

SCIENTIFIC MANAGEMENT AND RELIGIOUS VIEWS**Md Golam Mohiuddin**Department of Management, Islamic University Kushtia
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Abstract: The main purpose of the study is to discuss Taylorism, known to us as scientific management, in the life code given to mankind by which was brought into existence in the life of prophet Muhammad (SAW) according to the Quran and Sunnah (Traditions of prophet), existing in an old, weak, ignorant (Zahelia) social system. The main objectives of the management of prophet by investigating the worn out and inactive social system with utmost care and selection was to make the best utilization of human skill through establishing mutual good relation, eliminating conflicts and confusion by the best organizational strength of Islam. This study is, however, limited to Islamic views on scientific management. Perhaps, this study will be little known to adherents of the other aspect of management in Islamic perspective. A combination of revealed sources of knowledge (the Quran and Sunnah) and literature reviews were used to discuss the scientific management and its different issues in Islamic perspective. The outlook of Islam on various processes in modern management claimed to be more practical and research worthy. The most stirring and successful managerial process in the present industrial world which is newly invented by F.W Taylor named as "Scientific management" widely accepted by us but it needs to be scrutinized in the light of Hadith (Traditions of prophet) and the Quran. It is found that scientific management is based on over materialism, but some aspects of the same are not violate the revealed knowledge.

Keywords: Islam, Hadith (traditions of Prophet), scientific management, Taylor, Quran

Abstrak: Tujuan utama dari penelitian ini adalah untuk membahas Taylorisme, yang kita kenal sebagai manajemen ilmiah, dalam kode kehidupan yang diberikan kepada umat manusia yang dibawa ke dalam kehidupan Nabi Muhammad (SAW) menurut Quran dan Sunnah (Tradisi nabi), yang ada dalam sistem sosial yang tua, lemah, bodoh (Zahelia). Tujuan utama dari manajemen nabi dengan menyelidiki sistem sosial yang usang dan tidak aktif secara hati-hati dan melalui proses seleksi adalah untuk memanfaatkan sebaik-baiknya keterampilan manusia melalui pembentukan hubungan timbal balik yang baik, menghilangkan konflik dan kebingungan dengan kekuatan organisasi terbaik Islam. Studi ini terbatas pada pandangan Islam tentang manajemen ilmiah. Kajian ini akan sedikit diketahui oleh para penganut aspek manajemen lain dalam perspektif Islam. Kombinasi sumber pengetahuan yang diwahyukan (Al-Qur'an dan Sunnah) dan tinjauan literatur digunakan untuk membahas manajemen ilmiah dan berbagai isunya dalam perspektif Islam. Pandangan Islam terhadap berbagai proses dalam manajemen modern diklaim lebih praktis dan layak untuk diteliti. Proses manajerial yang paling menggetarkan dan sukses di dunia industri saat ini yang baru ditemukan oleh F.W Taylor disebut sebagai "Manajemen Ilmiah" diterima secara luas oleh kami tetapi perlu diteliti dalam pandangan Hadis (Tradisi nabi) dan Al-Qur'an. Hasil yang diperoleh menunjukkan bahwa manajemen ilmiah didasarkan pada materialisme yang berlebihan, tetapi beberapa aspek yang sama tidak melanggar pengetahuan yang diwahyukan.

Kata Kunci: Islam, Hadis (tradisi Nabi), manajemen ilmiah, Taylor, Quran

Introduction

The outlook of Islam on various processes in modern management claimed to be more practical and research worthy. The most stirring and successful managerial process in the present industrial world which is newly invented by F.W Taylor named as "Scientific management" widely accepted by us needs to be scrutinized in the light of Hadith (Traditions of prophet) and the Quran. In fact, Taylorism, known to us as scientific management, in the life code given to mankind by which was brought into existence in the life of prophet Muhammad (SAW) according to the Quran and Sunnah (Traditions of prophet), existing in an old, weak, ignorant (Zahelia) social system, the main objectives of the management of prophet by investigating the worn out and inactive social system with utmost care and selection was to make the best utilization of human skill through establishing mutual good relation, eliminating conflicts and confusion by the best organizational strength of Islam.

The main objective of the study is to relate Islamic teaching with scientific management. The specific objectives are: (1) To identify the main stream of scientific management; (2) To show the

influence of Islamic teaching to scientific management concept; (3) To show a comparative analysis between scientific management in traditional perspective and scientific management in Islamic perspective; and (4) To present the Management and Administrative critics of scientific management.

Materials and Methods

Secondary data and information are mainly used in the study. The main sources of data are the management literature, journals and different related research studies. Some academicians and experts on Islamic management have also been consulted.

Result and Discussion

It can be pointed out that the 20th Century stands on the basis of the research result of Muslim scientists (Ali M, 1977). The Muslim scientist were not only pioneer in Chemistry, Physics, Mathematics and Medical science etc, but also the outlook of Islam on the various processes discussed in modern management claimed to be more practical and research worthy. The most stirring and successful managerial process in the present industrial world which is newly invented by F.W. Taylor named as "Scientific Management" widely accepted by us needs to be scrutinized in the light of Hadith (Traditions of prophet) and the Quran.

A glimpse of Taylor's "Scientific Management" is ardent at first. Generally, the application of scientific method and techniques in the field of management is called the scientific management. Changing the traditional method and policy into scientific process, policy or principal and also applying these in an organization are the main objectives of scientific management (Rashiduzzaman, 1987). Similitude to the fundamental principles of scientific Management, Mr. Taylor has mentioned four principles and several approaches. The principles are: (1) Replacing rules of thumb with science; (2) Obtaining harmony in group action, rather than discord; (3) Achieving cooperation of human beings, rather than chaotic individualism; (4) Working or maximum output rather than restricted output; and (5) Developing all workers to the fullest extent possible for their own and their company's highest prosperity (Wehrich & Herold, 1993). As annotation to the above principles Taylor proposed the following elements: (1) Employee selection; (2) Motivational wage system; (3) Fatigue study; (4) Time study; (5) Motion study; (6) Making harmonious relationship; (7) Central planning; and (8) Division of work etc.

Taylor has made a tremendous success by implementing the above mentioned principles and methods in production oriented organization. But it is a matter of surprise that there are ample examples of the application of these policies successfully in many organizations in the golden era of Islam. In fact, Taylorism, known to us as scientific management, is the life code given to mankind by Allah (SWT) as a policy of management which was brought into existence in the life of prophet Mohammed (SAW) according to the Quran and Sunnah. Existing in an old, weak, ignorant (zahelia) social system, the main objectives of the management of prophet by investigating the worn out and inactive social systems with outmost care and selection was to make the best utilization of human skill through establishing mutual good relation, eliminating conflicts and confusion by the best organizational strength of Islam. Applying the main objective of Muhammad's (SAW) socio-economic mission in production area, we can achieve successful result. The educational effect of Islam before a hundred and half centuries has been enumerated below analyzing the above principles and elements of the scientific management in the light of the Quran and Sunnah (Mohiuddin, 1997).

A. Applying Scientific Method Instead of Tadditional Method

Firstly, in business emphasis has been given on materializing a definite planned order to direct labor management of company instead of traditional method. For this, there should be extreme measures restricting the change of being a free will agent by following conventional method. The holy Quran ordered fantastically to work according to plan.

"O you who believe ! Fear Allah, and let every soul look to what he has sent forth for the morrow. Yea, fear Allah. For Allah is well acquainted with (all) that ye do" (QS Hasyr: 18).

Here the word 'morrow' means the next day. Islamic scholars and experts gave their opinion to the fact

that all the future activities of the believers should be done thinking in advance. Again Allah (SWT) has hinted at in the following way as an indirect indication of the distribution of duties and chain of command:

“Allah puts forth a parable A man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge (QS Zumar: 29).

B. Scientific Method of Islam in Employee Selection

Different parameters are exercised in employee selection in various organizations in the world. This appointment is being done on the basis of the types and objectives of organizational activities. The objective of work based organization is to increase production and to earn maximum profit. Although those organizations adopt human welfare as their goal, those care little about it. On the other hand, the main objective of all the activities of Islam should be the achievement of the satisfaction of Allah (SWT), and the main predicament in achieving this satisfaction lies in the welfare of the entire creation of Allah (SWT). Consequently, Islam directs the main objectives of an organization towards human welfare, but at the same time does not discourage the increase of production and the achievement of profit (Mohiuddin, 1997).

It is very apparent that production oriented organization prefer two traits in selecting employees. The traits are educational qualification, experience and professional expertise. In order to select personnel, Islam divides the entire mankind into two parts which were clearly manifested by Prophet (SAW) by his delivery on the day of the conquest of Macca. He declared, *“All praises are only for Allah (SWT), who has eliminated the ignorance and the arrogance from you. Right from now all mankind are divided into two sections. The first category consists of the honest and the righteous who are aristocrat to Allah. The second category consists of the sinner, unlucky who are disgraceful to Allah”*

Then the Prophet (SAW) recited the following verse from the holy Quran:

“O mankind! We created you from a single (pair) of a male and female, And made you into Nations and tribes, that you may know each other. Not that you may despair (each other). Verily the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (QS Hujurat: 13).

This truth was seriously followed in the golden era of Islam. It is here worth mentioning that the above version (verse) of Surah Hujurat came down on (transmitted) at the time of the conquest of Makkah when Prophet (SWT) appointed Belal (RA) as a Muazzin. After appointing Belal (R.A.) in the post, one of the non Muslim Quraish of Mekkha said, *“Thanks Allah that my father passed way before witnessing such a adversity”*. Haresh Ibn Hysham said, *“Did not Mohammed (SM) find any one else except the ‘black crow’ in order to call people to salat at Masjid –e-Haram (Bietullah in Mecca)” (Mohiuddin, 1977).*

Actually the remembrance of Allah (SWT) by the heart rendering call for salat (Azan) of Muezzin –e-Azam Belal (R.A.) was the exhibits of his being a true believer. His call for salat (Prayer Azan) not only possessed tone but also contained art, and heart tendering appeal for salat which is seldom expected from the monument of the mosques in the present world. The pre-requisites of appointment in Islam are discussed above citing the instance of Hazrat Belal exclusively. In this connection the utterance of Hazrat Shuaeb’s (A.S) daughter regarding Hazrat Musa (A.S) mentioned in the Holy Quran, is also worth mentioning here. Observing the voluntary service of providing drinking water to the animals of the daughters of Hazrat Shuayeb (A.S.) by the exiled Prophet Musa (A.S.) at the well of Madaen the damsels reported to their father:

“said one of the damsels, “Oh father, engage Him on wages: truly the best of men for thee to employ is the (man) who is strong and trust” (QS Al Qasas: 26).

Other citations of the same kind are:

(Joseph) said: “set me over the store houses of the land; I am a good keeper, knowledgeable” (QS Yusuf: 55).

“Indeed I have full strength for the purpose, and may be trusted” (QS An-Naml: 39).

According to Mohiuddin (1997), in light of the above discussion following are the main qualities Islam that recognize in the appointment of personnel: (1) Honest, pious and acceptable as aristocrat to Allah (SWT); (2) Proper wisdom and educational qualification; (3) Experience and efficiency; and (4)

Physical ability to work and trustworthiness. Personnel possessing the above mentioned four qualities can originate a prosperous organization and inshallah can help the management to materialize its objectives without facing any supervision- problem, corruption, disorder, nepotism.

C. Instances of Good Relationship

All the mechanism pertaining to the achievement of an objective of an organization might be active but to make it dynamic and forceful the foremost requirement is the establishment of benevolent relationship among the relevant parties. Taylor has recorded this humanistic trait as the basis of scientific management Principle. But it is a matter of regret that the expounders of modern scientific management are trying to establish this relationship on economic basis where works, stop watch and machines are set up for determining working value. As a result in evaluation workers and machine receive same appreciation. But if the objectives of the organization are considered in a broader sense than this mechanical process it will give better result.

The potentiality of this benignant relationship would be determined by the conduct of the successive groups of the organization. The gracious organizational relationship established by Prophet Mohammad (SAW) has overthrown all so called successful and benignant organizational relationship prevailed in the history of mankind. Following are some relevant instances to this kind: Allah (SWT) has described in the Holy Quran the organizational structure that the Prophet (SAW) has built up with his followers in the following way:

“Mohammad is the messenger of Allah and those who are with him are strong against unbelievers, (but) compassionate among each other. Thou wilt see them low and prostrate themselves (in prayer) seeking grace from Allah and (his) good pleasures. And their similitude in the gospel is like a seed which sends forth its blade, then make it strong; it then becomes thick and it stands on its own stem, (filling) The sowers with winder and delight” (QS Al-Fath: 29).

Allah (SWT) has asked to expect his blessing and mercy through establishing a good relationship among each other in an organization.

“The believers are but a single brotherhood, so make peace and reconciliation between your two brothers and fear Allah (SWT), that you may receive mercy” (QS Al-Hujurat: 10).

This moral revolution prescribed by the Holy Quran is the basis of Scientific Management. The main target of this revolution is the development of relationship among the management and the workers. It is indispensable for workers to establish an amicable relationship with their colleagues by avoiding all kinds of enmity and jealousy in performing their respective duty (Mohiuddin, 1997). The characteristics of the polytheistic organization engaged in war with the messenger of Allah (SWT) are depicted in the Holy Quran. Basically polytheist and deceptor (who were fraudulent to Islam) were always guided by their selfish wish and desire and their objectives can not be same. If there are differences in ideology and objective detachment is evident. Where there is a detachment in an organization, it can never develop. This truth is revealed in the Holy Quran in the following way:

“Of a truth ye arouse greater fear in their hearts, Than Allah. This is because they are men devoid understanding. They will not fight you (ever) together, except in fortified townships, or firm behind walls. Strong is their fighting (spirit) amongst themselves. Thou wouldst think they were united, but their hearts are divided. That is because they are a people devoid of wisdom” (QS Hasyr: 13-14).

Taylor in his Scientific Management has only discussed about the establishment of amiable relationship but the organizational affinity remained in vague. Fundamentally benevolence relationship is the pre-requisite to organizational affirmation. Islam also emphasis to the spiritual firmness beside the organizational goal. But the spiritual firmness cannot depend only on the economic relationship. The above truth is expressed in the holy Quran in the following way:

“Truly Allah loves those who fight in the cause in battle array, as if they were a solid cemented structure” (QS As-Saff: 4)

“And hold fast all together, by the rope and be not divided among yourselves. And remember with gratitude Allah’s favor on you; For ye were enemies and he joined your hearts in love, so that by his grace, ye become brother; and ye were on the brink of the fire and he saved you from it. Thus doth Allah makes his signs clear to you that ye may be guided” (QS Ali Imran: 103).

Thus commence the triumphant journey of Islam through mutual welfare and fraternity. Consequently, the body (organization) which started with only four members and increased to one and a half Lac at the time of demise of the Prophet (SAW) and spreaded all over the world within only 80 years. This victory is not achieved by sword but by the generosity of heart (Mohiuddin, 1997).

D. Other aspects of Scientific Management

The well known aspects proposed by F.W Taylor in his research regarding labor management has not only been declared but also been implemented in Islam about 1500 years ago. Some relevant instances have been cited below:

“On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns. And it suffers every ill that it earns” (QS Al-Baqarah: 286).

Again,

“Give full measure when ye measure and weigh with a balance that is straight. That is better and fairer in the determination” (QS Al-Isra: 35).

E. Fixation of Standard in Work Performance

If we contemplate a bit, we can easily grasp the gist of the above two verses of the holy Quran. To explain the major (vital) responsibility in the first section of the verses, first of all it becomes essential to explain the minor (light) responsibility. As a result, those who are engaged in the management must have to harmonize the responsibilities, major and the minor responsibilities. In the second verse, the scale of measurement symbolizing a stopwatch is used for time study. For the measurement of time Islam also fixes what the stand will be. In this connection Islam supports two standards:

1. Moderate standard

To maintain moderate standard here the required portion of work or element of work or required time for each work is fixed by scientific calculation. The standard of working time is determined by the average working capacity of the workers. Allah said in this regard in the holy Quran:

“Thus have we made of you an Ummat justly balanced, that you might be witnesses over the nation” (QS Al Baqarah: 143).

Here balanced means the moderate standard which has general acceptance to all people of all localities. Muslims lead their lives during 1500 years on generally accepted principles which were more scientific and moderate.

2. The least (minimum) standard

Taylor did not even think about this standard. But each formula must have different application to be established as a scientific formula by advancing one step in the field of management. Here, in Islam, the least capacity of production of workers is greatly emphasized rather than the highest and moderate capacity. This assumption had been derived from a speech of Hazrat Muhammad (SAW) was directed to the Imam (leader) of the salat (prayer).

“He who will be an Imam has to take care of the weakest person among his followers and thus restore salah” (Al Hadith)

The meaning of this Hadith can be interpreted as that when a manager will determine a general standard of working people, then he will take the capacity of the weakest person under his consideration. Actually this kind of assumption can be declared by none but only Hazrat Mohammed (SAW), who was able to achieve the highest benefit in the managerial field with the group of minimum capacity and thus he established a basis of scientific foundation in management. The following speech of Mohammad (SAW) can ensure the effective step to establish time study measurement:

“None on the day of judgement will be permitted to move even a foot ahead, till he had accounted how he had spent his time on earth” (Al Hadith)

This Hadith hints that everyone must have a definite plan as to how he will spend his time and it is obligatory to have a keen observation that his time is engaged in good deeds.

F. The Modern Formula and Islamic Ideology to Prevent Fatigue

The modern civilization focuses on two things to prevent fatigue and wants to show that these two things are the root of all success. These two things are: (1) Wine and addiction; and (2) Song and music. In the holy Quran Allah (SWT) in this connection says:

“They ask the concerning wine and gambling and say, In them there is great sin and some gain, for man, but the sin is greater than the gain” (QS Al-Baqarah: 219).

Through this verses Allah (SWT) wants to make us understand that though wine and addiction contain certain benefits, but their affect is most dangerous. We can find the reality of the verses from Allah (SWT) when we see that new diseases, social turbulence, killing, suicide and other moral disaster affect the human being. Heart and brain are affected by the materialistic sound. Moreover the western doctors detect the harmful sides of the metallic music of modern song. According to Mohiuddin (1997), on the contrary Islam always direct the following steps to prevent fatigues: (1) To participate and to watch harmless plays; (2) To be nearest and heartiest of once wife, that may prevent the tiredness of mind; and (3) Holy song without metallic sound.

Beside these, Islam teaches an important formula to avoid fatigue. Allah says:

“Those who believe and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction” (QS Ar-Rad: 28).

This is a permanent treatment. As materialistic wants are increasing day by day, mental peace is gradually declining. At present western elite builds up their residences on the hilltops and near rivers, far way from the bustling urban life. Because by this one comes very close to nature which automatically reminds him of the creator. Prophet (SAW) said *“The earth is green to the eye and honey to the heart.”* *The green and the honey rouses the feeling of the existence of the Almighty. For this reason, the Prophet (SAW) when felt tired in his mission would stand in the “Salat” (prayer) where he would feel a blessing*” (Mohiuddin, 1997).

G. Motivational Wage System

In this point, the concept of Islam is very clear. The Holy Quran says:

“It gets every good that it earns, and it suffers every ill that it earns” (QS Al-Baqarah: 286).

“And in no wise covet those things in which Allah hath bestowed his gift more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of his bounty. For Allah hath full knowledge of all things” (QS An-Nisa: 32)

The wage system of Taylor seems to be an imitation of the proclamation declared in the Holy Quran. Here emphasis has been given on two types of wages in the factory, higher rate and lower rate. Taylor’s opinion fully supports to above verse from the Holy Quran. There should be an ideal standard and time for carrying out every work. The workers who will complete their ideal work in ideal time will get higher rate and those who fail will get lower rate.

In the mentioned verses the wages of a worker has been recognized based on expertise. Otherwise it will never be possible to materialize a favorable and natural labor principles (Mohiuddin, 1997). Apart from this, Islam has become distinctive from socialism. In this connection Allah (SWT) said, *“I have distributed their livelihood component of earthly life for man and have given superior status to one another; so that, one work for other”* (Bayhaki).

In spite of these differences, it is bounded by some rules and injunctions so that the differences might be that as much as necessary for establishing an effective and disciplined financial system, not more than that. Moreover, in Islam the fundamental rules for least wages system should be determined by the bare necessity of a labor, that is, the wage of every labor should be of such kind that he may at least meet his wants with it. Now the question arises, how can a least wage are fixed? The answer of this question can be sought out from the activities of the companion of Prophet Mohammed (SAW) (Mohiuddin, 1997).

Hazrat Omar Faroque (RA) invited some sound and healthy people to eat and observing their ratio of eating he fixed their required wages. During his Khilaphat (rule), he would fix the wage of an employee considering his need and the standard of his dwelling place. At present, we can also fix our wages

considering our needs, prevailing conditions and our living standard. Because the wants are changeable according to place, time, person etc.

H. Duty Distribution According to Work

A labor cannot discharge many tasks properly at a time. That's why in management, the scientific distribution of work is that where all the works in an organization are divided into certain categories. Each employee should be assigned the job he is expert in. Through this process, expertise will be developed among the workers and the organization will enjoy all the blessings of labor division. We find above mentioned work schedules in organizations after the industrial revolution. But surprisingly, the Holy Prophet Mohammed (SAW) has left behind the instances of such kind by establishing these processes in his organization. The organization established by the Holy Prophet claims to be the best in the history of the world for its distribution of duty according to work. Islamic state of Media, which is established by Mohammed (SAW), is a unique example in the history of state concept (Mohiuddin, 1997). In the history, those secretariats, work division and work distribution are memorable till date. Primarily the divisions/departments of that secretariat were as follows: private department of the president, stamp department, writing of revelation department, ambassador and representative department, letter and demonstrative writing and translation department, reception department, dawah department, defense department, finance department, Baitulmal department, Zakat department, education department, forest department, mosque department, etc (Islam, 1994).

Again the evaluation of expertise is the root method of distribution of responsibilities. For example, Belal (RA) was appointed "Muajjin" for his eloquent tone. Some "Sahabis" were weak but being meritorious they were constantly engaged for research work by the Holy prophet. They are "Ashaba Suffa". Another group was ceaselessly engaged in armed training. In the golden era of Islam such close coordination between a work and a worker was asserted as if they were sent to this world only for that particular purpose. When we hear the name of Hazrat Omar (RA) it immediately reminds us of the portrait of the justice and responsibility. In the same way the name of Khaled Bin Walid reminds us of the great warrior.

I. Central Planning

Central planning is similar to global idea. Thus the unique central planning of Allah (SWT) controls the whole creations. Similarly, the central movement of our heart controls our body structure. The concept of the central planning is the imitation of this framework. There is a division to plan in advance for the entire activities of an organization. This is the central planning division. To achieve the objectives of the organization this division designs various plans, policies, and regulations and prescribes necessary guideline and also coordinates them. This kind of administrative techniques remind us of the era of "Khulafa-e-Rashidin" "Majlis-e-Shura" as pragmatic example where the Shahabi (companions of prophet (SAW) would take decisions by participate or consultative process (Mohiuddin, 1997). They would also apply such central planning in their organization for effective management. Again Allah (SWT) says: *"When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the messenger or to those charged with authority among them, the proper investigators would have known it from them (direct). Were it not for the grace and mercy of Allah unto you, All but a few of you would have followed satan"* (QS An-Nisa: 83).

Thus Allah (SWT) directly or indirectly ordered the Muslims to maintain the central planning.

J. Work environment:

1. **Health Preservation:** Health is a purified trust property of Allah (SWT). Thus it is a sin to commit anything harmful to health. Islam has reminded for health preservation of labors. Islam says: 'Workers should be given proper place of working condition of environment which is generally suitable for health'. About this topic a famous Islamic economist Ibn Hajam (R.A) said: *"An employer should assign such job to his employee of which he is capable, he (employer) should not force the employee to do something injurious to his health"* (Mohiuddin, 1997). Prophet (SAW) would take care of his fellow

workers. If anyone were found sick he would arrange for their treatment. Hazrat Omar (R.A) would dismiss the government officials for any kind of negligence and carelessness to ailing and suffering of the subordinates.

2. **Residence:** The problems and limitations of the labors in the past and the present are not similar in nature. In the past people failed to show sympathy to the human being working in any place. As a result, workers in the past did not have to go far away from home for their livelihood. They could earn their bread easily staying in the same jurisdiction of their own locality. But the situations have totally changed at present. As such, Islam urges the government to solve such problems taking in consideration the contemporary situation and condition. Hazrat Omar (R.A) said: *“The best and pious ruler is one under whom the general people can enjoy solvency and safety.”* What should be the environment of an industry and a dwelling place can easily be perceived from the endeavor of Hazrat Omar (R.A) in Masjid-e-Nabobee for the artistic development of women during his regime. At that time housewives and jobless women jointly would spin thread at one side of Masjid-e-Nobobee. This bright example brings forth the need of a pure and holy environment for the employees (Mohiuddin, 1997).

K. Critical Review on Scientific Management Theory

Lot of literature is available on scientific management theory. This paper argues that the values should be taken from Islamic theories of administration which refers to the present world as well as hereafter. The following part highlights some of the criticisms from the available literature and demonstrates the position of Islam. The Qur'an and *Sunnah* (the Prophetic tradition) consider sort of obligation with which a man to fill the gap between man and his nearer places. As mentioned by Prophet Muhammad, everybody plays the part of a leader and administrator amid his life compass. *Everybody is shepherd and everybody will be asked about his shepherd of* (Al Hadith Bukhary and Muslim). It makes him answerable about it in hereafter. The limitedness, flexibility and openness inclined with the two mentioned references of Islam provide.

On the basis of proper discussion the Muslim thinkers have been ready to find out the theoretical frameworks for management in Islam. Finding out new ideas without making any contradiction with *Shari'ah* was specifically true in the case of political and administrative systems for which the verses of the Qur'an narrations from the Prophet are limited, broad, that is holistic in nature, and flexible which can be interpreted according to situatedness. This fact leads the management and administrative scholars to conceptualize Islamic values and moral issues inculcated in sovereignty, basic rights, the security of life, principles of the state, government, management and administration, rights of the people of state, the administration of justice, national and international relation matters, and the principles of negotiation (*shurah*). As per the discussion of conventional perspectives, some negative impressions from both employers and employees regarding scientific management theory have been identified (Mohiuddin, 1997).

Main thing is the situation of jobless. Employees feel that management and administration reduce job scopes from them through replacement of workers. By increasing human output, fewer workers are needed to do work. In fact, they as workers are in anxiety and insecure in their posts and they always have the thought of less chance of surviving. For smooth functioning of the productivity as well as the creativity, the safety and security of the employee in terms of his job opportunity is important. The negotiation and consultative (Management by Shura) aspect of Islam contrasts with the theory in this respect. In management and administration fields, the leader has an accountability of consulting his followers whenever a decision is going to be made. This is to avoid all potential disparities among the former and later. Negotiation is one of the characteristics of an ideal leader, as God has suggested His messenger (QS Ali Imran: 159) to consult his followers in his affairs (Mohiuddin, 1997). Exploitation and deprivation is another wrong issue which lies in this particular theory.

Workers always feel that, they are being exploited as they are not given due share in increasing profits which is due to their productivity and other material and immaterial output. In scientific management system wages do not rise in proportion as rise in production. Wage payment creates

uncertainty and insecurity in them. That is to say without a standard outcome, there is no any surety of increasing their wage rate. This is opposite to the Islamic concept of giving reasonable wage to the employee before his sweats wet out of his body. The rational and the best way of allowing reasonable wage, which is due to the right of the labour, are to be undertaken by the employer. Otherwise, the ethics and values with regards to the laborer would be discouraged. This is supported from the Prophetic tradition, as he has been reported saying that: *“Pay those who work for you their wages as soon as they have completed their work, even before their sweat dries.”* In spite of these mentioned weaknesses, negligence of employee unions is also a problem in the scientific management theory, according to the perspectives of workers. It is viewed (QS Ali Imran: 103) that everything is fixed and predetermined by management. Therefore, it leaves no room for unions to bargain as everything is standardized such as standard output, standard working conditions, and standard time.

This creates a rift between efficient and inefficient workers as per their wage differences. As for the workers, they do not want the incapable unions so that they cannot achieve their proposed goals in developing their institutional culture and behavior. The fixed and fully structured nature of an organization will decrease the creativity among workers and both the capable and incapable workers will have to be maximized to the same root of behavior without having a proper agenda of behavioral progression in their institution. Consequently it leads to the worst outcome of the organization causing an unjustified among the laborers. In Islamic and rational perspective, this is referred to a situation of injustice whereby, equal treatment to employers in same range lacks. The concept of justice, plays a key role in assuring that the laborers are being treated with equal importance to everyone as an institutional member. The Qur’an has emphasized on practicing justice in every human action, including administrative matters; it is viewed as a regular social practice in Islamic way of life, where all human beings have the right to get justice from the authority irrespective of any demographic variations. This is manifested in the following verses of the Qur’an:

“O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do” (QS An-Nisa: 135).

It is proved that in Scientific Management laborer would be exploited and neglected in different ways. This idea derives from the Prophetic tradition, as he has been reported saying that: *“Pay those who work for you their wages as soon as they have completed their work, even before their sweat dries.”* In spite of these mentioned weaknesses, negligence of employee unions is also a problem in the scientific management theory, according to the perspectives of workers. It is observed (QS Ali Imran: 103) that everything is fixed and predetermined by management. Therefore, it leaves no room for unions to bargain as everything is standardized such as standard output, standard working conditions, and standard time. This creates a rift between efficient and inefficient workers as per to their wage differences. As for the workers, they do not want the incapable unions so that they cannot achieve their proposed goals in developing their institutional culture and behavior. The fixed and fully structured nature of an organization will decrease the creativity among workers and both the capable and incapable workers will have to be maximized to the same root of behavior without having a proper agenda of behavioral progression in their institution. This will gradually lead to the worst outcome of the organization causing an imbalance among the laborers.

In Islamic worldview, this is referred to a situation of injustice whereby, equal treatment to employers in same range lacks. The concept of *adl*, which means justice, plays a key role in assuring that the laborers are being treated with due importance to everyone as an organizational member. The Qur’an has emphasized on practicing justice in every human action, including management and administrative matters; it is viewed as a regular social practice in Islamic way of life, where all human beings have the right to get justice from the authority irrespective of any demographic variations. This is manifested in the following verses of the Qur’an:

“O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow

not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do” (QS An-Nisa: 135).

In addition to this, the Qur’an talks against exploiting human being, without giving any value or freedom of rights, as follows:

“Verily We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment” (QS Al-Isra:70).

These verses highlight the cardinal place of human on this planet as a minimal form of divine attributes. Therefore, Islam opposes the discouraging of human values, taking labor from others regardless of their emotional dimensions as human beings. Allah has given respect to mankind because of his intellect and maturity. Actually the scientific management theory demolishes the dignity of human kind, his freedom of expression, rights of a laborers, justice and fairness and right of choice, when it comes to the predetermination of management policies by authority. The theory of scientific management is time consuming because it always needs mental revision and in times it may require complete reorganizing of the institution. A lot of time is required for work, study, standardization of the firm and its specialization. While the workers proceed giving their potentiality to make the institutions productive, they have to suffer concentrating the overloaded entities within the organization. This makes difficulties even in their basic and personal matters. Time losing works lead to deterioration of the quality of the product as well as the institution. The quality is settled in every field by looking to the outcome of the firm. As for various disciplines of business and management, such as accounting cost control, compensation management, human resources management, organized laborer relations, operations process control management, operations service sector management, quality management, and technology management, the quality of the product and the organizations is a much concerned entity.

In Islamic world view, *itqan*, which is being perfect in quality and effectiveness (Mohiuddin, 1997) is in line with promoting quality in work. Moving towards excellence is normatively presented in the following Prophetic idea that Allah loves those who do things perfectly. This implies that once time frame influences negatively on quality of work, it should be solved accordingly. Although the Western theories of administration make the headways towards a better understanding and contribute to developing performance, these theories have their own shortcomings as some of them focus only on economic motives.

In other words, workers are not allowed to get their rights and human needs. Some others emphasize on organizational aspects ignoring the ethics and values to be inculcated in an institution. This will consequently lead to corruption in political, religious, ethical and personal connections, and exploitation and abuse of administrative positions. Al-Buraey has criticized these theories, including scientific management theory, highlighting three negative factors. Firstly, almost all Western theories ignore the morals and ethical values without placing the ultimate reality, the God, in the highest position of value-hierarchy. Although he admits that only certain theories are exceptional from this, these exceptional cases are not considering values and morals from a religious perspective, which give emphasis on the other worldly life. Rather, they are labeled as universal ethics which has no permanent existence in the case of human narrative. Looking from Islamic perspective, if the values are underpinned by religious norms, the believers, in this case the workers can ensure their moral aspects of living as responsible employees. Secondly, Western theories have studied the administration separating it from an individualistic perspective. That is to say, the environmental changes have not affected the existence and practice of any of these theories which lead to the negligence of changes occurred in individual behavior. Thirdly, he states, a holistic approach toward the Western theories of administration, including scientific management theory, have severely lacked throughout all the studies conducted. Western theories are based on micro studies. For instance, scientific management theory concentrated mainly on the economic factors and regarded them as the major motivation for the organizational community members. This view is in line with the view of Mohiuddin (1997) that, Western theories do not interfere with religion, whereby intrinsic motivational aspects have a significant role to play.

In Islamic ideology, a Muslim is entrusted with certain duties and responsibilities to fulfill, and intrinsically motivated by mainly two primary sources which are Qur'an and Prophetic traditions. The Divine and Prophetic promises for those who fulfill their duties in proper manner are expected from hereafter, which implies the material benefits are not worthy compared to the other world. Thus, there should be an ultimate goal for both the employee and employer, which is fulfilling their respective duties to satisfy their God. Mintzberg argues, as he was a great critic of Taylor, that social values are left behind in scientific management theory, being the workers are always forced to focus merely on the efficiency and productivity. As a result, less quantifiable social benefits are overloaded. Social values are not to be discouraged by any means as human is a social animal with a nature of dependence on his surrounding humans. That is why the concept of *fardh kifayah* (collective obligation) has a key part in Islamic worldview, as it manifests the collective responsibility of a society other than individual liabilities. Once *fardh kifayah* (collective obligation) is fulfilled by a group, everyone in the society is rewarded as part of the Divine justice. Hence, social values, which lead to social justice, are positively approached from Islamic theories of administration and management.

Conclusion

Scientific management really originates from Islam. Various steps taken by the Holy Prophet are the glorious example of scientific management. Islam encloses scientific management not only in industry but also in every walk of life. The scientific management proposed by Taylor has got various limitations. There is no contradiction among the principles, rules and aspects proposed by Islam 1500 years ago and the principles of scientific management proposed by F.W.Taylor. In real sense Islam is more advance than the scientific management.

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