable success (Aqib and Khalid, 2024). Now that we have elaborated the managerial practices and philosophies from contemporary context, we will now shift our focus towards Islamic management model to eventually propose a framework for understanding and implementing the Islamic approach to the managerial process. The pillars of Islamic management framework are derived from the Islamic sacred sources of Quran and Sunnah of Prophet Muhammad (PBUH). The detailed elaboration and in-depth discussion of the proposed 10 As Framework is given in the following section.

10 As Framework Regarding Islamic Approach to Management

The ten As framework of Islamic style of management is based on the philosophy that managerial actions and practices must not only aim at ensuring managerial success and achievement of favorable results but it must also keep in check that the management process is in line with the Islamic ideology and tenets of Islam. The framework was postulated by Aqib (2019), and we will be suggesting the subject framework with some additions to the initially posited framework. The proposed framework is based on ten As which are listed hereunder:

1. Allah's Fear
2. Adherence to Sunnah
3. Aql
4. Adl
5. Attashaawur
6. Ahdaaf
7. Amal
8. Aitmaad
9. Afav
10. Arraqaba

The ten As framework as an Islamic managerial approach is illustrated in the Figure 1 below followed by the elucidation of all the ten As in greater detail to understand the Islamic approach to management in a comprehensive manner:

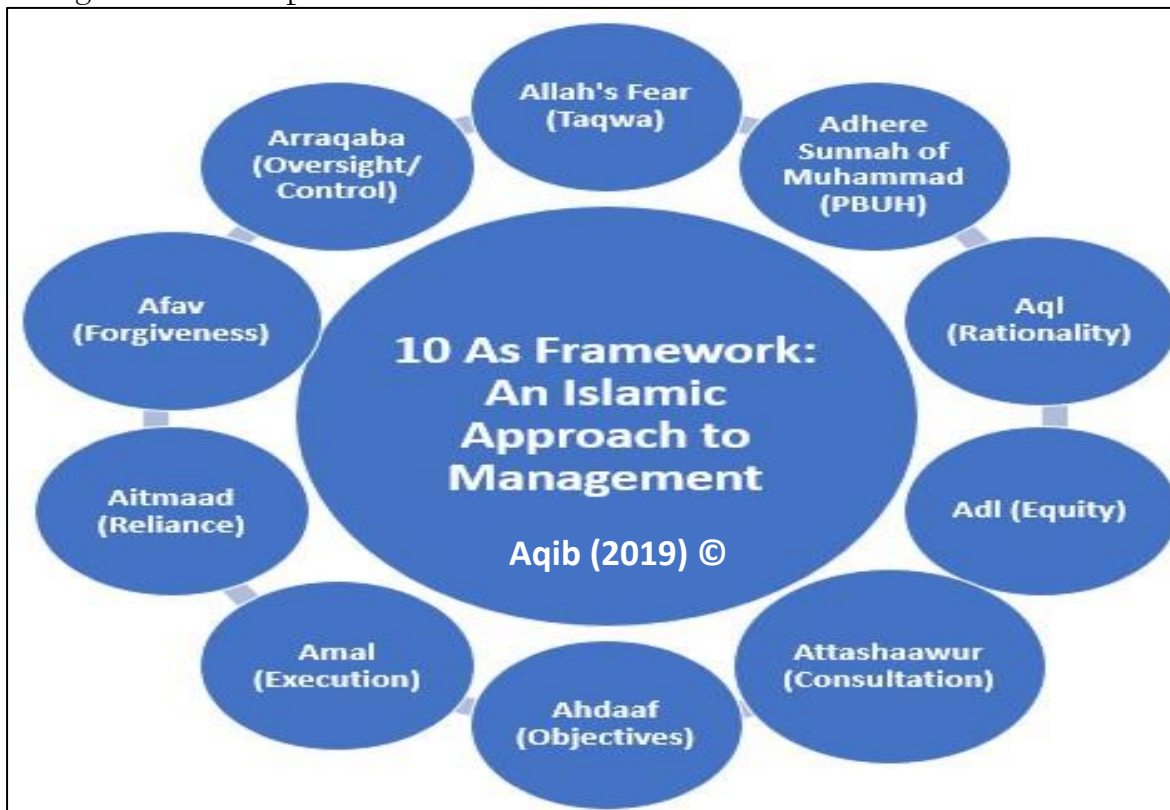


Figure 1: The 10 As Framework of Management – An Approach to Management from Islamic Perspective (Aqib, 2019)

The proposed Islamic managerial framework entails that management must ensure a dual goal of organizational success as well as conformity to Islamic values to achieve the rewards from both worldly perspective as well as from the viewpoint of 'next-worldly success', by accomplishing the pleasure of Allah (SWT), ensuring Islamic principles are also followed in the process of management. The ten As of Islamic managerial framework are explicated as under:

Allah's Fear

The concept is actually a translation of an Islamic concept termed *Taqwa*. The element of Allah's fear is the state of consciousness that whatever we as humans think, intend, do or perform in life, at all times is known to the All-Powerful Allah (SWT) and we shall be held to account for all our actions in life. The concept of *Taqwa* is as a matter of fact, the aspect that leads to piety in all the affairs of human life encompassing both the individual and collective spheres of life. The factor of *Taqwa* is also discussed by the researchers in the managerial perspectives in the past, for instance in the studies by Aqib (2024); Bhatti et al. (2015) and Mohiuddin (2012) to name a few. The concept of *Taqwa* is also mentioned several times in the Quran and Ahadith (sayings of Prophet PBUH). Some of the verses of Holy Quran are mentioned hereunder for reference:

And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you who have understanding. (2:197)

Believers! Fear Allah as He should be feared, and see that you do not die save in the state of submission to Allah. (3:102)

Allah will find a way out for whoever fears Allah. (65:2)

The facet of *Taqwa* implies to the fear of Allah in all matters of life and therefore the managers should also be cognizant of the fact that Allah is witnessing them execute their managerial duties and function and they shall be held accountable for all their actions, so they must fear Allah in their deeds and decisions (Yaacob and Azmi, 2012). *Taqwa* is an integral element and a requisite for Islamic managerial framework which has also been discussed by Abbasi et al., (2010) in the context of Islamic management model. The Islamic management process has to be governed in the light of this principle that Allah (SWT) is observing all our deeds/actions, hence we are all answerable for all the affairs of life including our actions in the capacity of managers and leaders in the organizational setting as well as in any other contexts where we are discharging our managerial functions.

Adherence to Sunnah

The second aspect of ten factor framework for management in the Islamic context is the adherence to the Sunnah of Holy Prophet Muhammad (peace and blessings be upon him). Sunnah refers to the sayings, actions and approvals of Holy Prophet (PBUH) (Aqib and Hussain, 2021). The managers following Islamic ideology are needed to follow the ways of Prophet (PBUH) in their practices. Our Prophet (PBUH) is blessed with the best methods and manners any human is to learn, imitate or practice in their life (Alfarisi and Osmani, 2023), the ways of our Prophet (PBUH) are the ones that are taught and practiced by the humanity's role model and the best human that ever existed, the one who is the seal of prophethood and is the most loved human being by Allah (SWT). Therefore, following the Sunnah in our life affairs including managerial actions and practices is of utmost importance in the background of Islamic approach towards management. From rationality, wisdom and logic to spirituality, morality and goodness; the Sunnah of the Prophet (PBUH) ensure the best results in all aspects of life. From managerial context, the managers must endeavor to follow the model of Prophet (PBUH) as he was the best manager and leader, the world has ever had. The fundamental elements one may acquire from Sunnah include the ideals of *Taqwa* (mindfulness of Allah), *Tawakkal* (reliance on Allah), integrity, truthfulness and trustworthiness, resilience, kindness towards the creation, generosity and patience. His (PBUH) knowledge and approach towards doing business, handling conflicts, leading negotiations, executing the contracts and agreements and motivating his followers are simply the best practices any manager can imitate and learn to practice to succeed. To highlight the importance of obeying the Sunnah, a verse from the Holy Quran is also referred here below:

Say: 'Obey Allah and obey the Messenger.' If they turn away from this then know that Allah does not love those who refuse to obey Him and His Messenger. (3:32)

Aql

The feature of *Aql* implies rationality and wisdom. Islam is a religion which enjoins its followers to think and contemplate about everything created in the universe. The Quran invites to ponder upon the creation of the Creator and this aspect is also emphasized in multiple verses of the Holy Quran. Some of the pertinent verses are stated here:

Thus Allah makes clear to you His Laws in order that you may give thought. (2:219)

Do they not then think deeply about the Quran, or are their hearts locked up (from understanding it)? (47:24)

The managers supposed to be articulate individuals (Uzonwanne, 2016); and the element of *Aql* is a trait that is inherently necessary to act as effective managers. The Islamic managerial framework emphasizes that the actions and decisions of managers must be based on logic and rationale which will eventually lead to better outcomes as the best course of action is always underpinned upon the aspects of sound judgment and wise planning leading to prudent decisions. The judiciousness and use of intellectual ability underscore the *Aql* conception of Islamic management framework. The importance of rational managerial decisions and intelligent utilization of mental faculties while performing managerial duties, is equally stressed upon in the modern managerial thought (Basel and Brühl, 2013). The idea of *Aql* may be closely tied to the first step of management which is planning as per the contemporary context. The notion of *Aql* may be intertwined to the elements of planning by recognizing that the domain of planning in the organizational context requires necessitates realism, pragmatism and rational approach towards formulation of objectives, designing the strategy, and eventual execution of the conceptualized plans to accomplish desired outcomes.

Adl

This is remarkable to realize that the very fundamental objective or core purpose of Islamic framework as based upon the two cardinal sources of Qurna and Sunnah, is to establish *Adl* (Aqib and Hussain, 2021). The concept of *Adl* refers to the element of justice, equity and fairness in all aspects of our lives. The central and basic purpose of ensuring justice in all the individual as well as collective affairs of human life is aimed at achieving welfare of all stakeholders (Chapra, 1985). A famous Islamic scholar Ibn-al-Qayyim's statement in this regard is pertinent to mention here: "All of it is justice, all of that is a benefit, and all of that is wisdom" (Amini, 1980). The conception of *Adl* is the manifestation and application of principles of fairness, equity, objectivity and just conduct in managerial practices, processes and aspects to ensure that there is no injustice or unfair treatment meted out by the managers towards any stakeholders, individuals or groups within or outside the organization (Attahiru, 2021). The proposed framework by incorporating *Adl* eventually contributes towards the achievement of broader and diverse organizational objectives by infusing a spirit of objectivity, merit, impartiality, fair-play, just-dealing and equity in all aspects of managerial processes including staffing and organizing resources. As stated, that the principle of ensuring justice and equity is among the very fundamental commandments of Islam and the same is also mentioned in the Holy Quran, one of the relevant verses is given below as reference:

O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do (5:8).

Attashaawur

The term *Attashaawur* connotes consultation. The root of the subject word, in the background of Urdu language is '*mushaavrat*'. The concept of *Attashaawur* entails mutual consultation in all aspects of management process. From developing the objectives to finalizing the plans to attain the desired goals, all concerned stakeholders must be taken on board and must be heard and engaged at various levels. This conveys a sense of belongingness, unity and gives the individuals an impression that they are important and relevant in the sense that they are being asked and heard instead of only being told and dictated. The modern styles of management also emphasize the element of communication, participative management and decentralization of authority which are different facets of this conception of *Attashaawur*. The concept of Shura is also closely

associated to the aspect of *Attashaawur* which denotes to the idea that at all levels of management including top, middle and at lower levels of the organizational hierarchy, all stakeholders must be consulted to make decisions and reach the organizational goals (Abdullah and Ishak, 2012). The principle of *Attashaawur* also corresponds to the elements of planning as well as organizing from the standpoint of management process as the best way to plan, coordinate and execute is to involve all the concerned stakeholders and engage them in a constructive and productive manner to achieve the intended results (Mohiuddin, 2012). The element of *Attashaawur* in relation to organizing aspect of management process involves acquisition, management and allocation of resources which is best executed and carried out in most effective manner when all concerned stakeholders are on board and things are done with mutual consultation and advice of all relevant parties and departments. A pertinent verse from the Holy Quran is mentioned below to conclude the discussion regarding the conception of *Attashaawur*:

And those who respond to their Lord and established prayer and whose affairs are settled by mutual consultation among themselves, and they spend from what We have bestowed upon them. (42:38)

Ahdaaf

The word *Ahdaaf* is the plural of the word *Hadf* which means goal or target. As discussed in the previous component of Islamic managerial framework, the *Ahdaaf* are mutually and congenially decided to ensure a smooth execution of plans to eventually achieve the set objectives. There is no success without proper planning and crafting of proper goals and aims to accomplish, in both Islamic and managerial contexts (Abbasi et al., 2010). The goals must be aimed at securing success in both worldly and next-worldly perspective (Aqib, 2024) which implies that ultimate success persists in not only achieving managerial objectives but also includes the attainment of Allah's pleasure to warrant success in the after-life. The Islamic management approach entails the formulation of objectives which are centered around the element of '*Falah*' which is a conception of success and goodness of both worlds in Islamic perspective (Aqib et al., 2024). The aspect of practical, achievable, amiable, rewarding, and fulfilling objectives not only translates into fine outcomes for the management and the organization but also ensures motivated and enthused staff members, budding to achieve more and this ultimately leads to an overall functional and fruitful organizational culture where everyone plays the role of an integral part and fosters an effective and favorable work environment where management and staff, all feel motivated and keen to contribute to the commonly shared targets to attain organizational vision and mission.

Amal

This aspect manifests action-orientation, pragmatism and execution as well as implementation and application instead of merely hypothesizing about things to be done (Koole and Berg, 2005). The Islamic concept of *Amal* demands that the managers must be focused and task-oriented to accomplish the desired outcomes by acting and not merely thinking about the achievable agendas (DeShon, 2005). The principle of *Amal* is very relevant to the achievement of goals as mere dreams to accomplish are of no significance if the sincere will and determination to act and achieve is absent. The cliched yet true to a greater extent statement that success is the only parameter to measure performance can also be cited here that without committed will and due efforts, nothing is achievable. This is a fact that smart work is an alternative to hard-work but the bigger fact is that the hard work beats talent any day. The discipline, commitment, due diligence, constant effort and resilience in the face of all odds leads to rewarding outcomes and tangible success. The *Amal* element of Islamic management framework enjoins the managers to take the practical route

by ensuring application, action and execution instead of mere projections, forecasts and verbal rhetoric. This facet of Islamic managerial framework also infuses an element of motivation among the staff that managers and leaders are doers and not only instructors or dictators. The action-centric approach paves a footing for managers to become true leaders as they become role models and lead by example by doing and achieving goals and not simply giving orders to the subordinates and staff to get the things done. The aspects of *Amal* and *Attashaawur* together play an instrumental role of leading and coordinating the organizational members to achieve and succeed.

Aitmaad

This component of Islamic managerial framework refers to the notion of putting trust in others which is a requisite of managerial practice as this is an established fact that management is the art of getting work done through others, so without trust this is naïve to think that individuals would achieve anything of mutual interest (Lloyd and Aho, 2020). The element of *Aitmaad* entails dependence, approval and reliance on others. The managerial aspect of trusting the staff and fellow organizational members is a pre-requisite to build a conducive work environment where functional work-relationships and shared vision helps in accomplishing the managerial objectives and warrants a long-term success for the organization and all its stakeholders (Paliszkievicz et al., 2014). The necessity of building an environment of trust, support and reliance is critical to thrive as a team and without the aspect of *Aitmaad*, this is a far-fetched task to achieve any substantial success in the organizational context. The concept of *Aitmaad* is akin to the concepts of teamwork and achieving synergy, so with reference to the Islamic management framework, the idea of relying, trusting and involving team members and organizational staff is critical to accomplish organizational goals and objectives both strategically and tactically.

Afav

This is a very beautiful facet of Islamic management framework which is driven and based upon the standards of morality, ethics and goodness. The term *Afav* translates as forgiveness. This is natural for humans to err and make mistakes and being managers, this is crucial to be sympathetic and rather empathetic towards others. This principle of *Afav* is directly pertinent in this perspective. The element of forgiveness conveys a signal to the staff members that they are being understood by the managers and those at the helm. The aspect of letting them to make unintentional mistakes sparks a culture of creativity, experimentation and intrapreneurship within the organization which eventually leads to amazing outcomes. The virtue of forgiving others is mentioned in the Quran as well as in the sayings of the Holy Prophet (PBUH). A well-known *Hadith* (saying of Prophet PBUH) is given here as reference: A man came to the Prophet, peace and blessings be upon him, and he said, "O Messenger of Allah, how many times should I pardon my servant?" The Prophet (PBUH) said, "Seventy times in each day." (Sunan al-Tirmidhi 1949). The same may be applicable to the managers so that they become more kind, understanding, considerate, generous and magnanimous. The tendency to forgive and moving forward with a positive mindset works wonders for the organizations (Bies et al., 2016). Another relevant *Hadith* from which is one of the most prescribed supplications to Allah (SWT), especially recommended to be recited on the occasion of Night of Power or Laylatul Qadr, is stated here below, so we may appreciate the value of this great virtue from both worldly and spiritual perspectives: One of the mothers of the Muslims, Aisha (RA) asked: "O Messenger of Allah, what do you think I should say in my supplication, if I come upon Laylatul-Qadr?" He said: "Say: (O Allah, You are Forgiving and love forgiveness, so forgive me)." (Sunan Ibn Majah, 3850). The tradition and culture where people are forgiven for their faults, mistakes and shortcomings fosters

an environment of ownership and belongingness which ultimately facilitates the attainment of greater goals, transcending the individual and departmental interests.

Arraqaba

The final element of Islamic managerial framework refers to the aspect of *Arraqaba* which implies control and oversight. The concept is closely connected to the final step in the management process, a very vital function of management referred to as controlling. The notion of *Arraqaba* entails that the final aspect of Islamic management framework is to reflect and evaluate. The facet of *Arraqaba* involves assessing status of KPIs (key performance indicators) and performance targets; comparing standards and benchmarks against actual results; reviewing and evaluating desired versus achieved expectations; goal-attainment progress and appraisals of various organizational individuals, teams and departments; as well as suggesting recommendations for future course of action. The controlling function is an integral aspect of management aimed at ensuring that the achievements are tracked against the set objectives in order to gauge the progress and actual performance against the desired or expected standards (Wooldridge, 2015). The controlling function is crucial for the growth and progression of organizations and successful execution of organizational resources to attain predefined objectives (Gigliani and Bedeian, 2019). The multifaceted nature of control function as discussed by Anthony et al. (1989) contends that control is a broad concept applicable to people, things, situations and organizations. Herath (2007) states control systems within the organizations define and enact the role prescriptions and values for the organizational members, teams and departments encompassing the entire organization to warrant a comprehensive assessment approach to ascertain the level of results achieved in comparison to the already set standards and performance benchmarks. The aspect of *Arraqaba* hence aligns closely with the concept of controlling function to bring out the best outcomes from goal-achievement perspective and also contributes a great deal to forecast and chalk-out the best way forward by implementing the remedial measures, rectifying and addressing mistakes and weaknesses, assuring better and productive results based on detailed feedback and reporting inputs. The significance of this facet of management is to develop a forward-looking approach and an effective course of action for the future.

Conclusion

The theory and practice of management has evolved greatly over the past one and a half century. The repository of management literature offers insightful elucidation regarding the diverse styles and models of management including dictatorial, bureaucratic, participative, transactional, autocratic, transformative, collaborative, authoritarian, and democratic among others. Nonetheless, these approaches may be quite diverse and distinct from each other but the underlying agenda is to achieve the preset objectives utilizing the managerial abilities to the greatest possible extent to be able to ensure best outcomes. The past perspectives to management offer various viewpoints and paradigms to manage people, organizations and resources to eventually attain goals and objectives for collective and mutual interest of all concerned stakeholders. The paper finally proposes a comprehensive management approach in shape of a ten factor framework of management from Islamic perspective. The idea is to present a novel outlook to the study and understanding of management from Islamic standpoint. The proposition of 'ten As framework' of management from Islamic stance is based on a premise that management must keep in context the Islamic principles and tenets while managing the organizational affairs. The postulation of managerial framework discusses various aspects including Allah's fear or God-consciousness, Adherence to *Sunnah* of the Prophet Muhammad (PBUH), application of *Aql*

(rationality, wisdom and logic), exercising *Adl* (justice and equity in all matters), *Attashaawur* (deciding issues based on mutual consultation), *Ahdaaf* (goals and objectives), *Amal* (action-orientation/practicality), having *Aitmaad* (reliance), practicing *Afav* (forgiveness), and *Arraqaba* (oversight/control). The suggested framework contends that the management should focus on a dual objective of accomplishing the organizational goals on one end, as well as on the other end, the motive must be to secure pleasure of Allah (SWT) by adhering to Islamic values to achieve ultimate success in this life and the after-life.

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