PSYCHOLOGICAL INTERPRETATION OF MANAGERIAL
PHENOMENON IN ISLAMIC SOURCES

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Abstract

In this article the essence of the managerial issues in the Islamic resources are divulged and discussed from the psychological perspective. Moreover certain phenomena like managers responsibilities and collective duties are explained through the main sources of Islam.

Key words: management, manager, Islamic sources, psychological analysis, Islamic psychology.

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Sources say that the concept of management has existed since human beings were created and began to coexist with different tribes. Because when a few people live together, arises a huge need for someone in capability of organizing work and controlling the discipline, to prevent chaos in group. This problem is even more apparent during the working process. For example, as one looks at the pyramids of Egypt, starts wondering how humans could have built such a sturdy and magnificent building 3,000 to 2,000 BC, with no elevating cranes and machines yet. Hence, even in those days there was a system that brought people together, led, and operated effectively, and was governed by certain individuals. Perhaps the system had no concern about human rights, but there is no doubt regarding existence and productivity of managerial issues.

The Islamic view of governance is based on the Quran and the hadith of the Prophet (peace be upon him), and is enriched by the experiences of the great scholars and just rulers of the past. In this article, we will try to provide a range of data and psychological analysis of the topic of governance in Islamic doctrine, showing the relevance of this issue.

First of all, we should note that the chosen topic is widely exposed in Islamic sources and scrutinized by Muslim scholars through the centuries, for instance Imam al-Ghazzali states in his book "Ihyou ulumuddin": "If people do justice in the world, antagonism and hostility will be cut off and there will be no need for faqihs (jurists). But since people are dominating the world with lust and hostility, they will cause antagonism and hostility. Then a leader will be needed to lead the people. The leader needs law to govern people. Those who know the middle way and the laws of governance that reconcile them when men lust and quarrel with each other are jurists."³ As you see Imam mentions the main reason and answer for the unremitting question "Why do we need someone to rule

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³ Imam Abu Hamid Muhammad Ibn Muhammad al-Ghazzali, *Ihyou ulumuddin*, Tashkent, Tashkent Islamic University Publishing House, 2014, p 43.

us?" As we stated above each Muslim scholar bases on sacred resources of Islam, so following verses and hadith will help us to fathom this and moreover Imam al-Ghazzali's opinion about leader.

We have allocated among them their livelihood in the worldly life, and have raised some of them over others in ranks, so that some of them may put some others to work. [43:32]

O you who have believed, obey Allah and obey the Messenger and those in authority among you... [4:59]

The Prophet (peace and blessings of Allah be upon him) said, "When three men are traveling together, they should elect one as leader." Reported by Imam Bukhari.

The context of the above verses and hadiths reveals the importance of having a manager in teams. The reason is that even if a team has a common goal, the goal can never be achieved if the community does not gain mutual understanding and agree on the path that leads to it. This is why the Qur'an says that managers' orders must be fulfilled and Prophet (peace and blessings of Allah be upon him) from his side mentions that leader should be to maintain the unity and safety of the community. When it comes to obligations which come after attaining such power as ruling the group, we will learn from followings.

The Prophet (peace and blessings of Allah be upon him) said: "Be aware! You are all leaders and you are all responsible for your subordinates. So the Amir is the leader and responsible to those under his control, and the man is the leader and responsible person in his family." Narrated by Al-Bukhari and Muslim

Abu Dharr said: I said, 'O Messenger of Allah, Wont you assign me as your Amil (ruler of province)?' He hit my shoulder and said, 'O Abu Dharr, you are weak and it is amanat¹. And indeed, humiliation and shame will be on the Day of Judgment for it. Except those who take it for their right and fulfill their duty properly." Narrated by Imam Muslim and Abu Dawud.

Another hadith that is essential and useful for maintaining a day-to-day life and effective work for a company or organization is the following hadith in which Prophet (peace and blessings of Allah be upon him) said: *"The best of people is that who benefit people. The worst of people is that who are harmful to humans."*

It is noted that if the purpose and actions of a leader are aimed at benefiting his or her team and organization, rather than favoring their own interests or the superiority of another, this organization is likely to have good results. Imam al-Ghazzali in his work *Mukashafatul Qulub* (An expositions of the Hearts) states followings about the requirements and responsibilities of a manager. "Allah commands you to fulfill the trusts to their rightful owners" The commentators state that this verse comprises many fundamentals of the Shari'ah and that the addressees of this verse are the general masses, the leaders and everyone else. It is the duty of the leaders to mete out justice on behalf of the oppressed and to display his right for this is a trust. It is also their duty to protect the belongings of the Muslims, especially of the orphans.²

It is important to note that management and the activity of any organization in general depend not only on the actions of the manager, but also on the attitude and work of all employees in the same company or organization. Ergo, Abu Darda (r.a.) said: "You should certainly command good and certainly prohibit evil, or else, Allah will empower

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¹ In Arabic language *Amanat* means trusting a person about some matter. If a person entrusts another person with either some duty, or some valuables, or some matter, and believes that that person will discharge that responsibility properly, and will not be careless about it, then this is known as *Amanat*.

² Ghazzali, Abu Hamid, *Mukashafatul Qulub* book 1, Tashkent, Gafur Gulom Publishing House, 2018, p 63.

over you an oppressive ruler who neither respects your elders nor mercy to your youngsters. Your best people will supplicate to Allah but their supplications will not be answered. They will ask for help, but no help will be given to them. They will ask for forgiveness, but they will not be forgiven”.¹ From the words of the Companion (), it is clear that the kind of leader is directly dependent on the behavior of team members, and if each team member sincerely does its job and does not harm the interests of its colleagues, arosed problems can be solved relatively quickly and the number of adverse effects that can be affect efficiency will be much smaller. If, on the contrary, the number of internal conflicts and disagreements in the team is very high, of course, the effectiveness of this type of team is also will be considerably lower. Conflicts between representatives of the same profession are often the result of inability bare one's colleague's success and to try to substitute his place by various unfaithful means.

...Surely, Allah does not like anyone who is a sinful betrayer. [4:107]

This is why the *Prophet (peace and blessings of Allah be upon him) said: "The treacherous and the betrayer are in Hell."*

Imam al-Sadiq (a.s.) said, 'The believer is naturally disposed to all the traits except betrayal and lying.' And Imam al-Ghazzali writes in his work: It is related that when Noah boarded the ship, he carried with him a pair from each species as Allah had ordered him. He then saw an old man on the ship whom he did not recognize. Noah said to him: "Why have you come aboard?" He replied: "I have come in order to afflict the hearts of your companions. Their hearts will thus be under my control while their bodies will be under your control." Noah said: "get out from here, O enemy of Allah! Surely you are the accursed [Satan]." Satan said to him: "There are five things with which I destroy man. I will inform you of three of those things and not inform you of other two." Allah inspired to Noah saying: "You do not need to know those three things. But tell him to inform you of other two." So Noah said to him: "What are those two things?" Satan replied: "They are two things that cannot be rejected. They are two things that cannot be remain behind. They are the things with which I destroy people. The two things are greed and jealousy. It was through jealousy that I was cursed and became accursed. As for greed: the entire Paradise was made lawful to Adam except for one tree. It was through greed that I was able to delude him."² There for it would be commonly profitable if each manager and employee payed attention to self enhancement and strive to do his best to make something good to the job that he is spending his life and didn't waste it for quarreling and creating problems to the people around as swell as for himself.

In conclusion, it is worth noting that considering it's serious impact to the development of society and human perfection or vice versa, in the Islamic world a great deal of attention have been given to the role of the managerial processes, collective and manager phenomena. Despite inexistence of a separate discipline of management, information and guidelines concerning this subject were sufficient and widely explored by various Islamic researchers.

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