In the Name of Allah, the Compassionate the Merciful

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Bi-quarterly Journal of "Religion, Management & Governance", Editor in Chief's Note,
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Editor in Chief's note

With gratitude and pride, we present the fifth issue of Religion, Management & Governance (RMG), published precisely on schedule. This timely release reflects the commitment and coherence of a scholarly community devoted to exploring the interdisciplinary frontiers of religion, management, and governance. This issue, like the previous ones, contributes meaningfully to the ongoing discourse on Islamic managerial thought, offering studies that are not only theoretically rich but also practically relevant to policy and organizational design.

We begin with a jurisprudential investigation into the interaction between Zakat organizations and Qard al-Hasan banks, grounded in the classical text Sharh al-Lum'a. This piece provides an important framework for understanding structured cooperation between economic institutions and Islamic jurisprudence.

Following this, an article titled "The Rationality-Ethics Paradox in Managerial Decision-Making" offers a comparative analysis of Western and Islamic perspectives. It revisits a fundamental challenge in modern management theory, exploring how ethical reasoning can coexist with rational planning in decision processes.

In another significant contribution, the issue includes an Islamic critique of feminist anthropology. Drawing on the recent publication Feminism in Organization and Management: A Foundational Reflection with an Islamic Approach by Dr. Latifi and colleagues, the article presents a thoughtful engagement with contemporary critical thought through the lens of Islamic epistemology.

The ethical foundations of Islamic management are further examined in a comparative piece that contrasts Islamic and Western paradigms. This analysis enhances the reader's understanding of the conceptual and functional distinctions between these traditions.

Additionally, the article "Toward an Indigenous Model of Organizational Management" explores the construction of contextually rooted models of management based on Islamic principles—models that emerge organically from the values, logic, and culture of Islamic societies.

We are also pleased to announce a new category of scholarly output now accepted by RMG: Specialized Reports on Academic Events. These reports aim to strengthen the connection between academic publications and the intellectual dynamics of society. In this issue, we feature a special report on the Saba Winter School: Systems Thinking and Islamic Management, which offers valuable analytical and policy-oriented insights.

We hope that this collection of articles will serve as another step toward advancing Islamic perspectives in management and governance. We warmly invite our readers, researchers, and practitioners to engage with, critique, and disseminate these contributions to further enrich this evolving discourse.

Gholam Reza Goodarzi

Research Article

Bi-quarterly Journal of "Religion, Management & Governance", *Research Article*, Vol 3, No 1 (Serial 5), Summer & Autumn 2024, pp. 5-18

Jurisprudential investigation of the interaction of Zakat organizations with Qard al-Hasan banks based on the Sharh al-Lum'a

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Abstract

Zakat and Qard al-Hasan are financial institutions arising from Islamic rules. These two institutions interact with each other to provide the possibility of improving access to more financial resources for the disadvantaged sections of the society. In this connection, issues such as the possibility of guaranteeing the facilities of the recipients of Qard al-Hasan by Zakat organizations or the possibility of depositing Zakat resources in Qard al-Hasan Bank are discussed. In this research, this issue was searched and investigated using a systematic literature review. Then the research questions were answered using the analytical-descriptive method based on the book Sharh al-Lum'a. The result of this study shows that it is possible to pay the deferred loans of Qard al-Hasan through resources from zakat. Therefore, in case of default of the facility, it is possible to repay the loan facility. However, the possibility of accepting deposits from Qard al-Hasan banks through Zakat sources and providing Qard al-Hasan facilities requires another research. Finally, the communication model of Qard al-Hasan Bank with Zakat organization is designed based on Shia jurisprudence.

Keywords: Zakat organization, Qard al-Hasan bank, descriptive-analytical method

Introduction

The organization of Zakat in Iran is one of the organizations that was formed according to the law approved by the Islamic Consultative in 2013, consisting of the Supreme Council, provincial councils, districts and villages. In this organization, the Imam Khomeini relief foundation is the Executive Secretary of the Zakat Council. Also, Qard al-Hasan banks are banks that provide the possibility of interest-free loan payments to different people by using Qard al-Hasan deposit. By receiving deposits with Qard al-Hasan conditions, they make it possible to pay Qard al-Hasan facilities (Tohidinia, 2014, p.144). Now, how is the connection between the sources of Zakat organizations and Qard al-Hasan Bank?

The sources of Zakat organizations are provided by receiving the determined share in the property belonging to Zakat. The properties belonging to zakat in Imamiyah jurisprudence are stated in nine cases: four grains, three cattle and two cash. four grains include wheat, barley, dates, and raisins, three cattle include cows, sheep, and camels and finally two cash include gold and silver (Allame Heli, 1991, v.8, p.37). Also, according to Ahl al-Sunnah jurisprudence, the scope of this property has increased and includes commercial property. On the other hand, in Shia jurisprudence, the zakat payer has the authority to personally deliver the zakat property to the recipient or to pay the zakat organization. On the other hand, in Shia jurisprudence, the payer of zakat has the authority to personally deliver zakat property to the deserving or to pay zakat organizations. Although the payment of zakat by a tax payer to the ruler of the community is recommended, but if the Imam Masoom or the faqih Jame al-Sharayet demands that it be delivered, it becomes essential for them (Shahid Sani, 1989, p.53). In this case, the resources from zakat are collected in zakat organizations. On the other hand, Qard al-Hasan banks are facing a lack of resources for the payment of facilities (Tohidinia, 2014, p.144). In addition, credit risk in the payment of facilities is one of the other issues that Qard al-Hasan banks are facing. Also, the officials of zakat organization are looking for optimal allocation of zakat resources to deserving people. One of the solutions is to convert resources from zakat into Qard al-Hasan facilities. In this way, the question is whether it is possible for the resources from zakat to be placed under the name of Qard al-Hasan deposits in Qard al-Hasan banks, then the Qard al-Hasan facilities will be paid on the basis of that?

1. Literature review

There has been no direct research on the relationship and interaction between Qard al-Hasan banks and Zakat organizations. However, regarding the use of zakat resources as Qard al-Hasan, covering the risk of Qard al-Hasan facilities, there are some cases that have been reviewed below.

Asni et al (2023) in "Micro Credit-Qard Hasan Financing Through Zakat Fund (Mczf) According To The Views Of Islamic Contemporary Scholars" explore the legal status of micro credit-qarḍ ḥasan financing through zakat fund (MCZF) according to the views of contemporary scholars. Based on the findings of the study, it is shown that contemporary scholars allow the MCZF scheme based on arguments that include the permissible distribution of zakat based on working capital, the qiyās awlawī approach, and the breadth of ijtihad in zakat, in line with the demands of maqasid al-sharia, and maslahah. Therefore, the MCZF scheme from the point of view of its Sharia compliance is undisputed.

Mohd. Shariff & Abdullah (2023) In an article entitled "Zakat and Sustainable Development Goals: A Review of Zakat Calculation and Disclosure among Islamic Banking Institutions in Malaysia" describes how to manage zakat resources. It should be noted that the organization of Zakat is done by Islamic banks.

Jafarifard (2022) in "An Introduction to the Model of Qard-al-Hasan Institution in Islam" described a model of Qard al-Hasaneh in an article titled. In this model, zakat guarantees loan facilities. In this model, it is suggested that the management of loan and zakat should be close to each other.

Rizki, D. (2019) in "Peer-to-Peer Lending Methods in Managing Zakat Funds through Islamic Financial Institutions" has accepted that there may be a delay in the payment of Zakat. For this reason, he proposed a model for peer-to-peer lending from sources of zakat.

Azman Ab Rahman (2012) in an article entitled "The role of zakat in Islamic banking institutions in the economic development of the needy poor in Malaysia" has explained how Islamic banks receive and pay zakat. The study found that Islamic banking institutions in Malaysia serve as the main contributor to business zakat. There are clear policies and regulations in place at the banks to manage the distribution of zakat funds systematically and transparently. The banks distribute zakat directly to eligible asnaf (zakat recipients), such as the poor, needy, and other categories, in the form of cash, cheques, or assistance like providing vans, repairing mosques/schools, and supporting programs. The banks have detailed criteria and a scoring system to assess applicants and determine their eligibility to receive zakat.

Suleiman, Hamdoun I (2015) in an article titled "Growth and sustainability of Islamic financial practice in Tanzania's financial system: challenges and prospects" explained the need to pay attention to Zakat organizations in relation to other financial institutions. He considered the growth of financial industries in Malaysia to be effective on economic growth and considered it necessary to pay attention to Zakat organizations.

In previous studies, the relationship between Zakat organizations and Qard al-Hasan Bank in Shia jurisprudence is not clear. Therefore, in this research, the relationship between Qard al-Hasan Bank and Zakat organizations has been answered by using jurisprudential research in the book "Sharh Al-Lum'a". Then, according to that, a model was presented for the relationship between Qard al-Hasan Bank and Zakat institution.

2. Research method

From a methodological point of view, this research is in the category of qualitative descriptive research. It is also practical from the point of view of the goal. This research was done in three stages. In the first stage, models related to this issue were searched using a systematic review. In the second stage, the main questions of the research were answered by using analytical-descriptive method and with "Sharh Al-Lum'a". In the third stage for the evaluation and validation of the research plan was described. In the following, after explaining the organization of zakat and Qard al-Hasan, the book "Sharh Al-Lum'a" was explained and an analysis of the research questions was presented. Then, according to the answers found, a practical model for communication between Zakat organization and Qard Al-Hosna Bank has been presented. Finally, conclusions were drawn from the presented materials and research suggestions were made based on them.

In the first stage, experimental data were collected using a systematic review using a specific protocol. A systematic review is a rigorous and comprehensive synthesis of research findings on a specific topic, considered a cornerstone of evidence-based practice in various fields, including nursing and healthcare. It involves meticulously analyzing and summarizing all available primary research to address a particular research question, providing a reliable source of evidence to guide clinical practice and decision-making (Sawada et.al,2004, p.549). Systematic reviews are crucial for establishing the current state of knowledge, informing guideline development, and influencing healthcare professionals' decisions based on high-quality evidence (Clarke,2011). The impact of systematic reviews on healthcare professionals' decisions underscores the importance of conducting them properly, following a predefined protocol to ensure their validity and reliability in guiding practice and policy-making (Fernandes,2022, p.1).

A systematic review is divided into several stages. In the first stage, criteria for data inclusion and exclusion are considered. In this research, accessible research papers written in English that include one of the phrases "Qard al-Hasan bank" and "Zakat organization" and "Zakat institution" in the title, abstract, or keywords were selected for the study. If an article does not address the relationship between the Qard al-Hasan bank and the Zakat organization, it is excluded from the data. In the following, the entry and exit criteria of the articles in the search are explained in the form of a table.

Table 1: Criteria for Inclusion and Exclusion of Information Sources in the Research

Criteria for entering studies into research	Criteria for exiting studies into research
Studies conducted in English	Writing in a non-English language
Research paper	Research in the form of notes, reports, theses, conference papers, and books
The presence of the words Qard al-Hasan bank, Zakat organization & zakat institutions in the title, abstract, or keywords	The absence of the words Qard al-Hasan bank, Zakat organization & zakat institutions in the title, abstract, or keywords of the article.
Access to the text of study resources	Unavailability of the article file
relevance to the subject of the relationship between the Zakat organization and the Qard al-Hasan bank	Irrelevance to the subject of the relationship between the Zakat organization and the Qard al-Hasan bank

In the second stage, the phrases "Qard al-Hasan bank" and "Zakat organization" and "Zakat institution" are searched in the required databases at the needed date for the research. In this study, the databases scholar.google.com and sciencedirect.com were chosen due to their high comprehensiveness. The time range for the search is defined across all time periods since there was no reason to apply a limitation. The search results are according to the table below. It should be noted that this search was conducted on July 3, 2024.

Table2: A Summary of How the Sources Were Searched in the First Stage and the Resulting Dataset

Step	Phrase Written in "with the exact phrase" Section	Database	Number of Results stage(1)	Number of Results stage(2)	Number of Results stage(3)
1	Zakat organization	scholar.google.com	470	2	1
		sciencedirect.com	11	32	3
2	Zakat institution	scholar.google.com	25	0	0
		sciencedirect.com	3	0	0
3	Qard al-Hasan bank	scholar.google.com	154	2	2
		sciencedirect.com	37	1	0
Total content in the first stage			700	36	6

A PRISMA diagram can be used to display the stages that have been undertaken. The PRISMA flow diagram is a chart that depicts the flow of information through the different stages of a systematic review. Information about the number of articles at each stage of the search process will be displayed. This diagram is recognized and utilized by researchers as one of the components related to systematic reviews to advance and test the search process (Asar et al., 2016, p. 73). Below, the PRISMA diagram is illustrated to perform the search stages.

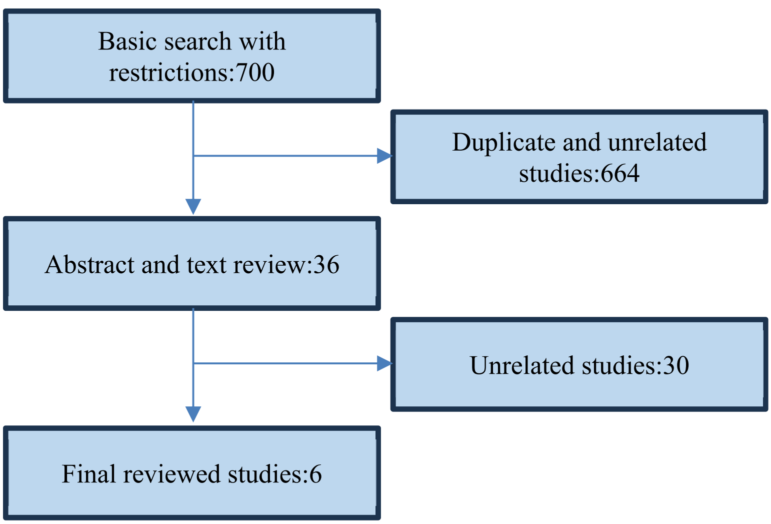

Figure 1: Prism diagram of searching and selecting articles related to research

In the second stage, using the analytical-descriptive method, the questions raised in the research are examined in the book of Sharh al-Lum'a. Subsequently, the supporting and opposing viewpoints on this subject are extracted, and the topic of discussion is presented and compared. According to each of them, the answers to the research questions will be provided, and finally, suggestions on how they can interact with each other will be offered.

In the third stage, the Lincoln and Guba test (1981) was used to control the quality of the research stages (Danaeifard and Mozafari, 2017, p. 148). This test includes four components: reliability, stability, verifiability and transferability. The creditability component can be proven by using the external audit method and long-term involvement (Quaidelbajgiran et al, 2019, p. 115). In this research, a systematic review can be examined according to its stages. On the other hand, a specific book has been provided regarding the answers to the questions. Therefore, it will have reliability, stability and verifiability. On the other hand, due to the fact that the document used is written, it will also be transferable.

3. Zakat organization

In one definition, the Zakat organization is described as an entity organized by the Zakat law and its regulations, supervised by the Vali-e-Faqih, and operating in line with the objectives of the Islamic system. It plans and manages the assets related to Zakat, taking into account the conditions of the beneficiaries (Hasanzadeh Sarvestani & Etemadifar, 2024).

The Zakat organization, based on the Zakat law and its regulations, manages the mobilization and allocation of assets related to Zakat. The Zakat law, passed in 2011, specifies the formation, the members of the Central Zakat Council and their duties, incentive policies, and other structures related to the Zakat Council. The operational procedures are outlined in the executive regulations approved by the Cabinet in 2023. The Relief Committee acts as the executive arm of the Central Zakat Council. Thus, the institutional and organizational connection of Zakat with other institutions is facilitated through the Imam Khomeini relief foundation.

4. Qard al-Hasan banks

Qard al-Hasan is one of the Islamic financial instruments designed and implemented to combat riba (usury). This instrument is intended to meet the real needs of individuals in society, thereby enabling the society to achieve the necessary growth. Additionally, one of the obstacles to the expansion of Qard al-Hasan is the spread of usury (Mohaqeqnia, 2008, p. 142). Therefore, riba was forbidden so that Qard al-Hasan can organize a part of their financial relations with proper interaction between people.

One of the main financial institutions in the field of Islamic banking is Qard al-Hasan banks. These banks engage in deposit-taking and provide Qard al-Hasan loans to various sectors of society. In Iran, Qard al-Hasan Mehr Iran and Resalat specialize in this issue. Nowadays, due to reasons such as the high inflation rate, the deposit funds of Qard al-Hasan do not provide this bank with the sufficiency of the issued needs, therefore, Qard al-Hasan banks are facing a lack of resources (Tohidinia, 2011, p.144).

Also, another issue they are facing is defaulting on the facilities granted to customers. One of the customers of Qard al-Hasan banks are people who are unable to repay the loan. Each of them is classified between the poor and the debtors, and for this reason, they are the recipients of Zakat sources.

5. Sharh al-Lum'a

Sharh al-Lum’a is a jurisprudential book with the full name "Sharh al-Lum’a Al-Damashqiyya, in Fiqh al-Imamiya". This description was written by Shahid Sani and explained Al-Lum’a. This book is divided into two parts. In the first part, there are twenty-seven jurisprudential chapters and in the second part there are twenty-four jurisprudential chapters. The Book of Zakah is the third jurisprudential chapter in the first part of the book. This part of jurisprudence is divided into four chapters, in the first part the conditions of the payer of zakat and the property belonging to zakat, in the second chapter the rulings related to zakat are discussed, and in the third chapter there is a discussion about those who are entitled to receive zakat. Also, in the fourth chapter, there is some information about Zakat al-Fitr.

this is a commentary on a jurisprudential book called "Explanation of Damascene Luma in Imamia Fiqh." It's written by Shahid Sani and explains the Luma. The book is divided into two parts: the first part has twenty-seven jurisprudential chapters and the second part has twenty-four jurisprudential chapters. The chapter on Zakat is the third jurisprudential chapter in the first part of the book. This jurisprudential section is divided into four chapters, discussing the conditions of Zakat payer and Zakat-eligible properties in the first section, the subsidiary rulings of Zakat in the second chapter, and the recipients of Zakat in the third chapter. Additionally, the fourth chapter discusses the details of Fitr Zakat.

6. Result and discussion

In this part, the research questions were explained and answered using the Sharh al-Lum’a book. Then, according to the established basis, a model for the relationship between Zakat organizations and Qard al-Hasan Bank has been described. In this model, zakat organizations and Qard al-Hasan Bank are intermediaries between zakat payers and beneficiaries. It should be noted that this model has been explained and completed based on Shia jurisprudence. Therefore, it is different from other models in other countries.

7. Examining jurisprudential questions in Sharh al-Lum’a

There are two main issues. The first issue is the depositability of Zakat resources. In other words, is it possible to deposit the resources of zakat organizations in Qard al-Hasan banks so that the beneficiaries of Qard-ul-Hasan can be given facilities through it? The second issue is whether it is possible to replace the resources of the Zakat organization in exchange for the defaulted facilities. In the following, each of them will be examined in a jurisprudential format, focusing on the description of al-Lum'a. In this jurisprudential review, we will address two main questions: Is it possible to deposit Zakat resources in Qard Al-Hasan banks and give loans to the poor? Is it possible to replace the sources of zakat in exchange for the defaulted loan?

In the first issue, the resources obtained from zakat are not paid directly to the poor person, but by depositing in Qard al-Hasan Bank, the facility is provided to them. Therefore, the issue of delay in paying the principal of zakat to them arises. In this context, is it possible to delay the payment of zakat to the entitled person directly or not?

According to a part of the book "Sharh al-Lum'a", if there is an excuse, it is possible to delay its payment. According to the first martyr, delay in paying zakat is not allowed. But in the statement of Martyr Thani, this issue has been elaborated and conditions have been raised for it. It is stated in this statement that it is permissible to delay payment of zakat for a period of one to two months. This license is issued in the absence of an excuse. Therefore, if it exists, this license will have more priority. In this case, if the advantage of the delay in paying zakat is due to its development in the form of Qard al-Hasan facilities, is this delay permissible? This question needs separate research in the opinion of mujahedeen.

The second issue deals with the issue of whether it is permissible to pay zakat to the payer of Qard al-Hasan facility in exchange for the debtor's debt. In other words, can a person who pays zakat give a loan to a poor person, then withdraw his loan from the zakat property when zakat is due?

This issue will be explained using the following section. The opinion of Martyr Thani in this regard is as follows in the description of al-Lum'a: " “The poor person is compensated for it by claiming it from the owner of the debt if he owes it and taking it as a set-off from his debt, even if the debtor does not receive it and he is not responsible for taking it. Likewise, it is permissible for the one who owes it to pay it to the owner of the debt as well.” [1]. (Shahid Sani, 1981, p.48).

If a person owes money to another person and the debtor is unable to pay his debt due to poverty, if the creditor owes zakat, he can calculate the amount of his demand from zakat and take it from the debtor as his debt. Even though he did not owe it to the bill and there is no lawyer on his behalf, and after settlement, the responsibility of both will be discharged. It means that the debtor has no debt to the creditor and the creditor is not responsible for zakat. Of course, the aforementioned ruling is not exclusive to the creditor, but others also have the right to compensation, for example, a third party who owes zakat can, without the knowledge of the poor debtor, calculate his zakat debt and give it to the creditor (Zahni Tehrani ,1987, p.123).

According to the above statement, the zakat payer can count his zakat as a debt of the poor. He can also pay his zakat to the creditor to whom the poor person is indebted. On the other hand, zakat organizations are intermediaries between zakat payers and beneficiaries. Therefore, in the communication between the Zakat organization and Qard Al-Hosna Bank, it will be possible to establish a connection between the defaulted facilities. According to the above article, the possibility of paying the debts of debtors from the sources of zakat is proven.

8. Presentation of the model

In this jurisprudential review, it was found that it is possible to pay the debts of debtors who receive facilities, through zakat sources. In other words, if the recipient of the facility is not able to pay his debt, it is possible to replace it with zakat resources and return the resources to Qard Al-Hosna Bank. However, the possibility of depositing Zakat resources in Qard al-Hasan banks and providing Qard al-Hasan facilities to the

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١. و يقاص الفقير بها بأن يحتسبها صاحب الدين عليه إن كانت عليه و يأخذها مقاصة من دينه و إن لم يقبضها المديون و لم يؤكل فی قبضها و كذا يجوز لمن هی عليه دفعها إلى رب الدين كذلک

beneficiaries is not clear. Regarding replacing zakat instead of Qard al-Hasan facility, a proposed model is presented.

In this model, the organization of Zakat is connected with Qard al-Hasan Bank. In this connection, Zakat payers their zakat to zakat organizations. The Zakat Organization provides the names of those entitled to receive Zakat to Qard al-Hasan bank. In other words, Qard al-Hasan bank grants them Qard al-Hasan bank facilities with the guarantee of Zakat organizations. In case of default of introduced customers, a part of Zakat resources will be paid to the bank instead of the facility. One of the requirements of this model is to match the deadline for payment of the facility with the deadline for receiving zakat from zakat payers.

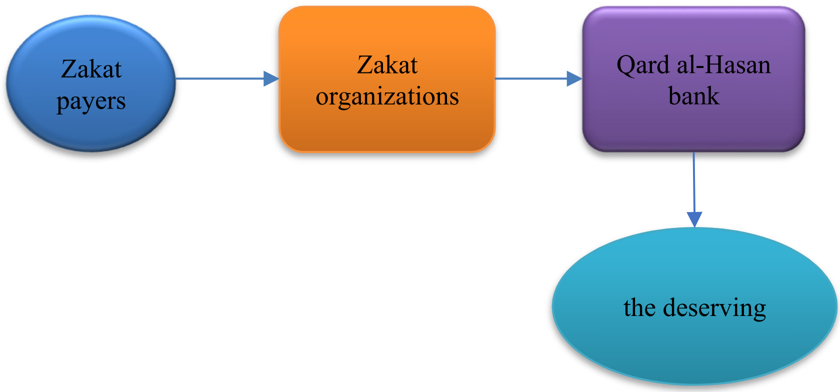

Figure 2: The pattern of connection between Zakat organizations and Qard Al-Hosna Bank

9. Conclusion

The main questions of this research are about the relationship between zakat organizations and Qard al-Hasan Bank. For this reason, using a systematic review method, the literature of this subject area was searched and reviewed in reliable scientific databases using defined keywords. Then, using the analytical-descriptive method, the main questions of the research were examined and answered in the book "Sharh Lameh". It should be noted that the main jurisprudential criterion of the research is Shia jurisprudence, that's why the book "Sharh Al-Lum'a" was chosen to answer the questions. According to this issue, one of the questions was answered, and another research is needed to answer the other question, which is referred to in the proposal section. The first question is related to the depositability of Zakat sources in Qard al-Hasan Bank. This question is as follows: Is it possible to deposit Zakat resources in Qard al-Hasan

Bank and grant facilities based on it? According to the inference made, the answer to this question depends on the opinion of the present mujtahids. Therefore, this question should be answered in another research. The next question is whether it is possible to replace the resources of Zakat instead of the facilities paid for Qard al-Hasan. According to the inference from the description of Lameh, this is possible. Therefore, the communication model between Zakat organization and Qard al-Hasan Bank has been designed according to the second question and its answer. In this model, the organization of Zakat is supported by Qard al-Hasan Bank. In this way, in case of default of Qard al-Hasan facility, the resources of Zakat organizations will replace it. Also, the granting of facilities will be paid to the beneficiaries by introducing Zakat organizations. In this model, the main consideration is the compliance of the maturity of the facility with the time of collection of zakat resources. This compliance will reduce the risk of Qard al-Hasan loan facilities granted to the beneficiaries.

10. Suggestions

According to the review and analysis of the book, the principle of depositing zakat resources in Qard Al-Hasan Bank needs to be investigated from the perspective of mujtahids. Therefore, it is suggested that in the next researches, the subject of jurisprudential examination of the depositability of Zakat resources in Qard Al-Hasan Banks should be studied. It is also suggested that the communication model between Qardul Hosna Bank and Zakat organization be operationally feasible. This issue needs to be investigated in the operational environment.

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The Rationality-Ethics Paradox in Managerial Decision-Making: A Comparative Analysis of Western and Islamic Perspectives

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Abstract

In the complex and dynamic world of businesses and organizations, managerial decision-making plays a vital role. One of the key challenges in this area is the conflict between two significant and often contradictory principles—rationality and ethics—in decision-making processes. This article examines this conflict and the prioritization of one principle over the other in situations where both are in opposition. Specifically, the research aims to determine, based on the views of both Western and Islamic thinkers, whether rationality or ethics should take precedence in managerial decisions under such circumstances. The first section of the article analyzes the concepts of "rationality" and "ethics" within the context of managerial decision-making. Rationality, understood as a logical process based on data analysis, facilitates optimal decision-making aligned with organizational goals. On the other hand, ethics refers to a set of human and value-based principles and rules that must be considered in decision-making to ensure public interest and justice are upheld. Subsequently, the article reviews various Western philosophical perspectives on the conflict between rationality and ethics. Herbert Simon, through the concept of "bounded rationality," emphasizes that decision-makers, due to informational and time constraints, cannot always arrive at the best and most rational choice. In contrast, John Stuart Mill advocates utilitarianism and prioritizes decisions that bring the greatest benefit to the greatest number, which may conflict with ethical principles. Meanwhile, moral philosophers such as Kant and Rawls firmly stress the importance of adhering to ethical principles in decision-making, even if such decisions may harm individual or organizational interests. The next section explores Islamic perspectives on this issue. The Holy Qur'an and the conduct of the infallibles, especially Imam Ali (peace be upon him), consistently stress the importance of integrating rationality and ethics in decision-making. Quranic verses and the sayings of the infallibles view decision-making not only from a rational perspective but also from an ethical and religious standpoint. The principles of Islamic management uphold that even in times of crisis, ethics must be observed in decision-making to ensure justice and fairness. This article also undertakes a comparative and analytical review of Western and Islamic viewpoints on this conflict, concluding that from the perspective of Islamic management, ethics must always be considered as a fundamental pillar of decision-making. This is because, within this framework, the ultimate goal of management is to achieve justice and divine satisfaction.

Keywords: Managerial decision-making, Rationality vs. ethics, Islamic management, Utilitarianism, Organizational justice.

Introduction

In the Realm of Management and Organizational Decision-Making, Two Fundamental and Vital Factors Determine the Path to Success and Progress: Rationality and Ethics. Each of these two elements plays a unique role in the decision-making process. However, in many instances, they stand in opposition to one another, creating challenges for managers. The aim of this article is to examine and analyze this conflict and to seek an answer to the question of which principle should take precedence in managerial decision-making when rationality and ethics are in conflict.

Rationality refers to the adoption of decisions based on logical analyses, data, and accurate information. This approach primarily seeks to optimize resources, reduce costs, and achieve efficient outcomes. In other words, rationality aims to maximize the use of available resources so that the organization can attain its strategic goals.

In contrast, ethics refers to a set of principles and values that guide human behavior within correct and virtuous frameworks. Ethical decision-making in organizations means making choices that not only consider the interests of the organization but also respect individuals' rights and dignity. Simply put, in ethical decision-making, values such as justice, fairness, and social responsibility take precedence.

However, when these two principles come into conflict, managers face complex challenges and questions. For instance, imagine a manager is faced with a decision where, according to organizational rules or a directive from a higher authority, an employee must be dismissed. Yet, the manager knows this employee is in dire need of the job, and their dismissal could have serious consequences for their financial and mental well-being. In this scenario, the manager faces two options: on the one hand, rationality dictates acting according to rules and procedures and dismissing the employee; on the other hand, ethics suggests considering the employee’s situation and attempting to find an alternative solution that would cause less harm.

This simple example illustrates the conflict that many managers encounter in their daily decision-making. The central question examined in this article is: in such situations, which principle should be prioritized? Should rational decisions, based on rules and guidelines, be followed, or should ethical considerations be given precedence, even if the resulting decision may not appear rational?

Investigating this conflict is significant because in today’s world, organizations must not only seek to maximize profit and efficiency but also attend to their social and human responsibilities. Through analysis of this conflict and by reviewing various perspectives from Western and Islamic scholars, this article seeks to identify solutions that managers can use when faced with such challenges.

1. Ethical Decision-Making

Ethical decision-making refers to the process of selecting choices that consider not only individual and organizational interests but are also based on moral and human principles. This type of decision-making involves upholding justice, fairness, and human dignity throughout the decision-making process. In management, ethical decision-making should balance organizational interests with ethical considerations such as the rights of employees, customers, and society in the mean time.

2. Characteristics of Ethical Decision-Making

2-1. Justice and Fairness

Ethical decisions must be just and fair. This means individuals should be treated equally and without discrimination, and individual rights must be respected in the decision-making process. Especially in the workplace, decisions that lead to discrimination or inequality are not only ethically flawed but may also generate distrust and dissatisfaction among employees.

2-2. Respect for Human Dignity

Ethical decision-making must respect the dignity and honor of individuals. Any decision that results in people or groups being deprived of their human respect cannot be considered ethical. For example, if an organization decides to lay off employees, it must ensure that the decision is executed in a manner that does not compromise human dignity.

2-3. Social Responsibility

Social responsibility plays a crucial role in ethical decision-making. Managers must consistently consider the social impact of their decisions and emphasize that the organization's performance should benefit society and align with the public interest. For example, many organizations are accountable for environmental or human rights issues and must factor these into their decisions.

2-4. Accountability and Transparency

Ethical decisions must be made in a manner that ensures decision-makers are accountable for the outcomes. Transparency in the decision-making process and communication with stakeholders strengthens trust and ensures that no corruption or self-serving decision occurs.

3. Rational Decision-Making

Rational decision-making refers to the process of selecting the best possible option using available data, logical analyses, and existing evidence. This type of decision-making is grounded in resource optimization and the maximization of economic and performance outcomes. In rational decision-making, decision-makers aim to choose the option that yields the greatest benefit with the lowest possible cost and risk.

4. Characteristics of Rational Decision-Making

4-1. Data and Information Analysis

Rational decision-making is always based on available data and evidence. Rational managers and decision-makers must possess complete and accurate information about the current situation in order to make informed decisions. In this process, data collection and analysis play a crucial role.

- *Example:* In selecting suppliers for a company, the manager must gather and analyze precise information regarding costs, product quality, delivery times, and supplier credibility to make the best decision.

4-2. Clear Goal-Setting

Rational decision-making is driven by clearly defined goals. In this process, decision-makers must first accurately determine the short-term and long-term objectives of the organization or project and then make decisions that contribute to achieving those objectives. For example, if the goal of an organization is to increase sales, rational decisions must be made to fulfill this goal with maximum efficiency and minimal cost.

4-3. Resource Optimization

In rational decision-making, the decision-maker seeks to allocate available resources (financial, temporal, human, etc.) in an optimal way to achieve the highest possible return. The objective is to use resources in a manner that maximizes organizational benefits. For instance, a factory may decide to reduce employee working hours to boost productivity, but enhance equipment and production processes to maintain the same output at lower costs.

4-4. Risk and Cost Assessment

Rational decisions always involve a thorough evaluation of risks and costs. Managers must anticipate the risks associated with each option and weigh its advantages and disadvantages. This assessment becomes particularly important when different options entail varying degrees of risk and cost.

5. Decision-Making Models

In management, there are various models and frameworks that guide decision-making. The following are just a few of these models:

5-1. Utilitarianism

Utilitarians regard “benefit” as the sole ultimate criterion and believe the moral end to be pursued in all actions is the greatest possible prevalence of good over evil (or the least prevalence of evil over good) in the world. They also argue that good and bad can be quantitatively measured. According to this model, the best decision is the one that creates the most benefits for the greatest number of people. The decision-maker must carefully evaluate the consequences of their decision and choose the one that benefits the largest number. This model is widely used in economic and social decision-making.

- *Example:* If a company decides to halt the production of a specific product to reduce air pollution, the decision may benefit society even if it temporarily increases the company's costs.

5-2. Rights-Based Approach

This model emphasizes that all individuals should have equal rights without discrimination. Decision-making should be based on protecting individual rights and avoiding their infringement. This approach is especially significant in large organizations that deal with legal and human rights issues.

- *Example:* If an employee files a complaint about being unfairly denied a promotion, the manager must investigate whether the individual's rights have been disregarded.

5-3. Distributive Justice Model

This model emphasizes the fair distribution of resources and opportunities. According to this approach, decisions should be made in a way that benefits and resources are distributed equally among individuals or groups.

- *Example:* When an organization decides to reward its employees, it must ensure that these rewards are distributed fairly and based on individual or group merit.

5-4. Rest's Model of Ethical Decision-Making

This model proposes that ethical decision-making involves four components: moral sensitivity, moral judgment, moral motivation, and moral character. Ethical failure can result from a deficiency in any of these components. The model is as follows:

- **Moral Sensitivity:** Defined as interpreting the behaviors of individuals in response to evaluating a situation, recognizing the presence of moral issues in a context, and understanding how one's actions affect others.
- **Moral Judgment:** The individual must determine what the right action is. In other words, they must identify an appropriate action that is morally correct.
- **Moral Motivation:** Concerns the prioritization of ethical decisions over personal values. In this stage, ethical values are considered superior to individual values. This phase is about enhancing moral motivation and determines what *should* be done. It includes evaluating the strengths and weaknesses of each decision based on the decision-maker's emotions, perceptions, and social character.
- **Moral Character (Ethical Action):** Consistently acting ethically over time. According to this component, individuals need honesty and autonomy to uphold ethical values. Overall, this aspect of the model—ethical action—is one of its most critical dimensions.

5-5. The Bommer Model

The Bommer model is an ethical decision-making model introduced by Bommer and his colleagues in 1987. This model includes six categories of factors that influence decisions when faced with an ethical issue:

- **Social Environment:** This factor encompasses the cultural influences, norms, and values of the society in which an individual lives.

- **Legal/Governmental Environment:** This includes laws, regulations, and governmental policies that affect an individual's ethical decisions.
- **Work Environment:** This refers to the organizational culture, company policies, and workplace relationships that influence the individual.
- **Professional Environment:** This factor includes the ethical standards and professional rules within the field in which the individual operates.
- **Individual Environment:** This includes the person's values, beliefs, and personal experiences that affect their ethical decision-making.
- **Personal Characteristics:** This includes personal attributes such as education level, age, and gender, all of which can influence ethical decisions.

These six factors impact ethical decision-making behavior by influencing the rational decision-making behavior of managers. In other words, managers make ethical decisions based on how these factors affect their choices.

The Bommer model is a potential behavioral model of ethical decision-making that helps managers make better decisions when facing ethical issues. By considering the various influential factors in ethical decision-making, this model assists managers in aligning their decisions with their ethical values and standards.

5-6. Rational Decision-Making Model

The Rational Decision-Making Model is a step-by-step process based on logic, rationality, and precise information. This model assumes that the decision-maker has access to all relevant information, can identify all possible options, and is capable of selecting the best option based on logical and rational analysis.

6. Stages of the Rational Decision-Making Model

- **Problem Definition:** At this stage, the issue or decision to be made is clearly and precisely defined. This includes identifying the causes, consequences, and constraints associated with the problem.
- **Identification of Decision Criteria:** Here, the criteria used to evaluate and compare different options are specified. These criteria should align with the decision-maker's goals and values.

- **Weighting the Criteria:** At this stage, each identified criterion is assigned a weight or importance. These weights reflect how critical each criterion is to the decision.
- **Identification of Alternatives:** All possible options for resolving the problem or making a decision are identified. This includes gathering information, consulting with others, and reviewing various solutions.
- **Evaluation of Alternatives:** Each identified option is evaluated based on the decision criteria and their corresponding weights. This includes analyzing the advantages and disadvantages of each option and predicting its outcomes.
- **Selection of the Best Option:** Based on the evaluations, the option with the highest overall score is selected. This option should align with the decision-maker's goals and values.
- **Implementation of the Decision:** The chosen decision is put into action. This includes planning, organizing, and allocating the necessary resources for implementation.
- **Evaluation of Outcomes:** After implementation, the results of the decision are assessed. This includes examining the success of the decision in resolving the issue or achieving the intended objectives.

7. Western Philosophers' Theories on Rationality and Ethics in Decision-Making

7-1. Herbert Simon

With a profound insight into the complexities of human behavior, Herbert Simon demonstrated that decision-making, contrary to popular belief, is not a wholly logical and rational process, but rather a domain where reason and emotion, consciousness and the unconscious, interact. By introducing the concept of "bounded rationality," he emphasized that due to cognitive and informational limitations, individuals are not capable of assessing all aspects of an issue or identifying the optimal solution. Instead, they seek a "satisfactory" option that meets their basic needs.

Simon, through outlining the stages of decision-making from "design" to "implementation," showed that this process is influenced by various factors including values, goals, experiences, and even organizational structure. He also highlighted the crucial role of intuition and experience in decision-making, asserting that in complex and ambiguous situations, reliance on these elements can be beneficial. Thus, by presenting a comprehensive and realistic theory, Simon challenged traditional views of decision-making and opened a new perspective on understanding this intricate phenomenon.

7-2. John Stuart Mill

The prominent 19th-century British philosopher and economist also offered significant insights into decision-making. Although he did not address decision-making directly, his ideas on individual liberty, rationality, and utility have profoundly influenced how we think about the subject.

One of Mill's most important contributions to decision-making is his emphasis on individual freedom. He believed every individual should be free to make decisions regarding their own life and that no one else should decide on their behalf. This idea, elaborated in his famous book *On Liberty*, has greatly influenced political and social thought and remains highly relevant today.

Mill also stressed rationality in decision-making. He argued that individuals should use reason and logic to make the best choices for themselves. However, he acknowledged the limitations of rationality and recognized that humans cannot always make fully rational decisions. Therefore, he emphasized the importance of experience and experimentation in decision-making.

Another of Mill's major contributions is the concept of utility. He believed the aim of decision-making is to maximize utility for oneself and others. Utility could mean happiness, well-being, or anything else of value to individuals. According to Mill, individuals should consider the potential consequences of their decisions for both themselves and others, and choose the option that yields the greatest utility. In his theory of "utilitarianism," he maintained that the best decision is the one that brings the most happiness to the greatest number of people. In this view, rationality is grounded in cost-benefit calculation, and decisions that may seem ethical might not always result in the greatest public benefit under certain circumstances.

In sum, by emphasizing individual freedom, rationality, and utility, John Stuart Mill made a lasting contribution to the discourse on decision-making. His ideas continue to be highly influential and can aid in making better decisions today.

7-3. Immanuel Kant

Immanuel Kant, the great German philosopher, also made important contributions to the discourse on decision-making. His views in this domain are primarily based on moral principles and deontology. The following are some aspects of decision-making from Kant's perspective:

- **Emphasis on Reason and Moral Principles:** Kant believed decisions should be based on reason and universal moral principles, not emotions, desires, or potential outcomes. He stressed the importance of the "categorical imperative" as a moral guide in decision-making. In brief, the categorical imperative states that one should act only according to the maxim one can will to become a universal law.
- **Deontological Ethics in Decision-Making:** Kant emphasized the importance of "duty" in decision-making. He believed that people should fulfill their duties regardless of the outcomes. In other words, the moral value of a decision lies not in its results but in the motivation behind it. If a person fulfills a duty merely out of fear of punishment or hope for reward, their action holds no moral value. However, if the duty is performed out of respect for the moral law, then the decision is morally valuable.
- **Universalizability of Ethical Principles:** Kant held that moral decisions must be based on principles that are universal and applicable to all humans. In other words, if a decision is right, it should also be right for everyone in similar circumstances. This principle helps avoid arbitrary and biased decision-making.
- **Respect for Humanity in Decision-Making:** Kant emphasized the importance of respecting humanity in decisions. He believed that people should never be treated merely as a means to an end. In other words, decisions should always consider the rights and dignity of all individuals.
- **The Role of Free Will:** Kant believed that humans possess free will and can freely choose their actions. However, he emphasized that this freedom must be limited by moral principles and human duties.

Kant argued that morality must be based on reason, not feelings or experiences. He maintained that moral principles are universal and necessary, and apply to all humans at all times and places. He introduced the concept of the "categorical imperative" as the highest moral principle. One of its most important formulations is: "Act only according to that maxim whereby you can at the same time will that it should become a universal law."

In other words, Kant urges that before taking any action, one should ask whether he can will that everyone in a similar situation should act in the same way. If the answer is no, then the act is immoral. For example, if someone considers lying, they should ask themselves whether they can wish for everyone to lie all the time. If such a scenario is impossible or undesirable, then lying is unethical.

8. Decision-Making in the Islamic Perspective

This section explores Islamic sources on the topic of decision-making:

8-1. Exploring the Prophet and Infallibles' Traditions on Decision-Making

Sound decision-making is impossible without sufficient and accurate information about the issue at hand. As the Holy Quran states: *"Do not pursue that of which you have no knowledge"* (17:36). Reason also dictates that one should not act in personal matters without thorough investigation and assessment, as the consequences of uninformed decisions will fall upon the individual.

Prophet Muhammad (PBUH), in his administrative conduct, consistently emphasized the importance of obtaining precise and adequate information before making decisions. For instance, to support planning and decision-making in Medina, he ordered a census of Muslims and their information to be recorded, stating: *"Count all who profess Islam."*

Furthermore, prior to confronting adversaries, the Prophet (PBUH) would first gather detailed intelligence about them. For example, in Rajab of the second year after Hijrah, he sent Abdullah ibn Jahsh along with a group of emigrants on a mission, instructing him not to open a letter for two days, and then to act according to its contents. The letter instructed them to go to Nakhlah and gather intelligence on the Quraysh for the Prophet.

To ensure accurate information and sound decisions, the Prophet (PBUH) appointed individuals as *'Arif* and *Naqeeb*. The *'Arif* (literally, "the knower") was responsible for overseeing a tribe or group and reporting their affairs to higher authority. The *Naqeeb* (chief or notable) was someone aware of the people's conditions and held influence among them.

Islamic history and the Prophet's biography are replete with instances demonstrating his reliance on *Naqeebs* and *'Arifs* for information gathering and decision-making. For instance, Ibn Hajar al-'Asqalani quotes Ibn 'Asakir, who narrates that Abu 'Aziz Jundub ibn Nu'man al-

Azdi approached the Prophet (PBUH), and the Prophet appointed him as the *'Arif* of his tribe. Similarly, Rafi' ibn Khadij al-Ansari served as the *'Arif* for his tribe in Medina.

From these instances, one can conclude that correct decision-making requires sufficient and accurate information, and the Prophet (PBUH) made strategic use of various methods to attain awareness of the situation.

In general, during decision-making, multiple methods and approaches may be available to a manager. A capable and competent manager is one who selects the best and shortest path to the objective, thus saving time and reducing errors. Many managers, due to choosing an incorrect method—despite their significant efforts—end up straying from their goal and wasting valuable human and economic resources.

The decisions of the Prophet (PBUH) throughout his life show that he always adopted the best and most appropriate methods. One prominent example is the placement of the *Hajar al-Aswad* (Black Stone) during the reconstruction of the Kaaba. When it came time to install the stone, each tribe wanted the honor for itself, leading to a situation that nearly sparked conflict. They agreed to accept the verdict of the Prophet, saying: *"We are content with the judgment of Muhammad, the trustworthy."* The Prophet asked for a cloth, placed the stone in it, and instructed each tribe to take hold of a corner, thus allowing all tribes to participate. He then placed the stone in its position himself. In this way, the Prophet resolved a potentially bloody conflict with a simple yet wise approach—true management in action.

Prudent management is that which first addresses the consequences and potential fallout of hasty, ill-considered actions, and only then proceeds. That is, all aspects of the issue should be thoroughly examined at the outset, and only when no flaws are found should a decision be executed. This contrasts with unwise management, where the process is reversed.

Imam Ali (AS) states in a hadith: *"O people!... There is no good in a world without prudence."* Foresight and planning were core principles in the Prophet's decision-making approach. Imam Sadiq (AS) narrates that a man once approached the Prophet (PBUH) and said: "O Messenger of God, advise me." The Prophet asked, "Will you act upon it?" The man said, "Yes." After repeating his question three times and receiving the same response, the Prophet said: *"Whenever you decide to do something, consider its outcome. If the outcome is good and sound, proceed. If not, refrain from it."*

8-2. Ethical Decision-Making Components from the Perspective of Nahj al-Balagha

1. Knowledge and Insight

Ethical decision-making requires deep awareness and sound judgment. Managers must consistently strive to enhance their professional knowledge and update their information.
Imam Ali (AS) states in *Hikmah(wisdom) 366*:

> *"If you acquire knowledge, you must act upon it; otherwise, your knowledge will be useless."*

2. Rational Choice

Solutions should be selected based on logical reasoning and avoidance of emotional decisions. Imam Ali emphasizes in *Hikmah 113*:

> *"There is no wealth more beneficial than intellect."*
> Decision-makers must analyze the consequences of each action with rationality (*Wisdom 154*).

3. Reliance on God (Tawakkul)

Tawakkul means heartfelt trust in God alongside material effort. Imam states in *Letter 28*:

> *"My success is only through the grace of God, and I expect from none but Him."*
>
> Tawakkul liberates managers from complete reliance on material factors.

4. Consultation (Shura)

Involving experts and avoiding autocracy are key principles. Imam Ali states in *Hikmah 161*:

> *"Whoever consults with others becomes a partner in their wisdom and knowledge."*
> Consultation is essential at all stages: problem identification, solution evaluation, and implementation.

5. Trustworthiness (Amanah)

Responsibility in preserving organizational rights and secrets is a trait of ethical managers. Imam Ali says in *Sermon 199*:

> *"Those who are not trustworthy will never reach their destination."*
> Loyalty to commitments and covenants is also an expression of trustworthiness (*Letter 53 to Malik al-Ashtar*).

6. Justice Orientation

Upholding everyone's rights without discrimination is the foundation of societal stability. Imam Ali states in *Hikmah 437*:

> *"The implementation of justice brings expansion to society's affairs."* Justice should be a priority in resource distribution and managerial judgments.

7. Upholding Rights

Decisions must be grounded in the preservation of divine and human rights. Imam emphasizes in *Sermon 168*:

> *"God has given precedence to the protection of Muslims' rights over all else."*
>
> Upholding rights involves respecting stakeholders and avoiding injustice.

8. Duty Fulfillment

Accountability and avoidance of negligence in fulfilling responsibilities are vital. Imam warns in *Letter 53*: *"Whoever neglects their duty shall perish."*

9. Adherence to Law

Commitment to religious and organizational regulations is essential. Imam states in *Sermon 16*:

> *"Whatever I say, I myself am committed to it."* Adherence to law is practical justice and a barrier against corruption.

8-3. Pitfalls of Ethics-Only Decision-Making According to Nahj al-Balagha:

1. Inability to Predict Outcomes

A lack of logical analysis and repetition of past mistakes. Imam Ali considers learning from history a remedy (*Hikmah 31*).

2. Haste

Reduces accuracy and increases risk. Imam advises in *Letter 53*: *"Do everything in its proper place and at the appropriate time."*

3. Dominance of Emotions

Leads to irrational decisions driven by anger or excitement. Imam regards emotional control through remembrance of the Hereafter essential (*Letter 53*).

4. Influence of Material Interests

Conflict between personal gain and professional responsibility. Imam warns in *Sermon 105*:

“Following desires leads to destruction.”

9. Emphasis in Nahj al-Balagha on Rational Morality and Values
“There is no wealth more beneficial than intellect” (*Hikmah 113*) and “there is no intellect like contemplation and prudence.” The most valuable self-sufficiency is intellect, and the greatest poverty is lack of reason (*Hikmah 38*). Decision-making based on reflection and awareness leads to successful outcomes. One who acts with foresight must first determine whether their action is beneficial or harmful. If it is beneficial, they should proceed; otherwise, they must refrain. As Imam states in *Sermon 154*, the ignorant act blindly and stray further the faster they move, while the enlightened walk a clear path. Here, rational utilitarianism aligned with truth-seeking is also emphasized. Goal-setting and organizing resources accordingly are among the best indicators of human intellect and inner insight. Moreover, Imam stresses progressiveness, innovation, and avoiding stagnation.

A manager must prioritize the rights of individuals in decision-making. Imam Ali places utmost importance on respecting people’s rights: *"Indeed, God has elevated the sanctity of a Muslim above all else, and the safeguarding of their rights through sincerity" (Sermon 168).* He defines fair decision-making standards as: adherence to truth, observance of justice, and seeking public satisfaction.

In *Nahj al-Balagha*, ethics and values are not divorced from reason. On the contrary, neglecting them undermines one’s rationality: *“Know that worldly desires distract the intellect and make one forget remembrance of God”* (*Sermon 86*, p. 145).

10. Decision-Making in Islamic Management

In Islamic management, both ethical and rational decision-making hold significant importance and cannot be prioritized one over the other. Rather, these two aspects are complementary. A successful Islamic manager must be capable of balancing them and making the best decisions for their organization within the framework of ethical principles, reason, and logic—and implementing them decisively.

11. Ethical Decision-Making

- Ethical Foundations in Islam: Islam places great emphasis on ethics and outlines numerous ethical principles in the Quran and the Sunnah. These include justice, honesty, trustworthiness, fulfilling commitments, respecting others, and upholding their rights.

- The Role of Ethics in Management: An Islamic manager must adhere to ethical principles in all decisions. They should seek decisions that are not only beneficial to the organization but also align with Islamic ethical standards.

- Moral Responsibility: Islamic managers are accountable for their decisions before both God and society. They must consider the interests of all stakeholders and avoid decisions that could cause harm to others.

12. Rational and Decisive Decision-Making

- Rationality in Islam: Islam strongly emphasizes the use of reason and reflection in decision-making. Islamic managers should employ logic and rational analysis to choose the best courses of action for their organizations.

- Decisiveness in Decision-Making: Islamic managers must be decisive and avoid hesitation. However, decisiveness should not mean dismissing others' opinions. A proper Islamic manager consults with others and makes firm decisions informed by collective wisdom.

- Importance of Rationality and Decisiveness: Rational and decisive decision-making are key traits of a successful manager. Managers must be able to act wisely in various conditions and enforce their decisions with conviction.

13. Balancing Ethics and Rationality

- Need for Balance: In Islamic management, ethical and rational decision-making are interdependent. An Islamic manager must strike a balance between the two, ensuring that decisions are both morally sound and logically grounded.

- Strategies for Achieving Balance: To achieve this balance, managers can employ various strategies, including:

- Consulting with qualified and committed individuals,
- Studying Islamic resources,
- Embedding ethical values in organizational culture,
- Establishing oversight mechanisms.

14. Final Summary and Comparative Analysis

Ultimately, decision-making is a multifaceted and complex issue. One aspect is ethical principles; another is rational, legal, and logical foundations. Depending on the situation, one aspect may gain more attention from the decision-maker. In Islamic thought, greater emphasis is placed on ethics in decision-making. Although rationality is highly valued, ethics remains a fundamental principle. In contrast, some Western theories may prioritize rationality over ethics, especially in utilitarian models focused on maximizing utility.

When rationality and ethics confront one another, in Islamic models, ethics should be prioritized in decision-making when in conflict with rationality as the ultimate goal of Islamic management is to achieve justice and divine satisfaction. In contrast, certain Western models may favor rationality as the primary consideration.

15. Western Perspectives:

- **Utilitarianism (John Stuart Mill):** Decisions should bring the greatest benefit to the most people, even if this conflicts with personal ethical principles.
- **Deontology (Kant):** Ethics is based on universal principles and human duties; outcomes should not be the basis of moral judgment.
- **Bounded Rationality (Herbert Simon):** Due to cognitive and informational limitations, people often settle for "satisfactory" rather than optimal decisions.

16. Islamic Perspectives:

- **Integration of Rationality and Ethics:** Decision-making in Islam must involve logical analysis along with ethical considerations like justice, fairness, and social responsibility.
- **Consultation and Reliance on God (Tawakkul):** Collective wisdom and spiritual reliance complement rationality and ethics.
- **Ethical Priority in Crises:** Even during conflicts, ethics should not be sacrificed for pure rationality. Upholding justice and human dignity always takes precedence.

While Western approaches may at times isolate rationality or ethics as primary, Islam sees them as mutually reinforcing. Islamic models (e.g., *Nahj al-Balagha*) emphasize the balance between rationality and ethics, and the practices of the infallibles demonstrate how this balance is realized in real-life situations. In times of conflict, Islam prioritizes ethics—such as preserving human dignity and justice—offering a solution aligned with accountability before God and society.

In confronting the conflict between ethical principles and rational foundations in the decision-making process, achieving a balance between these two dimensions is essential. Such a balance ensures that decisions are not only logically justifiable but also aligned with ethical values and principles. However, it is crucial to recognize that each situation possesses its own unique characteristics. Therefore, rather than relying solely on general rules, one must consider the specific context of each scenario and tailor decisions accordingly. In certain critical situations, it is true that rationality may temporarily take precedence over ethics in decision-making. Nonetheless, this does not imply that ethical principles should be entirely disregarded. Even in crisis conditions, efforts must be made to uphold ethical considerations to the greatest extent possible.

17. In Conclusion:

When facing the dilemma of rationality versus ethics, Islamic managers should:

1. Employ hybrid models (data analysis + ethical principles).
2. In conflicts, consult and refer to Islamic teachings, treating ethics as a non-negotiable foundation.
3. Always pursue justice and divine satisfaction, even if it involves short-term costs.

This approach not only offers the most sustainable solution for organizations but also ensures social responsibility and the moral legitimacy of managerial decisions.

Summary of Researches

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An Islamic Critique of Feminist Anthropology: A Summary of *Feminism in Organization and Management: A Foundational Reflection with an Islamic Approach* by Latifi et al

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Chapter 1: Theoretical Foundations of Feminism

Feminism is a socio-political movement and intellectual tradition aimed at advancing women's status and eliminating gender-based discrimination. Its evolution can be traced through three major waves:

- **First Wave (19th to early 20th century):** Primarily focused on securing legal and political rights, most notably women's suffrage.
- **Second Wave (1960s–1970s):** Shifted toward workplace equality, reproductive rights, and challenging systemic sexism in civil society.
- **Third Wave (1990s onward):** Emphasized intersectionality, incorporating race, class, and cultural differences into feminist discourse.

Key Feminist Frameworks

Feminist thought encompasses several major theoretical approaches:

1. **Liberal Feminism:** Advocates for gender equality through legal reform and dismantling institutional barriers.
2. **Radical Feminism:** Views patriarchy as an entrenched system of oppression requiring fundamental societal transformation.
3. **Marxist Feminism:** Analyzes gender oppression through the lens of class struggle under capitalism.
4. **Cultural Feminism:** Celebrates distinctly feminine traits and values as counterpoints to patriarchal norms.

Core Tenets of Feminist Thought

Despite internal diversity, feminist theories share several unifying principles:

- Opposition to patriarchal structures as systems of domination.
- The centrality of gender in social, political, and economic analysis.
- The conceptualization of gender relations as inherently conflictual.
- The promotion of woman-centered epistemologies and narratives.
- A critical stance toward traditional family structures.

Philosophical Underpinnings

Feminism is grounded in several anthropological and philosophical assumptions:

- **Humanism:** Prioritizes human agency and secular reasoning.
- **Secularism:** Rejects religious doctrine as a basis for gender norms.
- **Gender Essentialism/Constructivism:** Debates whether gender differences are innate or socially constructed.
- **Modernism:** Aligns with progressive, emancipatory ideals.
- **Egalitarianism:** Demands equal rights and opportunities across genders.

As both an intellectual and activist tradition, feminism interrogates power dynamics through the prism of gender. Its historical development and theoretical diversity remain critical to contemporary gender studies and social critique.

Chapter 2: Feminist Anthropology

Feminism, which originated as a movement advocating for women's rights, has since developed into a comprehensive intellectual tradition. This chapter explores its anthropological foundations, which are structured around four key propositions:

1. The Absence of a Shared Essence Between Genders

Radical feminist theorists posit that men and women constitute fundamentally distinct categories of being, lacking any inherent common essence. This position draws upon:

- **Socio-biological critiques** challenging deterministic interpretations of gender.
- **Technological determinism**, arguing that advancements in science redefine human nature.
- **Philosophical rejections** of classical essentialism (e.g., Aristotle's teleology or Kant's universalist frameworks).

2. The Social Construction of Physical Differences

A subset of feminist thought minimizes the significance of biological distinctions, contending that perceived bodily differences are secondary to sociocultural conditioning. According to this view:

- Physical disparities are rendered irrelevant by patriarchal narratives that naturalize inequality.
- Personality and psychological traits attributed to gender are products of structural power dynamics rather than innate qualities.

3. Technological Transcendence of Biological Constraints

Some feminists, such as Shulamith Firestone, acknowledge anatomical differences but argue for their irrelevance in a technologically advanced society. Key tenets include:

- The potential for reproductive technologies to dismantle gendered divisions of labor.
- The elimination of biological determinism as a prerequisite for eradicating systemic domination.

4. The Myth of Psychological Divergence

Another strand of feminism rejects the notion of intrinsic psychological differences between genders, asserting that:

- Observable behavioral contrasts are artifacts of oppressive social systems.
- Claims of innate male superiority rely on circular logic that reinforces patriarchal hegemony.

Critical Implications

Feminist anthropology engages in a radical re-examination of human nature, seeking to:

- Decouple gender from essentialist frameworks.

- Establish absolute equality in rights and social participation by negating naturalized hierarchies.

However, these propositions face criticism within Islamic thought, which emphasizes divinely ordained complementarity between the sexes and views the denial of inherent differences as philosophically reductive.

Chapter 3: Anthropological Critique of the Feminist School from an Islamic Perspective

Introduction

Contemporary feminist anthropology has advanced radical claims about gender, often rejecting biological and psychological differences between men and women in pursuit of absolute equality. While this perspective has gained traction in modern discourse, it stands in stark contrast to the Islamic worldview, which affirms both the shared humanity and complementary distinctions between the sexes. This chapter presents a systematic Islamic critique of core feminist anthropological assumptions, drawing upon Quranic principles, philosophical reasoning, and scientific evidence to demonstrate the coherence of Islam's balanced approach to gender.

Core Critiques

1. The Fallacy of Denying Shared Human Essence

Feminist theory's rejection of a common human essence between genders contradicts both Islamic theology and rational anthropology. Allameh Motahhari illustrates this by describing men and women as "two branches of one human tree"—distinct yet rooted in the same ontological reality. The Quran explicitly affirms this unity:

"O mankind, fear your Lord, who created you from one soul (nafs) and created from it its mate..." (Quran 4:1).

To deny this shared essence is to undermine the metaphysical foundation of human dignity in Islam.

2. The Natural Reality of Physical and Psychological Differences

While feminists often attribute gender differences solely to socialization, empirical research in biology, neuroscience, and developmental psychology confirms innate distinctions in:

- Cognitive processing styles
- Emotional responsiveness
- Physiological capacities

Motahhari clarifies that these differences reflect divine wisdom (hikma), enabling complementary roles rather than hierarchical superiority.

3. The Limitations of Cultural Determinism

The feminist claim that gender is entirely culturally constructed fails to explain:

- The cross-cultural persistence of certain gender-linked traits
- The biological basis of sexual dimorphism in humans
- The Quranic acknowledgment of *fitrah* (primordial nature) as shaping gender characteristics

Historical records from diverse civilizations—from ancient Mesopotamia to classical Islam—demonstrate consistent recognition of natural gender distinctions.

4. The False Dichotomy of Superiority vs. Absolute Equality

Feminism oscillates between asserting female superiority or demanding undifferentiated equality. Islam transcends this binary by teaching:

- **Qualitative equality:** Equal value before God (*"Indeed, the most noble of you in the sight of Allah is the most righteous"* Quran 49:13)
- **Functional distinction:** Differential roles aligned with innate capacities

For instance, motherhood's unique physiological and psychological demands justify specific legal provisions without implying inferiority.

5. The Necessity of Differentiated Rights and Responsibilities

Islamic jurisprudence links rights to ontological realities:

- Women are exempt from military duty but guaranteed financial maintenance (nafaqa)
- Inheritance laws reflect differing familial obligations
- Testimony rules account for gender-based cognitive strengths

As Motahhari notes, *"Justice requires giving each their due, not treating all identically."*

6. The Destructive Implications of Anti-Family Ideology

Radical feminism's devaluation of motherhood—exemplified by Shulamith Firestone's call for artificial reproduction—contradicts:

- The Quranic honor bestowed upon mothers (*"Paradise lies at the feet of mothers"* Hadith)
- Sociology demonstrating family as the cornerstone of civilizational stability

7. Misdiagnosing the Roots of Gender Injustice

Feminism blames patriarchy, whereas Islam identifies:

- Pre-Islamic ignorance (jahiliyya) as the source of oppression
- Divine guidance as the corrective, granting women:
    - Property rights (7th century)
    - Consent in marriage
    - Educational access

8. Islam's Integrative Gender Framework

The Islamic model balances:

- **Ontological equality:** Equal spiritual worth
- **Functional complementarity:** Distinct but interdependent roles
- **Contextual justice:** Rights tailored to biological and social realities

The Islamic critique reveals fundamental flaws in feminist anthropology: its rejection of shared human essence, denial of natural differences, and utopian pursuit of undifferentiated equality. In contrast, Islam offers a sophisticated paradigm where:

1. Gender distinctions are celebrated as part of divine wisdom (hikma)
2. Rights are calibrated to biological and social realities
3. The family system is sacralized as a microcosm of civilizational order

This approach neither reverts to patriarchal oppression nor succumbs to feminist excesses, instead providing a timeless framework for gender harmony. As the Quran states:

"And the male is not like the female" (3:36)—a verse affirming difference without hierarchy, guiding humanity toward balance (mizan) in all aspects of life.

Chapter 4: Feminism in Management and Organization Theory

Introduction

This chapter explores the various dimensions of feminism within management and organization theory. The goal is to identify the essential core of feminism that influences managerial teachings. Despite the abundance of works related to women and gender, determining genuine feminist researches remains challenging. Addressing women and gender issues does not necessarily imply a feminist perspective, and with restricting the scope to explicitly feminist titles might end in ignoring some significant contributions.

The criterion for identifying feminist research in management lies in its objective _ not merely its topic. If the research aims to solve problems or improve conditions for women in the workplace—without engaging with feminist principles—it cannot be classified as feminist.

Classification of Approaches

Feminist works in management are generally divided into two major approaches:

1. **Managerial Approach**

   The goal is to demonstrate the efficiency and suitability of women in various management arenas. This approach emphasizes women's advantages or unique traits.

   - *Example*: Studies that show women perform better than men as leaders or succeed more in entrepreneurship.

2. **Critical Approach**

   The goal is to critique the status quo and promote change in the principles or practices of organizations. Rather than showcasing women's efficiency, this approach seeks fundamental transformations in organizations and power structures.

Main Feminist Critiques

1. **Critique of Power and Hierarchy**
   - Feminists oppose hierarchical structures and concentrated power.
   - They suggest decisions should be based on situational contexts, not formal positions.
2. **Critique of Freedom:**
   - Women in organizations often lack the freedom to express their individuality.
   - Classical management suppresses women's emotions and sentiments, whereas feminists emphasize emotional expression.

3. **Critique of Justice and Equality:**
   - Gender discrimination persists in organizations (e.g., “prove yourself again,” “tightrope walking,” “maternal wall,” and “tug of war”).
   - Feminists advocate for policy and regulatory changes to increase women's participation.
4. **Critique of the Family System:**
   - The traditional family structure imposes many limitations on women.
   - Household labor should not be gender-based; fathers must also take part in child-rearing.

Additional Critiques and Solutions

- **Career Advancement Pathways for Women**

  Studies propose new models for women’s professional development.
- **Changing the Image of Women in Business**

  Feminists protest the misrepresentation of women in media and business contexts.
- **Strategies for Increasing Women's Participation**

  Recommended measures include setting specific goals, broadening evaluation criteria, and cultivating a productive, innovative culture.

Feminist Duality in Management

Feminists diverge in the managerial and critical approaches:

- In the managerial approach, gender equality is overlooked, and gender differences are highlighted.
- In the critical approach, gender equality is the central principle.

A Path to Liberation

Feminists may argue that the conflict between feminist principles and managerial efficiency stems from the modern concept of business. However:

1. Full implementation of feminist principles in the real business world is not feasible.
2. Feminists themselves often rely on conventional productivity metrics to assess women's performance.

3. Feminist principles fall short in meeting foundational needs, such as financial security.

Conclusion

Feminism influences management theory through both managerial and critical approaches. However, the dichotomy between feminist principles and managerial performance presents ongoing challenges. There is a continuing search for appropriate solutions to reconcile these contradictions.

Chapter 5: Organized Heterogeneity and Feminist Bureaucracy

This article explores a novel organizational structure termed **“organized heterogeneity,”** which represents a strategic blend of bureaucracy and feminist principles. The objective is to answer the question: Can feminism offer an innovative alternative to traditional management theories?

1. Introduction to the Issue

Feminist organizations, due to their commitment to gender justice and women’s empowerment, typically adopt anti-bureaucratic approaches. However, in practice, these organizations often face operational necessities that make the complete avoidance of bureaucratic structures unrealistic. So the concept of “organized heterogeneity” is introduced as a strategic integration of bureaucratic and feminist elements that aims to manage existing tensions among power, equality, efficiency, and commitment.

2. Case Study: SAFE Organization

SAFE is a feminist nonprofit organization supporting victims of domestic violence. It exhibits a bureaucratic structure while simultaneously promoting feminist values such as emotional awareness, egalitarian interaction, and consensus decision-making. Despite a belief in equality, members often encounter hierarchical structures and power imbalances in practice.

Key Challenges in SAFE

- **Leadership and Followership:** Members adhere to a system of “ethical communication,” which emphasizes honest expression and emotional awareness. However, supervisors retain power through tactics such as cautious facilitation and invoking collective commitments.

- **Equality vs. Inequality:** Members use strategies like highlighting operational constraints and humorously mimicking dominant/submissive roles to mitigate or challenge existing power disparities.
- **Democracy vs. Efficiency:** SAFE continuously balances its democratic ideals with operational efficiency, resulting in dialectical tensions, elaborated in the article's tables.

3. Power Management Tactics in SAFE

SAFE members employ several strategies to navigate power dynamics:

1. **Cautious Facilitation:** Supervisors frame decisions as suggestions and depersonalize them to avoid direct confrontation.
2. **Appealing to Collective Commitments:** Supervisors refer to ethical communication codes to subtly enforce centralized authority.
3. **Highlighting Operational Constraints:** Leaders remind members that power imbalances are inherent in organizational settings, and perfect equality is unattainable.
4. **Undermining Domination:** Members counteract managerial authority by emphasizing personal connections or shifting discussions to the public domain.
5. **Humorous Performances:** Role-playing dominant/submissive relationships (e.g., parent-child, teacher-student) is used to question authority.

4. Findings and Recommendations

- **Innovation of Structure:** *Organized heterogeneity* is introduced as a novel hybrid model for managing tensions between equality and inequality, centralization and decentralization.

- **Challenges**
  - Ethical communication may inadvertently suppress genuine emotions and dissent due to over-rationalization.
  - An imbalance between bureaucracy and feminism risks undermining the feminist ethos of the organization.

- **Recommendations:**
  - Reinforce the egalitarian and decentralized components within the power dialectic.

- o Hold public reflection sessions to sustain awareness of organizational tensions.
- o Incorporate emotional and private concerns into the formal organizational structure.

5. Theoretical Significance of Organized Heterogeneity

- This theory questions traditional management foundations (e.g., unity of command) and views tensions as beneficial for organizational growth.
- Emphasizes the interdependence of structure and action, rejecting the primacy of structure over process.
- Serves as a potential model for other organizations seeking to navigate the tensions between power, equality, and efficiency.

Chapter 6: Rethinking Gender; An Islamic Perspective

Introduction

This chapter examines the concept and position of gender within Islamic sources. Its aim is to critique and reconsider feminist perspectives that often view gender as the primary axis of critical discourse, whereas Islam regards gender as a natural attribute upon which specific duties and rights are founded.

1. Various Classifications of Gender's Influence in Islam

1.1. Human Relationships

- **Relationship with God:** Gender has no direct impact on dignity or closeness to God, although there are differences in the modes of worship.
- **Relationship with the Self:** Gender does not affect self-knowledge or spiritual fulfillment, though differences in aptitude between men and women may influence how they achieve personal goals.
- **Relationship with Others:** Gender plays a significant role in social rights and responsibilities (e.g., inheritance, custody).
- **Relationship with Nature:** Gender has minimal impact, though differences in aptitude may affect how individuals interact with nature.

1.2. Domains of Human Life

- **Personal:** In Islam, men and women are equal in identity and individuality.

- **Familial:** This area is significantly influenced by gender, with notable differences in rights and duties (e.g., alimony, custody, polygamy).
- **Social:** There are differences in some areas such as leadership, jihad, and judiciary roles; however, in many other rights (e.g., ownership), there is no distinction.

1.3. Categories of Islamic Rulings

- Acts of Worship: Gender has minimal influence, though there are procedural differences in practices like prayer and pilgrimage.
- Contracts and Unilateral Acts: Limited gender influence.
- Legal Rulings: Gender has the most significant impact.

1.4. Areas of Islamic Knowledge

- Theology: Least influenced by gender
- Ethics: Moderately influenced
- Jurisprudence: Most influenced

1.5. Dimensions of Human Existence

- Spiritual: Gender has little to no effect.
- Physical: Gender plays a substantial role.

2. Classification of Islamic Rulings on Gender Differences

2.1. Rulings Favoring Men

- Preference in post-mortem matters.
- Differences in required clothing during prayer.
- Women are not permitted to lead Friday prayers.
- Men are allowed multiple wives.
- Divorce rights rest with men.
- Inheritance shares differ.

2.2. Rulings Favoring Women

- Exemption from Friday bath while traveling.
- Exemption from funeral procession participation.
- Preference for women to pray at home.
- No obligation for women to attend Friday or Eid prayers.
- Men bear the financial responsibility of maintenance.
- Lighter penalties for women in some criminal cases (e.g., adultery).

2.3. Ambiguous or Innate Cases

These include differences in worship, transactions, rulings, ijtihad, ethics, and inherent natural distinctions.

3. Criteria for Gender Differences in Islam

3.1. Viewpoint of Ayatollah Motahhari

- **Shared Aspects:** Men and women are equal in humanity and fundamental rights.
- **Qualitative Differences:** Gender as a natural attribute affects duties and entitlements.
- **Three Categories of Rights:**
    1. **Natural and Ultimate Rights:** Have priority (e.g., maternal rights).
    2. **Acquired Rights:** Result from effort and work.
    3. **Contractual Rights:** Must align with natural rights.

3.2. Practical Criteria

- **Ethical and human-related issues:** Gender plays no role.
- **Educational and familial matters:** Gender-based distinctions are present.
- **Natural and ultimate rights** (e.g., motherhood responsibilities) take precedence and should be considered before acquired or contractual rights.

4. Conclusion

From an Islamic viewpoint, men and women are equal in their humanity and essential rights. However, there are natural and qualitative differences that must be acknowledged and respected in social and organizational structures. These distinctions should not be viewed as deficiencies but as complementary characteristics. Unlike feminist approaches that often aim for uniformity, Islamic management embraces these differences as foundational principles, creating organizations that honor the natural and ultimate rights of both men and women.

Chapter 7: Islamic Foundationalism in Organization and Management Theory

This chapter seeks to apply general criteria for evaluating the influence of gender across various management domains, focusing particularly on two critical areas: **compensation** and **promotion and career advancement**.

1. Compensation

Definition

Compensation includes salaries, bonuses, and both monetary and non-monetary benefits provided to employees based on the value of their performance within the organization.

Current Status

- **Feminist Critiques:** One of the primary critiques involves gender-based pay gaps. Research indicates that in many countries, women earn significantly less than men (e.g., a 26.6% wage gap in South Korea).
- **Underlying Causes:** A key reason for this gap is the weaker position of women in salary negotiations. Societal norms often frown upon women who request higher pay.

Islamic Perspective

Using various relationship frameworks (e.g., individual with God, self, others, and nature), compensation is recognized as an area influenced by gender. However:

- From a contractual and commercial perspective, compensation should be gender-neutral.
- From social and cultural perspective, gender can play a role in shaping perceptions and practices.

Challenges and Questions

- Does gender influence compensation similarly across all job types?
- Can gender be used as justification for benefits or pay reductions?

Proposed Islamic Criterion

Based on Islamic principles, the concepts of **"Ma'ūna"** (assistance/support) and **"Mu'ūna"** (hardship/strain) offer guidance. For example:

- If women's physiological traits reduce the burden of certain tasks, this could justify granting them additional benefits.

2. Promotion and Career Advancement

Definition

Career advancement refers to the process of progressing to higher organizational positions.

Current Status

- Feminist Critiques: The most common critique concerns the "glass ceiling" that prevents women from reaching top managerial roles.
- Challenges: Certain roles may be less suitable for women due to requirements like frequent travel or confidential meetings.

Islamic Perspective

- Promotions should be merit-based, emphasizing **competence** and **effectiveness**.
- However, where roles involve **guardianship** or **judiciary functions**, the principles of **non-interference** and **non-mixing** must be respected:
  - Non-interference: Professional duties should not conflict with familial responsibilities (e.g., motherhood or spousal roles).
  - Non-mixing: Workplace interactions must avoid illicit or inappropriate gender mixing.

Challenges and Questions

- Is gender's impact on career progression consistent across professions?
- Can women be justifiably restricted from certain high-level organizational positions?

Proposed Islamic Criterion

According to Islamic standards:

- If a position interferes with a woman's maternal or spousal responsibilities, it should not be held by her.
- If a job requires significant gender mixing, it should be avoided.

Conclusion

In both examined areas—compensation and career advancement—gender does influence outcomes. However, this influence varies depending on job type, organizational context, and Islamic principles. Applying these criteria enables managers to make fairer and culturally aligned decisions within Islamic frameworks.

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Designing Islamic Management Education through a Systems Thinking Lens: Insights from SABA Winter School

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Abstract

This report presents key insights and reflections from the three-day *SABA Winter School*, held in 1403 and organized by the Student Scientific Association of the Faculty of Management at Imam Sadiq University. The program, titled *"Systems Thinking for Islamic Management,"* brought together instructors and participants to explore how systems thinking can enrich the understanding and development of Islamic approaches to management.

As a first-year undergraduate student in Islamic Studies and Management, I participated in this intensive course, which introduced foundational concepts such as causal loops, system archetypes, and holistic analysis. The sessions focused on applying these principles within an Islamic ethical framework, drawing on sources including the Qur'an, Hadith, and Islamic jurisprudence.

This report aims to summarize the program's core content while offering a personal perspective on how such integrative approaches may contribute to future educational and managerial initiatives rooted in Islamic values.

Keywords: Islamic Management, Systems Thinking, Management Education, Islamic Ethics, Holistic Decision-Making, SABA Winter School

Introduction

The winter school on Islamic management with a systems thinking approach was held from December 12 to 14, 2024, in the holy city of Qom, in Iran.

On the first day of the SABA Islamic management course, in the first part of the program, Dr. Mahmood Karimi spoke about the role of the Quran in Islamic management, from ethical frameworks to solving social challenges. Then, the event continued with the presence of Dr. Seyed Mahdi Azizi and the event instructors, where a Case Study on systemic perception of personality role modeling was held, which referred to the operational understanding of each of the observing friends regarding managerial decisions.

On the second day of the SABA Islamic management course, in the first part of the program, Dr. Seyed Mahdi Azizi discussed the position of approaches and schools in Islamic management with regard to the systems thinking perspective. In the second part of the program, Mr. Ahmad Panahiyan gave a speech on Islamic management in light of the Quran and guardianship, from theoretical foundations to practical challenges.

On the third day of the SABA Islamic management course, Dr. Naghi Pourfar spoke about managerial transformation in light of the comprehensive Islamic framework, challenges, and practical solutions. Then, Dr. Morteza Javanali-Azar spoke about the philosophy of management and the role of faith in decision-making. Finally, in the last part of the program on the final day of the SABA Islamic management course, Mr. Saadati spoke about the role of jurisprudence in Islamic management, the connecting link between ethics, law, and governance.

Islamic management, as a modern and comprehensive approach in the field of management, seeks to create a balance between Islamic principles and the evolving needs of society. This type of management is not only based on the teachings of the Quran and Hadith but also utilizes systems thinking to achieve integration and harmony in managerial processes. In today's world, where organizations face complex and diverse challenges, the need for a comprehensive and systematic approach is more evident than ever.

Systems thinking enables us to focus on the entire system and its interactions rather than adopting a narrow, piecemeal perspective. This approach can assist Islamic management in gaining a better understanding of the relationships between various organizational components and their mutual influences. In this context, Islamic jurisprudence (fiqh) and ijtihad (independent reasoning) serve as rich sources for deriving managerial principles and rules. These resources can help formulate management policies and strategies that align with Islamic values.

Moreover, Islamic philosophy, with its emphasis on ethical and human values, can serve as a theoretical foundation for managerial decision-making. This philosophy reminds us that management is not limited to economic and financial aspects but must also consider human and social dimensions.

1. Biographical Research (Sira Studies) and Documentation of Practical Experiences

also serve as important tools in Islamic management, helping us better understand the managerial methods of the Prophet of Islam and the Infallible Imams. These methods can function as practical models for contemporary managers, assisting them in addressing daily challenges.

Ultimately, by drawing upon these diverse approaches, **Islamic management** can contribute to the establishment of **efficient and ethics-driven organizations** where Islamic and human values coexist with productivity and effectiveness. This article examines various dimensions of Islamic management, with a particular emphasis on **systems thinking and Islamic sources**, and seeks to demonstrate how these teachings can be utilized in contemporary management. Given the significance of this subject, it is hoped that this study can provide valuable insights for **managers and researchers** in the field of Islamic management.

Question 1: The interest in the topic of "Islamic Management with a Systems Thinking Perspective" stems from several reasons, each of particular importance:

1. **Alignment with Values:** Islamic management enables us to incorporate Islamic principles and values into our managerial processes. This alignment with values can help create an ethical and humanistic environment within organizations.
2. **Efficiency and Effectiveness:** By employing systems thinking, we can enhance organizational efficiency and effectiveness. This approach helps us focus on the entire system and its interactions rather than isolated details, thereby optimizing processes.
3. **Addressing Contemporary Challenges:** The modern world faces complex challenges. Islamic management, drawing from the rich sources of the Quran and Hadith, can provide appropriate solutions to these challenges and assist managers in making better decisions.

4. **Utilizing Historical Experiences:** The study of prophetic traditions (Sira) and documentation of experiences allows us to benefit from the managerial practices of the Prophet Muhammad and the Infallible Imams. These historical examples can serve as practical models for contemporary managers in addressing daily challenges.
5. **Human-Centric Approach:** Islamic philosophy, with its emphasis on human and social values, reminds us that management extends beyond mere economic aspects. This human-oriented perspective can enhance intra-organizational relationships and increase employee satisfaction.
6. **Sustainable Development:** Islamic management contributes to balanced and sustainable development. By adhering to Islamic principles, organizations can be established that pursue not only profitability but also social welfare and environmental preservation.
7. **Achieving Social Justice:** A primary objective of Islamic management is the realization of social justice. This can lead to organizations that respect all individuals' rights and provide equal opportunities for everyone.

In summary, the interest in this subject stems from the need for a comprehensive and transcendent management approach that can improve organizational performance and enhance quality of life. This approach can serve as a successful model for both practitioners and researchers in the field of Islamic management.

Question 2: Gathering data on the topic of "Islamic Management with a Systems Thinking Perspective" requires a systematic and multi-faceted approach. Various methods and sources can be utilized for this purpose:

1. **Religious Textual Analysis**

Examination of the Quran and Hadith as primary sources of Islamic management can help extract managerial principles and rules. Studying authoritative commentaries (tafasir) and explanations can facilitate deeper understanding of these texts.

2. Jurisprudential and Ijtihadi Analysis:

Consultation of fiqh (Islamic jurisprudence) literature and ijtihadi (interpretive) works to derive managerial principles aligned with Islamic values can enrich the data. These sources may include classical fiqh texts, practical treatises (risalah amaliyah), and scholarly articles.

3. Islamic Philosophical Inquiry:

Study of works by Islamic philosophers and analysis of their theories regarding management and ethics can enhance understanding of philosophical dimensions in Islamic management. These sources may include philosophical texts and academic articles.

4. Prophetic Methodology Research (Sira Studies):

Investigation of the managerial practices of the Prophet Muhammad and the Infallible Imams as exemplary models can provide practical and empirical data. This may involve studying biographical literature (sira) and Islamic historical texts.

5. Experience Documentation:

Gathering the experiences of managers and researchers in the field of Islamic management and systems thinking can enrich the data. This can be done through interviews, questionnaires, or case studies.

6. Scientific Research and Articles:

Reviewing academic papers and scientific research on Islamic management and systems thinking can help collect reliable and up-to-date data. These sources may include academic journals, conferences, and seminars.

7. Case Analysis:

Examining successful examples of organizations that have utilized Islamic management and systems thinking can help gather practical and applicable data. This may involve case studies and analysis of their results.

8. Discussion and Exchange Groups:

Participating in academic and research groups that discuss and exchange views on Islamic management can help collect new data and experiences.

By using these methods and sources, comprehensive and diverse data on "Islamic Management with a Systems Thinking Perspective" can be gathered to aid in the analysis and investigation of this topic.

Question 3: The examination of "Islamic Management with a Systems Thinking Perspective" is important from several aspects that help elucidate and better understand this approach:

1. **Integration and Coordination**

Systems thinking enables us to focus on the entire system and its interactions rather than isolated components. This approach can help create integration in management processes and prevent conflicts between different organizational units.

2. **Analysis of Interrelationships:**

Using systems thinking, we can analyze the interrelationships between various organizational components. This analysis can help identify the system's strengths and weaknesses, allowing managers to make better decisions.

3. **Predicting and Managing Change:**

Systems thinking helps us anticipate changes in one part of the system and consider their impacts on other parts. This can lead to better change management and risk reduction.

4. **Attention to Human Dimensions:**

Islamic management, with its emphasis on human and social values, can improve intra-organizational relationships and increase employee satisfaction. Systems thinking allows us to incorporate these human dimensions into management processes.

5. **Sustainable Development:**

By integrating Islamic principles with systems thinking, sustainable and balanced development can be achieved. This approach facilitates the creation of organizations that pursue not only profitability but also social welfare and environmental preservation.

6. **Achieving Social Justice:**

A fundamental objective of Islamic management is the realization of social justice. Systems thinking enables the identification and elimination of inequalities and discrimination within organizations, contributing to the establishment of a more equitable environment.

7. **Leveraging Historical Experiences:**

The study of prophetic traditions (Sira) and documentation of past experiences allows us to benefit from historical wisdom. These experiences serve as practical models for contemporary managers in addressing daily challenges.

8. Advancing Knowledge and Research:

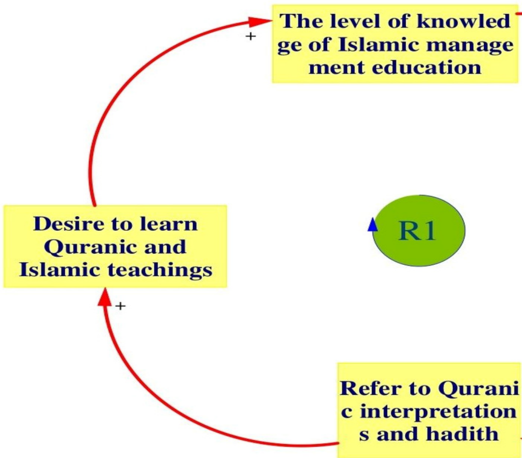
Investigating this subject contributes to the advancement of knowledge and research in Islamic management and systems thinking. This can establish an evidence-based foundation for managerial decision-making.

Ultimately, examining "Islamic Management through a Systems Thinking Lens" can facilitate the establishment of efficient and ethically-grounded organizations where Islamic and human values coexist with productivity and operational effectiveness. This approach may serve as a successful paradigm for both practitioners and scholars in the field of Islamic management.

Loop R1: (Religious Growth and Awareness Cycle)

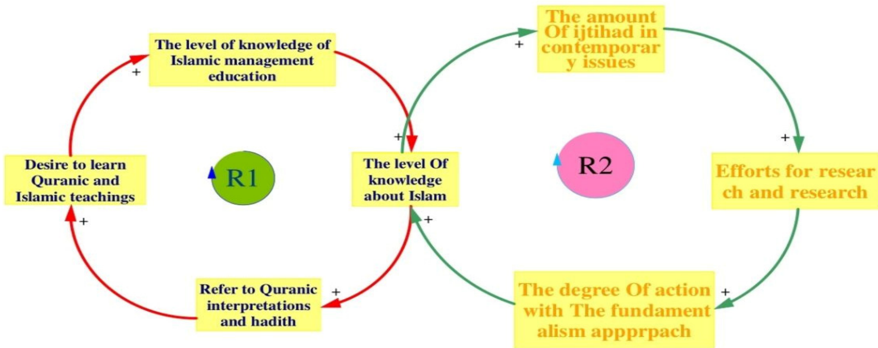
Increasing desire to learn Quranic and Islamic teachings motivates individuals toward deeper understanding of religious knowledge. Those interested in learning Quranic and Islamic teachings typically seek ways to improve their own and others' lives based on these teachings, which raises awareness of Islamic management principles. This awareness level refers to individuals' knowledge and understanding of Islamic management principles. Those eager to learn Quranic and Islamic teachings usually seek to increase their awareness of Islamic management. This awareness helps them apply management principles aligned with Islamic values in their lives and work, which in turn increases their depth of knowledge (ma'rifah) of Islamic teachings, referring to how deeply individuals comprehend and recognize the teachings of Islam.

Individuals with greater awareness in the field of Islamic management typically possess deeper understanding (ma'rifah) of Islamic teachings. This understanding helps them properly comprehend and apply religious teachings in various fields, including management, which leads to increased reference to Quranic exegeses and hadith sources. This stage is considered a tool for enhancing understanding and awareness. Individuals who seek to learn Quranic and Islamic teachings while also paying attention to their level of awareness in Islamic management knowledge typically refer to Quranic commentaries and hadith sources. This referencing helps them gain deeper comprehension of religious teachings and enables them to utilize these teachings in their management practices and daily lives.



R2 Loop: (Ijtihād and Religious Practice Cycle)

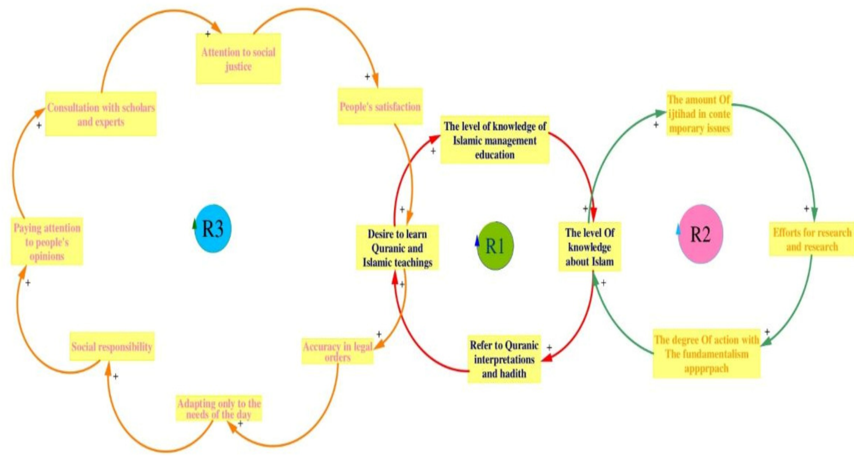
As the level of understanding (ma'rifah) of Islamic teachings increases, individuals' depth of comprehension of Islamic principles grows. Those with greater understanding of religious teachings typically have greater ability to analyze and comprehend various issues, including contemporary matters. This understanding serves as a foundation for other stages in this loop. This leads to an increase in ijtihad (independent jurisprudential reasoning) regarding contemporary issues. Individuals with deep understanding of Islamic teachings generally have greater capacity for ijtihad in contemporary matters. Ijtihad means deriving rulings from religious sources, and those familiar with religious teachings can more effectively address new issues. At this stage, increased understanding of Islamic teachings leads to enhanced ability for ijtihad in contemporary matters. This then drives efforts for research and development. Those active in ijtihad regarding contemporary issues typically seek to expand their own knowledge and that of others. These efforts may include research in various religious, social and economic fields. Here, ijtihad in contemporary matters leads to efforts in research and knowledge development. This results in increased practice based on fundamental principles. This stage refers to the degree of practice individuals implement based on religious and Islamic foundations. Those engaged in research and development efforts while practicing ijtihad in contemporary matters generally pay more attention to principle-based practice. This practice can lead to positive changes in society and individual lives. In this phase, research and development efforts lead to principle-based practice.



Loop R3: (Jurisprudential and Social Effects Loop)

As the desire to learn Quranic and Islamic teachings increases, individuals who wish to learn religious teachings seek a deeper understanding of Islamic principles and values. This leads to **greater precision in jurisprudential rulings**—as the desire to learn grows, individuals pay closer attention to jurisprudential directives. This precision helps them correctly understand and apply religious rulings in their lives. This, in turn, leads to **increased jurisprudential analysis aligned with contemporary needs**. Those who carefully examine jurisprudential rulings can analyze Islamic jurisprudence (fiqh) in light of modern-day needs. This analysis enables them to adapt religious rulings to current conditions and challenges, keeping them relevant. This further results in **greater social responsibility**. By analyzing jurisprudence and aligning it with contemporary needs, individuals develop a stronger sense of social responsibility. They recognize their duty to respond to societal needs and contribute to improving social conditions.

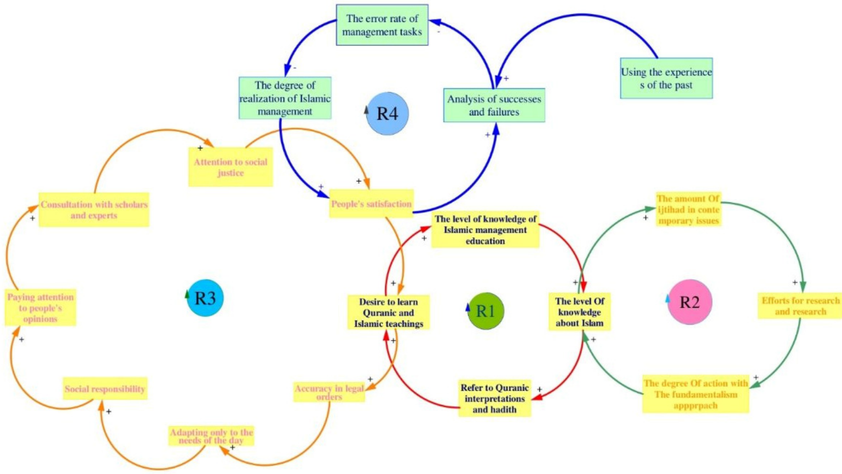
Finally, this leads to **increased attention to public opinions and criticisms**. Social responsibility allows individuals to consider people's views and needs more attentively. This attention to public opinion can help improve decision-making and policymaking. This leads to **increased consultation with scholars and experts** – paying attention to public opinion also drives individuals to consult with scholars and specialists. This consultation can help better understand social issues and challenges, leading to more effective solutions. This, in turn, results in **greater focus on social justice**. Consulting with scholars and considering public opinion helps individuals pay more attention to social justice. This focus on justice can lead to creating a fairer and more balanced society. **Public satisfaction** – ultimately, attention to social justice and responsibility toward people's needs leads to their satisfaction. Public satisfaction indicates successful implementation of religious and jurisprudential teachings in society, bringing this cycle back to its starting point.



Loop R4: (Social Management Improvement and Social Satisfaction Cycle)

Increased utilization of past experiences leads to enhanced analysis of successes and failures. This stage evaluates management performance. By analyzing successes, strengths can be identified, and by examining failures, the causes of shortcomings can be understood. This analysis serves as a key tool for learning and improving management. This results in **reduced management errors**. Following the analysis of successes and failures, errors and mistakes in management processes can be identified. This stage helps us understand where corrections are needed and how to learn from mistakes. With greater application of this approach, **the realization of Islamic management increases**. By reducing errors and improving processes, better implementation of Islamic principles and values in management can be achieved. This stage indicates whether management is properly adhering to Islamic principles.

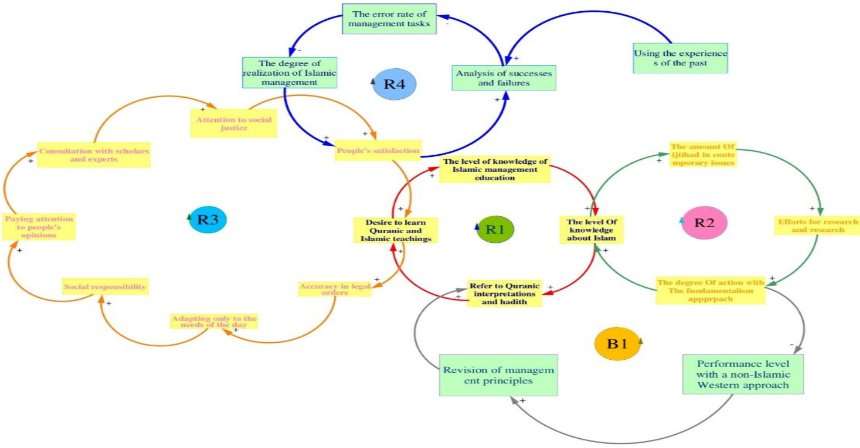
This ultimately leads to **increased public satisfaction**. When Islamic management is correctly implemented and errors are minimized, it results in public satisfaction. Public satisfaction reflects successful management and its positive impact on society.



Loop B1: (Synergy Cycle of Islamic Principles and Management)

Increased implementation of principle-based approaches leads to examination of how Islamic principles and values are applied in management. The principle-based approach emphasizes Islamic foundations in managerial decision-making and practices. This results in **reduced implementation of non-Islamic Western approaches**. At this stage, the impact of Western management approaches that may conflict with Islamic principles should be evaluated. This assessment helps identify weaknesses and challenges that may arise in implementing Islamic management. This leads to **increased revision of management principles**. Based on previous analyses, there emerges a need to review management principles. This revision can help modify and improve processes and approaches to better align with Islamic principles.

This then results in **increased reference to Quranic exegeses and hadith sources**. Ultimately, to refine and correct management principles, referring to Islamic sources like the Quran and hadith becomes essential. This stage helps us benefit from religious teachings and shape management principles accordingly; which subsequently leads us back to **repeating the R1 loop process**.



Transformative Proposals for Promoting and Expanding Islamic Management with a Systems Thinking Approach

For Islamic management to become a real and influential movement in the field of management, we need actions that go beyond theoretical recommendations. Here are proposals that can not only increase awareness and impact but also strengthen managerial skills among students and managers, creating profound transformation in this field.

1. Establishing an "Academy of Islamic Management and Systems Thinking" in Universities and Seminaries

Why is it important?

Students of Islamic management need a space where they can not only learn theoretical foundations but also practically experience managerial skills.

What should be done?

- Establish a specialized academy in universities and seminaries that offers special courses in **"Applied Islamic Management."**
- Design an educational program that, in addition to theoretical foundations, includes **practical projects, management simulations, and decision-making workshops based on Islamic principles.**
- Launch **Mentor-Mentee programs** where successful Islamic managers train students as apprentices.

Outcome: A new generation of Islamic managers will be trained—equipped with **knowledge, skills, and real-world experience.**

2. Launching an "Islamic Management Laboratory" to Address Real Organizational Challenges

Why is it important? Students and researchers need to test Islamic management theories in real-world conditions and derive practical solutions.

What should be done?

- Establish **Islamic Management Labs** in universities where students work on real challenges faced by organizations and governments.
- Implement **problem-solving projects**, where public and private sector organizations present their issues, and students propose solutions using Islamic management models.
- Analyze **successful and unsuccessful cases** of Islamic management in practice and extract actionable patterns.

Outcome: Students learn how to **translate Islamic management from theory to practice** and create tangible impact in real-world settings.

3. Developing an "Islamic Management Performance Index" for Organizational Assessment

Why is it important? Without precise metrics, it is impossible to determine how well an organization aligns with Islamic management principles.

What should be done?

- Develop **Key Performance Indicators (KPIs)** for Islamic management, including:

Organizational justice, Productivity, Professional ethics, Employee and customer satisfaction, Participatory decision-making, Commitment to sustainable development

- Design a **ranking system** for Iranian organizations based on these metrics to identify top performers.
- Establish an annual **"Excellence in Islamic Management Award"** for organizations that successfully implement these principles.

Outcome: Healthy competition among organizations to adopt Islamic management practices and elevate industry standards.

4. Establishing an "Islamic Governance School" for Future National Leaders

Why is it important? Senior national leaders must develop a deep understanding of Islamic management and systems thinking to drive sustainable transformation.

What should be done?

- Create a **specialized school** to train future administrators and policymakers based on Islamic management principles and systems thinking.
- Offer **tailored executive programs** for ministers, senior government officials, and corporate leaders focusing on practical applications of Islamic management.
- Organize **study visits** to successful Islamic management models in other Muslim countries to examine implementation strategies.

Outcome: Leaders who **operationalize Islamic principles** and can implement them at a **national scale**.

5. Organizing "Islamic Management Challenges" in Hackathon Format

Why is it important? Competitive management challenges can engage students and professionals in creative problem-solving based on real-world issues.

What should be done?

- Design **Islamic Management Hackathons** where student and professional teams solve complex organizational problems using **systems thinking and Islamic principles**.
- Award prizes for the **most innovative and practical solutions**, with support for implementation in real organizations.
- Utilize **AI and data analytics** to evaluate the effectiveness of proposed solutions.

Outcome: Islamic management transforms from a theoretical concept into **actionable, executable solutions**.

6. Establishing an "Islamic Entrepreneurship Development Center" to Support Value-Based Businesses

Why is it important? Islamic management should not be limited to government and traditional organizations, but must also enter the entrepreneurship sphere.

What should be done?

- Launch **accelerators and incubators** for businesses operating on Islamic management principles.
- Provide **financial and advisory support** to startups that incorporate justice, transparency, professional ethics, and social responsibility into their business models.
- Highlight **successful Islamic entrepreneurship models** and develop specialized training for young entrepreneurs.

Outcome: Growth of a new generation of **innovative and sustainable Islamic businesses** capable of competing globally.

7. Compiling a Comprehensive Scientific and Practical Reference Titled "Encyclopedia of Islamic Management"

Why is it important? Many resources on Islamic management are scattered and lack a cohesive structure.

What should be done?

- Develop a **comprehensive reference** covering key concepts, successful models, academic research, and practical solutions in Islamic management.
- Create an **interactive digital version** for managers and researchers to easily access management solutions.
- Ensure **continuous updates** based on new academic findings and real-world organizational experiences.

Outcome: Quick and easy access to Islamic management knowledge for all researchers and practitioners.

Final Note: The future of Islamic management depends on **practical action!**

If Islamic management is to go beyond a theoretical concept and become a practical and transformative model, it requires bold and strategic actions. The above proposals not only increase awareness and effectiveness, but also strengthen Islamic management skills in students and managers and will lead to transformation in organizations.

The time has come for Islamic management to come out of libraries and step into the real world of management!

8.Interested researchers in Islamic management can also utilize the flow state model.

Conclusion

The conducted study demonstrates that:

1. Integration in management: Islamic management with systems thinking helps coordinate different organizational units.
2. Analysis of interrelationships: Using systems thinking assists managers in identifying strengths and weaknesses.
3. Change management: By predicting the impact of changes in one unit on the entire organization, decision-making becomes more optimal.
4. Attention to human dimensions: Enhancing employee satisfaction is achievable through management based on Islamic ethical values.
5. Realization of social justice: By observing Islamic principles in decision-making, equal opportunities are created for all.
6. Utilization of past experiences: Drawing upon the practices of the Prophet and Imams in management can help solve everyday problems.

essay

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Toward an Indigenous Model of Organizational Management: Insights from an Islamic Perspective

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Abstract

Contemporary management practices in many Islamic countries are predominantly derived from Western paradigms. However, the cultural and epistemological misalignment between these imported models and the religious-cultural foundations of Muslim societies has often hindered the realization of their full developmental potential, despite access to substantial human and material resources. This paper argues for the urgent need to develop an indigenous management framework rooted in Islamic values and teachings. Drawing upon both conceptual analyses and existing literature, the study identifies the foundational elements of Islamic management and examines its practical implications. The findings aim to contribute not only to the enhancement of governance structures in Muslim societies but also to a more nuanced global understanding of alternative, value-based management paradigms.

Keywords: Islamic Management · Organizational Theory · Indigenous Models · Islamic Teachings · Cross-Cultural Management

Introduction

Management has long been one of the most intricate and consequential undertakings of human civilization. Across history, effective management in its various forms has played a pivotal role in the sustainability and advancement of societies, institutions, and states. The modes of leadership and management are deeply influenced by the prevailing value systems embedded within a given culture. It is widely acknowledged that the structural and moral composition of any society naturally necessitates a management philosophy that resonates with its indigenous worldview.

In Islamic thought, in contrast to many relativistic schools of modern philosophy, values are seen as absolute and immutable, unaffected by the contingencies of time and place. This is because, in Islam, the source of value is not human reason or social convention but divine revelation—the will of an All-Wise and All-Knowing Creator. As such, the Islamic framework defines the legitimacy and morality of managerial actions in accordance with the Qur'an and the Sunnah.

Consequently, management in Islam is not a merely technical or instrumental practice; it is a deeply ethical and spiritual undertaking that encompasses both worldly effectiveness and accountability in the Hereafter. However, one of the persistent challenges in Muslim-majority societies—particularly in Iran—is the overreliance on Western management theories that often lack cultural and philosophical congruence with Islamic principles. Despite the presence of capable scholars and academic institutions in the region, little has been done to develop indigenous management models that are genuinely rooted in Islamic epistemology and cultural realities. Most locally produced resources are, at best, adaptations or superficial reinterpretations of Western models. There remains an urgent need for a systematic comparison that critically contrasts classical and modern Western management with Islamic-Iranian paradigms, highlighting their ontological and normative distinctions.

1. Definition of Islamic Management

The Islamic approach to management in an Islamic society is intertwined with Islamic ethics, behavior, and values, and these values influence Islamic management. An Islamic society requires a form of management that is connected to human, religious, and ethical values while upholding Islamic ideals.

A management system is Islamic when it possesses the following characteristics:

- Selecting managers based on meritocracy as prescribed by Islam (scientific, ethical, physical superiority, etc.) and abandoning current flawed practices.
- Using encouragement and discipline in the sense of *tabshir* (glad tidings) and *indhar* (warning), considering both spiritual and material, worldly and otherworldly dimensions, while prioritizing *tabshir* and emphasizing the spiritual and hereafter aspects, i.e. fostering hope in God's mercy and grace in the afterlife.
- Aligning all objectives with divine goals, recognizing God's omniscience, optimally applying the principle of *enjoining good and forbidding evil*, and fostering self-monitoring among employees.
- Maintaining a positive attitude toward employees and subordinates, striving for their education and advancement (in material, spiritual, and moral dimensions), and preventing their exploitation or reduction to mere organizational cogs, as proposed in Taylor's theory.

2. History of Islamic Management

A study of the history of social life reveals traces of management, albeit in simple and rudimentary forms. The necessity of social life compelled humans to establish principles to better organize their lives, enabling more effective utilization of natural and human resources. However, this historical precedent of management fundamentally differs from what is known as "scientific management." The theory of scientific management is not among the earliest management theories, as prior perspectives on managerial issues had already existed. Nevertheless, this theory introduced a new approach, replacing personal experience and arbitrary preferences with logical and empirical methods to solve managerial and organizational problems, marking a new chapter in this field. During this period, management gained an independent status, and general principles began governing organizational administration.

Based on the above historical account of management, the history of Islamic management can be outlined in a comparative manner:

- Early Theories of Islamic Management (Pre-Scientific Management Movement)
- Later Theories of Islamic Management (Post-Scientific Management Movement)

3. Early Theories of Islamic Management (Pre-Scientific Management Movement)

Following the advent of Islam in the Arabian Peninsula and the establishment of an Islamic state in Medina by the Prophet (PBUH), the foundation of Islamic political and managerial theories was laid. These principles were articulated in both theory and practice by the Prophet (PBUH) to the greatest extent possible, given the circumstances of the time. With the expansion of the Islamic state during the era of the Rightly Guided (Rashidin) Caliphs, larger organizations and administrative structures emerged, inevitably influencing management methods. When Imam Ali (AS) assumed leadership, he presented a theoretical and practical model of divine governance and management based on justice—a model that continues to shine as a beacon for the world. His invaluable teachings were compiled nearly four centuries later by Sayyid Razi (RA) in the esteemed Nahj al-Balagha. After the Holy Quran, this monumental work stands as the second most significant source for theorizing Islamic management.

Subsequently, Islamic civilization flourished. The intellectual contributions from this era are so profound that any discussion on the history of organizational and management theories remains incomplete without acknowledging Islamic scholars in this field.

4. Later Theories of Islamic Management (Post-Scientific Management Movement)

If we set aside earlier works on leadership, governance, and Islamic management and instead focus on Islamic management as a subject emerging after the development of Western management studies and its introduction into Islamic countries, including Iran, the earliest notable works appear to date back to the 1970s (1350s SH). During this period, in response to the growing demand among young Muslim students for Islamic perspectives on management, several researchers_ most prominently the esteemed martyr Ayatollah Morteza Motahhari (RA)_ sought to address this need. They endeavored to demonstrate whether Islam had its own discourse and theories in the field of management, providing a partial yet foundational response to these inquiries.

5. Differences Between Islamic Management and Non-Islamic (Western) Management

Western definitions of management and leadership predominantly center on achieving objectives through the effective coordination of people and resources. Within this framework, emphasis is placed on the manager’s or leader's ability to mobilize and optimize human potential, applying various techniques and tools to maximize organizational performance. The core focus is instrumental: success is measured by the extent to which predefined goals are met through strategic planning, motivation, and control.

In contrast, Islamic management theory introduces a fundamentally different orientation—one that is not solely outcome-driven but deeply concerned with the ethical, spiritual, and ontological dimensions of human action. While achieving objectives is indeed valued, Islam places equal, if not greater, emphasis on *how* those objectives are pursued. The process, character, and intention behind management actions are seen as inseparable from their moral and metaphysical consequences. Leadership, in this context, is not merely a functional role but a moral responsibility entrusted by God, to be executed within the parameters of divine guidance (Sharia) and ethical conduct derived from the Qur'an and the Sunnah.

From this vantage point, the manager is accountable not only to stakeholders and organizational metrics but also to a higher spiritual standard. Organizational members are not treated merely as resources but as *trusts* (amanah) whose development—both professional and spiritual—is a central concern. The ultimate aim transcends material success, aspiring instead toward the holistic growth of individuals and their proximity to God.

Interestingly, contemporary Western management literature is increasingly converging—perhaps inadvertently—toward several principles long embedded in Islamic thought. Emerging research in leadership studies now emphasizes the importance of authenticity, humility, servant leadership, justice, and ethical commitment as key drivers of sustainable organizational success. These traits—rooted in the Prophetic tradition and the teachings of the Imams—have historically shaped Islamic conceptions of leadership. As such, the growing Western recognition of these values may be seen not as innovation, but as a delayed acknowledgment of timeless truths already integrated within Islamic frameworks of management and leadership.

Feature	Western Management	Islamic Management
Relationships	Based on ethical Behavior	Rooted in moral philosophy
Value Basis	Grounded in political/economic considerations	Founded on divine connection (God-centered)
Human Role	Humans as means to organizational goals	Organization as a means for human growth/perfection
View Towards Human	Instrumental	Divine trust (stewardship)
Human Worth	Economic productivity	Divine vicegerency (khilafah) and piety
Freedom	Choice driven by desires	Liberation from base desires (ethical self-mastery)
Ultimate Satisfaction	Managerial approval	Divine approval (pleasing Allah)

The foundations of management according to Islamic teachings are:

1. Planning
2. Organizing
3. Motivation
4. Leadership
5. Monitoring and Follow-up
6. Decision-making

- Planning

a) Involves contemplating both the broad and detailed aspects of a plan.
b) Entails setting organizational goals and objectives, developing action plans, and determining how these goals will be achieved.

Planning is among the most critical pillars of management, and no manager should pursue organizational objectives without a structured plan.

"The longevity of nations depends on planning and strategizing in affairs." Imam Ali (AS)

- Organizing

Organizing requires that resources(i.e. people, capital, and equipment) are allocated in the most effective way to achieve objectives. It involves both integrating and dividing resources.

Steps in Organizing

- **Identifying and Categorizing Tasks:** In organizing an office, institution, or government, various bases such as purpose, function, production type, operations, and stakeholders must be considered. Tasks should be divided according to the organization's goals, plans, and activities. *"Assign each of your subordinates a specific task and hold them accountable for it, for this is more appropriate than leaving duties overlapping among them."* Imam Ali (AS)
- **Delegating Authority and Responsibility:** After categorizing tasks, a responsible person must be appointed for each division, with clearly defined authority.*"O' Malik! appoint a competent leader for every task, one who is not overwhelmed by major responsibilities nor exhausted by excessive workloads."* Imam Ali (AS)
- **Establishing Internal and External Organizational Relationships:** Properly structured communication resolves many operational challenges.

- Motivation

Motivation refers to the process of inspiring others to take action. It involves mobilizing and directing human effort toward task completion.

Definition of Motive: An internal drive that compels a person to act.

Managers who effectively instill motivation in their teams create the necessary dynamism and productivity within the organization.

- Leadership

Guidance and leadership are fundamental to management. A leader's primary role is to skillfully utilize human resources to overcome challenges, implement plans, and facilitate goal achievement.

- Monitoring and Follow-up

After planning and issuing operational directives, monitoring, one of a manager's most critical duties, comes into play.

Definition of Control: The process of evaluating outcomes, comparing executed activities against plans, and implementing corrective measures where deviations occur.

One of the fundamental and central issues in monitoring is supervision, evaluation and follow-up regarding the evaluations made and making necessary corrections. Monitoring is mostly used in the implementation process and after seeing strengths and weaknesses.

There are three types of monitoring:

- Overt monitoring or supervision: The manager directly intervenes and supervises affairs.
- Internal monitoring or control: This is self-control. It is a state in the individual that encourages him to perform his duties without any external factor controlling him.
- Hidden monitoring: That is, unidentified people monitor the performance of agents and report to the manager.

In evaluation and monitoring, we do not need to examine every detail of the work; Rather, important and key points must be correctly identified and evaluated.

- Decision-making

One of the most important issues in all activities and stages is decision-making. In our life and organization, we make decisions regarding planning, selecting goals and designing programs, accepting programs and communicating them for implementation, organizing, leadership and monitoring. One of the most important factors in a manager's failure or success is his decision-making. Decision-making means choosing an appropriate solution from among different solutions.

"The measure of men's intellect is their thinking."

6. Obstacles Facing Islamic Management in Society

The distinguishing features of Islamic management compared to other management approaches are: its basis in divine revelation, the absence of human exploitation systems, its foundation in absolute and constant sublime values, and its grounding in human dignity and honor. Since Islamic management represents a novel management approach in society, like any new phenomenon, it faces obstacles to its widespread adoption. Among these obstacles are:

1. **Dominance and influence of Western approaches in society:** The intellectual capitulation of scholars and students to Western management approaches is so profound that it prevents the growth of Islamic management. Given that management theories were systematically developed through the efforts of Taylor and his successors in Western societies, and have continued to expand with each new effort, thinkers in developing countries appear to be under the sway of this influence.

2. **Lack of familiarity among managers and the public with the capabilities of Islamic management:** Alongside the fascination of many management experts in Iranian society with Western management schools, Islamic management remains largely unfamiliar and alien in Iranian Islamic society. This has led to the theories of Western management gaining deeper and more extensive dominance.
3. **Failure to distinguish between management techniques and human approaches in management:** Western management consists of techniques that are largely applicable in Islamic management as well. Some management aspects, primarily concerning techniques and methods, may be common to both Islamic and Western approaches. This point has been overlooked by proponents of Islamic management.
4. **Limited theoretical foundations for Islamic management at the organizational level:** Regarding management in Islamic society, due to the particular importance of leadership (and management) and the nature of relationships between leaders/managers and followers/other members of society, there are insufficient resources (in the Quran, narrations, hadiths, etc.) from which to derive guidelines for managerial and leadership behavior at the organizational level, or for Islamic management at various organizational levels.
5. **Ambiguity in the meaning and concept of Islamic management:** Another obstacle is the existing ambiguity in its meaning and concept, leading to the interpretation that Islamic management is merely accompanied by ethical recommendations - and organizations or countries cannot be run through recommendations alone.
6. **Lack of strategic perspective on implementing Islamic management at the organizational level:** Another obstacle is the absence of a strategic view toward Islamic management at organizational levels, which relates to limited resources and differing perceptions of Islamic management.
7. **Neglect of diverse research on Islamic management:** Among the most important activities that can promote various sciences is conducting diverse and repeated research, subjecting them to testing and critique, implementing them in practice, and addressing their shortcomings. This has been done for many Western sciences that require experimentation, leading to their advancement and

flourishing. However, in the field of organizational-level Islamic management, research has rarely been conducted - perhaps primarily due to weak theoretical foundations (at organizational levels) and researchers' lack of confidence in pioneering work.

7. Conclusion

Based on the findings of this study, we conclude the following: First, planning and management in Islamic doctrine hold significant importance, with substantial recommendations and guidelines provided in this regard. Second, the orientation of planning and management in terms of macro-level objectives differs fundamentally from Western management approaches. In Islamic organizations, planning and management are designed to align with the divine mission of human elevation and perfection. While Islamic doctrine also emphasizes productivity for ensuring social welfare and security, liberal and Western organizations lack this comprehensive orientation, focusing solely on productivity for economic gains and financial benefits. Third, the criteria for effective planning and management in Islam include:

- Reliance on the Quran
- Observance of piety (*taqwa*) in planning and management
- Trust in God (*tawakkul*)
- Seeking divine pleasure (*rida-Allah*)
- Avoiding superficiality and haste
- Deep reflection and precision in planning
- Long-term vision and foresight
- Situational awareness
- Moving beyond tangible/material considerations
- Future-oriented thinking and forecasting

In contrast, Western planning and management lack many of these criteria.

8. Source

Mirzaei, Hamidreza. *"Management in Organizations with an Islamic Approach."* [Article]

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Ethical Foundations of Islamic Management: A Comparative Analysis with Western Paradigms

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Abstract

Ethical considerations play a pivotal role in shaping managerial behavior and organizational decision-making. This paper explores the ethical underpinnings of Islamic management and compares them with those found in mainstream Western management theories. While Western approaches often prioritize individual autonomy, utilitarian efficiency, and market rationality, Islamic management is rooted in divine guidance and emphasizes justice, collectivism, social accountability, and moral integrity. The analysis highlights both the complementarities and the divergences between these paradigms, arguing that integrating the normative depth of Islamic ethics with the procedural strengths of Western models can lead to more balanced and ethically sustainable management practices.

Keywords: Islamic Management, Business Ethics, Western Management, Ethical Decision-Making, Value-Based Leadership

Introduction

Management, as both a science and an art, is inherently intertwined with ethical considerations. Ethical frameworks shape the values, priorities, and decision-making processes of managers, influencing not only organizational outcomes but also the broader societal impacts of those decisions. In today's increasingly complex and interdependent world—marked by economic volatility, social inequality, and cultural pluralism—the role of ethics in management has become more prominent and pressing than ever.

While conventional Western management theories have traditionally emphasized principles such as individual autonomy, efficiency, competition, and profit maximization, there has been growing criticism of their ethical limitations, particularly in addressing issues related to social justice, environmental sustainability, and human dignity. In contrast, Islamic management offers a normative framework grounded in divine revelation, where ethical principles are derived from the Qur'an and the Sunnah. This approach emphasizes values such as justice (*'adl*), trustworthiness (*amanah*), social responsibility (*mas'uliyyah*), and the moral accountability of both individuals and institutions before God.

This paper investigates the ethical foundations of managerial thought in both Western and Islamic contexts, aiming to answer the following research questions:

1. What is the core ethical principles that underpin managerial behavior in Western and Islamic approaches?
2. In what ways do these ethical frameworks influence managerial conduct, organizational culture, and decision-making processes?

By addressing these questions, the study seeks to provide a comparative analysis that not only highlights the normative differences between the two paradigms but also identifies areas of convergence and potential integration. Such an exploration may offer valuable insights for developing a more holistic and ethically sustainable model of management that is responsive to both local values and global challenges.

1. Discussion and Analysis

Definition of Ethics in Management: Ethics in management refers to a set of principles and values that guide the behaviors and decisions of managers. These principles may include honesty, justice, respect for others' rights, and social responsibility. Attention to ethics in management not only helps improve internal organizational relationships but can also enhance the credibility and reputation of the organization.

Ethics in Western Management: Ethics in management, regardless of culture or geography, has always been an important and challenging subject. In Western management, this issue holds particular significance. Given this management approach's emphasis on individualism, profitability, and competition, questions arise about the compatibility of these values with ethical principles. In this section, we will examine the concepts, challenges, and various approaches to ethics in Western management.

A key Concept in This Section: Western Management: An approach to management formed on the principles of individualism, profitability, efficiency, and competition. This approach is rooted in Western philosophy, particularly liberalist thought.

Ethical Challenges in Western Management:

Conflict Between Profitability and Ethics: One of the main challenges is the conflict between the primary goal of Western businesses (profitability) and adherence to ethical principles. Decisions that lead to increased profits are not always compatible with ethical standards.

Corporate Social Responsibility: Western companies have responsibilities toward society, but there is no single, universally accepted definition of these responsibilities.

Ethics in Strategic Decision-Making: Strategic decisions often come with ethical complexities. For example, decisions regarding employee layoffs, cost reductions, or investments in developing countries can create serious ethical challenges.

Organizational Culture and Ethics: Organizational culture plays an important role in shaping employee behavior. If the organizational culture emphasizes intense competition and individualism, it may encourage unethical behavior.

2. Different Approaches to Ethics in Western Management

- **Rights-Based Ethics:** This approach emphasizes individual and collective rights, arguing that managerial decisions should respect the rights of all stakeholders.
- **Duty-Based Ethics:** This approach focuses on fulfilling ethical duties regardless of outcomes. In other words, certain actions should be performed simply because they are right.
- **Virtue Ethics:** This approach emphasizes cultivating moral virtues in managers. Virtues such as justice, courage, honesty, and kindness should be considered in managerial decision-making.
- **Consequentialist Ethics:** This approach focuses on the outcomes of decisions, believing that the right decision is the one that brings the greatest benefit to the greatest number of people.

Ethics in Western management is a complex and multifaceted issue. Given the diversity of approaches and existing challenges, reaching a single, comprehensive definition of ethics in Western management is difficult. However, it can be said that ethics in Western management should emphasize a balance between profitability, social responsibility, and respect for the rights of all stakeholders. Western management is primarily based on principles of individualism, efficiency, and productivity. In this approach, decisions are usually made based on personal interests and economic objectives. One well-known theory in this field is duty-based ethics, which determines correct actions based on established rules and duties.

3. Ethics in Islamic Management

Ethics in Islamic management is rooted in the teachings of the Quran, the Prophetic tradition (Sunnah), and the practices of the Infallibles (peace be upon them). These principles go beyond mere ethical recommendations, forming a comprehensive system based on human values that guides management in organizations and societies. This text aims to thoroughly explore the foundations, concepts, and importance of ethics in Islamic management.

4. Foundations of Ethics in Islamic Management

- **Monotheism and God-Centricity:** The belief in the oneness of God and making Him the focal point of all affairs, including management, is one of the most important foundations of Islamic ethics. Islamic managers must consider God's satisfaction in all their decisions and actions.

- **Justice and Fairness:** Justice and fairness are among the pillars of Islamic management. Managers must observe justice in distributing opportunities, resources, and responsibilities, avoiding any form of discrimination.
- **Human Dignity:** Islam recognizes the inherent dignity of human beings and believes that all people have value and deserve respect. Islamic managers must respect the rights and dignity of their employees and create a work environment based on mutual respect.
- **Trusteeship:** Trustworthiness is one of the most important characteristics of an Islamic manager. The managers must be faithful to the trust placed in them and protect it in the best possible way.
- **Accountability:** Islamic managers must be responsible for their actions and decisions and be accountable for the results of their work.

5. Key Concepts of Ethics in Islamic Management

- **Sincerity (Ikhlas):** Performing work with the intention of seeking closeness to God and without worldly motives, including sincerity in work.
- **Order and Discipline:** Establishing order and discipline in the organization is one of the most important duties of an Islamic manager.
- **Avoiding Corruption:** Islamic managers must avoid all forms of financial and moral corruption.
- **Consultation (Shura):** Consulting with knowledgeable and specialized individuals is among the characteristics of a successful manager.
- **Compassion and Kindness:** Good and kind behavior toward employees is among the duties of an Islamic manager.

6. The Importance of Ethics in Islamic Management

- **Increased Productivity:** An ethical work environment enhances employee motivation and productivity.
- **Strengthened Interpersonal Relationships:** Ethical management improves relationships between managers and employees, as well as among employees themselves.

- **Building Trust:** Adherence to ethical principles in management fosters trust between managers and employees, as well as between the organization and its clients.
- **Achieving Organizational Goals:** Organizations managed according to ethical principles are more successful in achieving their objectives.
- **Sustainable Development:** Ethics in management plays a crucial role in the sustainable development of organizations and societies.

Ethics in Islamic management represents a comprehensive system based on human values that can enhance the performance of organizations and societies. By adhering to ethical principles, Islamic managers can create a healthy and dynamic work environment and achieve sustainable success. Islamic management is founded on religious principles and human values, where ethics is considered not just a requirement but a fundamental basis for managerial decision-making. Key concepts such as justice, honesty, and social responsibility are among the most important ethical principles in Islamic management. In this approach, managers must consider the needs of society and employees, making decisions based on ethical principles. Additionally, the emphasis on collectivism and cooperation in this approach helps organizations move toward sustainable development.

7. Comparison between the Two Approaches

In the Islamic view, management holds great importance as its principles are considered part of religious values and beliefs. In Islam, a manager must practice justice, ethics, humility, generosity, and avoidance of corruption, serving as a servant to the people. On the other hand, Western management focuses on improving organizational performance, achieving specific goals, and developing commercial and economic relationships. This model employs modern management knowledge and techniques to enhance organizational processes and productivity.

The main difference between Islamic and Western management lies in their emphasis on values, ethics, justice, and service to people. While Western management prioritizes productivity, profitability, and organizational and economic growth, both models can contribute to organizational improvement and development. However, they adopt different approaches to management and leadership based on their respective values and principles.

8. Key Differences Between Islamic Management and Western Management

- ***Values and Ethics***

  Islamic Management: Emphasizes moral and religious values such as justice, ethics, generosity, and humility. Managers must adhere to these principles in all decisions and behaviors.

  Western Management: Focuses primarily on productivity, profitability, economic growth, and efficiency.

- ***Servant Leadership***

  Islamic Management: Leadership is viewed as service to people and efforts for collective growth and development. This model emphasizes serving people, promoting ethics, and maintaining close relationships with employees.

  Western Management: Focuses on achieving organizational goals and productivity.

- ***Systemic Thinking***

  Islamic Management: Tends toward systemic perspectives and comprehensive, macro-level approaches.

  Western Management: Focuses more on solving existing problems and improving processes and performance.

- ***Approach to Human Behavior***

  Islamic Management: Views humans as complete spiritual beings who should be treated with respect and attention to their needs and emotions.

  Western Management: Focuses on addressing material needs and improving human performance.

While Western management emphasizes efficiency and individualism, Islamic management focuses on social and human values. These differences can lead to varying impacts on organizational performance. For example, research shows that organizations following Islamic ethical principles typically have more positive work environments and attract more employees.

9. Conclusion

The comparative analysis presented in this study reveals that both Western and Islamic ethical frameworks offer valuable but distinct contributions to the field of management. Western management, with its focus on efficiency, autonomy, and rational decision-making, provides practical tools for performance optimization and strategic control. However, its often utilitarian orientation may overlook deeper moral and communal dimensions of organizational life. Conversely, Islamic management emphasizes ethical accountability, social justice, and the holistic development of individuals within a value-based framework grounded in divine guidance.

Each paradigm possesses inherent strengths and limitations. Rather than viewing them as mutually exclusive, this study suggests that an integrative ethical approach—drawing from both traditions—can enrich managerial practice in today's complex and pluralistic organizational environments. By synthesizing the procedural strengths of Western models with the normative depth of Islamic ethics, organizations can cultivate work cultures that are not only effective and competitive, but also humane, just, and spiritually meaningful.

Such an integrated perspective may serve as a foundation for the development of new, context-sensitive management models, particularly in Muslim-majority societies seeking to reconcile global best practices with indigenous values. Future research should further explore how these ethical paradigms can be operationalized in specific managerial functions such as leadership, HR development, and corporate governance.

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