



The effects of Islamic thought upon organizational management in Islamic countries (case study: Islamic republic of Iran)

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ABSTRACT

In the present article, which aims at the examination of the effects of Islamic thought on the management and organization styles in Iran, Islam and Islamic thought have been explained at first. Then, with regard to the necessity to examine the Islamic management, the management and organization dimensions (creation of Islamic culture, the manner of the social Islamic structure establishment, the manner of the physical designation of the organization in the light of the Islamic style, etc) have been defined. The end goal of this article is to examine the effects of Islamic thought on the management mechanisms within the Islamic countries (the Islamic Republic of Iran as the case study). So, at the end of the present article, this effect will be investigated. The findings of 30 structured interviews show that the effect of Islamic thought on the manner of management in the organizations of an Islamic country is not so deep, and it is necessary to review the management knowledge in relation to the Islamic ideas and beliefs. In this regard, some suggestions are presented at the end of the article.

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Introduction

Religion has a great and direct impact on human behavior, social interactions, and social relations. In fact, religion might influence the political and educational system of any society (Abuznaid, 2006, 125)

Today, through a shallow investigation, we can find numerous studies and texts that aim at explaining the optimal status of knowledge management in the Islamic texts and resources. Although these studies and texts are not rare, but this question is still in the minds of the researchers that why research projects and studies in the Islamic management field, unlike the books and studies in other management fields (such as financial, production, and public administration, as well as business management), haven't been rewarding in the Islamic countries management. To answer this question, numerous scientific efforts have been carried out, and in different theoretical classes in different educational levels of the management field, the Islamic management and the philosophy of management are dealt with. In most parts of these studies and books, the dos and don'ts of the Islamic management are explored in the light of the doctrinal and ethical dimensions. On the other hand, a few scientific efforts have aimed at presenting the analyses of the current management conditions in the Islamic states and countries and their pathology, not the doctrinal and ethical dos and don'ts.

This article tries to investigate the current conditions of the organizations located in an Islamic country through examination of the scholars and elites' viewpoints concerning the effects of Islamic thought on manner of management in such organizations.

Research objectives

In general, this research projects aims at examining the effects of the Islamic beliefs and opinions on the Islamic organizations (located in Iran). So, the following objectives can be enumerated for this study:

1. The examination of the effects of Islamic beliefs on the organizations located in Iran
2. The examination of the effects of Islamic beliefs on each organizational dimension, and prioritizing these dimensions
3. The examination of the intensity and depth of the effects of Islamic beliefs on the organizations (whether the effects are intense or light).

The Islamic management premises

In order to achieve the research objectives, it is necessary to discuss the notions of Islam, its fundamental and derivative principles, management, and the effects of Islam on management in the theoretical grounds, so as to derive the theoretical framework.

Meaning of Islam

Islam:

- As a word is an Arabic word connoting submission, surrender, and obedience.
- As a religion, Islam stands for complete submission and obedience to Allah—and that is why it is called Islam.
- Another meaning of the word *Islam* is peace, that signifies that one can achieve real peace of body and mind only through submission to Allah. Such a life of obedience brings peace of the heart and establishes real peace in the society at large (Abuznaid, 2006, 126)

Pillars Of Islam: How Do They Affect Behavior?

Islam is trying to establish a Muslim society, God takes care of the right of the subjects and carry out his duties as painted by Shara Religion, so we see that the teachings of the Islamic religion calls for every individual Muslim to do his work and completed, and invites him to exercise his conscience, for a pop-up control to God, for the improvement of the community. But Not completed texture of the community only if walked on the approach outlined by the Quran and the Sunnah, and the principles of Islam and Islamic public learned from the book of the year. (ahmed, 2011, p.1152).

Islam is established on five pillars. They are the testimony of faith, prayer, alms, fasting, and pilgrimage to the city of Makkah. These pillars of Islam will be described in some detail due to their importance:

Faith (Al-Shahadatan)

Faith is summarized in the two confessions: "There is no God but Allah, Mohammed is His messenger." It is belief in one God, the creator. Mohammed is the last of all prophets and has brought to man the final revelation that God has for them (Tritton, 1966, p. 23). It is believed that faith gets every body who believes, dedicate his life to one God, Allah, and pleasing others, such as the boss, becomes secondary.

Prayer (Salah)

Muslims pray five times a day; at dawn, at noon, in the afternoon, after sunset, and after dark. It seems that this timing is intended to avoid any suggestion of worshipping the sun. The prayers differ in their length and section. The Morning Prayer has two sections, the noon four, the afternoon four, the sunset three, and the night four. On the festivals the feast of sacrifice (*Eid al-Adha*) and the ending of the fast (*Eid al-Fitr*), the sermon follows the prayer, in contrast to Friday prayer, in which the two sections are preceded by the sermon (Qutb, 1982, p. 85). We can say that prayer affects managers in several ways:

1. It makes managers better at time management and being organized. From prayer, managers learn to become more prompt.
2. It makes practitioners look nice and in good uniform with good smell.
3. The prayer element has forced businesses to allocate mosques in their facilities for worship; in addition, it allows workers to halt production for the sake of making prayer.

Alms (Az-zakat)

Legal alms or obligatory charity¹ would be better names for this institution. (Tritton, 1966, pp. 15–26). Az-zakat is a tax collected and distributed among the poor by the state and not by the rich people, so that a poor man can maintain his dignity by not taking Az-zakat from other people. Almsgiving is a sort of the religious and social responsibility of managers.

Fasting (Siyam)

Fasting begins during the daytime, starting from the time it is possible to distinguish a white thread from a black one until the sunset² (Tritton, 1966, p. 26). Fasting lasts for a whole month (Ramadan). In Muslim countries, most businesses, if not all, private or public, cut down their daily working times and change working hours during the month of Ramadan. This is because people who are fasting are more vulnerable to thirst, hunger, and fatigue. In addition, Ramadan is a good season for fundraising since people are more willing to give and donate in Ramadan. . Restaurants and dining rooms in areas where the majority are Muslims close their doors for business during the month of Ramadan or modify their opening times. Other businesses use the time of Ramadan to renovate and bring new ideas to improve their workings.

Pilgrimage (Al-Hajj)

It is the duty of every Muslim to make a pilgrimage at least once during his/her lifetime if certain conditions are met. The *hajji*, or pilgrim, must be of age, of sound mind, and able to afford the expenses. The pilgrimage in itself is a symbol of equality and equity where superiors and subordinates wear the same clothing and carry out rituals together. These are the five pillars of Islam. From this, it is becoming clear that religious convictions influence practically every act during each moment in life. (Abuznaid, 2006, 127)

Management

Management science continuously seeks to find solutions to better identify, analyze and manage organization in such a way that many scholars in the field believe that it should be named "organization science" rather than "management science" (Mirzai Ahranjani, 2007: 18). Regarding the ultimate goal of science, which is prediction and illustration of phenomena (Chalmers, 2005: 18), the first step towards an efficient optimized way of managing organization, is to understand it properly. In other words, identifying different aspects of organization, its nature, components and factors affecting it shape the first stage of serving the science of organization and management. In this alignment, intellectuals and scholars of the field have put significant attempt, which lead to provide the jungle of theories, as Koontz put it (Koontz *et al.*, 1988: 66-67).

Among these studies' findings, there are more comprehensive theories that aim at illustrating organizational components, which prove themselves as having more capability in illustrating organization. Some of these outstanding theories are as follows: open systems theory, Lewit diamond, 7S theory, Hatch's five-looped model, Kotter's coherence dynamics system, Weisbord's six-box model, Nadler and Tushman's Congruence model, Burke-Litwin Model of Organizational Performance & Change.

Managerial Themes in Islam

While nobody can claim that Islam provides a comprehensive theory in management, nevertheless one cannot deny a set of general guidelines that could be applied to management and can be easily detected in the Quran and the sayings and deeds of the prophet Mohammed. Since the Quran is a comprehensive book that addresses all aspects of human life, the existence of such guidelines is inevitable and natural. Chiefly concerned with the organization of human activities and the regulation of individual and group responsibilities, these guidelines are aimed at the realization of individual and group interest, without prejudicing the other. Needless to say, Islam provides a very delicate balance between the rights and duties of both individuals and groups (e.g., the state).

According to the Islamic doctrine, the individual has certain rights and freedoms that are God-given and cannot be denied or violated. Such rights include the right to live, the right to have the basic amenities of life, and the right to be safe and secure. However, the rights of individuals and their duties and responsibilities toward themselves and their immediate and forward society at large are inextricably entwined.

The individual's rights should not be at the expense of society's rights and vice versa. Proceeding from the Islamic conceptualization of how human interrelation and interaction ought to be, one can cite certain Islamic perceptions and guidelines that could well be applied to management.

Consultation (Al-Shura)

Consultation is an immensely important Islamic principle governing the administration and management of public interest. The prophet Mohammed himself was instructed by God to

¹ - Clear distinction should be made between Az-zakat and alms. Az-zakat is an ordinance prescribed by the laws. Charity, on the other hand, is voluntary. It cannot be imposed by the law or by order of rulers (Tritton, 1966, pp. 15–26)

² - The believer must abstain from food, drink, carnal intercourse, smoking, and even chewing gum. Children, pregnant women, the sick, aged, and travelers are excused (Tritton, 1966, p. 26).

consult with his companions about various matters affecting the group³.

Al-Gufeili (1983) has described Islamic management as consultative management. The merit of consultation in management cannot be overestimated. Indeed consultation:

- Enhances the spirit of solidarity between employees and their managers.
- Moreover, consultation diminishes whatever mutual suspicions and lack of confidence that may exist between the various parties.
- In addition, one should always remember the internal wisdom that says that one should never regret consulting others.
- One simply has nothing to lose by doing so. The Arab proverb says, "When you consult others, you share them their minds."
- Besides that, it is believed that those who get consulted will become more serious and more committed to the success of such a decision made because he/she took part in its making. The Islamic tradition of consultation stands diametrically the opposite to authoritarianism.

Honesty (Sidk)

Honesty is the soul of every endeavor. Islam urges Muslims to be constantly mindful and aware of God's observation of their saying and deed. In his approach to the study of Islamic management, Al-Gufeili (1983) has characterized Islamic management as management of one's self and ethic. Employees ought to do the right thing, not simply because it is expedient for them but because doing otherwise would be a disobedience to God. The Quran describes those who forget God as transgressors and warns them against the hellfire.

As far as management is concerned, Islam urges Muslims to carry out tasks that are entrusted to them efficiently and completely. The prophet Mohammed said in the *hadith*, "Allah likes that when a man does a certain task he does it well." The absence of honesty corrodes business and renders any enterprise precarious in the long run.

Firmness (Al-Hazm)

Firmness is necessary if one is to carry out responsibilities and execute instruction efficiently and effectively. Islam considers any slackness or negligence in carrying out one's tasks and responsibilities, especially public trust, a great sin against God and His Messenger. The Quran admonishes believers not to be treacherous by not keeping their trusts. However, firmness should not be at the expense of fairness.

Mercy (Al-Rahmah)

One of the names of Allah is the merciful, the compassionate. Muslims ought to be merciful and beneficent, too. Mercy, however, cannot be treated in isolation, but should rather be considered in the context of other principles of work. Excess leniency could be as harmful as excessive injustice. In Islam, management pays attention to the psychological needs, soul needs, and material needs of mankind.

Teamwork (Al-Amal Al-Jemae'e)

Islam urges Muslims to hold fast onto the robe of God. By the same token, believers are instructed to adopt and put into

practice the philosophy of teamwork and cooperation. Islamic teachings and tradition alike urge believers to work and act in unity and avoid discordance and disunity. In one of the Quranic verses, God said, "Hold fast altogether by the rope which Allah stretches out for you and be not divided among yourselves; remember with gratitude Allah's favor on you. For ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it (Holy Quran, 3:103). The *hadith* says, "Allah is with the group." Islam, however, urges its believers not to interfere with others' work. (Abuznaid, 2006, 128)

Planning (Al-takhtee)

Planning is no stranger to Islam and the Islamic civilization. The Quranic verse, "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know (Holy Quran, 8:60). Islam urges believers to plan in advance and then and only then put their trust in God. Imam Ali, one of the successors of the prophet Mohammed, said, "[F]or your world, act as if you live externally; and for your hereafter, act as if you will die tomorrow." The Muslim manager believes that Allah the Almighty is the administrator. He knows things, their consequences and runs things in his own way and wisdom. Also God the Almighty is known to be wise, allknowing, correct in every estimation, and in control of things; all of this gives the Muslim incentives to apply in his behavior the meanings of God's names and quality.

Supervision and Follow-Up (Al-Ishraf and Al-Mutabaa)

The role of a Muslim manager does not end at giving orders and instructions to his subordinates but continues along the entire operation. An effective control throughout all the stages of operations is not optional. It is a must. The life of the prophet Mohammed is rich with examples of effective leadership of men, and undoubtedly, supervision is one of the conspicuous features of leadership as well as of management. Management leadership in Islam is characterized as compromise leadership, humanitarian leadership, group leadership, leadership that focuses on objectives, and politically skilled leadership (Abusin, 1984, p. 193).

Characteristics of Islamic management

There are the following characteristics in Islamic management:

Sincerity:

There is Sincerity if you have an honest belief in things and are sincere and truthful in what you say. Sincerity is shown in the way one performs a given task to the best of one's ability because such an attitude is the best way to show one's loyalty and gratitude to, and love for the organization. In serving the organization well, one serves Allah (*Holy Quran* 39:14). What is important though is the way Sincerity can be contagious for when it is a part of the organizational culture; all stakeholders will willingly and therefore sincerely work towards enhancing the worth of the organization with their best and sincere contributions. The end result of all such sincere efforts is greater efficiency by people that leads to a more successful organization and eventually the making of better individuals (Abbasi, Rehman, and Bibi, 2010).

Piety:

True Piety is seen in respect for God and religion, and shown in our behavior. Piety among Muslims in many Muslim societies and communities has been on the rise and this is encouraging because piety is a tool that can be used to foster good and prevent evil ways in the lives of Muslims (Ali, 2011).

³ - The following Quranic verse describes how the relation between the leader and the subordinates should be: "It is part of the mercy of God that thou dost deal gently with them: wert thou severe or harsh-hearted, they would have broken away from about thee. So pass over their faults, and ask for God's forgiveness for them, and consult them in affairs (of moment). Then when thou has taken a decision, put trust in God, for God loves those who put their trust in him" (Holy Quran, 3:159).

In fact, it can be seen that Piety has become a new symbol of elitism (Hasan, 2009).

Humility:

The most charismatic leaders of the world have always had exceptional self confidence and yet they have been shown to possess the quality of humility. An example is the case of Musa (AS) who shows his humility in seeking the help of Allah in the performance of his task; or the case of Moses who similarly seeks the help of the Lord that he may be able to fulfil his task. Such leaders, even in their greatness, admit that they cannot know everything to do everything and have the humility to seek learning in order to be even better individuals (kazemian, *et al.*, 2011, 967).

Patience:

The Holy Quran specifically indicates Patience as one of the desirable virtues of all Muslims. There are two aspects of Patience: mental patience and bodily patience. The first is the control of carnal desires and emotions such as anger while the second is the will to bear physical pain in situations when performing devotional or non-devotional acts or in disease and in injury (Abbasi, *et al.*, 2010).

Responsibility:

Responsibility comes with leadership and a good leader in Islamic management should be fully aware of the required responsibilities, the desired targets, the rewards of success and the consequences of failure or mistakes (Abbasi, *et al.*, 2010). By promoting modern education among Muslims, entrepreneurs seek to promote economic development while also embedding economic practices within a framework of ethics and moral responsibilities deemed to be Islamic (Osella and Osella, 2009).

Justice:

In the Islamic value system, it is explicit that all should act fairly and with justice because it is commanded by Allah (*Holy Quran* 16:90). As Justice is the very cornerstone of the Islamic value system, an Islamic management system cannot be without Justice. Islam is against and will eradicate all forms of injustice, unfairness, exploitation, oppression, and wrongdoings from the management process and in society. Thus, in Islam, one cannot deny others their right and the Islamic management system inculcates the sense of satisfaction and protection arising from the practice of Justice by all and for all in an organization (Abbasi, *et al.*, 2010).

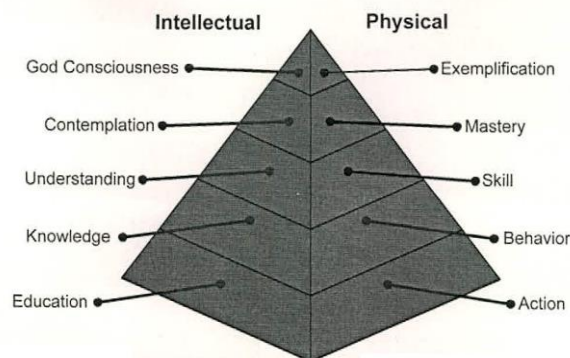
The Framework of Management by Islam (MBI)

For believing Muslim men and women there is no doubt that everyone is endowed with the spirit and understanding of the divine set of guidelines prescribed by God and the examples set forth by Prophet Muhammad (May Peace and Blessing of God be with Him). Although organizations, whether for-profit or non-profit, are also governed by a set of guidelines, but these man-made guidelines seldom cater to the spiritual nature of the management of our affairs. The MBI framework is a framework designed to bring together the material and the spiritual aspects of organizational management offering God-centric management efficiencies and operational risks mitigation strategies. Implementing MBI thus requires a God-conscious mindset.

The MBI framework is depicted as a pyramid split into two halves; the Intellectual and the Physical. The two halves are not mutually exclusive. One feeds the other. The base of the framework is the willingness (individual or organizational) to acquire the right level of education coupled with measurable actions. Education followed by measurable action creates behavioral knowledge. Behavioral knowledge induces skillful understanding. This skillful understanding then fuels intellectual

contemplation followed by mastery of our skill set. The mastery of skills and the ability to contemplate enables the level of God consciousness where our persona becomes worthy of exemplification. These interactive steps are best represented by Figure 1. (Ansari, 2008, p6)

Figure 1: The MBI Framework



The Conceptual Framework

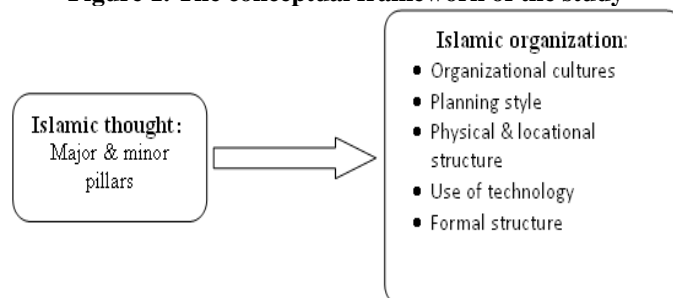
In order to identify the effects of Islamic beliefs on the organizations located in Iran, it is necessary to define these organizations based on a conceptual model. As it is suggested in the organizational theories, different components and parts are defined for an organization, which are presented in Table 1.

With regard to different components, which are presented in table 1, and in order to examine the differences in the Iranian organizations due to the Islamic beliefs and ideas, 5 components (or dimensions) are chosen as the determinant components of the differences. These dimensions, which resemble the organizational dimensions noted by M. J. Hatch (Hatch, 2010, 35-37), include:

1. The organizational culture dominating the organization
2. The programming style of the organization
3. The physical-spatial structure of the organization
4. The use of technology and communication systems
5. The formal structure of the organization

In regard to the discussions in the related literature and the aforementioned discussions, we may present the conceptual framework in general as figure 1:

Figure 1. The conceptual framework of the study



Research Questions

With regard to the research objectives and conceptual framework, the following questions (which were asked in the structured interview) are outlined:

1. Is there any difference between the organizational cultures dominating the Islamic organizations (located in Iran) and the non-Islamic organizations?
2. Is there any difference between the programming styles dominating the Islamic organizations (located in Iran) and the non-Islamic organizations?
3. Is there any difference between the physical-spatial structures dominating the Islamic organizations (located in Iran) and the non-Islamic organizations?

Table 1. The components of an organization in the organizational theories

| No | Model-theory | Dimension | Reference |
|----|---------------------------------------|--|---|
| 1. | Organization as a system | Input-process-output-feedback | Cole, 1990 also Hellreigel and Slocum, 1989: 61 |
| 2. | Leavitt's model | Structure-task-technology-strategy | Burke, 2002:180 |
| 3. | 7S model | Structure-skill-style-strategy-system-staff-shared values | Athose & Pascal, 1981: 83-84) & (Grieves, 2010 : 190) |
| 4. | Hatch's five-looped model | Social Structure-physical structure-technology-culture | Hatch, 2010, 35-37 |
| 5. | Kotter's coherent dynamics system | Employees and other tangible assets- social system-formal arrangement- dominant coalition- technology-external environment- key organizational process | Kotter, 1980: 282 |
| 6. | Weisbord's six-box model | Structure-relationship- rewards-purposes- leadership- helpful mechanisms- | (Weisbord, 1978: 430-447) & (Burke et al, 2009: 260) |
| 7. | Nadler and Tushman's Congruence Model | Input-process-output-feedback- individual-technology-strategy- Formal Organization Arrangements- informal Organization Arrangements | (Nadler & Tushman, 1980: 261) & (Randall, 2004: 56) |
| 8. | Burke-Litwin Model | External Environment- Mission and Strategy - Leadership- Organization Culture - Management Practices- Structure- Systems (Policies & Procedures) - Work Unit Climate- Individual Needs & Values- Motivation- Task Requirements - & Individual Skills / Abilities- Individual Needs & Values- Individual & Organizational Performance | (Burke, 2002: 195-221) & (Burke, 1992: 528) & (Palmer et al, 2006: 114) |

4. Is there any difference between the technology uses dominating the Islamic organizations (located in Iran) and the non-Islamic organizations?

5. Is there any difference between the formal structures dominating the Islamic organizations (located in Iran) and the non-Islamic organizations?

In fact, if any difference is revealed in these comparisons, we can perceive it to be due to the Islamic beliefs dominating these organizations. As a consequence, we have been trying to discover these differences in the interviews.

Materials and Methods

With regard to the objectives, this study is a pivotal research, which can be considered as the data and basis for other studies and decision makings. Regarding the research method, the study at hand is an exploratory research, and its objective is to discover the effects and consequences of the Islamic ideas and

beliefs for the manner of management in the Islamic organizations. The research population includes the organizations located in Iran (as an Islamic country). In order to collect data, we conducted structured interviews with 30 elites who are familiar with the Islamic issues and also with the notions of organization and management. The results obtained from interviews have gone through content analysis, which makes this study a qualitative research project.

Results and Discussion

Conclusion

As it was noted in the methodology section, in order to examine the effects of Islamic beliefs and ideas on the Iranian organizations, 30 structured interviews were carried out with the religious experts who have had direct (or indirect) contact with the western organizations. In these interviews, we have emphasized the identification of the differences (which are due to the Islamic thought) dominating these two kinds of organizations.

In the conducted interviews, 135 differences between the Islamic organizations in Iran and in the West have been identified in general. After deletion of the repetitive ones, 40 unique differences have been identified which have been presented in detail in table 2:

Table 2. The frequency of the identified differences in the Islamic and non-Islamic organizations

| No | Dimension | Frequencies of differences | Frequencies of differences (Edited) |
|----|---|----------------------------|-------------------------------------|
| 1 | Organizational culture in Iranian Organizations | 35 | 10 |
| 2 | Planning in Iranian Organizations | 31 | 9 |
| 3 | Physical structure | 21 | 8 |
| 4 | Use of technology and relation systems | 23 | 3 |
| 5 | Formal structure | 25 | 10 |
| | Total | 135 | 40 |

The elaborated details regarding the identified differences (which are due to Islamic beliefs) are presented below.

Location and characteristics of the buildings

1. The presence of mosque and place of prayer in all organizations
2. The use of religious symbols and tile-works (in the mosques and places of prayers of the organizations)
3. The special conditions of toilets (gendered segregation, avoidance of heading the kiblah) and the presence of Turkish toilet (not the western one).
4. Gendered segregation in some organizational units (hospitals, schools, gymnasiums, seminaries, mosques, and shrines)
5. Some rooms which are allocated for prayer don't account for the dignity of mosque and place of prayer.
6. The supervisors and managers' rooms and desks get bigger according to their organizational ranks.
7. The doors of most rooms are closed and everyone enjoys his/her own privacy, but in the West, the workplace is usually a public one which is divided using partitions, and every thing can be viewed by others (virtual walls)
8. Respect for the religious individuals in the organizations (such as the clergyman or the prayer leader)

Technology:

1. The western technology is used.
2. The Internet is filtered in the organizations.
3. Due to the inability of the managers and the staff, the modern technology is not used.

The formal structure:

1. The creation of an organizational unit allocated to the cultural and extracurricular affairs (Quranic affairs).
2. The hierarchy is practiced very intensely in Iranian organizations and the team work is not common.
3. The slowness in the organizational processes and bureaucracy
4. The presence of organizational corruption in some Islamic organizations (like western organizations)
5. The presence of units like Departments Staff Mobilizations and the representative institutes of the Religious Guardian (the Supreme Leader)
6. The presence of the protection unit (which supervises the ethical issues)
7. The presence of jurists (religious affairs experts) in the Guardian Council
8. The presence of endowment (donation for the sake of God) in the public organizations
9. The presence of the women affairs consultant in the ministries and the presidential institution
10. The presence of religious consultant (clergymen) in the organizations and departments

The dominating organizational culture

1. The observance of Islamic affairs
2. Limitations in clothing and foods
3. retaining the Islamic expression and wearing suitable clothes by the staff
4. noting the otherworld affairs and goals instead of mundane and material goals
5. viewing the work as a religious duty (not just a pure task)
6. domination of emotions and relations instead of regulations and criteria
7. noting the public ownership of the public organizations (the public treasury)
8. there are more rumors in Iranian organizations
9. the work in educational and army organizations starts with Quran reciting every morning
10. use of moral awards and pilgrimages (instead of the material awards)

Schedule arranging

1. Fridays are holiday for Muslims (in contrast to Saturdays for Jews and Sundays for Christians)
2. The departments are off in religious feasts and death anniversaries
3. The reduction of work hours during Ramadan
4. Sending some of the personnel to Hajj during Hajj time
5. Performing the communal prayer (for about half an hour) every day
6. Performing weekly ceremonies (such as Ashura prayer, the Imploration prayer, etc)
7. The domination of relations instead of criteria
8. The changes in the daily work hours in different religious events

The long term scheduling in the organizations is formal and has no real use.

Discussion:

Based on the research objectives, the following discussions can be made regarding the obtained results:

1. The identified differences – shown in the interviews – reveal that there are differences between the two groups (i.e. Islamic and non-Islamic organizations) and that the Islamic beliefs have had effects on these Islamic organizations.
2. There can be seen some negative features (such as organizational corruption, bureaucracy, domination of relationships instead of criteria, etc) in the Islamic organizations,

which might be lesser and be more controlled in western countries. The examination of this issue needs to be done in another study.

3. Most of the identified effects and differences are related to the organizational culture dominating the Islamic organizations, which seems to be logical.

4. When examining the differences between the two kinds of organization, we understood this point that the effects of the Islamic beliefs on Iranian organizations is not so deep, and in other words, the Islamic beliefs have not been able to seriously affect the design and management of the Islamic organizations.

Suggestions

1. Production of Islamic sciences: the natural sciences aren't naturally Islamic or non-Islamic. The humanities have basically no relationship with Islam, but in comparison to Islamic doctrines, are in either of these two forms:

a. The humanities compatible with Islam: these sciences could be considered Islamic due to their compatibility with and non-objection to Islam. Moreover, those sciences which have their roots in religion – such as jurisprudence, theology, etc – are considered a specific religious science in themselves.

b. The humanities incompatible with Islam: if the humanities are contradictory to the Islamic doctrines, then, using some special mechanisms, we can make these sciences Islamic and religious. Two techniques might be used in this regard:

- i. The sciences refinement technique: the humanities such as psychology, economics, management, etc. are the results of human mind activities, and are not specific to West or East (Amiri, 2006, 172-3). In this viewpoint, the sciences concurrent with the Islamic thought theory contain stains and corruptions that should be trimmed in the "religionizing" process, and also some parts should be added to them. However, we should not completely yield to them, nor completely reject them, yet we should correct, adjust, and complete them.
- ii. The customization of the sciences technique: in this regard, although it is true that in the religious government and Islamic society, we should be more sensitive to certain sciences and extend their grounds, but we should also note that humanities have also a special and excellent feature: that is, one cannot categorize them under the natural sciences –as universal and non-specific to certain places – because natural sciences are neutral, orientation-free, and real sciences, and there is not faithfulness and unfaithfulness or right and wrong in their nature; these depend on the way and the goal that they are used. Humanities, however, don't have such a feature, and we could claim that every society and culture should have its own humanities, which are pruned to its own culture; so, we should customize them.
- iii. With regard to the Islamic management, in the light of the aforementioned religious sciences explanations, management falls in the category of "the humanities incompatible with Islam", and the relationship between this science and Islam is not the perfect and definite compatibility. So, the Islamic scholars, through using both techniques (the refinement and customization of the management science), have intended to create a new field of study in the management as the Islamic management, which can be perceived as an "interdisciplinary ". The objective in the Islamic management studies is to find the common aspects and confirmative points between the management method and Islam. So, lots of texts and resources are presented in the form of articles and books, and every one has dealt with this issue in its own approach.

2. Using the comparative approach, the effects of Islamic beliefs in other countries can be examined and a specific theory or model can be presented.

3. The effects of Islamic beliefs on each component of the organization can be examined individually and specifically.

4. The effects of Islamic beliefs on other components of the organizations (which have not been mentioned in this study) can be examined.

5. This research project showed that in practice, some western organizations don't face some of the problems of the Islamic organizations (or face a few of them), which in a sense testifies that practices are based on the religious orders in such organizations, while these problems (e.g. organizational corruption, nepotism, etc) are present in the Islamic organizations. The future studies can investigate the presence, intensity, and reasons of these problems in the Islamic organizations.

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