

PRINCIPLES AND FUNDAMENTALS OF ISLAMIC MANAGEMENT

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BY

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About the Author



Seyed Mohammad Moghimi is a Professor of Management at Department of Public Administration, University of Tehran, Iran. His most important expertise and interests include Islamic Management, Public Administration, and Entrepreneurship. His most remarkable scientific activities include publishing 120 scientific papers in well-known journals, publishing 29 books, conducting 34 projects in national and organizational levels, supervising more than 20 Ph.D. and post-doctoral dissertations, participating in many international conferences, and representing over 30 papers in universities of Spain, Switzerland, Germany, France, Greece, Malaysia, and Iran in Persian, Arabic, and English languages. He cooperates with many journals like *Islamic Management Journal* as Editor-in-Chief, Director-in-Charge, and Editorial Board Member. Also, he works with many organizations as advisor, and he has been the executive manager and CEO of several institutes and dean of several colleges. His paper entitled “Public sector managers and entrepreneurship in Islamic Republic of Iran” published in *Journal of Management Development* has been awarded the Outstanding Paper in the 2010 Emerald Literati Awards. Since 2010, he is acting as UNESCO Chair in Entrepreneurship (UCE).

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Preface

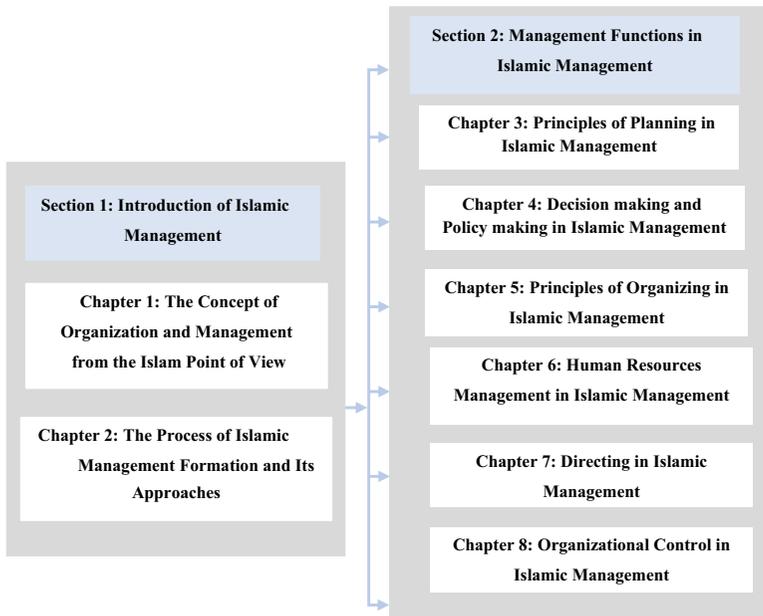
“In the name of Allah, the most beneficent, the most merciful”

“And we have sent down to you the Book (the Quran) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).” (Al-Nahl Verse No: 89)

The classic approach in management is based on this assumption that management conceptions have a generalized and universal identity irrespective of what environment they are applied. In management literature, there is another view that believes each position has a unique situation and the principle of management cannot be general and universal (case view) and learning management is possible through experiencing and exploring the cases in particular positions. For incorporating both perspectives (universal view and case view), a contingency view is proposed which does not recognize any of these two views and, instead, it considers individual requirements or variables to detect and realize positions by management. The basic idea of contingency or the situational approach is that there is no special managerial act appropriate for all situations. The contingency approach tells us that what is applicable in a particular complex may not work in another one, and the managers' reactions to the specific situation depend on the current circumstances and contingencies in that particular organizational situation. Since the value system ruling the society is the most influential component in the management operations, and regarding the assumptions of contingency theory, it is necessary for Islamic managers and societies looking for the governance of moral and spiritual values in their organizations to codify the basics and principles of management based on Islamic world view. Analyzing the type of the divine Prophets' management along with verses and narrations of the inspirational Islamic school, especially the Holy Quran, Nahj al-Balaghah will result in many instructive and informative lessons that, according to effectiveness of management form the culture, studying and analyzing them is an inevitable necessity for codifying local pattern. The author believes that the rich Islamic sources are full of practical templates for managing the organizations in line with humanity material and spiritual welfare. The present book has tried to refer to the Quran and the other rich Islamic sources among which Nahj al-Balaghah is the most noteworthy, in order to provide a modern framework that is suitable for current requirements and necessities. For this purpose, the writer has carefully analyzed many Islamic sources expecting to find managerial content in them, so it can be said without any exaggeration that the volume of reviewed topics are beyond 10,000 pages. In the beginning of this series, the Holy Quran was carefully

studied, and over 500 verses that appeared to be important from the author's point of view were derived through taking subjective notes. And then, by referring to the comments of the Holy Quran as a communicative bridge between the researchers mind and the Quran's bright verses, those guidance and orders of the Quran which are relevant to management science were analyzed. In utilizing the Quran, the author has considered verse 89 of Al-Nahl surah as a basic principle. Since the Quran is a guidance book for the general public and is expected to guide people, this heavenly book has talked about anything related to guide the people. Therefore, management and topics related to operating human communities are the subjects whose related discussions can be extracted from Quranic verses. The purpose of the Quran is not to provide managerial techniques and methods (although we can extract some managerial techniques from Quranic verses), but regarding Quranic verses, we can codify statements and presumptions that provide researchers of organizations with frameworks by which they can formulate guiding principles and rules and even managerial models and techniques for here and Hereafter bliss using their creative minds. This process has been repeated about many key Islamic sources, *inter alia*, Nahj al-Balaghah as the second main source after the Quran for writing this book has been explored frequently.

Efficient management contingency paradigm for promoting the aims of the Islamic system requires theoretical advancement and systematic codifying pre-assumptions and intellectual and practical management foundations from the Islamic point of view and spreading Islamic management style at all organizational and national levels. Today, one of the subjects that has become a concern and anxiety for researchers in the management arena is the detection of the managerial pattern of progressive and oriented excellence based on time and place requirements in the framework of the Islamic value system. Accordingly, management thinkers tend to design and explain the managerial models and paradigms in the Islamic management field fitted into their studied interests and assumptions. The author of this series has appreciated the valuable services implemented in this area that has been mainly provided in the forms of book and paper, meanwhile he has taken a distinctive approach and has tried to present a distinguishing product. The author has set the issues of the book within the following framework.



This book can be used in many areas such as *Principles and Fundamentals of Islamic Management*, business ethics, principles of management, comparative management, human resource management, international management, management philosophy, and the like, as the primary or supplementary reference for students, researchers, and practitioners.

This book could not have been written without the help of a number of people. I would like to thank the following persons for their support and suggestions.

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