

THE MANAGEMENT OPERATING PROCEDURES BASED ON SURAH AL-FATIHAH: A PRELIMINARY REVIEW

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Abstract

Surah al-Fatihah is the essence of the Qu'ran and a guide for the muslims to perform their duty as servants and caliphs on earth. Therefore, they must embrace the principles and values contained in surah al-Fatihah. Although the Islamic management method is recognised as comprehensive and progressive, it has failed to convince leaders in many Islamic countries and Islamic institutions to apply it as a system. Similarly, in the context of academic research, the existing western-oriented management frameworks are used even for studying Islamic-related issues. This is because the existing western management methods are more widely accepted and internationally recognised, while the existing Islamic management methods are, in fact, very limited. This paper attempts to present a preliminary study on Islamic-based management operating procedures derived from surah al-Fatihah as a contribution towards developing Islamic management concept and method. This qualitative study used content analysis as the instrument for collecting data. This analysis involved surah al-Fatihah, translation of the surah written by Abdullah Yusuf Ali, hadith and interpretation of the surah by *mufasssirin* to represent Islamic views on the subject matter. This study found that among the management operating procedures and principles based on surah al-Fatihah are reciting *basmalah*, loving and caring, working not for personal interest, be proactive, managing risks, working as '*ibadah*', implementing *du'a*', teamwork, following the right track and avoiding fraud. These procedures and principles should be practised by muslim leaders as their management operating procedures in order to develop a strong concept of Islamic management, to produce managers with integrity, good characters and skills as well as to create management as an effort of achieving success (*al-falah*) in the world and the hereafter.

Keywords: Islamic management, operating procedures, management principles, surah al-Fatihah.

1 INTRODUCTION

The changing structure of the twenty-first century world has given rise to a multitude of management concepts and methods that aim to address varying issues and challenges. Many of the existing management concepts and methods are largely dominated by western thinkers and philosophers, they include Frederick

W. Taylor, Henri Fayol, Elton Mayo, Peter F. Drucker, W. Edward Deming (Koontz, Weihrich & Cannice, 2002). Nevertheless, these concepts and methods are not without its shortcomings, and so despite being theoretically sound, some cannot be applied to rectify or solve particular issues. Hence few criticisms have been directed at their inability to comprehend certain phenomena. Further adding to this problem is the fact that some phenomena have its own distinctive, universal, epistemological, axiological and ontological perspectives. An example of this is an Islamic-related phenomenon that is best understood through Islamic-based concepts or methods. Therefore, while some existing theories and models do not contradict Islamic rulings, their philosophical underpinnings differ from Islam and thus are not able to depict a true picture of Islam.

Despite the belief that the Islamic management method is holistic and progressive, it has not convinced leaders from Islamic countries and institutions to use the model. This is also true in the context of research where the existing management theories are far more favoured even when it comes to studying Islamic-related issues. This is because the existing management methods are widely accepted while the Islamic management methods that do exist are scarce. This paper is an attempt to present Islamic-based management principles that are derived from surah al-Fatihah from the Qu'ran. This study takes a philosophical approach to examine the various scholarly interpretations of the surah.

2. THE NEED FOR AN ISLAMIC CONCEPT AND METHOD OF MANAGEMENT

The concept of management was established because of the existing philosophy on economy that relies heavily on the faculty of reasoning, in addition to its emphasis on productivity, quality and maximizing profitability. The various definitions on management by the scholars do not differ much from one another. Generally it is understood as an effort to achieve the objectives of an organisation by utilising human and technical resources in the most effective way (Boone and Kurtz, 2011; Robbins et al., 2012). Its core definition refers to understanding the basics of economy, namely managing resources that belong to the people, community and country, so as to improve the welfare of humans living with finite resources. Therefore to achieve an organization's goals, the following four major functions of management need emphasis: planning, organization, leadership and control (Weihrich & Koontz, 2005).

Based on the aforementioned definition, there appears to be no conflicting elements to the Islamic rulings. There is nothing inherently wrong for organisations to be profit oriented and to prioritize productivity, quality and profitability. The current government sector has also begun to implement this through expressions such as 'value for money' and 'no wrong door policy'. Nevertheless, there are at least two reasons as to why there is a need to build an Islamic concept and method of management. Firstly, while the existing concepts and methods of management have contributed significantly to the body of knowledge on management and its practices, nevertheless the underlying philosophy is far from embodying the spirit of Islam. Secondly, there is a lack of Islamic management experts who are also experts in the field of Islamic studies. For this reason, the field of Islamic management does not seem to differ much from the existing field of management. If there are any differences, it is only by way of presenting evidences derived from the Qur'an and hadiths. Other than that, the philosophy and framework are still based on the existing philosophical and management models. Hence, there appears to be several studies that claim to be exploring an Islamic phenomenon despite using the existing frameworks.

3. THE STATUS OF THE ISLAMIC MANAGEMENT METHOD

The need to build an Islamic concept and a method of management is evident by the efforts put forth by some researchers. Three apparent research patterns emerge from this which will be further discussed. The first is the attempt at describing Islamic management from a philosophical perspective. Naceur Jabnoun (2008), for example, discussed in detail aspects of culture, planning, motivation, control, competition, conflict management and human resource management from the Islamic perspective. He also drew a link between Islamic management with the Islamic leadership of the Caliph 'Umar al-Khattab, the second caliphate in the Islamic government system. Azman Che Omar (2002) discussed basic concepts and theories encompassing important aspects of management such as skills and roles of managers, the development of management practices, organization, leadership, motivation and control. He cited examples found in the local culture and discussed the importance of effective communication as a management practice. He believes that the western and Islamic views must be incorporated in executing daily tasks. Other works that try to elaborate management from Islamic view such as by Ahmad Ibrahim Abu Sin (1986), Mohd Affandi Hassan (1992), Mustafa Daud (1995), Wan Liz Ozman Wan Omar (1996), Muhammad A. al-Buraey (2001), Ab. Mumin Ab. Ghani (2006), M. Luthfi Hamidi (2006), Abdus Sattar et. al. (2010) and Auni Abdullah (2010). They do not

seem to differ much from the two works mentioned in terms of their analyses of the management philosophy that are rooted in the Qu'ran, hadith, *ijma'* (consensus) and analogy.

The second attempt made concerns the empirical studies that were conducted to understand the methodology of Islam. Mohamed Sulaiman *et al.* (2013) conducted a study on the perception of Islamic management practices among Malaysian muslim managers. They found that their level of understanding is very high. Md. Anowar Hossain Bhuiyan *et al.* (2012) attempted to examine the management practices of Islam in Islamic life insurance companies in Bangladesh. Their studies show that the majority of employees in the sector are keen to adopt Islamic management practices. On the other hand, a study by Fadzila Azni Ahmad (2010) made a unique discovery. Her study on the management methods practiced by Islamic-based development institutions in Malaysia show that many Islamic institutions apply the Total Quality Management (TQM) method. In her later work on TQM, it was found that TQM was not compatible with the Islamic concept of *tasawwur*, epistemology, ontology and axiology despite its application by many Islamic development institutions in Malaysia. Nonetheless, Fadzila Azni Ahmad did not offer an Islamic management model as an alternative.

Lastly, there has been a consistent effort by the scholars to introduce models, principles and new elements on Islamic management. Among the earliest pioneers to introduce a management theory from the perspective of modern Islam is Ahmad Ibrahim Abu Sinn (1986). He described the Western management theory as a failure due to the following reasons: its failure to meet the physical and mental demands of the workers, its focus on the organizational dimension rather than the larger dimension such as the society, and its emphasis on materialistic rewards as a major incentive. Other scholarly attempts are evident in the work of Fontaine (2008) who designed a problem-solving model, Gohar Zaman *et al.* (2013), on the other hand, conducted a survey on literature that highlights the principles of Islam and management, particularly in matters on behaviour of the organization. Branine and Pollard (2010) explored the nature and characteristics of Islamic management practices and its implications for human resource management. Wafa El Garah *et al.* (2012) drew a connection between the tradition of Islam and contemporary management. Among the interesting findings is the religious concern in matters of fairness on the part of both sellers and buyers. Muhammad al-Buraey (2001) conducted a bold attempt at presenting a model of Islamic governance, Hamidi (2006) introduced an Islamic management style and Abdus Sattar Abbasi *et al.* (2010) presented a management model and approach called the ZIKR-FIKR-MIKR. Some other Islamic management models are the *Tawhidic* Management Model uses the *tawhidic* approach (Oneness) in three main areas, namely the creation of human nature, their deeds and their organisation by Mohd Affandi Hassan (1992) and the *Ilahiyyah* Management Model by Riawan Amin (2006) consists of twelve properties: faith (*iman*), human nature, consistency, outcome (*natijah*), regenerative, information sharing, knowledge sharing, power sharing, wealth sharing, striving, competitiveness and intellect. All twelve properties are expressed through the following three principles: worship, wealth and struggle.

The aforementioned attempts show that there have been previous endeavours to understand the concepts and methodology of Islamic management, with many focusing on the philosophical aspects of it. These efforts, however, have not been extended towards constructing a model of management based on Islam. According to Mohd Zaid Ismail and Mohd Sani Badron (2012), the reason that many of the Islamic management models are dependent on the existing management models is because the muslim community is more exposed with the western models even though Islam offers a far more comprehensive interpretation on good management practices.

4. ISLAMIC MANAGEMENT OPERATING PROCEDURE IN SURAH AL-FATIHAH

4.1 Background of the Surah

Surah al-Fatihah is the opening chapter of the Qu'ran. Al-Fatihah has its own special qualities and significance. It is also regarded as the noblest chapter of the Holy Qu'ran. Many explanations have been offered regarding the surah's qualities. Among them is that it is the most glorious chapter in the Qu'ran, its recitation is one of the pillars of prayers, and it is a cure for ailments (Qurtubi, 1988; Wahbah Zuhayli, 1991). Therefore, this surah was given many names, and according to al-Tabari (1987) and Ibn Kathir (1986), al-Fatihah has twelve names which are *al-Salah*, *al-Hamd*, *Fatihah al-Kitab*, *Umm al-Kitab*, *Umm al-Qu'ran*, *al-Sab'u al-Mathani*, *al-Qu'ran al-'Azim*, *al-Shifa'*, *al-Ruqyah*, *al-Asas*, *al-Wafiyah* dan *al-Kafiyah*. The most famous names are *al-Fatihah*, *Umm al-Kitab* and *al-Sab'u al-Mathani* (the seven repeated verses) (Wahbah Zuhayli, 1991). According to Imam Ahmad (1993):

"From Abu Sa'id Ibn al-Mu'alla r.a., he said: While I was praying, the Prophet S.A.W. passed by and called me, but I did not go to him until I had finished my prayers. When I went to him, he said, 'What prevented you

from coming?' I said, 'I was praying.' He said, 'Didn't Allah say in Surah al-Anfal, verse 24: "O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life." Then he added, 'Shall I tell you the most superior surah in the Qu'ran before I go to the mosque?' When the Prophet intended to go out (of the mosque), I reminded him and he said 'True. That is "*al-hamdulillahi Rabbil-'alamin*" (Surah-al-Fatihah) which is the seven of the repeated verses (*al-mathani*) and the glorious al-Qu'ran which has been given to me'.

4.2 The First Verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah, The Most Gracious, The Most Merciful"

This is the first verse and a prelude of the Quran that begins with *bismillah* which means 'in the name of Allah' indicating that the first step for all muslims before beginning any activities should be with *bismillah*. The letter "*ba*" in the verse means "with" actually for *ilsaq* (linking) that connect an action with the name of Allah S.W.T. (al-Fakhr al-Razi n.d.; al-Qurtubi 1988). Undoubtedly, this is the divine teaching to muslims in doing things. This procedure educates the muslims to seek *barakah* (blessing) from Allah before executing any actions (al-Baydawi 1988). Besides, according to Muhammad 'Ali al-Sabuni (n.d.) and al-Qurtubi (1988), *bismillah* also educates the muslims to seek help from Allah before executing any actions because when *bismillah* is read, it is to seek help from Allah S.W.T. through His grace and His blessing. This procedure also educates the muslims to begin any acts with *zikrullah* (remembrance of Allah) as explained by al-Fakhr al-Razi (n. d.). Therefore, this verse is recommended (*mandub*) in *shariah* jurisprudence before starting any action.

This is a magnificent reminder of our relationship to Allah and formulates properly one's intention and associates his action to Allah S.W.T. By doing this, it is not only for seeking help or blessing, but also can avoid him from doing forbidden action since some of us can easily forget or ignore the proper start of doing things. Thus, in the context of management, *bismillah* educate a leader about the first operating procedure before any execution. This procedure provides a strong foundation for the best practice and sustainable even in tough times as it will bind people together under the principle of pledging all of their activities in the name of Allah, or to rely only on Allah. Every management process such as planning, building an organization, measuring, executing on plans, solving a problem and evaluating will be associated with *bismillah*. Eventually, this spiritual procedure guides the muslims how to formulate their intention or goal.

"*Al-Rahman al-Rahim*" means "The Most Gracious, The Most Merciful". Al-Baydawi (1988) explains that these two words imply the value of *mubalaghah* (giving the meaning of intensity) related to compassion. *Al-Rahman* is more general because it depicts Allah's mercy on all beings of this world, whether to a believer or non-believer, with comfort life, sustenance, health, intelligence, and the like, while *al-Rahim* describes the attribute of Allah S.W.T. who provides special grace to the believers, with guidance, faith, performing commands and leaving prohibitions while living in this world, in addition to the joy of the eternal life and real success in His paradise (al-Tabari 1987; al-Qurtubi 1988). *Al-Rahman al-Rahim* describe the nature of God the Merciful and Compassionate that should be remembered and praised by all His servants, seeing that He as the ultimate source of authority who bestows blessings to His creations. This word is mentioned in the first verse in order that people can remember to seek help from only God as He alone has the power to grant favours (see al-Baydawi, 1988). *Al-Rahman al-Rahim* indicates the second principle in management that is loving. This verse educates muslims to practice the sense of loving in their actions. In addition to reciting this verse, muslims must also appreciate the concept of God's grace to all beings which is the gift of love. The nature of love should be practiced by muslims in their daily dealings so that humans can create a society that is united, peaceful and prosperous. The hadith of the Prophet S.A.W., as narrated by Usamah Ibn Zayd r.a., said:

"Allah loves those who have mercy on His servants" (al-Bukhari: 1284).

Thus, the lesson drawn from the above hadith is that by reading *basmalah*, every muslim must practice the concept of love in their managerial tasks to strengthen the spirit of friendship and teamwork. Any action that could sever brotherly relations should be avoided such as severing ties, slandering, fighting, cruelty to children, and others. In management, the road to success is always under construction. It is an ongoing process and continuous strive and we need proactive and productive people who work together and develop these people in order to remain holistic growth from all potentials such as spiritual, physical, social, intellect, financial, emotional and so forth. The leaders must know that we cannot accomplish this without caring, and caring will not come without love. In realizing love and caring culture in any organization, rapport will become

one critical skill that a leader must have. The word control will be no more relevant and possibly dangerous. Instead, the inspired leaders will focus on coaching, monitoring and guiding emphatically the people to become a strong team who are working together in order to accomplish short and long term targets of their organizations. This culture will create positive habits and healthy environment as the people feel appreciated, motivated and inspired. This culture will avoid finger pointing of blame that sometimes happen as a norm for temporary relief from problem, however it also can ruin the friendship and teamwork. It will abandon the traditional orientation of management from vertical style to the side through approach. Within this caring and loving culture, instead of thinking about individual achievement, people tend to think about what their organizations had achieved. The word 'we' will be used rather than 'I'. Thus, this situation can eventually realize a new model from physical orientation to intangible performance whereby success is measured through the team ability in inspiring the stake holders, negotiating contracts, developing networking, building friendship and attract as well as retain today's most valuable and critical assets, people.

4.3 The second verse

الحمد لله رب العالمين

"All Praises be to Allah, the Lord (The Cherisher and Sustainer) of the Worlds"

The letter '*lam*' in the word '*lillah*' means all praises belongs to Allah S.W.T. the Almighty alone. The scholars have divided it into four kinds of praise: praise of God upon Himself, praise of God to His creations, praise of creations to Allah S.W.T., and praise of creations to creations. Al-Qurtubi (1988) stated that '*alhamdulillah*' was the most perfect form of praise. It carries a more general meaning than the word '*shukr*' (thank) as '*shukr*' is uttered upon receiving a favour. According to Sayyid Qutb (1987), '*alhamdulillah*' is expressed from the heart of a believer who recognises and realizes that his existence and what he has achieved in life is a result of the abundant blessings from Allah. Muhammad 'Ali al-Sabuni (1989) stated that this verse is a statement about all praises belonging to Allah the Almighty. Sa'id Hawa (1989) adds that only Allah S.W.T. deserves the ultimate praise because of His perfection, His attributes, and His actions that include all the blessings He has bestowed. This paragraph contains *tawhid rubbubiyah* in the '*Rabb al-'alamin*' which is the acknowledgement that God has created the whole universe including humans, angels, spirits, plants, objects and so on. He also maintains and regulates the universe.

This verse teaches Muslims never to forget to be thankful and praise Allah S.W.T. for His love and mercy. Humans must understand and never forget that all benefits and good, like health, wealth, large family, status, intelligence, and others are gifts from Allah who controls and regulates everything in the universe. Abu Hurayrah r.a. narrated a hadith from the Prophet S.A.W.:

"If any important matters that do not begin with '*alhamdulillah*' then the blessings will be cut off." (Abu Dawud: 2)

Anas Ibn Malik r.a. reported that the Messenger of Allah S.A.W. walked past a tree whose leaves were dried. Then he shook the dead leaves with his staff in order to make the dead leaves fall. Then he said:

"Indeed, reciting '*alhamdulillah*', '*subhanallah*', '*la'ilaha'llallah*' and '*Allahu akbar*' would make the sins of the servants fall as the dried leaves of this tree has fallen." (al-Tirmidhi: 3533).

Uttering '*alhamdulillah*' is expressed by all His servants who are grateful. It is the practice of the prophets which are mentioned in the Qu'ran where '*alhamdulillah*' is uttered by Prophet Nuh a.s. (al-Mu'minun: 28), Prophet Ibrahim a.s. (Ibrahim, 39), Prophet Dawud a.s. and Sulayman a.s. (al-Naml: 15), and Prophet Muhammad S.A.W... (al-Isra ': 111), as well as the dwellers of heaven (Fatir: 34; Yunus: 10).

From management point of view, this verse educates people to perform their duties not for personal gain or praises. This is about charisma and charisma is a leadership power. Among a good quality leader is charisma who work not for his own personal interest but the organization goals. This principle can avoid people especially leaders from focusing on their personal gains such as popularity, wealth and power. A leader who focuses on his personal gains would not be consistent as he may change his colour for a certain group and usually talk differently in different occasions based on his personal consideration and interest. This verse also indicates the importance of integrity in management. Integrity is among strong character as well as excellent attributes of people. Indeed, a strong character and excellent attribute will climb beyond the limitations. It bring people to extra ordinary performance and achievement. It also protect the people talents. When people and leaders aware that all praises be to Allah as all benefits and good, like health, wealth, status, intelligence, and others are gifts from Allah who controls and regulates everything in the universe,

they will not work for power, money or popularity. Instead, focus will be put on protecting integrity and accomplishing the organization goals. If they think about success, they think about people success, if they think about career development, they think about development of people career, if they think about wealth, they think about people wealth. This is because all praises belong to Allah as without His blessing and mercy; any success in any aspects cannot be achieved.

4.4 The Third Verse

الرحمن الرحيم

"Most Gracious, Most Merciful"

Two of Allah's attributes and names have already been elucidated in the explanation of the first verse. Hence, the principles include practicing the concept of love and care, while the values refer to mutual respect, solidarity and teamwork.

4.5 The Fourth Verse

مالك يوم الدين

"Master of the Day of Judgement (in the Hereafter)"

The word '*al-din*' means 'calculation' or 'reckoner' of all the deeds committed during one's life on earth (al-Tabari, 1987; al-Qurtubi, 1988; Sa'id Hawa, 1989). This verse teaches muslims to remember constantly the reality that is the Day of Judgment where all *mukallaf* (religiously accountable) will face. The Day of Judgement belongs to the domains of Allah. On that day, men will be appraised and their deeds will be weighted for the good and the bad deeds that were committed throughout their lifetime. Abu Hurayrah r.a. narrated that the Prophet S.A.W. said:

"Indeed. Allah will ask on the Day of Judgement: Where are those who loved each other for the sake of My glory? Today, on a day where there is no shade but Mine, I shall shade them with My shade." (al-Muslim: 2566)

On the Judgment Day, only Allah will have the power to determine everything, be it good or bad. On that day, everything will depend upon Allah's Grace. Nevertheless, a number of hadiths of the Prophet Muhammad S.A.W. offer guidance for his people about deeds that should be carried out in this world that would receive the grace of Allah on the Day of Resurrection. Salim r.a. narrated a hadith from the Prophet S.A.W. who said:

"A Muslim is the brother of a fellow Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the needs of a brother, Allah would meet his needs and he who relieves a muslim from hardship, Allah would relieve him from the hardship to which he would be put on the day of Resurrection, and he who did not expose (the follies of a Muslim), Allah would conceal his follies on the Day of Resurrection" (Muslim: 2580)

Al-Tabari (1987) explains that this verse illustrates that no one will have any power on the last day as they had previously in their worldly life because on that day a person is unable to speak, save those permitted by al-Rahman and even then they may only speak the truth (al-Naba': 38). On that day, no one will receive any intercession except he who receives His Grace only (al-Anbiya': 28). Muhammad 'Ali al-Sabuni (n.d) described this verse as a lesson of faith with very deep implication, namely to believe in life after death and the reality of the Day of Reckoning where all deeds will be recompensed. It draws interest in the hearts of people on the existence of another life after this world. By default, this verse confirms the existence of the Day of Judgment, and indirectly it asks that every individual make preparations for the Day of Recompense for that day no one has more power than Allah.

From management point of view, the obvious principles highlighted from this verse include proactivity and managing risk as efforts to attain success in this world and the hereafter. In the other words, we must get prepared with new ideas, new strategies, utilize our potentials and talents, create environment, develop leaders, measure performance, minimize weaknesses, solve problems, develop solutions as well as avoid any harms that could damage our attention to become the best '*abid* and *khalifah*'. Preparation is not an event with instant solutions because preparation is an ongoing process. Without preparation, sometimes we just ruin our potentials and talents especially if we fail to see the value of proactivity and the value of managing risks. Being proactive and aware about risks will make us anticipate the implications of our actions besides adopt the best practices to get rewards and to avoid punishments. These two principles are very

crucial in management because we need to manage change. Change is usual and everything around us change. It is crystal clear that in management, it is absolutely critical to change before we have to. Efforts should be initiated to ensure that we do not lost the track or miss the opportunity in this challenging and fast moving world. Actually, change will become incredibly exciting particularly when people benefit the outcomes in the day of judgement.

4.6 The Fifth Verse

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"You (alone) we worship, and You alone we ask for help"

Al-Tabari (1987) describes "*‘iyyaka na’bud*" as carrying a pedagogical message for people to enter into submission, obedience and humility by confessing that Allah is the one true God. This verse contains the concept of *ubudiyyah* which is absolute devotion to Allah the Almighty. Muhammad ‘Ali al-Sabuni (n.d.) and Sa’id Hawa (1989) explain that the act of worship (*khudi*) by an individual becomes evidence to Allah; a form of acknowledgement of his own weakness and imperfections (*tadhallul*). This concept is consistent with the purpose of the creation of man as Allah S.W.T. says in the Qur’an:

"And (remember) I did not create the jinn and mankind except to worship Me." (Surah al-Dharyat: 56)

The Prophet S.A.W. has exhorted muslims to worship, as the hadith that is narrated by Abu Hurayrah r.a., which means:

"Allah likes three things for you and disapproves three things for you, for He likes that you should worship Him alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not be divided among yourselves; and he disapproves for you irrelevant talk, persistent questioning and squandering of wealth." (Muslim: 12)

Prophet Muhammad S.A.W. also explained the act of avoiding *shirk* in the hadith as narrated by Shaddad Ibn Auws r.a. which means:

"The thing I fear most to happen to my people is associating Allah with others. I am not saying that they will worship the sun, moon or an idol, but carry/commit practices for purposes other than Allah or a hidden desire" (Sunan Abi Dawud, 4345).

The second concept contained in this verse is a lesson for people to ask for help from only Allah S.W.T. the Almighty. "*‘iyyaka nasta’in*" is to ask for help in fulfilling the duties of worship, obedience and all other affairs (al-Tabari, 1987). Muhammad ‘Ali al-Sabuni (1989) asserted that it means to ask for guidance so that by His Grace, a person will be directed to the straight path (*al-sirat al-mustaqim*). In addition, this verse also reflects that it is only muslims who ask for help and obey the commands of Allah, whereas the disbelievers seek help from other than Allah (Tabari, 1987). This verse also indirectly implies absolute dependence and trust in God. Devotion refers to the total dependence of a servant who do not know his fate, to the extent of surrendering and hoping for his Creator. Seeking for help sometimes is referred to as an invocation (*du’a*) and it should be extended to the One who holds absolute power, the Almighty God. Al-Baydawi (1988) states that *نَسْتَعِينُ* come after *نَعْبُدُ* to show that acts of worships are incomplete without seeking Allah's help and guidance. ‘Abdullah Ibn ‘Abbas r.a. narrated the hadith of the Prophet Muhammad S.A.W., which means:

"One day I was behind the Prophet S.A.W., then he said: 'My boy, I will teach you a few things: Be mindful of Allah, he will protect you, if you ask then ask from Allah, and if you seek help then seek help from Allah.'" (al-Tirmidhi, 2516)

This is reinforced by the word of Allah S.W.T. who said:

"Do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers." (Surah Yunus 106)

There are two crucial principles of management emphasized in this verse, the first is management as *‘ibadah* and the second is to seek help from Allah S.W.T. always. Some of us tend to relate *‘ibadah* to rituals such as salah, fasting, giving of alms (*zakah*) and pilgrimage (*hajj*). Of course, these rituals are forms of specific *‘ibadah* (*‘ibadah khususiyyah*). However, as His vicegerent, all muslims should know the concept of *‘ibadah* with broader understanding whereby following the devine commands in every action with intention seeking the pleasure of Allah S.W.T. is considered as *‘ibadah*. This is because Islam is a complete way that covers all aspects of life. This verse educates muslim managers to understand that every action should be embedded with obedience to Allah S.W.T. Then, when they execute their managerial tasks in workplace,

these tasks should not be implemented on low work standard. Instead, they should be driven by the best practices and highest standards possible because management is *'ibadah* and our performance of management will be calculated in the day of judgement. When our work as *'ibadah*, we should make our working place as place for *'ibadah*. Therefore, we should keep our office and room clean and pure that enable us to perform any action of *'ibadah*. However, we cannot fulfill our duties; we cannot win the right path without Allah's help and guidance. Thus, in succeeding our management vision and mission, all muslim leaders have to seek help from Allah S.W.T. by implementing supplication (*du'a*) after utilizing all the available strengths and means.

4.7 The Sixth Verse

اهدنا الصراط المستقيم

"Show us the straight path"

This verse contains a sign that one needs to make supplications (*du'a*) in order to receive guidance, and achieve true success. *Al-sirat al-mustaqim* means the right path which is Islam (al-Baydawi, 1988), the only path (Sayyid Qutb, 1987) that is without error nor deviance (al-Tabari, 1987). This verse teaches a believer to ask Allah the Almighty to grant him success and a strong will to exercise obedience, and to be given precision to carry out what he has been told and avoid matters that have been forbidden by Allah (al-Tabari, 1987). Sayyid Qutb (1987) pointed out that reciting *du'a* is a manifestation of true faith. *Hidayah* (guidance) is a form of assurance of receiving true success. Hence, one should always pray for guidance in carrying out his duties as a servant and vicegerent on this earth. In a hadith narrated by al-Nu'man Ibn Bashir r.a., the Prophet S.A.W. said:

"Indeed, reciting dua is *'ibadah*" (Ibn Majah: 2)

In another hadith, Abu Hurayrah r.a. narrated that he heard the Messenger of Allah S.A.W. said:

"When a slave was read "اهدنا الصراط المستقيم صراط الذين أنعمت عليهم المغضوب عليهم ولا الضالين" then Allah said: "This is for My servant, and for My servant whatever he has asked for" (Muslim: 41)

Based on the analysis above, the relevant management principles highlighted in the verse are *du'a* as a mechanism to achieve success; working together as a team to achieve the goals; and to stay on the right track. The previous verse mentions about seeking God's help. This verse explains about to know how to seek God's help. It is through implementing supplication (*du'a*). It is a weapon that has spiritual, social and psychological effects on muslims. *Du'a* does not mean that we just raise our hands and set about praying. Indeed, we apply *du'a* as a form of seeking help from Allah SWT after utilizing all the available means, all of our potentials and our abilities. It is a conversation with God, our Lord and Creator, it is essentially submission to God and a manifestation of our need for His help and guidance. This verse also indicates that we should pray for our brothers either, not for only ourself. This is a sign of love and caring. So, in succeeding our management mission, we should implement *du'a* for our people. Success in organization is success for all, the failure in organization is failure for all. This is teamwork a most crucial principle in management and the strongest part of the culture in any organization. Indeed, leadership is teamwork, not more or less.

4.8. The Seventh Verse

صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

"The path of those whom You have bestowed Your Grace, not (the way) of those who earn Thine anger, and not the (path) of those who go astray"

This verse clarifies the meaning of *al-sirat al-mustaqim* which is the path of those who were given favours, specifically safety from the wrath of God and from deviance. Al-Tabari (1987) explains that those who had been given favours are those who are given guidance to perform acts of worship like the prophets and the *salihin* who adhered to the Qu'ran, practicing what Allah S.W.T. had commanded, avoiding what has been forbidden and following the teachings of the Prophet Muhammad S.A.W. Those who have evoked Allah's anger are the disbelievers, while those who went astray refers to those who live in ignorance (al-Baydawi, 1988).

The above analysis has uncovered some principles and values of management. In principle, it includes the construction of a positive attitude, understanding that errors and irregularities can compromise management, and that encouraging an individual to commit fraud is a serious offense. In terms of values, it contains the

following elements, which is to model successful people, not to commit embezzlement and not to encourage other people to commit malpractice.

This is the winning way because when all people perform their duties as *khalifah*, the quality of life from all its dimensions will increase spiritually, economically and socially. People in winning organization will grow and thrive everywhere and for everyone. They have better life, better health care, and better financial security until they can give back their contributions to society in effective ways through *zakah*, *waqf*, donations and so on. Finally, it just makes the world a secure and better place. That is why this true path is great.

5 CONCLUSION

Surah al-Fatihah is the essence of the Qu'ran and a guide for the Muslims to perform their duty as servants and caliphs on earth. Therefore, they must embrace the principles and values contained in surah al-Fatihah as their management operating procedures. The principles and values in this discussion should be understood and acknowledged so that it can be implemented at all levels of management. These principles in surah al-Fatihah could be as our management operating procedures that include reciting *basmalah*, loving and caring, working not for personal interest, be proactive, managing risks, working as '*ibadah*', implementing *du'a*', teamwork, following the right track and avoiding fraud. Meanwhile, the values contained in the surah are to start any deeds by invoking the name of Allah S.W.T.; yearning for His blessings and favours; respecting each other; thanking and praising Allah; being trustworthy, responsible, fair, ready; performing positive deeds and avoiding negative practices; remaining in the state of obedience; being conscious and reflecting on own shortcomings; depending always on Allah; always supplicating to Allah; working as a team; being concerned; having love for truth; emulating successful people; not being guilty of embezzlement and not encouraging others to make mistakes. Further improvements to these principles will be developed and reinforced with more management values from surah al-Fatihah.

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