Studying the Function and Impact of Ethics in Islamic Management

Abdolhamid Afrakhteh

Lectural political science of payam Noor University, Islamic Republic Of Iran
Payame noor university, po box 19395-3697, Tehran, Iran

Abstract

The significance of attention to the ethics of managers is more than others because more power and facilities are provided for them, thus if there is no inhibiting force as piety and animal desires dominate them they will be more deviated than others. This significance is because everyone plays a role as to their power and influence, if they are good persons they can spread goodness to the extent of their power and influence and if not they would spread the evilness. Therefore god has warned those are leaders and models of people seriously and has warned them to punish them several times more than others in case of evilness. Leadership or management in Islam is a mutual belief and is confronted with the agreements and contrasts between the leader and his followers. In the past the attention on leadership in Islam was based on honesty and justice and today the ethical behavior has added to that. Management of Islamic ethics means the detection and prioritization of values for direction of people. This has certain applications in western societies that have an organic and flexible definition of ethics. In other words as ethical domain might be different in various cultures due to different ideologies; the application of Islamic ethical management in societies has different applications as well. Thus considering the importance of leadership and management in ethical issues at the moment we attend to this issue in this paper after explaining the importance of ethics in management and Islam.

Key words: ethics, management, Islamic ethics, Islamic management, western management

Introduction

The emergence of social organizations and their spread is one of the main features of the modern civilization. Considering the various place and time and certain needs of each society, everyday their evolution is complemented. It should be noticed that the management of each civilization depends on its cultural structure, including the bitter memories of western thinkers of the though probing courts in the dark age and fear of repeating school studies caused that the analysis based on mere human experience after the renaissance be dominated on the research spirit and finally human as a source of production be placed along machines and other sources. It means that human, who is himself the creator of machines, in the western system, lowers down along and sometimes lower than machine, and this is surprising. Today although humanistic studies suggest that human be not considered only as a source, but unfortunately still we hear the sound of crushing of human values under the machines in western and eastern ideologies. One of the consequences of this is the domination of benefits on the trend of economic and productive activities; believers think that an action is best to the degree that brings the most joy and ease to its doers. In other words the criterion is the results not the process of an action. In this school the extent of goodness of each act depends on its profitability. Thus this civilization after the industrial revolution was changed into a benefit-directed system, and also the life of human in the west became the competitive area of benefits. It is clear than we can’t consider the management principles of these societies as absolute. Although using these theories has no contrast with divine teachings, and if for fulfilling scientific reasons, they are permitted, however the base is the formation of management principles based on godly values that we call it Islamic management science. In recent decades the use of management and decision making techniques have spread and been applied in various aspects of life. The perspective of management science in the future decade shows theoretically and applicably that it would cover a vast area. Regarding the strategic nature of this on helping decision making in the human domain this science can be more effective.
on the society classes, environment and conditions and it can increase as well. We can summarize that in future it can find high capacities applicable on the society. On the other hand today the emphasis on moral issues is spreading and one of the ways of applying moral discussions in decisions is the management science. With the spread of researches in the ethical domain in recent years we can imagine a proper future for this domain in management and decisions. Ethics mean value rules and norms of a society that are reflected in its people. The fact that how we implement these rules in certain cases is applied ethics that includes economic, medical, environmental, scientific, organizational and management ethics. The ethics discussion is the main challenge of management. Since it shows the contrast between economic function that is measured by costs and benefits, and social function that is expressed in form of commitments inner and outer regarding others. In other words we should make a balance between the economic function and social ones.

Management ethics in the west

What is mentioned in the Islamic management discussion is the domination of Islamic values and divine criteria along using frameworks and scientific structures of management. It means if management uses values and strategies of Islam in its rules it can reach real success. It seems Islamic management can bring human elevation based on Islamic values. This true both at the society and organizational level. At the same time it is not in contrast with bases that are mentioned by western thinkers. However if the organization only wants to continue its goals and mission based on material objects after the passing of time and reaching to them, it might lose its existential and identical philosophy and begin to doubt itself. Today the companies instead of determining goals look for designing strategies and defining values for themselves and the mission of the unit is to implement the values in the organization. For instance if accompany wants to increase the income of shareholders defines its value as increasing the price of each share and all the units would try to go after that. In Islamic management we claim that by looking into all existential aspects of human and considering all the needs and prioritizing them we can define values for the organization that based on its philosophy and mission, can bring it success and elevation.

Management ethics in Islam

Ethics is defined as a system of values and should and shouldn’t that based on which good and bad actions in organization are distinguished from each other (alvani, 2001). By adhering to Islamic management rules managers can decide what is wrong or right. Thus in doing their duties such as decisions, assessment, rewarding and punishment, without an ethical system in the organization, they can’t do with certainty. Leadership is a mutual belief that is accompanied with contrasts and agreements between the leader and his followers. Muslims as stated in holy Quran believe that prophet Mohammad is the best leadership model. In the 4th verse of ghalam we read that "in fact you are embellished with great goodness. “Management of Islamic ethics means detection and prioritizing of values for directing people. This has certain applications in western societies that have an organic and flexible definition of ethics. In other words as ethical domain might be different in various cultures due to ideologies; the application of Islamic ethical management in societies has different applications as well. Based on the importance of leadership issue in Islamic ethics it is necessary that we first attend to the issues in ethics in the literature of organization and management and then explain the strategies for implementing the ethical structures in the organization and then attend to the Islamic view of management (naghi poor, 2003).

Ethics management in organizations

The increasing complexity of organizations and spread of immoral and irresponsible actions in work places have attracted the attention of managers and thinkers to the issue of job ethics and ethics management. Ethics management means detection and prioritization of values for directing people. Ethics programs can help people to maintain their ethical function in tumultuous situations. Today ethics management is regarded as a scientific area in management that has planning approach and various scientific tools. These include ethical codes, behavioral codes, policies and trends, solutions for moral problems and educations. Ethics management in work place has many advantages for managers including functional and ethical. This is especially true now, that managers are faced with various values in the work place. But since now those who have attended to these issues were philosophers and thinkers not managers. Thus many of the things that today have been written about the job ethics are not adapted to the needs of managers. Organizations by creating a plan of ethical management can manage the morals in the work place. These programs help to
maintain morals at times of uneasiness. Ethics is an organic tool that changes with the evolutions of the society. Ethical code is a collection of values that should be at the top of an organization and all should abide by them. The programs of ethics are successful in places that employees act based on the trends and policies. One of the best ways of educating employees is giving them complex ethical problems.

For entering the issue of ethics management we should first define ethics. Simply ethics involves understanding of right from wrong and then doing the right and quitting the wrong. This is not always easy. Many thinkers claim that based on the moral principles in the action there is always a right strategy and some others believe that the right one depends on the situation and is upon the person to decide. The ethics of job also has different aspects in different viewpoints. But is generally viewed as the understanding of right from wrong an then doing the right and abandoning the wrong. (Neal, 1997).

The importance of ethics in management of organizations
Since management is the way of directing an organization and this direction needs delicacies the role of moral management in maintaining concerns and stimulating motives and consolidating the units for reaching the desired outcome is of inevitable importance in the leadership of an organization.)Leavenworth, 2002). Holy Quran regards one of the success reasons of Mohammad prophet as good Islamic ethics and in Ale Emran verse states that “the goodness of your morals and your kindness to people is a blessing from god and if you were harsh and bitter people would have scattered from around you”. There are many managers who having qualities such as certainty, expertise, power and awareness don't gain the desired success because of lack of ethical issues in the management area and are confronted with failure.

Scientific strategies of applying ethics in organizations
For purpose of rewarding ethical behaviors and avoiding of unethical ones we should use encouragement, reward and punishment. It is necessary to mention that organizations can define the expected ethical values of employees by use of mission statement.Organizations should predict strategies to disclose the unethical behaviors of the employees; therefore they can facilitate tis by knowing disclosure as official way and encouraging it for the purpose of reducing immoral behaviors. In this case the disclosing person can disclose the unethical trends in the organization through official trends or by the media. Also creating a committee of ethics can be a practical way of doing this. Structural and normative approaches can also help in each place for application of ethics in organizations. It is worthy of note that the structural approach for the support of ethical norms emphasizes on regulations. While the normative one tries to create a moral system by going beyond the limitations of the structural approach, and create a culture to promote ethical behavior in the organization. Thus the structural approach by creating operative guarantees and the normative one by establishing the moral system in the culture play a major role in implementing and applying ethics in the organization (Ferdman, 2002).

The importance and essentiality of Islamic management
The importance of replacing the principles of Islamic management with the present management is discussable from two points.Firstly the west considering the long history of systematic researches and trial and errors have been able to gather and present its knowledge and sciences in the management domain like other areas in a certain systematic framework, to be able to apply it vastly to gain the desired goals. But the data and should and shouldn’t that have been poured into this have defects from two points. First the human and his needs have been looked upon only from one perspective and not to all aspects. And secondly, in some cases the facts are distorted due to certain reasons. Although western science on management has been able to present a proper framework for its theories and thoughts, it has been faced with two errors. All the output of this science is not dependable and the need for modifying it is sensible. For this we should be able to systematize all the sources and raw data that include the comprehensive needs of human based on facts of the universe by use of today’s scientific frameworks to be able to make it applicable in our management system.The second aspect that makes science of Islamic management necessary for governments is the infectivity of the western management in actualizing the Islamic domination. The rapid technological growth of today and complex environments have led our organizations to incline toward using western products of science, and sometimes by justifying it as a native, without any scientific justification or proper replacement they delete some parts of it. For instance in the science of economy because in Islam illegal income is not permitted.
Definitions of Islamic management

Authors who have written about the Islamic views on management have each given direct or indirect definitions of Islamic management as based on their own impressions from the teachings and principles of Islam and Prophet Mohammed. However the domain of these definitions which are based on values and moral principles are too vast and from viewpoint although various, are close to one another. In the following we mention some of the definitions regarding Islamic management:

Afjeie:
Regards Islamic management as a scholastic issue and the duty of this school is offering solutions that are consistent with demand for justice (Afjeie, 1998).

Hamidi Zade:
Also believes that the management system in Islam originates from its thought principles and thus management is parallel to the creation of universe, he states management as an insight in which the manager is a member of the creation, that should be consistent with its regulations and rules, since the facilities that have been handed to him have the goal of the general order of universe and are for promotion of human activities for reaching levels of completion. (Hamidi Zade, 1999).

Asgarian:
Regards management in Islam as a path of closeness to god, it means that in all its levels piety should be adhered to, and in that forgiveness increases and satisfaction of the maximum contentedness grows more (Asgarian, 1991).

Mosharaf Javadi:
Believes that in Islamic management the axis is first based on relation with god and moving along god and knowing him as the absolute power, and only asking help from him. In this regard management without believing to resurrection or the other world is not complete. In fact the issues of management in Islam are separated from the other world and the western management, and when we talk of management in Islam, we first mean the handling of issues and using of godly blessings based on belief to divine teachings, it means all the actions and behaviors of human or manager must be based on divine viewpoint, and this view requires that the actions of a manager besides being adapted to godly viewpoints, be adapted with goals and principles of the Islamic society as well. (Mosharaf Javadi, 1999).

Hashemi Kavand:
Believes management in Islam to be based on the verbal and belief principles of Quran and the traditions of the prophet. (Kavand, 2000).

Taghavi Damghani:
Without offering a definition of Islamic management has explained about the identity of management and has mentioned to duty, service and things like that. And has then explained the role of manager in Islamic societies. Nabavi has defined the Islamic management as following: management is the art and science of application of right people and facilities in reaching organizational goals, in a way that they are not in contrast with Islam. (Taghavi Damghani, 1998).

Ghobadi:
Regards Islamic management as a process that is documented in divine inspiration and Islamic sources, and it’s distinct from other management by inspiration, and lack of a system of exploiting people and being based on high values, being absolute, stable and persistent on the basis of elevation and dignity of humans. (Ghobadi, 1998).

The model of Islamic ethics management

Ethics and its principles are among issues that their use in society are emphasized by Islam, in a way that prophet Mohammed had stated the goal of his mission as completing the moral features. Thus ethics as a series of values can have an important role in efficacy of organizations. Job orderliness, affections, justice, sociability, consultation, honesty, humbleness, service giving and faith are among the proper moral codes approved by Islam in organizations which are necessary for actualization of goals. Here by operational guarantees and establishing such codes in the organization one can fortify them in the work place, which can lead to the decrease of discriminating, injustice, dissatisfaction, boost of job spirit and commitment of employees from one hand and the growth and elevation of the organization and society on the other hand. If we consider the religion (Islam) as a collection of rules that are sent from god by prophets and ethics as a collection of teachings that depict the ways of life properly and show the value systems, we can understand
perfectly the direct relation between ethics and religion, and would consider ethics as an inseparable part of religion. Therefore talking about ethics related to Islam is a proper statement and the discussion related to that is justified and the dialogue about the general structure dominating this system is a worthy issue to note.

**The role of leadership and management in view of Islam**

Based on the study by Robert Green Leff (1977) the founders of modern leadership, service giving and maintaining are two main roles that leadership holds in Islam. This power is based on qualities: 1-legitimate power, 2-gratifying power, 3-expert power, 4-joyous power. The leader of the Islamic society by using this power in framework of ethical codes directs the society and since that is rooted in the beliefs of the Muslims, the ethical codes should be defined based on these beliefs as well (Leef, 1977). We read in verse 73 of Anbia that “we made them the leaders of the nation to direct them to us and we inspired them to any good deed particularly prayer and giving charity, and they attended to our worship”. Based on this belief the leader of Muslims should attend to the direction of society by the order of god and his prophet and by adhering to moral codes. Islamic ethics have four spiritual phases: faith, Islam, piety and charity.

**Faith:**
Means belief to the uniqueness of god. The leader of Muslims regards his power, ability and condition as a blessing of god. Although all Muslims believe this the degree is different. For assuring of this quality the existence of a supervising committee is necessary.

**Islam:**
After the faith the next layer of the Islamic leader is Islam. That means establishing peace between human and god and accepting the absolute worship of god. In fact faith is the weeds and Islam is the output of this weed. With this Islam, the leader will never see his position in a higher place.

**Piety:**
The inner awareness that human has to his duties toward god is called piety. It is rooted in the mind and heart. When a man is full of piety, his mind, thoughts and interests reflect Islam. This can prevent the leader and society from injustice deeds. In the 90 verse of Nahl we read “god orders the nation to justice and charity to family and warns them from filth and evilness, and reproaches you to accept that”.

**Charity:**
While piety means fear of god, charity means love of god. This can encourage the Muslims toward attention to god. Prophet Mohammed defines charity as the following: worship god in a way that you feel you see him and if not you should ask him to look upon you. This relation between god and human has been called charity. The issue of charity in Islamic ethics can be related to leadership based on love. That is created based on mutual love between the leader and follower. The ethical management is depicted through faith, severe work, generosity, kindness, moderation, pure love, and right knowledge. Since societies have emerged the government and authorities have been an inseparable part of it. Most of the authorities were dominating and by use of military force and fear dominated the people. Sometimes great leaders emerged and broke the chain of this oppression. Prophet Mohammed created leadership based on divine teachings, and induced leadership based on love. Love toward a person that is originated from love to god. Their followers loved them so much that they were ready to sacrifice themselves for them. We think these are real examples of leadership based on love. Based on these four phases of understanding god we can define the ethical codes. Islamic ethics require that the leadership f Muslims be focused on these five factors of Islamic behavior: justice, faith, honesty, fighting with desires and commitment to one.

**Conclusion**

One of the main issues of ethics philosophy is the relation between ethics and religion. Religious moralists believe that there is no ethics without religion. Since without god there is no reason for being created. Philosophers try to deny this and have even adopted a contradictory approach. Considering the importance of ethics in the religion we can combine the most perfect religion that is Islam with it, and create Islamic ethics and use it in organizations and various societies for leadership and management. If we consider the religion (Islam) as a collection of rules that are sent from god by prophets and ethics as a collection of teachings that depict the ways of life properly and show the value systems, we can understand perfectly the direct relation between ethics and religion, and would consider ethics as an inseparable part of religion. Therefore talking about ethics related to Islam is a proper statement and the discussion related to that is
justified and the dialogue about the general structure dominating this system is a worthy issue to note and consider.

References
1. Hamidi Zade, Mohamadreza, (1998). Explaining the prediction and futurism in system of Islamic management, quarterly of management studies, no. 20
3. Taghavi Damghani, Seyed Reza, (1998), a notion on Islamic management, Tehran, Islamic advertisements organization
4. Rezaian, Ali, (2003), the basics of management, Tehran, SAMT
5. Asgarian, Mostafa, (1990). Islamic management, Tehran, Tarbiat Moalem University, jahade daneshgahi
7. Nabavi, Mohammad Hasan, (2001), Islamic management, Ghom, advertisement office of Islamic studies
8. Naghi Oor, Vali Oohah, (2003), the basics of Islamic management and its models, Tehran, the high educative institute of reaserch and study of management and planning
10. Alvani, Seyed Mehdi, (2000), general management, ney pubs, Tehran