

ORGANIZATIONAL BEHAVIOR MANAGEMENT

AN ISLAMIC APPROACH

**SEYED MOHAMMAD
MOGHIMI**

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BY

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About the Author



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

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Preface

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

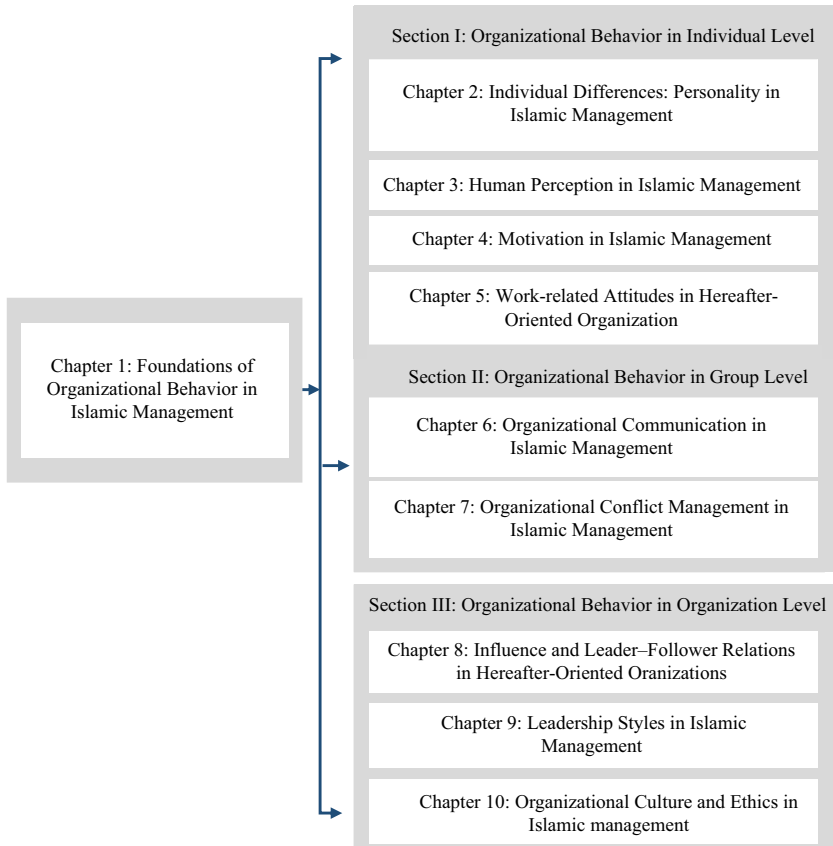
“And we have sent down to you the Book (the Qur’an) as an exposition of everything, guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).” (An-Nahl Verse No: 89)

Human resources are the most important resource in possession of organizations, and the management should provide some mechanisms to enhance the competitive advantage of the organization by making use of this valuable resource. In this competitive atmosphere, those managers who are familiar with the principles of organizational behavior and thereby endeavor to implement them in their respective organization are more successful (will achieve more). On the other hand, human behaviors are so complex that the necessity to deal with the philosophical origins and foundations of human behaviors is essential and unavoidable. Therefore, for identifying the human nature and the factors shaping human behavior, we should seek types of scientific frameworks which allow for a better understanding and managing human behaviors in the organization. Islam wishes human beings a worldly and otherworldly bliss and provides a comprehensive image for human existence and determines the elements and formation of human character by enumerating positive and negative qualities of human beings. Thus, the author maintains that it is possible to offer a pattern for organizational behavior by using Islamic verses and traditions; hence, familiarizing with the dimensions of human character and formative foundations of human behavior and providing a framework for how to motivate people, effective communications, group dynamics, how to affect people, organizational leadership, elevating work ethic, and other components of organizational behavior.

Author believes that the rich Islamic sources are full of practical templates for managing the organizations in line with humanity material and spiritual welfare! In this series, it has been tried to use rich Islamic sources and Quran as master of them and a modern framework is provided that is suitable for up-to-date requirements and necessities. To this purpose, the writer has carefully analyzed many Islamic sources that are expected to contain managerial contents, so it can be said without exaggeration the volume of reviewed topics is beyond 10,000 pages. In the beginning of this series, the Holy Quran was carefully studied and over 500 Quran verses were derived that were important in the author’s point of view through taking subjective notes, and then they were analyzed by referring to the comments of the Quran as a communicative bridge among researcher’s mind

and the Quran's bright verses, orders, and guides of that communion charter that consider to managerial science field. In utilizing the Quran, the author has considered Verse 89 of An-Nahl surah as a basic principle. Since the Quran is a guidance book for the general public and it is expected to guide people, this heavenly book has talked about any related to guide the people. Therefore, management and topics related to operate human communities are the subjects that their related discussions can be extracted from Quran verses. Of course, we shouldn't forget this important point that the purpose of Quran is not to provide managerial techniques and methods (although we can extract some managerial techniques from Quran verses), but regarding Quran versus we can codify statements and preassumptions that put frameworks in front of researchers of organization and management arena as well as explaining the management worldview and write guidance principles and regularities and even managerial models and techniques for material and spiritual welfare by inspiring these statements and preassumptions and also using their creative mind. This process has been repeated about many key Islamic sources, *inter alia*, Nahj al-Balaghah as the second main source after the Quran for writing this book has been explored frequently.

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



This book can be used in many areas such as organizational behavior management with Islamic approach, business ethics, comparative management, human resource management, organizational leadership, international management, organizational behavior philosophy, and the like, as the primary or supplementary reference for students, researchers, and practitioners.

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

First of all, I wish to thank my publisher Niall Kennedy, and Emerald Publishing Limited, for their great service and expert advice. He supported the entire development of the book with great proficiency.

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Kordnaeij, Prof. Taher Roshandel Arbatani, Dr Mousavi Moghaddam, Arash Pazooki, Morteza Azarpira, Abbas Kousari Mehr, Babak Nematollahi, and Jahangir Isfahani have offered informative suggestions on scientific resources and specialized terminology, and they have provided the author with valuable contributions in arranging the contents of the book that I appreciate them all.

Finally, I would like to give special thanks to my family who has supported me throughout this great project. I'd like to express my heartfelt gratitude to my adorable wife and to my son and daughter Seyed Mahdi and Mahya Sadat.

Seyed Mohammad Moghimi
University of Tehran

Chapter 1

Foundations of Organizational Behavior in Islamic Management

Behavioral Objectives

At the end of this chapter, readers will be able to:

- Become familiar with the principles of behavior and practice in Islamic management;
- Describe the elements of behavior from the perspective of Abu Reihan-e Birouni;
- Describe the typology of Khaje Nasirodin Toosi on the behavior of the staff of the organization;
- Explain the role of the intention in directing behavior in Islamic management;
- Become familiar with the framework for managing organizational behavior in the Hereafter-oriented organization;
- Become familiar with the typology of organizational behaviors, according to the type of organization and staff;
- Describe the characteristics of positive organizational behaviors in Hereafter-oriented organization;
- Understand the neutral organizational behaviors in Islamic management;
- Understand the characteristics of destructive organizational behaviors in Islamic management;
- Become familiar with the typology of the behaviors of worldly people from the viewpoint of Imam Ali (AS);
- Become familiar with the characteristics of people who have gone away from piety in Khaje Nasirodin Toosi's utopia.

1.1 The Nature of Behavior in Islam

The realm of human existence is a congested field of forces. The outcome of such struggles is the “action” of man; an action which is not only his but also his originator, forming his identity. The endeavor of a man is what portrays his identity: “And that there is not for man except than [good] for which he strives,

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and that his effort is going to be seen.” (Surah An-Najm, verses 39 and 40).¹ Hence, it can be cited that according to Quran’s point of view, mankind is considered an entity which is the source of his own actions, forming his identity based on such actions. In other words, the superlative horizon in which the Quran calls upon us to look from to the mankind is to consider human beings as “agent” (Bagheri, 2012, pp. 55–56).

Khaje Nasirodin Toosi categorizes human actions in two divisions: one that is within his power and will and one that is beyond his power and will (Yousefi Rad, 2001, pp. 82–83). It is true that actions are attributed to natural causes; however, at a much higher level, they are related to The Divinity. One who sees the whole beings within The Divinity’s power grasp, and account other one who sees all the human beings within The Divinity’s power grasp, and account other objects and individuals as the mediator of his grace, sees The Divinity as the fatalist, cultivator, and perfectionist; such a being has achieved unity of divine actions. In a linear management system at an organization, the manager is positioned at the head of the affairs, followed by the assistants and rest of the staff. Now, the actions undertaken in this set are attributable to every single person of that organization; as it is attributable to the manager or other staff. The action is attributed to the employee at a certain level, and to the organizational director at a higher level. If an action is performed as dictated by the head of the department, it is attributed to the director since it was carried out under his command. Although the deed was undertaken directly by the employee, he or she did not possess the power to do so without managerial permission.

Albeit this example is not so vivid about The Divinity, it is appropriate for mental approximation (Mesbah Yazdi, 2012, pp. 76–77).

According to Al-Allamah al-Hilli, the preliminaries of a human action exported voluntarily include the following:

- A detailed conception (not a general idea; since a general idea does not persuade the man to act);
- Enthusiasm (every once in a while a detailed conception is obtained. However, since there is no enthusiasm toward it, no deed is occurred);
- The existence of muscular strength (Yousefi Rad, 2001, pp. 82–83).

Regarding the principles of behavior and action, at least three general bases are inferred from Islamic texts: “cognitive basis,” “tendency basis,” and “voluntarius–arbitrary basis.” For an action to be attributable to man, initially

¹In this book, it has been used multiple sources to interpret and translate Quran verses that the writer has not stated them in the text repeatedly. The most important interpretation source is Tabatabaei’s valuable book *Tafsir Almizan*. Translation with Quran interpretation of Professor Seyed Mohammad Reza Safavi is the other one that is based on *Tafsir Almizan*. Sample interpretation (Tafsire Nemoone) from Makarem Shirazi et al. and also interpretation of Majmaool-Bayan are the other interpretational sources of this book. It has mainly used translations of Professor Mojtavavi, Ayatollah Meshkini, Professor Elahi Ghomshei, and Professor Rezaei Isfahani.

a cognitive conception and illustration of the deed should be obtained, followed by a tendency toward its feasibility, and finally focusing his will towards its realization. When an act is performed based on such principles, he could be held accountable for and be questioned and challenged on it (Bagheri, 2012, p. 57).

According to the Islamic point of view, action is referred to any human behavior or phenomenon that is based on three elements:

1. Knowledge (cognitive basis)
2. Desire (tendency basis)
3. Will (voluntarius–arbitrary basis)

Two points are noteworthy in this categorization: First, actions are not analogous with the apparent behavior; instead it is referred to once the apparent behavior is based on the underlying principles. Second, actions do not include only apparent actions; rather, if the inner manifestations are in such a way based on the above principles, they are considered action as well. In this regard, faith and blasphemy are also categorized as actions, although they are not manifested in exterior behavior. Faith and blasphemy are actions, since they are based on wisdom, desire, will. To believe in The Divinity, one should have a conception of him (knowledge), have tendency (desire), and choose him as his The Divinity (will). It is because sometimes in Islamic texts, the practice is divided into deeds of organs (witnessed) and deeds of inward (internal and invisible) (Bagheri, 2012, pp. 57–58).

1.2 Organizational Behavior Framework in Islamic Management

Khaje Nasirodin Toosi declares in *Nasirean Ethics*: “The governor and the government are obliged to identify people’s nature and temperament, and take the necessary steps to manage behaviors of the individuals in accordance with their nature and temperament.” He believes that the nature and temperament of individuals are divided into five categories applicable to organization employee’s behavioral groupings:

1. One group possesses good nature and benefits the society as well;
2. One group possesses good nature but do not benefit the society;
3. Some possess nature middling among good and evil;
4. One group possesses evil nature;
5. One group possesses evil nature, and their evil is transmitted to others.

Those who possess good nature (e.g., philosophers, governors, and mystics) encompass a high rank of existence so much that the others benefit from their existence and The Divinity’s devotion towards his slaves is mediated through them. It is upon the governor to consider such people as his close circle and provide them the possibility of ruling other classes by distributing

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responsibility among them. Moreover, those who possess good nature, but do not benefit others, are entangled with divine ethics, unable to complete their self-perfection, since most perfections are achieved through communication and respect in such relations. Management needs to cherish the first two categories and meet their necessities. On the subject of people complying with the third-class characteristics, those who inherit both the talents to become good and evil, must be protected, depending on their nature of evil, to avoid getting corrupted, and employing their talent towards goodness to achieve perfection. The next class of people, whose nature is devilish, should be encumbered and suppressed from performing horrid and abominable acts through preaching; as Khaje Nasirodin Toosi states: “They are to be preached hopefully to turn towards goodness; otherwise they are always in contempt.” On the other hand, the fifth class is those who possess intrinsic evil, and their evil does come to others. They are the most inferior individuals in the community, committing corruptions, and spread their corruptions to others. A variety of manners are employed to manage such people. Some may amend by means of disciplinary. Others are not amendable, yet their evil is not publically widespread. These people should be tolerated. However, those with revealed scandal must be stopped either by restriction (constrained from social possessions) or negligence (banished from the community and kept in certain places). Finally, if evil is not exerted through any of the mentioned manners, the organ which the evil is carried out through should be amputated, or a sense from the quintet sensations should be invalidated (Yousefi Rad, 2008, pp. 133–135). By insistency toward human authority, Islam not only does not consider humankind as puppets but also recognizes their acts volitional and based on freedom of choice. Hence, in Islam, insane people and subordinates do not have any obligations and are not accountable for their actions. In Islam, the criterion in which actions are valued is the intrinsic intention of its performers, not the perceptions of the observers; and only The Divinity almighty is aware of the verity of the actions and the intentions of its performer. To resolve the problem of having different perceptions from an act, and to prevent the audience from wandering in response, Islam ordered the principle to attribute to authenticity. This principle demands that the observer must, as far as possible, avoid negative perceptions towards one’s actions and resolute it with a positive view (Mir Sepah, Haghghatian, & Sadeqi, 2012, pp. 46–47). Intentions play an essential role in directing behaviors. Intention determines the direction of human movement; hence, it is plausible that an action with a certain motive provides perfection, while the same action with some other motivation results in fall and degeneration. In other value systems, however, only the manifestation (or extrinsic section) of actions is observed, and judgments are carried out on such basis. Therefore:

- Human spirit possesses an ultimate perfection, which is called Nearness to The Divinity;
- Human behavior creates such perfection;
- There are specific behavioral characteristics leading towards perfection.

If all the preliminary preparations are provided, and the action is carried out with divine motivation and intention to achieve absolute glory, the deed has moral value; otherwise it does not possess the value quorum (Mesbah Yazdi, 2012, pp. 161–162). An action without “intention” is similar to a corpse, with no roots toward the functor’s soul, which does not yield results. The actions carried out externally are linked to one’s own perfection through intent and motivation. Hence, if an action lacks intention, or if it is not equipped with the right intention, it does not result in perfection (Mesbah Yazdi, 2009b, p. 85).

Verses 265 and 272 of Surah Al-Baqarah, verse 38 of Surah Al-Nisa, verses 38 and 39 of Surah Ar-Rum, verses 18 to 21 of Surah Al-Layl, and verse 23 of Surah Ar-Ra’d are among the Quranic verses indicating human redemption in seeking The Divinity’s satisfaction, and divine motive and intention. Hence, the fundamental source of any action’s value is “intention,” which is expressed abundantly in narratives as well as in Quran. Among these is a narrative from The Prophet Muhammad (*PBUH*) quoted by both Shia and Sunni sources: “Indeed the true value of the deeds is in their intentions, and only the intentions are those that remain” (Majlesi, 1985, Hadith 38, p. 212).

Imam Ali (*AS*)² states: “Beware! Each action possesses germination, and no vegetative is needless of watering, while the waters are diverse. Henceforth, every tree irrigated properly and pleasant, inherits pleasant foliage and fresh fruits, while what is irrigated perversely, should result defective and its fruits bitter” (Nahj al-Balaghah, sermon 154). Considering the statements of Imam Ali (*AS*), one can conclude that some meditation is required to nurture and develop appropriate behavior, which are referred to here as “organizational behavior management.” Considering the points indicated regarding behavior fundamentals from the perspective of Islamic philosophers, one can summarize organizational behavior characteristics in an akhira-based organization as follows:

- The emergence to understand the nature and temperament of individuals to manage organizational behavior;
- Considering every element affecting organizational behavior (religion, intellect, etc.);
- The significance of internal and personality dimensions in managing organizational behavior;
- Organizational behavior is based on wisdom (cognitive basis), desire (tendency basis), and will (will-authority basis);
- Internal intentions as a criterion to value organizational behavior;
- To attribute to authenticity governance in managing organizational behavior.

These stated points and assumptions could be arranged in the form of a model to provide a proper understanding of organizational behavior management (Fig. 1.1).

²Peace of Allah be upon him (*AS*).

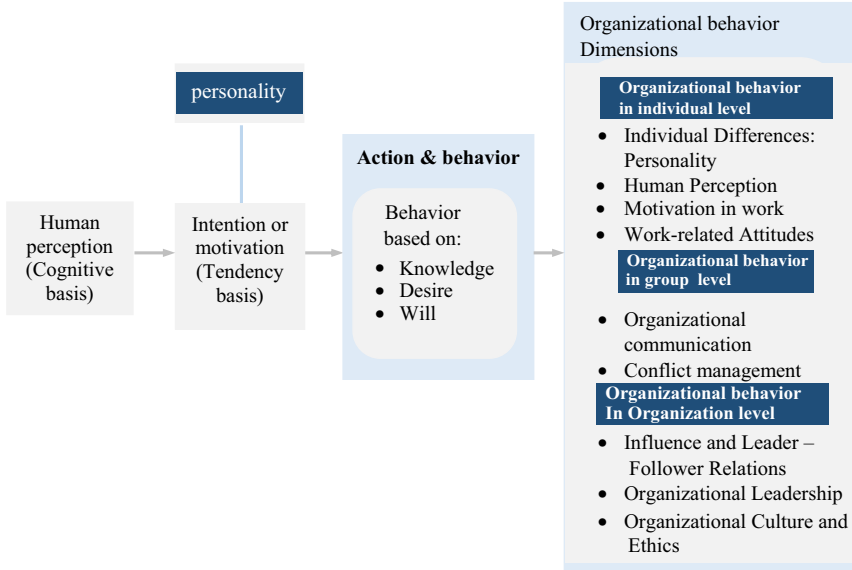


Fig. 1.1: A Model for Organizational Behavior Management in Hereafter-oriented Organization.

In a general classification, management authors consider organizational behavior management at three levels, namely, individual, group, and organizational, where various behavioral issues are included at each level. According to this classification, organizational behavior management issues are grouped in two levels of individual behavior, group and organizational behavior, where in each level, instead of examining all behavioral issues, to respect abbreviation objectives, only selected components of behavior from the point of view of Islam were discussed.

1.3 Positive, Neutral and Negative Organizational Behaviors

Today, one of the concerns for researchers in the organizational behavior management is to identify behavioral patterns about the proper ways to conduct organizational behavior in the leading and excellence-oriented organizations. Accordingly, management thinkers, in accordance with their studied societies and assumptions, have designed various models and behavioral patterns within the organizations, some of them have global reputation. Because the author believes that Islamic sources are full of practice patterns for directing human behavior in organizations for material and spiritual happiness, in this brief essay, he has attempted to provide a general category of human behavior in an organization called “productive organizational behaviors” or “positive” or “functional”; “neutral” or “indifferent”; and “destructive” or “negative,” or “inactive,” some of

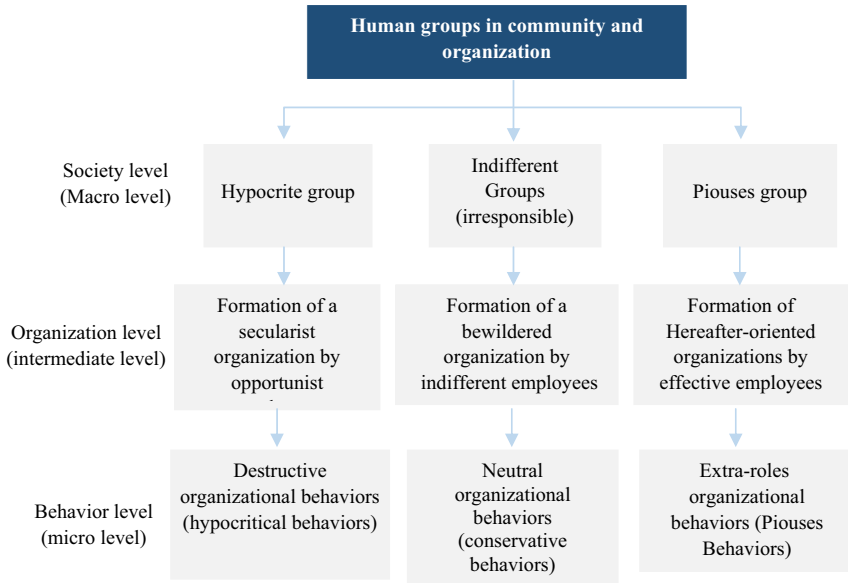


Fig. 1.2: Types of Organizational Behaviors by Type of Organization and Their Staff.

the most important characteristics and behavioral elements are mainly extracted and categorized by referring to two sermons 193 and 194 of Nahj al-Balaghah as well as some other sermons. According to the sermons of Imam Ali (AS), we can categorize various organizational behaviors as shown in Fig. 1.2.

Individuals who are members of an organization can be categorized into three groups according to the recommendations of Nahj al-Balaghah.

1.3.1 The Behavior of Pioueses (Positive Organizational Behaviors)

In the framework of the Islamic management, organizational citizenship behavior is found by those called “Organizational Pioueses.” Therefore, the Pioueses behavior in the organization leads to the formation of “the organizational citizenship behavior based on the Islamic principles.” Imam Ali (AS), in a sermon in 193 responds to one of his companions, his name was “Hamam,” describes the characteristics of the Pioueses and describes them with superior virtues in the world (sermon 193, pp. 833–835), which can be described as either “excellence oriented,” or “privileged human resources.” Some of their characteristics include (1) Truthfulness; (2) Moderation; (3) Humility; (4) Avoiding the forbidden; (5) Gaining useful knowledge; (6) Stability of behavior; (7) Belief in the resurrection; (8) Belief in The Divinity; (9) Belief in the reward of the Hereafter; (10) Sorrow hearts; (11) People are safe from their harassment; (12) Their bodies are lean; (13)

Their demands are low; (14) Are modest and chaste; (15) Are patient; (16) Not fooling for pelf; (17) Worship and nightlife with prayer and Quran reading with think; (18) Patient and philanthropist scientists who are for the fear of The Divinity slim; (19) Dissatisfaction with their accomplishments amount them and do not take too much, their actions; (20) Accuse themselves and fear of deeds; (21) Fear of themselves; (22) Possess strong believes and are soft-hearted and great; (23) Faith full of certainty; (24) Eager to acquire knowledge; (25) Being patient; (26) Search for lawful income; (27) In poverty are clean-limbed; (28) Rejoicing for being in the way of felicity; (29) Avoid of greed; (30) Fear, because he does not neglect and be happy, for the mercy of The Divinity, who has come to him; (31) In cases where his soul is rogue, he will deprive him of his desires; (32) Leave things that are not immortal; (33) Combining patience with science and combining speech with action; (34) Small wishes; (35) Little mistakes; (36) Humble Heart; (37) Self-contentment; (38) Low food; (39) Being an expert; (40) His religion is preserved; (41) His carnality in forbidden is dead; (42) Their anger have fallen; (43) People are hoping for his goodness and safe of his harassment; (43) Forgive who has wronged her; (44) Forgive someone who has taken his right; (45) He makes friends with someone who interrupts him; (46) Does not speak ugly; (47) His speech is dignified; (48) His evil is hidden; (49) His goodness is evident; (50) Everyone is enjoying his goodness; (51) He does not hurt anyone; (52) In the hardships is calm; (53) In the hardships is patient; (54) In pleasure is grateful; (55) He does not injustice to his enemy; (56) Does not interfere in the wrong way; (57) He does not disobey The Divinity's command; (58) If it is silent, his silence will not grieve him; (59) If he laughs, he does not laugh without loud; (60) If he is oppressed, he waits for The Divinity to take revenge on him; (61) His soul is in hardship for him but people are in safety; (62) Works hard on the resurrection but creates peace and welfare for the people; (63) Avoids some people by virtuously and goes by friendship to others, so that, his enmity is not due to arrogance and his friendship is not tricky (Table 1.1).

According to Hamam's sermon, the characteristics of pious people can be identified as indicators of organizational citizenship behavior based on Islamic principles (72 characteristics). The behavioral *indicators* of the Piouses, which are actually efficient organizational citizens, are expressed in seven indicators (Fig. 1.3). Of course, The Divinity-centered behavior is a prerequisite, and it ensures efficiency in other indicators and behaviors of organizational citizenship that is based on Islamic principles.

This group of employees are faithful and pious people who do not give up any self-devotion for their own ends. This group of people at the level of organizational analysis are an excellent staff who perform "extra roles" and organizational citizenship behavior in the organization so that they serve the purposes of the organization more than organizational roles and functions, and with pious behaviors, it provides the context for positive organizational behaviors. Organizations, where majority of their employees are pious workers and they work as effective employees, exhibit transactional organizational behaviors along with pious behavior and are called "Hereafter-oriented organizations."