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Epistemological Re-reading of Islamic Management Knowledge
(Providing Implications for Understanding Islamic Management Knowledge and the Pattern of Its Realization)

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Abstract

Purpose: This article aims to typologize the theories discussed in the field of management in order to provide a foundation for evaluating and formulating theories categorized as Islamic management. Given the diverse reactions within Islamic societies to modern Western sciences—ranging from full acceptance based on the role of reason in religious epistemology to calls for transformation—the study argues that resolving this debate depends on a deeper understanding of the essence and nature of theory.

Design/Methodology/Approach: To develop the typology, the study reviews the philosophical foundations of Aristotle, whose framework has been widely accepted and applied by many Muslim philosophers. Aristotle's categorization of forms of wisdom serves as the conceptual basis for classifying theories. The article analyzes these philosophical premises to construct a classification system that differentiates theories according to their epistemic basis, criteria of validity, and content structure.

Findings: The analysis identifies three types of theory or wisdom within the realm of sciences: Theoretical wisdom, Practical wisdom, Poetic wisdom

Each type differs in its mode of production, standards of validity, and thematic content. As an interdisciplinary field, management knowledge draws upon all three forms of wisdom, and each type entails its own requirements and conditions for being linked to the process of Islamization. Understanding these distinctions clarifies how management theories originate and operate within different epistemological layers.

Practical Implications: Based on the typology, the article identifies the necessary implications for achieving Islamic management knowledge. Recognizing whether a given theory belongs to theoretical, practical, or poetic wisdom informs the appropriate strategies for evaluating its compatibility with Islamic teachings, modifying its components, or developing alternative theories rooted in Islamic epistemology.

Originality/Value: By employing an Aristotelian typology to analyze management theories, this article introduces a novel and philosophically grounded basis for assessing and constructing Islamic management theories. It contributes to ongoing debates about the interaction between Islamic thought and Western sciences and provides a structured framework to guide future efforts toward the Islamization of management knowledge.

Keywords

Islamic Management, Islamization of Knowledge, Practical Wisdom, Management Knowledge, Religious Science.

Introduction

In recent years, with the serious confrontation of Islamic societies with modern sciences, we have witnessed extensive and diverse reactions regarding the type of interaction Muslims have with the sciences produced in the West. Some have emphasized that reason is within the geometry of religious knowledge and is naturally a valid religious source and a divine proof alongside narrative evidence, and it makes no sense to consider rational proof alien and separate from narrative proof (Javadi Amoli, 2010, pp. 16-17), and Western sciences, which are the result of rational reflection (including abstract and empirical reason), have no conflict or contradiction with religion, and one can benefit well from these sciences. On the other hand, some, by considering sciences like management intertwined with the perspectives and value systems of the context in which such sciences were created, emphasize the necessity of re-reading and formulating management knowledge based on the Islamic value system (Mesbah Yazdi, 2009).

One of the knowledge domains where the concept of religious science and presenting Islamic knowledge in that domain has received much attention is the field of management knowledge. After the victory of the Islamic Revolution, demands from various groups in society have led to extensive efforts in creating and presenting Islamic management knowledge, resulting in different approaches both in conceptualizing Islamic management and in the methodology of its realization and research[1]. Some consider the use of the existing body of management knowledge produced for Islamic societies possible and believe that since sciences seek to discover reality and management knowledge in many cases seeks to express human behaviors, one can use the produced management knowledge. Some consider the use of management knowledge on making reforms and considering the cultural context of society. Others generally consider the use of management formulated in the West based on their value system and emphasize the necessity of producing sciences compatible with religious beliefs and values, and the social context of each society.

This disagreement can be attributed to two issues. One is the difference in understanding religion and the approach that proponents have toward religion, and based on the definition and understanding we have of religion, what are the sources of knowledge acquisition in religion, and to what extent

1. In this introduction, we are not seeking to identify the existing types of perspectives on the concept and essence of Islamic management; therefore, for further familiarity, refer to: Abedi Jafari & Masoumi Mehr (2013), Amiri & Abedi Jafari (2013), and Chitsazian & Javanali Azar (2014).

is the main function of religion in human life (Bagheri, 2008). The second difference in these approaches stems from the difference in the definition and concept they attribute to the concept and content of management knowledge and theory in Islamic management. For example, when we consider a management theory as a proposition discovering reality that is the result of human experience, or when we consider theory as a proposition intertwined with ideology and somehow accompanied by ethical norms, the concept of Islamization for it differs.

Based on this, it seems that recognizing the nature and essence of theory in management greatly helps in explaining and understanding, as well as selecting the best model in researching this field. Accordingly, the main goal of the research is to re-read the perception and conceptualization that can be had of management knowledge and to lay the foundation for the concept of Islamic management based on it. Based on this goal, the main questions of this research are: What are the levels of perception and understanding of management knowledge? What is the nature and essence of scientific propositions called management? What does the concept of Islamic management mean in accordance with these perceptions? In this article, an effort has been made to answer these questions and some questions raised in this field, to provide a more precise definition of the concept of management knowledge, and based on it, to provide a basis for identifying the nature and type of propositions forming books named management theory, to address the concept called management theory on the extensive collection of existing theories in this discipline, so that based on it, corresponding methodologies for producing management knowledge in other indigenous contexts can be recommended.

In this article, attention has been paid to the fact that the perception of the concept of science has undergone a metamorphosis, and science encompasses a more diverse range of propositions compared to the perception that the tradition of Islamic scholars called science. This change in meaning and the new nature of science has had profound effects on many dimensions of science, such as its production and transformation, and without precision in it, we fall into error. An error that may grip researchers and theorists in the field of management, and in the process of producing Islamic management knowledge, they may take a path where their findings are not accepted by the scientific community, and managers and government and organizational officials also feel a great distance between the operational efficiency of the produced knowledge on one hand and the translated imported content on the other.

1. A Look at the Formation of Management Knowledge

The concept of management and administration of human collections and societies is an ancient concept that has been attended to simultaneously with human social life. However, not much time has passed since the creation of theories titled "scientific management" and the academic discipline with this title. In fact, presenting theoretical propositions as management theories and establishing professional management schools where individuals graduate in the academic discipline called management was a new event that occurred after the formation of modern sciences, and it was after World War II that management was introduced as a modern science. But for management to be recognized as a knowledge discipline and attract the minds of many scholars, it owes to a transformation and metamorphosis in the perception of the meaning and concept of science.

1-1. Metamorphosis in the Meaning of Science

The extensive expansion of sciences aimed at scientizing professions such as agriculture, tool-making, medicine, and management drew attention to a type of knowledge that was previously much less considered as science. Although these sciences were discussed in Aristotle's works, he considered them among practical wisdoms or arts that had a completely different nature from sciences. Before the Industrial Revolution, science and knowledge in Eastern and Western philosophy were always seen and defined as "applied to being," but after that, it suddenly turned into a concept "applied to doing" and gained general desirability. Science and knowledge in their new meaning is "applied science" and knowledge that can be offered, and science as a tool for gaining economic results and social benefits. Before the Industrial Revolution, in the view of scientists, knowledge was about things like knowing existence, human, nature, or desirable and commendable ends for human affairs, but after the Industrial Revolution and the transformations that occurred in epistemology, knowledge that had efficiency and could create economic value became important, and scholars' attention turned toward knowing the techniques of performing tasks (Drucker, 1995, p. 76).

One of those who well points to this change and is himself one of the founders of disseminating this interpretation of science is the American engineer Frederick Taylor. In his concise yet reference work titled "The Principles of Scientific Management," he describes this change in the view of science and the formulation of new sciences as follows (quoted from Denhardt, 2003, pp. 87-88):

> *Regarding the use of the word science in scientific management, a very serious objection has been raised. I was engaged in coming to the point*

that this objection basically originates from the professors of this country (America). They are annoyed by the use of the word science for every minor matter and daily affairs. I think the correct response to this criticism is to quote a new definition of science that has recently been proposed by one of the professors. He defines science as "classified or organized knowledge of any kind." And certainly, there has been a collection of knowledge, but this collection was not classified in the minds of foremen, and then this knowledge was turned into laws and rules and formulas and .... showed the organization and classification of knowledge, even though it may not have been approved by some people who should call it science.

1-2. The Birth of a Knowledge Called "Management"

It was in this type of view of the concept of knowledge that management came into existence. In fact, both management as a profession and management as knowledge are the offspring of the dominance of modern thought, which announced the main distinction of its thought with pre-modern in the rational basis of management from a technical viewpoint (Ahanchian, 2007, p. 43).

Drucker (1995, pp. 79-86) considers the creation of management knowledge as resulting from the third level of the technological revolution that played a fundamental role in creating the new civilization. In his view, the three levels or stages of the technological revolution are the technical level, productivity level, and management level. At the first level, techniques corresponded to natural sciences and physics, but the next two levels, namely productivity and management, corresponded to sciences related to social and human sciences. In fact, it was in the latter two levels that various management orientations such as industrial management, business management, and strategic management took shape.

In the management revolution that occurred simultaneously with World War II and in the fifth decade of the twentieth century, management is technology-centered. In this lexicon, management means techniques for utilizing existing science and knowledge to find out how to best achieve the expected results from existing knowledge. As stated, management was not a subject that was attended to and used in the second half of the twentieth century, and it had been used by humans for years, but what caused the difference in the new era was the technological view of management. Based on this view, the techniques used by managers and considered as the secrets of their success in administration and planning were systematically documented and classified in a precise template to serve as a basis for the

actions of other managers in the future. In the new meaning of management, a manager is someone responsible for using and applying other knowledge. In this meaning of management, technology or management knowledge specifies for managers first what other knowledges they should seek, and second, how they can achieve desired goals using these knowledges, and here knowledge is in the service of knowledge. Based on what was stated, management is a kind of social technology aimed at proper planning of affairs. Accordingly, a knowledge domain called management took shape and soon attracted much attention.

Since the goal of the article is the genealogy of management knowledge, in this opportunity, we delve into a more precise explanation of the perception of management as knowledge.

2. Two Perceptions of Management as Knowledge

In general, in using the concept of science, two meanings can be intended. Sometimes science is a single knowledge that is often expressible in the form of a proposition, briefly called "science as an epistemic proposition," and sometimes the use of the word science means expressing a coherent epistemic system resulting from several propositions, also referred to as "scientific discipline" (Sozanchi, 2010, pp. 15-16). Accordingly, when in the epistemic sphere of management, talk of science or management knowledge arises, at least two meanings and concepts can be derived from this phrase. First, single propositions that are also referred to as management theories or theories, and second, a collection of knowledge and theories that this knowledge can be used in better planning and administration[1] of human societies and communities (such as organizations).

Accordingly, in the following, we address these two perceptions of management knowledge and explain them as much as possible.

2-1. Management Science as a Scientific Discipline

As mentioned, the meaning of management knowledge as a coherent epistemic system recognized as a scientific discipline is a camp of theories inspired by other knowledges such as psychology, sociology, anthropology, economics, ethics, political sciences, and the like (Hatch, 2007, p. 24) that are used in better planning and administration of societies and organizations.

1. The meaning of "better planning and administration" refers to achieving the two key values of management: effectiveness and efficiency. Based on the realization of these values, human collectives are more successful in achieving their desired goals and purposes while incurring lower costs to attain them.

Unlike other disciplines such as mathematics, chemistry, philosophy, and sociology that have a specific subject and usually their theories are nourished by thinkers and theorists in that field, what distinguishes management knowledge from other knowledges is the goal and end of the discipline, namely, better planning and administration of affairs. In fact, it is the goal of this science that determines which epistemic propositions and theories can be considered as part of management knowledge or not[1]. The diversity of the mentioned knowledge disciplines that are the theoretical source of management can only be coherent under the end and goal of the management discipline, which is "planning and administration of human collections," and form a concept called "management knowledge".

Management science, in the meaning of an academic discipline, implies a multitude of epistemic propositions and diverse theories from other scientific disciplines that have been placed in the university discipline of management with a specific purpose and goal. The diversity of courses in this discipline encompasses a diverse range from psychology and sociology to systems study, economics, cultural studies, and even professional ethics. Of course, it should be noted that these disciplines and their theoretical approaches and level of analysis are not the same, and this kind of diversity that exists in the type of theoretical propositions of management knowledge causes a plurality

1. There are various perspectives regarding the factor that causes the unity of a scientific discipline and distinguishes it from other disciplines (for further study, see Javadi Amoli, *Rahiq-e Makhtum*, Vol. 1, pp. 214-224). However, in general, to distinguish sciences from one another, two bases for the classification of sciences can be considered: subject and purpose. In the basis of classifying sciences based on subject, it is argued that the issues of each science ultimately revolve around a specific truth. For example, the reason for the kinship of the issues in the science of mathematics is that all of them discuss numbers and their properties and effects. Therefore, what connects the issues of sciences to one another is the same entity around which the issues of that science revolve, namely the subject of that science, and the distinction of sciences from one another also stems from the distinction of their subjects (Motahhari, 1990, p. 20). The other basis for unifying a scientific discipline and distinguishing it from other sciences is the expected purpose of that science. This perspective, with a historical-sociological approach to sciences and the emergence of interdisciplinary scientific disciplines (such as management and others), holds that the expected purpose of these sciences unifies them and enables the aggregation of epistemic propositions from multiple scientific disciplines under a single scientific discipline. By examining these two bases for classifying sciences more closely, it can be found that the basis for the division and unification of true sciences is their subject, while the criterion for unity in conventional sciences is their purpose (Sozanchi, 2010, p. 103).

in the method of thinking and research in this academic discipline. In fact, in university disciplines referred to as interdisciplinary, a range of different types of knowledge and wisdom can be found.

2-2. Management Science as Single Theoretical Propositions

Alongside the concept of management knowledge as a scientific discipline, management science can be interpreted as individual theoretical propositions that assist in the process of understanding, predicting, and acting in the management arena. As stated, management knowledge as a camp discipline has borrowed numerous theoretical single propositions from other disciplines such as sociology, psychology, economics, political sciences, etc., and uses them to achieve goals. On the other hand, there are theories that have emerged in the realm of the emergence of the management profession, and after that, during the maturation of the management discipline.

Accordingly, there are two types of theoretical propositions or theories in management. The first category is theories that have been taken from other disciplines and, since they are attended to and used by scholars and executive managers with the goal of reaching a better model for administration, are considered management theories. Alongside these theories, there is a group of theoretical propositions that have been specifically formulated for administration and management. In this view, every management theory is actually a kind of soft technology that contacts the organizational environment and the challenges that environment poses to organizations in relation to their performance, and the goal of this soft technology is to bring the performance of human collections to the desired level of effectiveness (Gaeini, 2011, pp. 163-165). Theories such as control theory, scientific management theory, balance theory, planning theory, and ..... are among these theories. The serious difference that this category of theories has with their counterparts in the management discipline, such as organizational behavior theories, is that those theories claim to discover, identify, and describe phenomena or external entities such as humans. Regardless of our view of external reality, whether mental or objective, but in any case, the subject of behavior theories is about an external reality. Whereas management theories talk about oughts and necessary actions that managers are responsible for to achieve the goals of human collections.

One of the best examples of the second category of theories is the theory that Taylor refers to as "scientific management." Taylor believes that each of the supervisors and foremen of the factory he studied, based on their experiences, recognized and systematically applied the best possible and

imaginable ways for performing tasks. He believed that the only action he took to achieve "scientific management" was identifying the mentalities and ways of performing tasks by supervisors and foremen. This effort by Taylor is actually his access to the thought system or management theories that were active in the minds of each of the operational managers of that collection.

In this article, what we pay attention to is the view of management as a scientific discipline. In fact, the concern of the article is finding requirements for Islamizing management in the form of a scientific discipline. Based on what was said, management knowledge encompasses a diverse range of theories from other disciplines. Therefore, a diverse range of scientific propositions, whether theories that discover reality or have a technological nature and speak of how to perform tasks, can be found in the scope of this knowledge. The important point that can be found in this diversity is that the concept of Islamization of knowledge is not the same for all of them. Therefore, in the following, we introduce a model for the genealogy of theories so that under it, while better identifying the nature of these theories, we can gain insights for Islamizing the existing theories under the broad umbrella of management knowledge.

3. Genealogy of Knowledge or Wisdom

One of the valuable foundations for the classification and genealogy of sciences is from Aristotle's viewpoint. Aristotle's views, on one hand, have been used and explained by Muslim philosophers such as Farabi, Avicenna, and Khwaja Nasir al-Din, and for this reason, have had profound effects on the scientific and philosophical heritage of the Islamic world, and many have used his foundations, and on the other hand, the authentic classifications he provided for human sciences (such as the three sciences of ethics cultivation, household management, and civil politics) are still used and attended to by scholars. Therefore, Aristotle's view on the division of sciences has been taken as the basis of analysis in this article.

From studying Aristotle's works, one can reach a general classification of the ranks of sciences that many thinkers have also utilized in their works (Hassani & Mousavi, 2019, p. 53; Keynes, 1890, p. 21; and also see Madadpour, 2008, p. 147). In Aristotle's view, sciences are divided into three ranks: theoretical sciences (including mathematics, natural science, and first philosophy or divine science), practical sciences (including ethics, household management, and civil politics), and productive sciences (including art and

construction and everything related to techne). In the following, we explain each of these three categories in detail[1].

3-1. Theoretical Sciences

In Aristotle's view, this category of sciences arises from theoretical wisdom (philosophy) and scientific knowledge (episteme). In Aristotle's view, scientific knowledge judges about general and necessary subjects (Hassani & Mousavi, 2019, pp. 50-52). The collection of theoretical sciences is propositions that describe or explain realities and engage in examining what is or is not. In Aristotle's view, this type of knowledge is the most complete type of wisdom whose end is not producing something or providing and preparing an effect and result, but understanding and comprehending the principles and primary causes of reality. This knowledge originates from human wonder and ignorance about existence and its end is explaining objects and the world that humans deal with (Madadpour, 2008, p. 219). Aristotle believes that this knowledge can be obtained through induction or syllogism. Induction is the origin of general knowledge, and syllogism starts from the general (Aristotle, 2001, p. 212).

3-2. Practical Sciences

The second type of knowledge is practical sciences. Practical sciences arise from practical wisdom (phronesis), and this category of wisdom is related to the subject of acting. Unlike productive sciences whose goal is making, practical sciences address human action (Hassani & Mousavi, 2019, p. 51) and seek to express and determine the correct action. Aristotle believes for knowing practical wisdom that: "The man of practical wisdom is one who thinks correctly about what is good and beneficial for himself; not about partial good, for example, what is good for health or strength, but for good

1. However, in the view of some thinkers, particularly Muslim philosophers, the classification of human knowledge and theories is divided into two types: positive knowledge and normative knowledge, following the Greek philosophers who paid attention to this classification and which can be observed in the works of both early and later scholars, albeit with different naming. Based on this, in Islamic philosophy, wisdom is divided into two sections: theoretical wisdom and practical wisdom (Motahhari, 1999, p. 178). This omission and lack of reference to a third type of knowledge by thinkers such as Plato was due to their belief that artistic knowledge pertains to the lower realm of the human soul and lacks a domain that refers to objective and universal knowledge (Madadpour, 2008, p. 147). In fact, these philosophers believed that since artistic wisdom seeks particular propositions that are applicable to a specific issue and are limited to time and place, it is not possible to extract a general abstraction from it, and therefore, it cannot be labeled as wisdom.

and beneficial in the comprehensive sense, meaning ways and means of achieving a good life accompanied by happiness" (Aristotle, 2001, p. 215).

This type of science speaks of what should be or should not be, and as a result, with a kind of judgment and adjudication about human action, it is also referred to as normative knowledge. Normative knowledge and practical wisdom are limited in various aspects. First, it is limited to humans and does not include non-humans. Second, it relates to voluntary human actions and does not include actions in the realm of biology and psychology. Third, it relates to the oughts of voluntary actions and therefore deals with the rational faculty from the perceptual apparatus and the will faculty from the executive apparatus, not with imagination from the perceptual apparatus nor with desire from the executive apparatus. It should be noted that discussion about human free will and the preliminaries of voluntary action, what preliminaries occur for human voluntary action to take place, or discussion about the nature of free will or whether humans are free or determined, is outside the domain of practical wisdom and relates to theoretical wisdom in philosophy or anthropology. Fourth, practical wisdom does not discuss all oughts, but discusses those oughts that are general, absolute, and human oughts, not individual and relative oughts. In fact, since oughts arise from individuals' goals and individuals' goals can be contrary or even contradictory (for example, when individuals are enemies), therefore, the oughts discussed in practical wisdom are those for the human species and, with observance of conditions, have the capability to be generalized to all human beings. Like ethical oughts that have the capability to be generalized to all human beings (Motahhari, 1999, p. 179). In fact, practical wisdom, like theoretical wisdom, is a kind of timeless and placeless rules, but unlike them, speaks of oughts, recommendations, and prescriptions. As stated, Aristotle considers examples of this practical wisdom as statecraft or law-making; general procedures that, considering specific goals, determine the way to achieve them and specify human duty and action.

3-3. Productive Sciences

The third type of science is the productive sciences. This category of sciences is formed based on human practical ability (techne) and its goal. The type of this section is techniques that are necessary for meeting human needs (Hassani & Mousavi, 2019, p. 42).

To become more familiar with the concept of techne, it is necessary to become familiar with another concept that, in Aristotle's view, is intertwined with techne, and that is deliberation. Deliberation is neither related to the cognitive part nor to practical wisdom and ethics, but its subject is action in a situation of agency. Deliberation is not thought and opinion; truth and falsehood

flow in it. It has a kind of searching and researching, and the goal is important in it. Deliberation is goal-oriented, has quality, and time is important in it (not to be prolonged). The subject of deliberation is the ways that lead us to the goal, and of course, these ways are not known. One of the examples of deliberation is the way of making money (Hassani & Mousavi, 2019, pp. 44-45). This type of wisdom is of the executive and applied knowledge type that expresses how to perform a correct and prudent action in an unexpected and ambiguous social or political situation (Van de Ven, 2007, p. 3).

Friedman, in explaining productive sciences, believes that Keynes defines positive economics as a systematic body of knowledge about what is. He introduces normative science as a systematic body of knowledge that discusses the criteria of what ought to be, and defines art as a system of rules that are necessary for reaching a specific destination. In his view, art is a collection of compatible rules formulated to achieve specific goals. The goal of positive science is to determine and formulate a series of uniformities, the goal of normative science is to determine beliefs and thoughts, and the goal of art is to formulate knowledge and imagination (quoted from Namazi & Dadgar, 2006, pp. 97-101).

In Aristotle's view, the way to acquire techne is extensive experience through which humans reach a general perception about affairs. Experience is one case, but techne is abstracted experiences that are more general and theoretical than one experience. In techne, the individual has achieved a kind of causation, and for this reason, can cause a range of experiences and phenomena that mere experience cannot. Another important feature of techne is its teachability, which can be transferred to others (Hassani & Mousavi, 2019, p. 46).

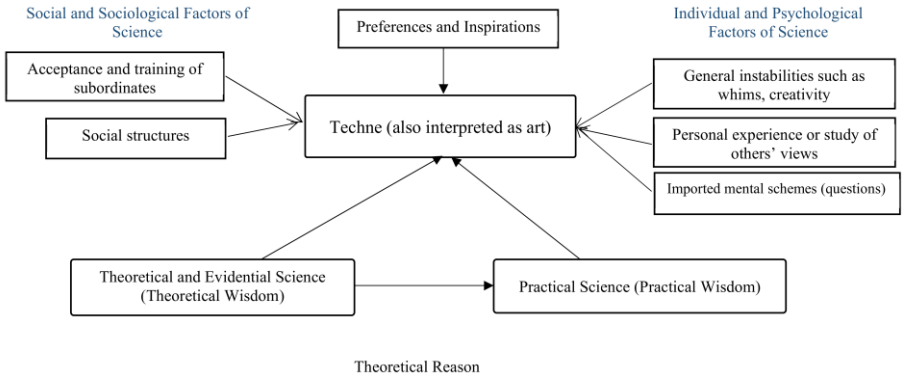

Figure 1: The Productive Relationship of Theoretical Sciences, Normative Sciences, and Artistic Wisdom

Table 1 refers to some features of the three types of wisdom and knowledge.

Table 1: Features of Types of Knowledge

Type of Knowledge or Wisdom	Subject of Study	Axis	Criterion of Validity	Content
Theoretical Sciences	Objective Truth / Is-Proposition	Theoretical Wisdom / Scientific Knowledge	Discovery of Truth / True/False	Discovery / Knowledge of Beings
Scientific Knowledge	Conventions / Ought-Proposition	Practical Wisdom	Non-Futility / In Achieving Human Perfection	Knowledge of Oughts, Recommendation of General Lines
Productive Sciences	Conventions / Ought-Proposition	Practical Ability	Non-Futility / In Achieving End and Goal	Recommendation for Specific and Particular Action(s)

4. Management Knowledge: Theoretical Science, Practical Science, or Productive Science?

In this opportunity, based on what was said about the definition of management knowledge on one hand and the genealogy of sciences on the other, we seek an answer to one of the research questions about the type and nature of management knowledge propositions. The management discipline, since it has a technological nature and is oriented toward an end, unlike disciplines such as physics, chemistry, psychology, or even law (where the basis of formation and coherence of the discipline is the subject of study) where most raised theories are of one type, the theories raised in it are not of one type; although the coherent end of the discipline has created a separate nature and unique identity called the management discipline. This discipline is a camp of theories from various scientific disciplines that a professional, called a manager or a scholar in this field, needs to use each of these sciences in reaching solutions when facing various situations or issues.

On one hand, a collection of general psychology theories, sociology, and social psychology borrowed, typically considered cognitive and theoretical theories that seek to know human behaviors or human collections (group, organization, or society). On the other hand, knowledge domains and theories related to practical wisdom, such as organizational ethics, justice,

regulation, and fundamental rights, are placed in it, which express the necessary oughts and ought-nots in the management and policy-making arena.

In the management discipline collection, these oughts and ought-nots are raised from many other disciplines that may not have an explicit title for this subject. In fact, although these sciences and propositions were discussed in the past in discussions like ethics, in the process of forming modern sciences, these sciences were raised under many disciplines such as economics and political sciences, and those ethical propositions were used in other consumer disciplines. Since these disciplines seek policy-making, they are intertwined with normative sciences, and in the modern era, ethical principles were pursued in the form of propositions that had scientific names. Amartya Sen presents this reality for the economics discipline, which is very close to management in terms of content and end, as follows (Sen, 1998, p. 2, quoted from Raei, 2017, p. 56):

> *Modern economics largely took root as one of the branches of ethics. Not only was Adam Smith, the "father of modern economics," a professor of moral philosophy at the University of Glasgow, but the discipline of "economics" was long considered a branch of ethics. The fact that economics was one of the main courses in the "moral sciences" major at the university until recently is another example of the traditional view of the nature of economics.*

A clear example of this entry is Adam Smith's work "The Wealth of Nations." Smith, as a professor of moral philosophy, wrote a book titled "The Wealth of Nations," which is a classic and foundational work in economics, in which he disseminates and expresses the ethical foundations of liberalism and economic liberalism.

Finally, there is a collection of theories in the management discipline that express the way and method of achieving goals. Most courses and books titled management, such as production management, market and marketing management, financial management, and the like, are of this type. This collection is theoretical propositions that say the way and method of performing work or building a collection and structure.

Another category of training that management students learn in professional schools is successful examples and principles that, based on the

experiences of successful managers, are documented and presented to students in the form of books and case studies[1].

Therefore, management knowledge as a university discipline includes all three types of wisdom and knowledge, and more precisely, it is hard to find a management book that has not benefited from all three types of knowledge and theory. It is professional managers who, in their minds, draw from these various realms of theory and choose a kind of theory for their action or reach a new theory for their actions.

4-1. Management as Scientific Theory

Here, it can be said that what is known as management theory in the strict sense is artistic wisdom. These theories are actually responses and solutions that managers present in facing real organizational and executive problems and issues at micro and macro levels relative to the issues. Of course, sometimes these theories are systematically formulated by their ideators and formulated and arranged based on the criteria of the scientific community and presented to the scientific community in the form of scientific management theories and welcomed; Taylor's and Fayol's efforts are among this category. Sometimes these theories are not formulated by the theorist but scholars analyze and formulate it scientifically and abstract the mental theories and mental models of successful managers in the form of management researches and sometimes combine them with other scientific findings; efforts of thinkers like Mintzberg who, by studying organizations and the actions of organizational strategists, have formulated and arranged various types of strategies adopted by them, are of this category.

As explained in the formation of artistic wisdom, many factors affect the formation of artistic wisdom, of which management theory is one. These factors include a diverse range of various epistemic and non-epistemic factors that are effective in the quality of creating and formulating management theories. On one hand, the manager's epistemic foundations and his theory about the nature of human[2]Society, capital, and the like affect his

1. However, it should be noted that in professional management schools, these three types of wisdom and knowledge are not equally emphasized. For instance, at Harvard Business School, which primarily pursues its mission of training global leaders, there is a greater focus on teaching knowledge of the artistic wisdom type, with courses delivered through case studies. In contrast, at universities like Northwestern, which follow a more theoretical approach, there is a greater proportion of theoretical courses.

2. For example, a manager's theory regarding whether human nature is inherently good, evil, or neutral, or whether biological and material needs take precedence in

management theory and action. On the other hand, the ethical system governing the manager's mind and the oughts and ought-nots in his view specify the ends of his movement and determine the limits of his permitted and non-permitted actions. Non-epistemic factors such as genius, creativity, mental inspirations, as well as mental schemas and imitations influenced by other previous experiences, are other determinants of the formation of the manager's theory for decision-making and action, which ultimately lead to the formation of different management theories by individuals. This concept of management is what theorists like Mintzberg consider management as a triangle of science, action, and art, and for management education, three components must be considered (Mintzberg, 2004, p. 1).

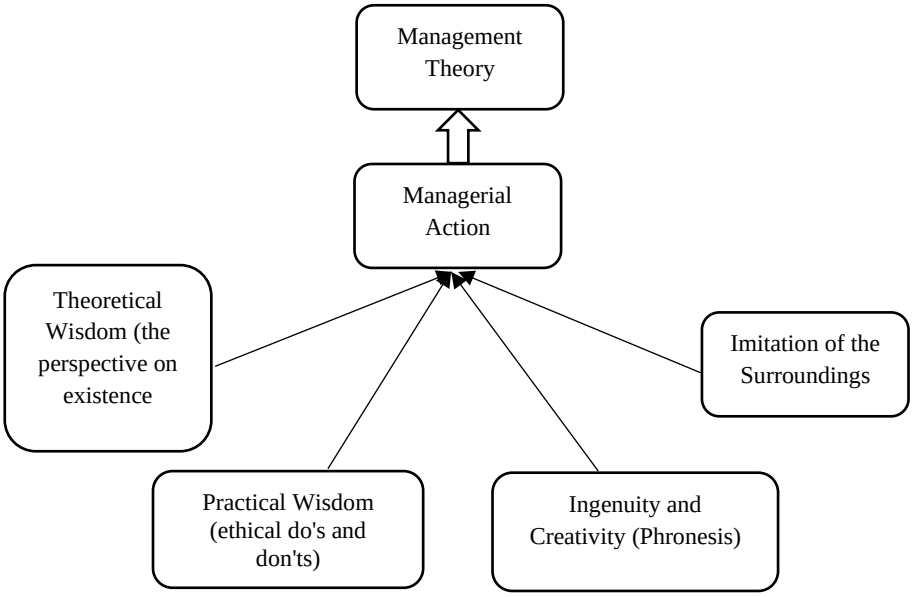

Figure 2: Foundations of Formation of Management Action and Theories

5. Another Understanding of Islamic Management

In the previous sections, the genealogy of scientific theories and also the nature of the management discipline and the theories attended to in the sphere of this discipline were mentioned. Although attributing a university discipline to the Islamic attribute has requirements beyond Islamizing all its

humans over spiritual and psychological needs, has a significant impact on the actions and solutions adopted by the manager.

theories, which is not the opportunity to raise all of them[1]. But based on the article's goal, in this opportunity, we address one of the levels of Islamizing management knowledge, which is Islamizing the theories raised in the sphere of this discipline.

5-1. Islamic Theoretical Knowledge in the Management Arena

The first category of management knowledge propositions is theoretical propositions, most of which are borrowed from knowledge like psychology and sociology, and some others are formed in interdisciplinary knowledge domains of management, such as organizational behavior or organizational sociology. These theories are of the type of discovering reality, and based on adopting the basis of their Islamic being, they return to the Islamic being of the epistemic sources of these theories and the Islamic methodology of their formulation. Therefore, in this category of theories, we need to formulate theories based on Islamic anthropology and sociology that are formed by utilizing religious epistemic[2] sources and within a correct methodological framework.

The source and origin of formulating theories in this domain are considered two major theoretical sources:

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1. The Islamization of management as an academic discipline, at a minimum, requires a review and the possibility of attributing Islamic characteristics to the following three axes:

- Islamization of the discipline's content: Meaning the change in course content (content integrity).
- Islamization of the discipline's purpose: Since the basis for the unity and formation of the management discipline is its purpose, the arrangement and combination of courses and their relationships are influenced by the discipline's purpose (purpose integrity).
- Islamization of the academic discipline's institution: Science is one of the most enduring institutions that, by establishing standards and rules, regulates the actions of individuals involved in it. A significant dimension of the Islamization of the Islamic management discipline is the Islamization of institutional foundations, such as the rules governing the actors of this discipline and the desirable values within the context of this science, which, over the long term, leads to the reform of the behaviors of actors in this domain (agent integrity).

2. Ayatollah Javadi Amoli (2010) believes that knowledge derived from rational and cognitive sources has the capability to be attributed to religious science. These sources include: the Quran, intuition, demonstrative reasoning, and experience. However, regarding the last one, he holds that induction from experience provides a rational assurance that can be utilized in scientific understanding.

1. Theories produced in the arena of Islamic knowledge in other disciplines, such as psychology or sociology
2. Theories produced in the arena of interdisciplinary knowledge of orientations and specialized domains of management, such as organizational behavior and organizational sociology

To reach theories in this, of course, in this way, one can benefit from the existing knowledge theories in the mentioned domains. For example, theories proposed by humanistic psychologists, who mostly have a religious anthropology forming the basis of their view of humans, can be used. But it should be noted that such theories do not fully cover our understanding of humans and do not explain all human levels. For example, motivational theories like Maslow's theory can express the lower levels of humans that are animal, human, and humanistic dimensions of humans, and of course, for understanding the more transcendent dimensions of humans that include divine dimensions, we must refer to Islamic theories (Javadi Amoli, 2019).

The second category of management knowledge propositions is practical wisdom propositions that are of the type of ethical propositions and ought and ought-not. Parts of political knowledge, economics, law, and knowledge like economics, whose goal was planning affairs, have played an important role in shaping such oughts and ought-nots in the management knowledge arena. Since the foundation of these propositions is the value system, formulating and forming Islamic management knowledge requires reviewing all normative dimensions and practical wisdom theories. Although human nature can lead to formulating value propositions aligned with Islamic values, the system of prioritization and precedence or the dominance of one value over others, needs a rational faculty that only the legislator possesses. Therefore, this category of theories for Islamic management knowledge must be reformulated.

The third category of management knowledge propositions is management theories that are of the type of artistic wisdom. These theories are usually either abstracted from the actions of managers or individuals who, in the arena of action, solve problems they faced, or result from initiatives that the human mind has thought or imitated to solve the problem, and have not previously been tested in the crucible of experience. Attributing this theory to the Islamic attribute has a substantial difference from attributing other theories in the realm of theoretical wisdom and practical wisdom to the Islamic attribute. In theoretical wisdom, as long as the theory is the result of understanding from the main sources in understanding religion, it is possible to attribute this wisdom to the Islamic attribute. In the

realm of practical wisdom, the Islamic being of the end and the legitimacy of the tools used based on the principles expressed in Islam are the most important criteria for evaluating a practical wisdom proposition in this arena. But what does it mean to attribute a proposition of the type of artistic wisdom to the Islamic attribute?

5-2. Construction and Evaluation of Islamic Management Theories in the Strict Sense

As explained, a management theory that is of the type of poetic wisdom is the abstracted collection of actions and decisions of an individual in the position of management and decision-making, and other theories used in the management knowledge arena and taught to individuals are borrowed from other disciplines. The main question raised is how we can attribute these kinds of theories to Islamic being.

Based on the explanation given about constructing propositions that are of the type of artistic wisdom, these propositions have two theoretical sources and two meta-theoretical sources. These theories (meaning the prescription that a manager in a situation has given to solve a problem or perform a task), on one hand, are influenced by theoretical propositions and also ethical (normative) propositions governing the manager's mind, which are the theoretical sources of individuals' management theory. On the other hand, formulating and setting this prescription to solve the problem is influenced by the manager's creative faculty and mental models. In the first two cases, we need an epistemic layer for Islamic managers, and in the second layer, a kind of agentive goodness and soul cultivation by the manager.

6. Conclusion and Suggestions

Based on the claim made about the nature of Islamic management theories, the main basis for constructing such theories is conduct. The meaning of conduct is the practical logic that appears and manifests in implementing Islam in the container of time and place. Of course, the meaning of conduct in this concept is something broader and more extensive than the title of conduct that in the convention of Islamic sciences is only used for knowing the logic of life and the course of life of the infallible Imams (peace be upon them).

The conduct of the life of the infallible Imams is the complete and perfect example of Islamic life, and to reach applied Islamic sciences, it is necessary to study the conduct of those great ones completely and comprehensively. But it seems that in this regard, studying the conduct of scholars and the pious as individuals who have tried in diverse contexts and situations of human life, while committed to Islamic beliefs, to solve scientifically the

problems they faced, is a guiding light for reaching Islamic management. Of course, using the word conduct both for the practical logic of the life of the Ahl al-Bayt and for the type of life of scholars and the pious should not cause the mistake of seeing these two epistemic sources as equal. Undoubtedly, the most authentic conduct is the conduct of the infallible Imams (peace be upon them) during their lifetime, which the Shiite school has rich and unparalleled sources in this regard. This conduct, when discovering the opinion of the infallible, has the validity of a jurisprudential inference and certainly discovers the view and viewpoint of Islam. But the conduct of scholars and the pious only creates a kind of rational assurance that, after evaluation and offering them to fixed religious principles and foundations, acting based on them can have operational validity.

To better understand the point mentioned, attention to this principle is necessary so that every action of the manager and decision-maker, and consequently the theory abstracted from that action and decision, can be attributed to the Islamic attribute to a ratio, and this matter is subject to gradation. Therefore, a theory can, considering the basis, manner of execution, and the end it has, have a degree of Islamic being. That is, the Islamic being of a theory in management is a relative matter, and every theory can be Islamic to a degree. Of course, this claim does not mean the relativity of Islam and its ethical foundations, but means that Muslims in their Muslim life in moments of decision and planning affairs can manifest their Islamic intellectual foundations to a degree, and in this regard, the Islamic being of management theory propositions is subject to gradation, and a theory is Islamic to a degree. Every proposition that can better implement the ends intended by religion in society and realize more diverse goals of religion has more worthiness for attribution to the Islamic attribute.

Reaching Islamic management knowledge is a process that the scientific community and its audiences must undergo. Producing Islamic management theory means guiding and self-building the society, and therefore, it is a matter that is not realized suddenly and without jihad. This effort, although it displays itself in the scientific arena and knowledge propositions, is the result of a society's movement on the path to becoming monotheistic.

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