Sustainable Model of Organizational Management in the Perspectives of Islam: A Study based on Jamaat-e-Islami Hind

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Abstract

In pursuit for success leaders have been searching for effective management theories and practices. They tend to explore both modern management style and ancient management experiences and ideologies that exist in the history. The recent management crises call for sustainable models based on ethical management practices and paradigms which bring peace and prosperity across the world. Islam being the comprehensive code of life for the betterment of humanity provides principles and practical guidelines in this matter

Islamic perspectives of management encompass the dimensions of belief in Allah (God) and the motivation of which is not restricted to monetary and material incentives but includes spiritual incentives. The major concern of Islamic management is to provide new ways and means of problem solving and better allocation of resources. Islamic school of management has existed in practice since the beginning of Islam and it had outperformed other school of management during the heights of Islamic civilizations. Historically unique success of Prophet Muhammed induces Micheal Hart to consider him as the most influential man in history.

Management is defined as getting things done through others. The Holy Quran Confirm: …..we raise some them above others in rank, so that some may command work from others…. (43:32). This encompasses the philosophy and wisdom of Islamic management. Man being social, needs organizations for the achievement of goals. And the success is dependent on quality of management following a common culture. This culture is based on some values and beliefs such as justice, reward, participation, dignity, unity of purpose, responsibility and accountability, efficiency, mercy etc.

Jama at E Islami Hind is an organization existing since 1948 based on the Islamic ideology. Its structure is based on its belief which follows the concept of unity of all mankind, the purposefulness of man's life, and universality of way of life. Its culture and structure are paradigm for organizational management on the basis of its philosophy.

The present paper aims to reveals the Islamic principles and approach to management. It explores how these principles were applied in the journey of Jama at E Islami Hind. And will also help to provide a sustainable model of management for surmounting management crisis.

INTRODUCTION

Quality management is a key to organizational success. In pursuit for success leaders have been searching for effective management theories and practices throughout history. The current management crisis significantly increased the need to find sustainable model. Lack of values and ethics and loss of leadership integrity are identified as the main factors behind the present crises. Accordingly current study focus on value based management model from divine source which covers all aspects of human life. Islam, which is being observed as a comprehensive code of life for the betterment of humanity, provides principles and practical guidelines in this matter. Islamic perspectives of management encompass the dimensions of values and belief. Its motivation includes monetary and material and spiritual incentives. The major concern of Islamic management is to provide new ways and means of problem solving and better allocation of resources. Islamic school of management and its practical model has existed in practice since the beginning of Islam. Historically unique success of Prophet Muhammed induces Micheal Hart to consider him as the most influential man in history. (Hart, 1979). Nowadays there are certain Islamic Management models having different degrees of success. Jamaat-e-Islami Hind is an organization existing since 1948 based on the Islamic ideology. Its culture and structure are paradigm for organizational management on the basis of its philosophy. The scope of Islamic approach to management extends to all aspects of management. As the success of organization greatly depend on collective performance of team this paper emphasis on exploring Islamic perspectives on organizational culture and leadership.

PRESENT GLOBAL CRISIS

Today world faces management and leadership crisis at all level. After the recent global economic crisis in 2008 there is constant shake out in financial sector. And we are witnessing high profile scandal and corporate scam across the world. There is constant failure of established and innovative management paradigm. Organizations be it International Organizations, Multi National Business Organizations, and many other public and private organizations have failed in developing true global agendas for benefit of the world society owing to either their own hidden agendas or narrow objectives. Consequently crisis affects almost all aspects of human life including politics, management, services, governance, banking, manufacturing, marketing and selling. Leadership world over has failed to provide a global vision and direction due to self interests and myopic thinking. The recent series of

protest and demonstration across the Middle East and North Africa which resulted in the "Arab Spring" is the upshot of leadership failure. What we need is not just innovative but sustainable model with strong ethical management practices. In an era when value erosion and lack of accountability grab the management sector and the manmade formulas fail to provide a sustainable cure, one must even venture into the unexplored areas such as ancient scriptures and Divine teachings.

ISLAM

The literal meaning of the word 'Islam' is submission to the will of God. It is a comprehensive code of life that provides a philosophy and plan for effective use of resources and success of mankind in this world and in the Hereafter. Its believers are termed as 'Muslims'. Another literal meaning of the word Islam is 'peace' and this connotes that one can achieve real peace of body and mind only through submission and obedience to Allah (God). Islam consists of submission and obedience to Allah, the Lord of the universe (Mawdudi, 1960). Islamic civilization has contributed for arts and sciences and created a unique management paradigm that nurtured civility, prosperity, diversity and happiness among people of different creeds and ethnic origins around the globe for more than 1000 years. In today's global scenario Islamic perspective on management studies is an important area of research for modern management scholars (Abbasi et al., 2010). Islamic perspectives are discussed and described on the basis of revealed sources of Islamic knowledge i.e., Qur'an and Hadith, (Kazmi, 2003).

Qur'an, the central religious text of Islam is the book of 'Divine' guidance and direction for mankind. Qur'an proclaims itself to be generous "It is indeed a generous Qur'an" (Qur'an 56:77). Hadith, the second fundamental reference in Islam, is an oral tradition relating to the words and deeds of Prophet Muhammad.

MANAGEMENT IN ISLAM

Management is a process of getting things done through others. Terry (1953) defines management as a process "consisting of planning, organizing, actuating and controlling performed to determine and accomplish the objectives by the use of people and resources". Islamic Management model is based on value stem from the concept of *Tawhid* (oneness of God) and *Khilafat* (trusteeship by human being). Islami advocates adherence to *Maqasid al-Sharia (specific objectives of Islamic Law)* as the integrated goal of management. Accordingly Management in Islam is defined as "Integrated activities of thinking, planning, organizing, leading, and controlling, interconnected with decisions, involving the use of resources – human, financial, information and physical, with objectives of attaining goals of *Maqasid al-Sharia*, by means of effective and efficient methods" (Othman, 2010).

ORGANIZATIONAL MANAGEMENT

Islam stress cooperation and sense of collectiveness. It cannot be practiced by isolation. Man being social by nature needs organization for achievement of goals. "*And hold fast, all together to the rope of Allah, and be not divided among yourselves*" (Qur'an 3:10). Islam orders to form group to call for good and forbid grouping for wrong goal. Even though the organization is composed of different people it should have unique culture. Culture is a critical determinant of organizational effectiveness. Organizational culture reflects the value, belief and norm shared by the group.

ORGANIZATIONAL CULTURE

Man being social, needs organizations for the achievement of goals. And the success is dependent on quality of management following a common culture. Islamic view of organizational culture is integration of large set of value and beliefs.

Tawhid:

Belief in the unity of God (*Tawhid*) is the essence of the Islamic culture. *Tawhid* means full commitment to Allah and none but Allah. Allah, the all high, states *"Say: He is Allah, the One and Only, Allah the Eternal, Absolute, He begets not nor is he begotten. And there is none like unto him"* (Qur'an 112:1-4). This belief in Allah and his attributes impact the lives of believers. The culture evolved from this belief gives them confidence, make them courage and generous and feel them free from anything other than their Lord.

Unity of purpose:

Islamic clearly defines organizational goal and goal of each member. God created the world and human being purposefully. Whatever is done with the intention of pleasing Allah is considered *Ibadah* (worshiping Allah). Single purposes for life make people efficient. Accordingly all their action and intention become so coherent. More than one supreme goal will impede success. *"Allah has not made for any man two hearts in his body"* (Qur'an 33:4). Muslims should not divide their intention and action between life and the Hereafter.

*Akhirat (*Belief in the Hereafter):

Muslims culture is characterized by belief in the Hereafter where they will face reward or punishment. This belief creates an attitude of self control, feeling of ultimate accountability, and motivation to do righteous deed and restrain from the evil.

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Independence:

As a natural outcome of Tawhid, it's followers are free from their desire and dictates of others. Independent people take initiates to solve problem, prevent defects and improve decision making. They are likely to say no when their managers take unethical decision. Quar'an says" There is no moving creature on earth but its sustenance depends on (and provided by) Allah (Qur'an 6:11). The first Khalifa, Abubakr, when he took over the rule after the demise of the Prophet Mohammed, proclaimed: "O People! If I work properly, help me and if I do not work well, correct me. As long as I obey Allah and His messenger, you should obey me, and if I do not obey Allah and His messenger, then obedience to me is not incumbent upon you."

Responsibility and Accountability:

Responsibility and accountability are attributes that are very important in determining self-control and honesty. These two important attributes stem from the belief in the Hereafter and in reward and punishment (Jabnoun, 2005). The Prophet Muhammad said: "*Behold! Each one of you is a guardian, and each one of you will be asked about his subject. A leader is a guardian over the people and he will be asked about his subject: a man is a guardian over the member of his household and he will be asked about his subject: a women is a guardian over the members of the household of the husband and of his children.*" (Reported by Bukhari).

Self Regulation:

Islam state that changes should come from within first and Muslim should strive then for the change of their environment. They should not wait for others such as leaders or supervisors to make the change. *"Lo! Allah changes not the conditions of a folk until they change that which is in their heart"* (Qur'an 13:11).

Shura (consultative decision making process):

Shura, a mandatory decision making process, is an exercise aimed at loud thinking and reaching into a consensus in the matters concerning general public. It is a culture rather than a program. "...and consult with them upon the conduct of affairs" (Qur'an 3:159). Islamic organization conducts Shura and arrives at a decision. If consensus is not reached then people have to stick to the majority. It is stated in Qur'an that the believers who will be rewarded in the hereafter are those who conduct their affairs with Shura or consultation. Consultation has been declared as the best quality of believers. "Such are those who hearken to their Lord, establish regular prayer, conduct their affairs by mutual 'consultation' and spend out of what is bestowed on them for 'sustenance" (Qur'an 42:38).

Naseeha (Goodwill):

Good will in Islam entails enjoining what is good and forbidding what is bad and righting what is wrong. This concept is stressed in teaching of Islam. *"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong (evil)"* (Qur'an 3:104). Goodwill is also part of Muslims everyday life. Prophet Mohammed summarized the whole religion as Goodwill. He said: "*Religion is sincere goodwill*" (Reported by Muslim).

*Adl (*Justice):

In Islamic value system, there is an explicit contract or pledge among all organizational members to operate fairly and with justice (Beekun et al., 1999).Justice is a competitive advantage that affects the organizations check and balance system. If an organization is not recruiting and retaining competent employees such organization is sending better job candidates to their competitors. Justice is natural outcome of caring, considering, and sharing. The cornerstone of Islamic organization culture and goal of Islam is Justice. Qur'an says "Allah commands justice, benevolence, and liberty to kith and kin, and forbids all shameful deeds, and injustice and transgression: He instructs you, that you may received admonition" (Qur'an 16:90). The cornerstone of Islamic organization culture and goal of Islam is Justice.

Dignity, Respect and Privacy:

Islam requires protecting dignity of all human being irrespective of their race, gender or religion. Islam considers dignity as the basic element of life that must be safeguarded. Recognizing the dignity of people means respecting them and respecting people mean respecting their privacy.

Trust:

Trust leads to save transaction time and cost that could be spent in negotiating and legal affairs. The right of privacy is also emphasized in the teaching of Islam through prohibition of spying. "*O, you who believe, avoid suspicion as much (as possible) for suspicion is in some cases a sin and spy not on each other*" (Qur'an 49:12).

Cross cultural dialogue:

Culture of Islamic organization can also be described as culture of dialogue. Dialogue is never seized between Muslims and others. Qur'an promotes the culture of healthy dialogue with people of different religions with utmost tolerance and good will (109: 1-6; 3:64;

49:13).

Cost efficiency:

Islam encourages moderate spending and condemned extravagance. The Prophet teaches Muslims they should use the minimum amount of water necessary even if they are taking their ablution in the river. Qur'an says *"Verily spendthrifts are brothers of Satan, and Satan is to his Lord ungrateful"* (Qur'an 17:27). They would prefer moderate life style over luxury.

Time efficiency:

In Islam time means life. Time is limited and we are accountable for it. The Prophet said *"Man will be asked about his life, how he spent it, his youth, how he used it and his money, how he earned it and how he spent it"* (Reported by Tirmudi). Muslim hardly gets free time during their life. They schedule their time for learning, working and worshiping *Allah*. "*Whenever possible you shall strive, Seeking only your Lord"* (Reported by Tirmudi).

Caring and sharing:

Caring sharing and mutual support are necessary for the success of an organization. Letting a team member down is letting a whole organization down. Islam establishes a sense of oneness and universal brotherhood. Prophet Mohammed said" *The believers are like one man, if his head in pain his whole body suffers and if his eye is in pain his whole body suffers"* (Reported by Bukhari). Prophet further said:" *None among you will believe until he loves for his brother what he loves for himself"* (Reported by Bukhari). This attitude is motivated by the belief in *Allah*.

Truthfulness:

It means consistency between words and deeds (Beekun et al., 1999). Human organizations cannot survive without truthfulness (Confucius, 400 BC). Truthfulness is the most important characteristic in Islam. It is not possible that someone is truthful at his workplace, but a liar in his personal life, or vice versa. That is why, when Imam Bukhari visited a person for getting a Hadith, he noticed that the person is deceiving his animal by expanding his lap without grains. He refused to take Hadith from him and said *"If a person deceives an animal, he can tell a lie to any one"*. Qur'an gives vivid teachings regarding *truthfulness. "That Allah may reward the men of 'truth' for their 'truth' and punish the 'hypocrites' if that be His will"* (Qur'an 33:34).

Proficiency:

Proficiency is commonly understood as doing marginally more than the minimal requirement (Alhabshi, et al, 1994). Proficiency has vast meanings. If every member of an organization exhibits proficiency *(ihsan)* it will significantly enhance organizational performance. *"But thou shall do good, as Allah has been good to thee"* (Qur'an 28:77).

Loyalty and Sincerity:

Employee's loyalty is one of the major concerns among organizations. Reason is of two fold, that is, either organizations are not groomed enough to take care of their employees or employees are not ethically groomed to value the organization. In both cases, lack of value system in organizational culture is the reason of such crisis. When one is sincerely undertaking a task, he has to make sure that it is completed with the best of his ability, because sincerity is the best complement one can render to the organization (Emerson, 2008). Qur'an says: "*It is Allah I serve, with his sincere (and exclusive) devotion:"* (Qur'an 39:14). Sincere efforts lead to efficiency, and efficiency leads to better performance of an individual. If there is sincerity in an organizational culture, then every stakeholder will act sincerely to increase the value of organizational operation.

Eagerness to Learn:

The first word revealed to the Prophet was "Read". Prophet Said Seeking knowledge is a must for every Muslim – male and female. He further said that *"Wisdom shall be sought by Muslims, wherever they find it they are the ones most deserving for it."* (Ibn Majah). Eagerness to learn and research is the culture of Muslims' organization.

Every individual of group is expected comply with above aspect. And their leaders play a pivotal role in forming the culture of group. Prophet Muhammad said *"I have only been sent to complete (and) complement the pure and good manner"* (Reported by Bukhari). Leaders are considered as role models and that their behavior is reflected on the culture and procedures of the organization (Jabnoun, 1994).

LEADERSHIP

Leadership is necessary for success of any collective work.   Prophet Said *"If there were three in a trip, they shall appoint a leader from among them"* (Abu Dawud) Leadership is one of the core corners in our social activities (Patwary, 2003). It refers to a process of influencing and supporting others to work enthusiastically toward achieving objective (Koontz, 1994).   In view of Islam, leader is a member of a team who is given a certain rank and is expected to perform in a manner consistent with it. He is expected to influence in

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forming and accomplishing the ethical goals and building a group with team spirit.

The leadership quality includes knowledge, forbearance, resolve, eloquence, hard work, participation and courage (Jabnoun, 2005). Main quality of leadership in Islam is summarized below;

Responsibility:

Leaders should know their responsibilities. Prophet Muhammad said, *"Whenever God makes a man responsible for other people, whether in greater or lesser numbers, he will be questioned as to whether he ruled his charges in accordance with God's decrees or not. And that will not be all. God will question him even about his family member"* (Reported by Ibnu Hambal).

Accountability:

A leader should be held accountable for his decisions and actions. Leaders that emerged as the best in the history are those who knew that they are accountable in servicing their followers (Fairholm, 2001). Accountability has become an icon for good leadership performance both in the public and private sectors (Bovens, 2005). Islamic teachings categorically explain the concept of accountability in subsequent verses of Qur'an: *"Then shall anyone who has done an atom's weight of good, see it! And, anyone who has done an atom's weight of evil, shall see it"* (Qur'an 99:7-8). Accountability cannot be transferred "*Nor can a bearer of burdens bear another's burden*" (Qur'an 35:18).

Knowledge and Wisdom:

Knowledge brings potential and ability to improve performance and reputation. A leader must have knowledge and wisdom to take initiatives to add value to their organization. It is clear from the verse "*When he (Musa) reached full age, and was firmly established (in life) we bestowed on him wisdom and knowledge: for thus do We reward those who do good*" (Qur'an 28:14).

Justice:

Justice is an important element to keep individual and collective affairs straight (Murphy, 1999).. Justice is definitely a value and virtue in all religions and is upheld by all societies. Justice is reinforced by the total adherence to the rule of law which should not distinguish between people according to their status. Prophet Mohammed said "*If Fatima, the daughter of Mohammed, stole I would certainly cut her hand*" (Reported by Ahmad)

Patience:

In *Qur'an*, God explicitly identifies patience as one of the defining characteristic for the followers of Islam (Beekun et al., 1999). While following the righteous way, one may face turmoil and problems. Patience and perseverance in every day management activities have a magical effect before which difficulties disappear and obstacles vanish (Keith, 2004). Islamic value system emphasizes patience. "*Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy*" (Qur'an 103:3).

Vision:

Leader should have a vision or long term target and should focus on achieving it gradually Dr.Mahathir Muhammed (Prime Minister of Malaysia, speech given on 24th august 1993)said that a good leader should be a long term planner. Vision is what distinguishes a leader from a simple manager. Based on the above, the organizational structure and functioning of Jamaat-e-Islami Hind (JIH), an organization working in conformity with the Islamic management principles, is examined here.

JAMAAT-E-ISLAMI HIND

Islam is the ideology of the Jamaat-e-Islami Hind (JIH). Its structure is based on its belief on the three-fold concept of the Oneness and sovereignty of God (Monotheism), the Concept of Prophet-hood and the Concept of Life after Death. From these fundamentals of belief JIH follow the concepts of unity of all mankind, the purposefulness of man's life, and the universality of the way of life as professed by the Prophet (http://www.jamaateislamihind.org/index.php?do=category&id=124&blockid=31).

Formation:

Islam came to India in the very first decade after Hijra era. Although Islam had a very extensive reach, the Indian Muslims did not have a comprehensive view of Islam free from superstitions and evil practices. It was against this background that the Jamaate-Islami was formed. It was the first organized Islamic reformist movement in the Indian subcontinent formed on 26th August 1941 in Lahore under the leadership of Syed Abul Ala Maududi. Though it strongly resisted partition, when the country was partitioned into India and Pakistan, the organization responded to the realities by splitting into two independent organizations. In April 1948, in a meeting at Allahabad the Jamaat-e-Islami Hind was formed with Maulana Abullais Nadwi as its *Ameer* (President). (Introducing the Jamaat-e-Islami Hind, 1971)

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Creed:

The basic creed of the JIH is *"La Ilaha Illallahu Muhammadur Rasulullah"*, i.e. 'the Divine Being is solely Allah, there being no god except Him, and that Muhammad is Allah's messenger' (Article: 3 Constitution of JIH). It means that the exalted Allah being the only God, He alone is deserving of worship and He alone is the Rightful One to Whom obedience and allegiance are due, and no one in any of these capacities is His associate.

Objective:

The objective of the JIH is *"Iqaamat-e-Deen"*, the real motive of which is solely the achievement of divine pleasure and success in the Hereafter (Article: 4 Constitution of JIH). The word *Deen* in the term *"Iqaamat-e-Deen"* means that true *Deen* (comprehensive way of life) which Allah, the Lord of the worlds revealed in its final and perfect form for the guidance of all men, through His Last Prophet, Muhammad. Name of this *Deen* is Islam. *Iqaamat* of this *Deen* means following it in all aspects of life individual as well as corporate in order to reconstruct the society in conformity to this *Deen*. For the attainment of objective JIH plan action on the basis of Quran and Hadith, and execute action, bound by moral limits, through constructive and peaceful method.

Figure: 1 The graphical representation of organizational structure of JIH

Source: (http://www.jamaateislamihind.org)
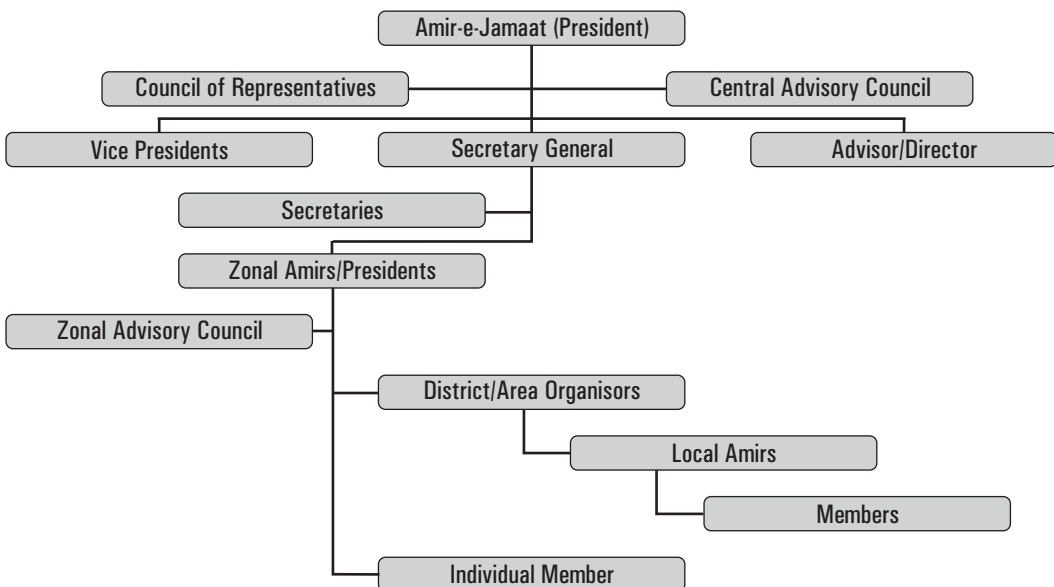
Membership:

Every citizen of the Indian Union is eligible to the membership of the JIH, provided that he/she bears witness that the same is his Creed; affirms that the same is his Objective; affirms to abide by the Methodology of the JIH, pledges that he shall abide by the Constitution and organizational discipline (Article :6 The Constitution of JIH).

Organization structure:

The mode of functioning of the JIH is consultative. Organizationally it comprises the Central, the Zonal and Local units. Besides, the *Amir-e-jamaat* (President) may set up, if so required, additional regional units. The graphical representation of organizational structure is given below;

Programs:

In order to obtain goal, JIH conducts various programs with emphasis on
  • introducing Islam to mankind,
  • reforming Muslims as an ideal community,
  • upliftment of community,
  • promotion and protection of morel value and justice system
  • intervening in international issues.
  • promoting the spirit of service to humanity
  • train and develop its members.

Organizational status:

Now JIH has total 7430 units across 20 states, carrying out activities systematically, openly and transparently. Currently the membership of the JIH has risen from 240 to around 8000, an increase that cannot be termed substantial. However, it is not unnatural, considering that the JIH has very stringent criteria for granting membership. The number of its *Karkuns* (Workers/associates) and *Muttafiqs* (sympathisers) come to 50,000 and 450000 respectively. Besides, its students' wing has 5339 members and 283500 associates throughout 2195 local units and 65 university units.

The various wings of the JIH are Women's Units, the Students' Islamic Organization, the Girls' Islamic Organization and the *Idara-e-Adab-e-Islami* for promoting literary activities and Youth wings at state level, like Solidarity Youth Movement, Kerala.

Various Trusts, Societies and Companies which agree to JIH's policies and activities, run 554 *madrasas*, 457 schools, 41 colleges, 796 adult education centers, 116 vocational training centers, 351 interest free establishments, 11 hospitals and 84 medical centers and lot

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of *masajids*, orphanages, news papers, magazines, and publications and de-addiction centers.

Jamaat has taken initiatives in promoting and providing human resource to various social organizations, pressure group and programs. Some of them are:

- "Vision 2016", a ten-year program in association with nearly fifty NGO's, 8000 volunteers and 5500 million investments is the private sector Mammoth project for upliftment of backward as mentioned in the Justice Sachar Committee Report.
- "Madhyamam Daily", with 19 edition including 9 in foreign countries within 25 years is the first Indian international news paper.
- Alternative Investment and Credits Limited (AICL) is the only one Non Banking Finance Company (NBFC) working with license of RBI in Islamic mode of operation. Motivation of Kerala Government to start Islamic Finance Company may be attributed to this venture.
- Markazi Maktaba Islami Publishers, Delhi and Islamic Publishing House, Kerala are leading Islamic publishers in North and South of the country.
- Al-Jamia Al-Islamia Shanthapuram and Jamiatul Falah are developing intellectuals, scholars and leaders especially for Indian Muslims.
- Welfare Party of India (WPI) is the latest in the series of its political intervention.

MAJOR HIGHLIGHTS OF THE ORGANIZATION

A close review of the organization reveals the following as the peculiar characteristics of JIH, which act as a catalyst for the successful journey of the organization.

- *Tazkiya* (purification) of those associated with the organization is its first priority.
- The priority of every workers are self, family and immediate environment in the reformation process
- Every members of Jamaat strictly follows the culture and behavior of the organization
- It is basically a principled party working democratically for a moral and spiritual reorientation of outlook on the Islamic basis.
- It strictly follows the democratic style and prescribes an extraordinary quality to its leadership position that, he should be neither an aspirant for, nor desirous of the position.
- Norms of its members and organization is well defined in its constitution and it conducts *Shura* at all level to get into decision in all matters.
- Women's participation and regional participation at all level is an important feature of its organizational structure.
- Contribution of fund first from self and application of fund strictly as per the desire

      of the contributor are the features of its treasury system.

- It is one among few organizations existed as an influential group in the history for a period of seventy years without any division.
- Relation between leader and subordinate and participatory approach in decision and action process is one important factor of its subsistence.

IMPLICATION FOR THE PRESENT DAY MANAGEMENT CRISIS

- Value and belief based culture enhance the performance of individual and ultimately help the organization in achievement of the goal.
- Leaders are role model and they play pivotal role in forming the organizational culture and team spirit.
- Objects and structure should be transparent and properly communicated to team members in order to ensure their contribution towards the objective.
- Spiritual and Holistic approach create value addition to the organization and its leader, subordinates and other stakeholders.
- Islam provide sustainable model of organizational management. Strength of this model is the value of culture and quality of leadership.

CONCLUSION

Organizational management all over the world demands innovative thinking to deal with variety of problems. It is strongly realized by the world that, management and various professional disciplines should come out of their self-interests and adopt a holistic approach to bring about the change in the world based on connectedness, value, ethics, trust, and harmony. Holistic approach to organizational management provides corporate leaders with more options to deal with issues innovatively. Islamic management model provides a holistic approach to organizational management with its value centered, ethical, and spiritual components. The efficiency and sustainability of this model is proved time and again by different faith-based organizations including Jamaat-e-Islami Hind.

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