PRIMARY RESEARCH

Workplace Behavioral Dynamics in Islam - A Holistic Outlook

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Abstract. With cultural diffusion happening all across the globe, multiple fields of study are highly intertwined, thereby increasing our understanding about holistic walks of life. This research paper is aimed towards understanding what Islamic norms state regarding organizational behavior and psychology. Numerous studies suggest that religion plays a significant role in what people value, believe, and endorse as well as how they live, interact, and behave in the society. The paper takes into account eight major variables from the field of organizational behavior namely, Workplace Ethics, Motivation, Communication and Social Interaction, Emotional Intelligence, Diversity Management, Human Resource Management Practices, Leadership, and Conflict Management. The study draws ample evidence from Qur'ān, ḥadīth, and other notable literary contributions to indicate that Islam not only acknowledges the potential impact of the above variables on any organization, but also provides a complete outline for managing the attitudinal and behavioral facets of organizational life in the most effective manner. This paper will assist today's organizations experiencing increasing religious diversity as well as cultural diffusion in understanding the business norms and principles of world's second largest religion.

KAUJIE Classification: H23, H54, G43, T6
JEL Classification: D23, J28, L2, Z12

INTRODUCTION

Organizational behavior and psychology have been the fields of interest for researchers since the emergence of behavioral management theory in early twentieth century. Unlike the classical management approach, OB emphasized the role of human behavior in determining his/her productivity in the organization. The significance of organizational behavior can be observed by examining its several dimensions like job satisfaction and commitment, loyalty, emotional regulation, conflicts, stress, morale, and countless other variables. All these facets have been investigated time and again by researchers in various fields of manufacturing, service as well as education and medicine. Most of the studies confirm the inevitable

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impact of behavior at the workplace. Similar nature studies have also been conducted in Muslim countries or workplaces with Muslim majority. Since the religion of Islam provides a definite framework for an Islamic economic system, one can argue that with evidence from Qur'ān and *ḥadīth*/Sunnah of the Prophet (PBUH), there are so precise and comprehensive doctrines of business conduct that theory of Islamic organizational behavior can be built upon them.

The purpose of the research is twofold. Firstly, this paper aims to provide enough literary support to establish a significant association between Islam and the theory of organizational behavior. Secondly, building upon the literature, the paper will select some major dimensions of general management and organizational behavior/psychology and examine them in the light of Qur'ān and *ḥadīth*/Sunnah.

Objectives of Research

Following are the major objectives of this paper.

- To understand in isolation as well as holistically both organizational behavior and Islamic business doctrines.
- To establish an association between theory of organizational behavior and Islamic workplace practices including altruism and general ethical principles of honesty, integrity, tolerance, fair and timely remuneration, emotional regulation and safe working environment.
- To provide a sound literary base for future empirical studies.

Paper Structure

This research paper is aimed towards understanding what Islamic norms state regarding organizational behavior. For accomplishing this purpose, the paper has chosen eight major variables from the field of organizational behavior namely, workplace ethics, communication and social interaction, emotional intelligence, diversity management, human resource management practices, diversity management, conflict management, and leadership. The theme of the paper is to discuss each of these behavioral dimensions in relation to Islamic economic and business doctrines.

LITERATURE REVIEW

Organizational Behavior

Derived from behavioral management approach, organizational behavior is defined as, "*A field of study devoted to recognizing, explaining, and eventually developing the attitudes and behaviors of people (individual and group) within organizations*" (Kaifi & Noori, 2011). The field of organizational behavior is influenced by several broader literary areas including psychology, sociology, anthropology, and philosophy (Robbins, Judge, & Vohra, 2013). Kaifi and Noori (2011) point out that psychology caters to the organizational needs of understanding individual or collective behavior. Anthropology helps in designing and adapting wider organizational cultural frameworks. Similarly, philosophy defines norms and values that govern the human conduct at the workplace.

In contrast to earlier management theories, i.e., administrative and scientific management, organizational behavior focuses on affective and cognitive dimensions of human mind and how humans' conduct at work has significant antecedents as well as outcomes for organizational life. According to McGinnis (2012), cognition is an important component of behavior. It is defined as how people process information based on certain mental processes that are dependent on a person's learning mechanisms or social ques. Based on cognitive elements, perception is born that simply connotes how one looks at the world (Fiske & Taylor, 1984). On the other hand, affect is another element of behavior. Affect or emotion is simply an intense feeling resulting from a certain event. It can be positive as well as negative, depending upon the antecedent (McGinnis, 2012). Lastly, the affective and cognitive elements are closely intertwined with attitude and behavior, determining a person's conduct or personality based on strength and intensity of both (Robbins et al., 2013).

There are several sub-areas in OB, namely motivation, leadership, job satisfaction, organizational citizenship behavior, conflict management, job stress, teamwork, turnover, workplace deviant behavior and anger management. There is extensive research available in the above areas. Most notable are Maslow's Hierarchy of Motivation (1943), Herzberg, Mausner, and Snyderman (1959) Job Satisfaction Theory, Transactional and Transformational Leadership Bass (1985), and Thomas and Kilmann's (1974) Conflict Management Grid. In a nutshell, available literature suggests that studying organizational behavior has strong implications for managers and leaders in shaping employees' behavior and attitudes at work.

Basic Islamic Principles Governing Business Conduct

Before discussing the relationships between organizational behavior and Islamic business, it is imperative to establish a brief overview of Islamic norms and principles that govern the conduct of a business organization. Several scholars have proposed models of Islamic business based on Sharī'ah teachings. Behdad and Kurnan (2006) state that Islamic conduct has its foundations laid on the principle of *tawḥīd* and Brotherhood. The former term means belief in oneness of God, also termed as monotheism. People must succumb to the will of Allah in their business dealings. The primary objective of business is to please Allah by not violating His teachings as Qur'ān says, "*Unto Allah belongeth the sovereignty of the heavens and the earth and whatsoever is therein and He is able to do all things*" (5:120).

Moreover, Islamic norms are strong advocate of paying compensation that is relative to the amount of labor or value created. Similarly, it urges people towards bringing distributive justice through tools like *zakāh* and *ṣadaqah*. "*Establish worship, pay the poor-due, and bow your heads with those who bow (in worship)*" (2:43).

Ahmad (1995) proposes that '*amāl* or deed is the basis of creating value. Any productive action or piece of work is termed as '*amāl* in Islam, provided it complies with Sharī'ah. Similarly, consideration and respect for worker or employee are paramount in an Islamic state. Islam also encourages people to acquire new skills and competencies to work and shuns idleness. Travelling to far off areas for trade is also encouraged extensively. Qur'ān indicates, "*And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful*" (62:10).

Shah and Javed (2014), while examining the pitfalls of capitalism, proposed that an alternate economic system should be established that would be based on Islamic teachings. The authors state that Islamic system rests on a belief system, which is comprised of five fundamentals of Islam, i.e., belief in Allah, His messengers, Angels, Holy books, and the Judgment Day. Furthermore, keeping these five fundamentals as benchmarks, Islamic business practices encourage abstaining from *ribā* (interest). Prohibition of *ḥarām* is obligatory, whereas distribution and consumption of *ḥalāl* goods are encouraged. The research further emphasizes on spending rather than saving since the former would curb hoarding and keep the money floating in the economy. Qur'ān declares in this regard, *"That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's countenance, hath increase manifold"* (30:39).

Any deed or activity that does not contradict the guiding principles of Qur'ān and Sunnah is deemed *ḥalāl*. Conversely, practices that are forbidden by Islam are termed as *ḥarām*. In business and trade, Islam forbids interest, hoarding, miserliness, and greed, whereas it encourages producing and consuming while giving the surplus earnings to the needy, therefore, balancing out the income distribution in the society (Ahmad, 1995). *"Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers, We prepare a shameful doom"* (Qur'ān, 4:37).

RELATIONSHIP BETWEEN OB THEORY AND ISLAMIC DOCTRINES

Based on the historical literature, it can be established that Islam in itself possesses a comprehensive framework for a smoothly running organization as well as effective business management. If in effect, it would certainly be different from today's capital, social or mixed economies. Therefore, it is imperative to comprehend its unique behavioral management norms at work. Metwally (1981, p. 2) indicates, "An investigation of the verses of the Holy Qur'ān, the traditions of the Prophet (PBUH), and the practices of early Muslims (e.g., the administration of the caliphate) suggests that the economic behavior of an 'Islamic Firm' would most certainly be different from that of firms operating in non-Islamic economies."

In this section of the paper, specific variables pertaining to business and management have been examined in contrast to Islamic norms and principles. These variables belong to the broader area of organizational behaviour and psychology. Firstly, Islamic Workplace Ethics have been taken into concern to develop a foundation for further argument. Secondly, study of the Islamic norms of social conduct would lead to desirable interpersonal communication practices. Moreover, effective human resource and compensation management as well acknowledging diversified workforce are discussed in Islamic perspective. The concept of leadership in Islam is also examined, thereby determining the preferable leadership styles in the Islamic firm. Lastly, the paper sheds light on what constitutes deviant workplace behavior in Islam.

Workplace Ethics

Ethical norms and principles not only define a culture but they also derive the attitudes and

behavior of people living in a particular community. In Islam, ethics connote distinguishing the right from the wrong (Beekun, 1997). This distinction is based on the doctrines of Holy Qur'ān and Sunnah of Prophet Muhammad (PBUH). Coming towards business ethics, Islam provides a complete framework for conducting business in an ethical manner. The purpose of business in Islam is not just achieving worldly objectives, but also seeking Allah's blessings in the life hereafter (Behdad & Kurnan, 2006). Islam enjoins giving others their full right, "*And measure full when you measure. And weigh with an even balance. This is better and its end is good*" (17:35).

Rafiki and Wahab (2014), while studying Islamic work ethics, state that any business activity undertaken in compliance with Islamic principles becomes a good deed. The authors further argued that several studies have examined management and organizational behavior in the light of Islam, hence proving that Islam, as compared to other religions, does not forbid business or commercial activities. However, it does prohibit practices like workers' exploitation of individual rights in an organization, in addition to some basic prohibitions like *ribā* and gambling. "*They ask you about intoxicants and games of chance. Say: In both of them, there is a great sin and means of profit for men, and their sin is greater than their profit*" (Qur'ān, 2:219).

Islam postulates simple rules of business, namely fairness and equity (Behdad & Kurnan, 2006), clear definition of rights and responsibilities of organizational members, fair compensation and working conditions (Zuhria, 2013), and honesty (Khalifa, 2001). Furthermore, business activity or the wealth creation process in an economy must benefit the society as a whole. That is why, Islam permits free trade but draws restrictions where there is a question of basic human morals (Ali & Al-Kazemi, 2007; Salahuddin, Baharuddin, Abdullah, & Osman, 2016).

It has further been found that practicing Islamic work ethics increases employees' commitment towards the organization. The reason being that Islamic work behavior fosters self-respect and job satisfaction among workers, thereby increasing their commitment and loyalty towards the organization (Salahuddin et al., 2016; Zuhria, 2013). Based on previous works, Shafique, Haseeb, Ahmad, Khurshid, and Ahmad (2015) also advocated the idea that Islamic work ethics positively affect job commitment, job satisfaction, and loyalty of the employee. The study further states that Islamic ethics improve with employee's age, experience, and education.

Khan (2010) presents an elaborate picture of Islamic rules regarding business. These rules clearly show that importance is associated with ethics in Islam. Behdad and Kurnan (2006) explain how Islam has categorized business principles into production and consumption norms. Such norms entail fair wages, reasonable prices, forbiddance of speculation and monopolization, ostentation, and investment or consumption of any *ḥarām* product/service. Moreover, uneven distribution of wealth and unfair or discriminatory business practices are strictly prohibited by Islam. At last, Ahmad (1995) reinforces the fact that Islamic teachings condemn falsehood and all other kinds of fraudulent and illegal business practices. Qur'ān declares in this regard, "*Do not devour one another's property wrongfully, nor throw it before the judges in order to devour a portion of other's property sinfully and knowingly*"

(2:188).

Motivation

One of the most significant and widely discussed topics of organizational behavior and psychology is motivation. A simple definition of motivation is having an urge to engage in action. Motivation can be positive or negative. For instance, taking a look at the historical literature, Maslow (1943) states that motivation occurs in the form of hierarchical steps. So, a person at the level of basic physiological needs will have a positive motivation. Whereas, a person at self-esteem level of needs hierarchy will try to avoid unfavorable social encounters, thereby experiencing negative motivation. Similarly, in Islam, positive motivation drives people to engage in actions that please the Almighty Allah, whereas negative motivation will deter people to adopt prohibited practices. Zamani and Talatapeh (2014) call positive and negative motivation as *al-targhīb* and *al-tarhīb*, respectively.

"*The concepts of al-targhīb and al-tarhīb are desirable explanations for the purpose of motivation. al-targhīb means attracting attention and encouragement toward obeying GOD while al-tarhīb means fear of something which is prohibited by GOD. Sincerity, honesty, encouragement, and faith in practice are some samples of al-targhīb while al-tarhīb is a kind of reminder for preventing from any type of sin*" (Zamani & Talatapeh, 2014, p. 70).

Sources of motivation can be intrinsic as also extrinsic. Establishing a link between intrinsic motivation and Islamic work ethics, Rahman (1995) states that intrinsic motivation comes from an individual's relationship with Allah. Since Muslims commit to living their lives according to Islamic principles, they have internal motivation to work hard and remain committed and loyal towards any organization they are working for, so that they can gather Allah's blessings for their compliance. As per Qur'ān, reward for good is always good, "*Is there any reward for good other than good?*" (55:60).

Rahman (1995) further insists that although Western literature also acknowledges intrinsic motivation, Islam puts forward this unique idea that all human beings are divinely gifted with goodness and kindness, and therefore, are more inclined towards working with integrity, loyalty, and within moral credos at work. Thus in Islam, motivation involves having the urge to please Allah by exercising Islamic work ethics. Saefullah (2012) asserts that primary source of motivation in Islam does not come from the needs and wants of acquiring worldly possessions, but from the spiritual needs of seeking Allah's bounty in this life and in life hereafter (Qur'ān; 93:3-5). Thus, both extrinsic and intrinsic motivation are important in Islam. He further argues that Islam is not only a religion; it is a complete way of life. It allows engaging in all the day to day activities of business management necessary for sustenance, provided practiced with certain rules. Holy Prophet (PBUH) says, "*If you trust in Allah as it ought to be, He will provide sustenance for you as He provides sustenance for the bird which goes forth early in the morning with hunger in its belly but returns in the evening with its stomach full*" (Tirmidhī Vol 4: Book 10, ḥadīth 2344).

If we look at some of the major extrinsic antecedents or stimuli of motivation at work, it becomes clear that Islamic organizational systems pay special attention to extrinsic factors (rewarding employees with fair compensation, providing them with suitable working con-

ditions, realistic job assignments, and participative leadership) and intrinsic factors (ethical working environment, healthy working relationships, and curiosity towards building newer and better things). Having provided the above incentives, employees will experience a high level of motivation to work hard for self as well as the organization. Islamic references with respect to the above points are discussed later on in the paper under various headings.

Communication and Social Interaction

Communication and social contact in any organization are of paramount importance. Since it is a fundamental need of human beings to engage in socialization process, this part would assist in understanding what Islamic teachings say about interpersonal communication. Communication has many types, ranging from intrapersonal to interpersonal styles (Azad, 2015). *Tawḥīd* or belief in oneness of Allah depicts the intrapersonal communication process. On the other hand, socializing with people is the interpersonal communication that might be oral or written, verbal or nonverbal. Islam teaches its followers to engage in pleasant conversation with the fellow beings. If analyzed against any one aspect of communication, both Qur'ān and *ḥadīth* preach that one must hold his/her words and language in control. The Prophet (PBUH) said, "*Whoever does not give up false statements (i.e., telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drinks*" (Bukhari, Vol 8-Book 73-*ḥadīth* 83).

Taking a look at Prophet Muhammad's (PBUH) life and social conduct, it is evident that he was an extremely kind and soft-spoken person. He exhibited care and compassion in both verbal and non-verbal communication. Islam preaches kindness, leniency, and politeness in both speech and deeds. "*And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys*" (Qur'ān, 31:19). There are a number of instances where Prophet (PBUH) insisted upon adopting courtesy while speaking. He said, "*Do not belittle even the smallest act of kindness, even if it were no more than meeting your brother with a smiling and cheerful face*" (Tirmidhi - Vol 3, Book 23, *ḥadīth* 1833). One should also inquire about other's health and family life to communicate compassion.

Furthermore, backbiting and spiteful comments, and using lose language are also forbidden in Islam. Qur'ān warns in this context, "*O you, who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful*" (49:12).

Apart from verbal communication, both the Qur'ān and Sunnah teach how communication can be made more effective using non-verbal ques. According to Ibn Masood, Prophet (PBUH) emphasized on shaking hands while greeting others. Embracing and smiling is another way to show benevolence and love towards the fellow beings. Furthermore, standing up for elders or any dignitary shows one's respect towards them (Ajaaj, 2013). Qur'ān indicates a desirable gesture of the true believers, "*And when the foolish address them (with bad words), they (believers) reply back with salāmah (peaceful words of gentleness)*" (25:63).

Significance of truthfulness and integrity in Islam cannot be over-emphasized. Lying and hypocrisy are considered to be the opposites of truth in Islam (Ahmad, 1995). Ghani and

Hasim (2004) state that Allah created man as his *khalīfah* so that he can spread the word of His Lord among the people. The very process of communication could be witnessed when Allah communicated the verses of Holy Qur'ān to His beloved prophet. In order to comprehend and act upon Allah's message, He bestowed upon him the ability to listen, understand, and speak. From Islamic perspective, those who know Allah's message and guidelines must reproduce them in their whole truth and originality (Abu Nab, 1984).

Emotional Intelligence

Emotional Intelligence is another key area of OB. Coined first by Goleman (1996), emotional regulation or emotional intelligence simply connotes getting hold of emotional ups and downs. Having profound impact on behavior, emotional intelligence has been emphasized more as compared to its better half, i.e., intelligence quantum, that simply measures a person's intellectual caliber. Emotional intelligence has received special attention in Islamic code of conduct. The very idea of regulating and managing one's emotions effectively is something that Islam taught about 1500 years ago.

Moving on in the similar context, teachings of patience, tolerance, and holding anger can be found in Qur'ān and Sunnah. The Prophet (PBUH) said, "*A strong person is not the person who throws his adversaries to the ground; A strong person is the person who contains himself when he is angry*" (Muwatta: 47:12). In another *ḥadīth*, he said, "*No one has swallowed back anything more excellent in the sight of God, who is Great and Glorious, than anger, seeking to please God*" (Ibn e Majah, Vol 5, Book 37, No. 4189).

Abdullah (2012) points out that emotional intelligence is usually examined as a secular term, thus missing the component of spirituality that comes from a deity or religion. That is why studies on spiritual part of EQ are being taken into account, highlighting the importance of religion in regulating emotions. "*Verses of Holy* Qur'ān *and ḥadīth mentioned about self-awareness, managing emotions, time management, self-control, interpersonal relationships, and empathy, which are the key concepts of emotional intelligence defined by modern psychologists*" (Butt, 2014).

Emotional outburst usually comes from impulsive behavior. In other words, for a person devoid of patience, it is very difficult to contain his/her emotions at the time of stress, anxiety, and depression (Abdullah, 2012). It must be noted here that all the problems mentioned above are encountered in most of the organizations and managers try to mitigate these problems through rewards, counseling or any other incentive. However, a more suitable solution is to provide people with emotional management training, thus enabling them to suppress negative emotions at work.

The basic teachings of Islam are very much in sync with enabling people to manage their emotions effectively. Working on the same variables, Butt (2014) asserts that religion has a crucial role in the affective social behavior. His study further points out that religious orientation has a strong correlation with emotional intelligence and psychological well-being of individuals. Qur'ān indicates in this context, "*It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them*" (3:159).

Human Resource Management Practices

Human resource management ensures effectiveness and efficiency in the recruitment and selection as well as employees' orientation, training and development, motivation, and evaluation processes. Numerous theorists have replicated studies affirming that effective human resource practices lead to role clarity, higher motivation, and low turnover. Since the human capital is one of the most vital resources at organization's disposal, the following discussion highlights the areas where Islamic doctrines coincide with HR domain. Compensation is considered to be a primary motivator in any job (Robbins et al., 2013). Both Qur'ān and Sunnah assert that wages and salaries must be fair and equitable. Not only should their amount be specified at the time of signing the employment agreement, but compensation should be paid to the employees, right after the particular task has been completed. A well-known *ḥadīth* says, "*Give the wages of employee before his sweat dries*" (Ibn e Majah, *ḥadīth* 2468).

Islam urges both the employers as well as employees to honor their commitment towards one another. Qur'ān commands, "*Fulfill your agreement; surely, you will be questioned about it*" (17:34). Fairness in compensation does not connote equality, rather determining wages or salaries on the basis of nature of job and the level of expertise required to do it (Ahmad, 1995). Emphasizing to take only what is due, Behdad and Kurnan (2006) contend, "*Whenever an individual acquires income greater than what is due on him by dint of his input of labor and other resources, which produce this income, he commits what is known as rabūbīyyah, that is, sole proprietorship of the means of production. Because Islamic economic ideas hold that fundamentally, all means of production belong to God, so an individual by transgressing this limit commits a form of excess*" (p. 6).

Islam permits people to verify or authenticate any piece of information. Prior investigation about a claim needs to be conducted to establish transparency in various matters. The same notion can also be applied to organizational life where employers run a background check on all the job incumbents before selecting them for the job. Further, on multiple occasions, importance of merit was demonstrated by our beloved Prophet Muhammad (PBUH) while selecting people to perform various tasks. Selection on the basis of merit, ability, and competencies (mental and physical) of individuals is deemed as fair in Islam. "*Are those who know equal to those who know not?*" (Qur'ān, 58:11).

Prophet Muhammad (PBUH) associated a great deal of importance with employer-employee relationships. Modern studies state that employers/bosses need to be kind and courteous towards their sub-ordinates. Similar teachings are endorsed by Islam. The Prophet (PBUH) said about subordinates, "*They are your brethren. Allah has put them under your authority; so he who has his brother under his authority must feed him from what he eats and clothe him with what he wears, and not impose on him work which is too much for him, but if he does so, he must help him*" (Sunan Abu Dawud: Book 42, *ḥadīth* 5139). He also said, "*One of the actions that will be beneficial in your life after death is your good behavior with people working under you*" (Ahmed, Ibn e Majah, Tirmidhī).

Diversity Management

Due to increasing number of cross-cultural organizations, diverse groups of people are serving in multiple organizations around the world. However, there are numerous problems that pose as a hurdle in embracing diversity in organizations. Most common problems arising out of diversity are stereotyping and discrimination based on age, color, race, and social status. Prophet Muhammad (PBUH) in his Last Sermon, *khuṭbah* of *ḥajj al-widā'* clearly indicated that superiority among fellow social beings can only be established on the basis of *taqwà* (piety) or *īmān* (firm belief). The rest of the factors were dismissed to be considered as a yardstick in deciding anything about an individual's personality *"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black any superiority over a white - except by piety and good action"*.

Prophet Muhammad's (PBUH) life clearly demonstrates how he never acknowledged any kind of discrimination among people based on any factor other than *īmān* or faith of the followers. Qur'ān points out that diversity among human beings has been created by the Almighty Allah just for the sake of ease in distinguishing people from one another and that it does not allow constituting unjust and discriminatory social norms (49:13).

Islam instructs to respect every man regardless of what race or religion he/she belongs to. Wani, Abdullah, and Chang (2015) state that respect is a reciprocal process. One's respecting an individual coming from an alien culture would enable that culture to return that respect. Prophet Muhammad (PBUH) accentuated time and again the importance of religious diversity or religious tolerance as well. He declared, *"Beware! Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment"* (Abu Dawud).

Conflict Management

Building on the points discussed in diversity management, there is one variable that is closely connected to diversity. Conflict is termed as divergence of viewpoints among people. Where there is diversity, it is probable that conflicts may arise. Thus, researchers have proposed several models to effectively deal with conflicts. The most famous one was put forward by Thomas and Kilmann (1974) who provided a grid for exercising effective conflict management in organizations. The classic conflict management model includes five styles namely integrating, avoiding, dominating, obliging, and compromising. Majority of the empirical studies have proved that the healthiest ways to resolve conflicts are integrating (a perfect win-win) or compromising (a moderate win-win). The remaining styles result in a win-lose, lose-win, or lose-lose solutions, thus negating the interests of one party to the conflict.

While studying conflict management in Islamic perspective, Islam fully accepts that human beings hold diverse viewpoints, and there is chance that those viewpoints might collide with each other. Islam gives a proper course of action in case a conflict is encountered. It promotes mutual respect and honor as well as welcoming diverse viewpoints in the dialogue

(Ashki, 2006). The following Qur'ānic verse depicts the importance of holding an unbiased and neutral standpoint while resolving a conflict by the Prophet Dawud, "*So judge between the people with truth and don't let your personal desires interfere*" (38:26).

One of the many qualities of prophet Muhammad (PBUH) was his ability to handle and resolve the conflicts. He was trusted by the Makkans because of his traits of truthfulness, honesty, and impartialness (Vehapi, 2013). Even before the revelation came upon him, he was known as the "The Truthful" and "The trustworthy" in Makkah. Mutual settlements like The Madina Charter and The Treaty of Hudaybiyya show Prophet Muhammad's (PBUH) expertise in conflict negotiation. The following hadith shows how much importance Prophet Muhammad (PBUH) associated with conflict resolution and reconciliation, "Shall I not tell you of something that is better than fasting, prayer, and charity?" They (companions) said: Yes. He said: "*Reconciling between two people, for the corruption of that which is between the hearts is the shaver (destroyer). It is the shaver, and I do not say that it shaves hair, rather that it shaves religious commitment*" (Tirmidhi). He advised the judges in the following words, "*No judge should give judgement between two people while he is angry*" (Bulugh al-Maram, Book 14, ḥadīth 1401).

If we try to incorporate the modern conflict management theories in Islamic behavioral context, it becomes clear that one should employ integrating, compromising, and obliging styles of conflict management. These three styles are also called cooperative styles of conflict management. One notable common factor among these styles is that they are aimed towards mitigating animosity between the conflicting parties. Islamic code of conduct also instructs the humanity to exercise patience with a desirable level of assertiveness in the conflict management process. ḥadīth and Sunnah as well as the Qur'ān highlight how crucial mutual cooperation and dialogue are. "*...and those who do their work through mutual consultation*" (Qur'ān, 42:38). Qur'ān instructs the Prophet (PBUH) in the following words, "*...pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in God, for God loves those who put their trust (in Him)*" (3:159).

Abdalla (2002) proposes that there are three fundamentals of conflict mediation in Islam namely justice, community engagement, and situational assessment. Justice ensures fairness and equity in managing conflicts. Community engagement is to allow the social circle to participate in the decision-making process and lastly, situational assessment is necessary to establish the nature of circumstances under which the conflict occurred. In another study, Yusuf (2015) points out that Islam has a lot of flexibility when it comes to basic human nature. It allows individuals to seek justice, but at the same time, sets some ground rules. Both Qur'ān and ḥadīth clearly forbid practices like slandering, calling names or using harsh language towards others in a conflict situation because such actions will further worsen the situation rather than resolving the conflict.

Leadership

Leadership in organizational perspective is defined "*as the influencing process of leaders and followers to achieve organizational objectives through change*" (Lussier & Achua,

2007). There has been extensive debate on the association between ethics and leadership. Most of the studies suggest that compliance with certain ethical principles and moral code of conduct plays a vital role in developing a leader's character and allows him to be more effective in terms of exercising power and influence over the followers. According to Zuhria (2013), "*Leadership behaviour plays a significant role in the development of trust in the leader by employees. Employees want their leaders to (a) act morally, (b) demonstrate the virtues of doing good, (c) honor others, (d) take positive stands, and (e) behave in ways that clearly show that their own self-interests are not the driving motivation behind their leadership. Employees want leaders who have strong moral values that are deep, innate, and instinctive, so that employees do not lose direction at a time of uncertainty*".

Coming towards the Islamic perspective of leadership, Qur'ān and Sunnah clearly show that a leader's role is indispensable in a community. The importance of having a leader figure in a community has been emphasized by the Holy Qur'ān, "*It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful*" (6:165). The Prophet (PBUH) advised, "*When three men travel together, they should make one of them their leader*" (Abu Dawud). Speaking on responsibilities of a leader, he said, "*Each of you is a shepherd, and all of you are responsible for your flocks*" (Bukhari and Muslim).

Islamic way of life not just encourages electing or selecting a leader for any organization but it also associates a lot of significance with the ethical behavior of the leader. There are countless examples from Prophet Muhammad's (PBUH) life that demonstrate his exceptional leadership skills encapsulated within ethical boundaries. He stated that a leader must possess "*taqwà*" and "*īmān*" in order to remain just and equitable with people. The following *ḥadīth* shows how leadership can be exercised in a number of roles, "*Behold! Every one of you is a leader and you shall be asked about those you lead. Imam is a leader over the people and shall be asked about them; a man is a leader of the house and shall be asked about his household; a woman is a leader over her children and shall be asked about them*" (Sahih Muslim).

Prophet Muhammad (PBUH), as a leader, never exploited his power and influence for accomplishing personal interests. Rather he always stood for justice and fairness for his people. He said, "*If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him*" (Sahih Bukhari).

Two of the leadership styles compatible with basic Islamic leadership principles are transformational and servant leadership (Muhammad et al., 2015). Bass (1990) defines transformational leader as someone who not only inspires and motivates the followers but also transcends beyond followers' self-interests and transforms them into leaders. Taking a look at Muhammad's (PBUH) impact on his followers, it can be stated that under the influence of his leadership, many of his followers and Companions became leaders themselves. Numerous life events of Prophet Muhammad (PBUH) point out that he also acted as a leader serving first. He provided his followers with financial, moral, and spiritual support. He used to listen to their concerns and redress them. He even used to do all sorts of chores for or with

his people. For instance, on his arrival in Madina, he took part in constructing the mosque Nabawi by doing manual labor along with several other Muslims.

As the primary definition of leadership means to influence the followers towards fulfilling leader's mission, Prophet (PBUH) not only influenced thousands of people but also motivated them to transcend beyond their self-interests and strive for the collective interests of the entire group. According to Gulen and Rahman (1998), Muhammad (PBUH) had all the qualities of an ideal leader including courage, sense of determination, patience, and justice. Moreover, his personality was charismatic and attractive due to which he would leave good impression on people. Even as a ruler and military leader, Prophet Muhammad (PBUH) depicted the traits of quick decision-making, apt assignment of roles and responsibilities, motivating the soldiers, and effectively leading them in the battlefield. The battles of Badr and Uhud account for Prophet's (PBUH) warfare leadership skills.

DISCUSSION

Based on the above points, we can state that there exists a strong affiliation of organizational behavior and Islam. Firstly, we established that a positive relationship exists between workplace ethics and Islamic doctrines. In business and organizational life, ethic teaches certain rules of conduct to adhere to as well as some boundaries not to cross. Islam too focuses on conducting business activities within ethical parameters, thereby not breaking the fundamentals of any system and complying with a moral code of conduct (Abbasi & Rana, 2012; Rafiki & Wahab, 2014; Salahuddin et al., 2016). Secondly, Islamic way of doing business ensures the stable employee motivation. The intrinsic motivation comes from an individual's sense of responsibility towards obeying Allah by following directives and orders prescribed in Qur'ān and Sunnah (Rahman, 1995, Zamani & Talatapeh, 2014). Similarly, extrinsic motivation factors like monetary rewards or other benefits are also regarded as indispensable in an Islamic workplace (Saefullah, 2012).

Role of communication and social interaction in any organization is extremely vital. Islam teaches suitable ways of communicating one's viewpoints to others. Refraining from usage of abusive language, and using effective language and suitable media of communication are not only taught by modern communication studies, but are also part of Islamic way of life (Ajaaj, 2013; Azad, 2015; Ghani & Hasim, 2004). Similarly, Islam also provides us with clear guidelines on how to get hold of our emotions in the adverse situations (Abdullah, 2012) as well as managing conflicts in the most effective manner (Ashki, 2006; Vehapi, 2013).

The paper also provided ample proof that the ways of managing and utilizing human resources for the betterment of the organization are also reinforced by Islam. Emphasis on providing workers with fair compensation and suitable working conditions, delegating them an appropriate amount or quality of work (Abbasi & Rana, 2012) or embracing their racial, ethnic, religious or social diversity (Wani et al., 2015) are all part of Islamic code of conduct. The role of leadership is also emphasized upon in Islam. From the need to appoint a competent leader to testing his moral resolve and character, all have been time and again highlighted by both Qur'ān and Sunnah (Muhammad et al., 2015).

CONCLUSION

Having discussed the association of OB variables with Islam, several conclusions can be drawn. Firstly, the study enhanced our understanding about where Islam stands with respect to modern organizational and behavioral trends. The study included almost all the key areas of OB, aiming to help managers and organizations understand important links between workplace behavioral dynamics and Islamic doctrines. Through the literature, it becomes clear that by applying and internalizing Islamic ways at work, an organization can move towards its goal in a more ethical way. Islam not only acknowledges the existence of these variables but also addresses the related problems and discrepancies. At last, a better and sound understanding of the key OB areas can further improve organizational productivity, both in monetary as well as behavioral terms and job satisfaction.

Future Researches

There are several avenues for future researches. This research examined facets of organizational behavior from a macro level. In order to deeply understand the relationship between Islamic business conduct and organizational behavior, future studies may develop models signifying relationships between specific variables and constructs of both OB and Islamic business conduct. Such models can be empirically tested and verified. The paper particularly examined the religion of Islam in relation to OB variables; future researches can assess norms and principles of other religions as well. The paper did not take into account, how much the said concepts apply to the real workplaces. Therefore, future studies might want to conduct exploratory studies, aiming to find out what, where, and how much role religion plays in overall business conduct in any organization.

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