

**ISLAMIC CONCEPT OF TEAM MANAGEMENT AND ITS IMPACT ON
ORGANIZATIONAL WELFARE**

**Submitted by
Naveed Sharifi**



Reg: 902-1504006

**Supervised by
Kaleemullah Bangash
Professor Kardan University Kabul**

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PROJECT APPROVAL FORM

The undersigned certify that they have read the following project report and are satisfied with the overall performance and recommend the report to the Faculty of business Administration for acceptance.

Project Report Title: **ISLAMIC CONCEPT OF TEAM MANAGEMENT AND ITS IMPACT ON ORGANIZATIONAL WELFARE**

Submitted By: Naveed Sharifi Registration #: 902-1504006 Master of Business Administration
Specialization in Management

Kaleemullah Bangash

Name of Supervisor

Signature of Supervisor

Name of Head of the department

Signature of Head of the department

Name of Vice Chancellor

Signature of Vice Chancellor

DECLARATION FORM

I Mohammad Naveed son of Registration 902-1504006 Student of Masters in Business Administration at the Kardan University, Kabul, Afghanistan do hereby declare that the Project Report titled as

ISLAMIC CONCEPT OF TEAM MANAGEMENT AND ITS IMPACT ON ORGANIZATIONAL WELFARE

Submitted by me in partial fulfillment of MBA (Hons.) degree, is my own work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

Signature: _____

Name: _____

Acronym and Abbreviation

PBUH	Peace Be Upon Him
ICTM	Islamic Concept of Team Management
SW	Social Welfare

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Chapter 1

Introduction and Overview

1.0 Background of the Study

This research is conducted to explain the Islamic concept of team management and its impact and relationship with organizational welfare especially to the people working in the different organizations such as in the Afghanistan context, and to elaborate that the best team management and team building practices could be found through implementation of the Islamic way of management's principles.

This research project also discusses the ways a good team management is possible and how can an organization have a good team building and team working spirit, which leads the organization to achieve its objectives. The experiences have shown that those organizations and working environments where there is no sense and concept of team working and team working management, those organizations have encountered tremendous problems that eventually had severe and unprecedented negative impacts on the organization's overall objectives, and ultimately the concerned organization was not at the position to attain and reach to its expected goals. Therefore, in order to avoid such unfavorable impacts in the organizations and working to maintain a sound team management spirit to contribute positively into the success and objectives of the organization, a positive team management principles and practices is required to be introduced, and such principles and ways are better explained by Islam and has always insisted on team and group working concepts.

Team management or teamwork is an important part of every organization's functions that greatly contributes to the success and failure of the organization's ultimate goals and objectives. A team refers to a specific kind of group whose members are collectively accountable for achieving common objectives and exhibiting cooperative attitudes. It is a group of individuals with a common purpose, focused and united to achieve specific tasks or set of objectives, as such, teams are important determinants of corporate success; team success does not start with results, but instead starts with building of an effective team that can deliver on its promise. Most of the problems teams encounter are predictable and preventable, better team performance comes

about when people are stimulated to do their job better, for example, they look after their customers in a better way and solve problems better at work with their colleagues. This is a discretionary behavior, in the sense that employees give and can take away cooperation and effort to ‘go the extra mile’ once they have met the minimum standards of performance.

This behavior depends on the environment in which teams inculcate proficiency among team members, who show their commitment, resolve and unwavering determination for the success of the team. The Islamic paradigm of the team focuses on these key elements along with a unique concept of enhanced rewards and just accountability. Although team management has evolved over the decades, this aspect of HRM has not come of age yet. Setting clear direction, building organizational support, empowering team members, identifying key relationships and monitoring external factors can enable teams to accomplish their tasks. Organizational culture and environment has been studied extensively and explore new dimensions for effective team management.

Diversity in the understanding and application of the Islamic teachings for socio-scientific order increases exponentially across space and time. The universal truth of divine knowledge and its crystallization in real world-systems has left an abiding legacy for all generations to reveal fresh and new answers and directions to the problems of human life. Therefore, to measure/monitor the effectiveness of a team is of vital importance for both practitioners and researchers. Many researchers have presented their models explaining how to respond to this concern, but still there has never been a generally principle introduced by the researcher which should have a perfect and 100% positive consequence in establishment and management of a perfect team.

Islam has introduced very simple and important management ways and principles which confines almost all areas of management especially in an Islamic context, and experience has also shown that wherever these Islamic recommended principles have been applied has given very positive result, therefore Islam always guides towards team building and team work, as the Glorious Qur’an says that:

“And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves;” [Sura Al Imran, Ayat#103]

Scholar interpreting this verse of the holy Quran say that this verse clearly invite all people for the unity and team work, because working together towards a common objective will always have successful results. Prophet Mohammad (Peace Be Upon Him) has said in a sahih hadith which is narrated by Abu Huraira: that Allah's Apostle said, ***“Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others’ faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah’s worshipers! Be brothers!”*** (Sahih Bukhari) Volume 8, Book 73, Number 92:

As you can see in the aforementioned verse of the holy Quran and Sahih Hadith of the prophet (Peace Be Upon Him) that Islam insists a lot for the unity and team work and even some times has warned those Muslims not applying the unity and team working concept for the punishment at the day of judgement. Islamic paradigm of team management is based on trust, responsibility, proficiency, discipline, commitment, cooperation, flexibility and justice. Islamic paradigm of team management introduces the concept of expanded reward as stated in the Holy Quran (Sura Anam, Ayat#160) and strict accountability (Sura Zilzal, Ayat#7-8).

It is a set of beliefs and morals, a social doctrine, and a call to righteousness among all members of a team. Everywhere in the Islamic world, Muslims have witnessed a return to Islamic traditions, that is, to the fundamentals of their faith as an alternative to materialism (The Economist, 1994). Islam, unlike many other religions, governs every aspect of life (public and private, political and economic), and as such, is relevant to business activities. Muslim scholars identified several work related characteristics which fulfill requirements of modern management practices and provided a dual benefit for them. Firstly, these characteristics, having their roots in Holy Quran and Sunnah, help eliminate ethical dilemma, which mainly occur due to the weakness of the individual's character, through inculcating standard values and ethics while hiring/acquiring professionals for specific objectives in the team.

Secondly, these characteristics provide suitable environment for better individual and team performance. These traits maintain flexible, but responsible attitude to achieve set objectives, some scholars state that some traits are essential part of Muslim employees such as: hard work, self-reliance, loyalty, dedication and creativity, while other scholars have found that the work

related characteristics available in Muslim workforce are: equality, responsibility, cooperation, kindness and consultation.

The concept of Islamic model of team management has its origin in holy Quran and the sayings and practices of Prophet Muhammad (Peace be upon him), who preached that hard work causes sins to be absolved and that ‘no one eats better than that which he eats out of his work’. Islam speaks about honesty, flexibility, justice, responsibility, equitability and fair system of rewards. Islam encourages acquiring skills and technology for excellence and continuous improvement in performance standards of the team. Management policies are often adopted and implemented with some reference from the national context within which the organizations operate. Religions in many countries, with either secular or religious constitutions, have a certain degree of influence on the cultural characteristics of their people and their institutions. In countries with predominantly Muslim majority, this influence is far more extensive and inclusive. Although people are living in the age of secularism, epistemology of Islam demands that Muslims return to the basic construct of Islamic teachings, and all Muslim scholars around the world always insist on this idea of following the actual principles of Islam, and Afghanistan is one of those Muslim countries where these principles can easily be implemented.

In the Afghanistan’s based organizations almost severe improper management practices are applied and at the result of which the effects are borne by someone else, such as Afghanistan governmental entities where at the result of not proper management especially team working spirit, sometimes unexpected negative impacts are borne by the government.

In the Afghanistan’s governmental organizations now a days the concept of team working has almost disappeared although staff working in these organizations are very much strict and confident Muslims and believe to apply all teachings of Islam, but unfortunately no remarkable implications are seen in this regard, as a result of which the government mandates are not followed, the works delay and the work quality diminishes as they have to be, and all these costs are borne by government and eventually all peoples of Afghanistan suffer. Afghanistan is an Islamic country where almost all of the rules and regulations are based on the Islamic teachings and principles, but the only problem is the unfamiliarity and not awareness of these stuffs on the Islamic guidelines concerning the Islamic way of management especially team management which is very much necessary.

Experiences have shown that everywhere in the Islamic world, from West Africa to Middle East, and Central Asia to Far East, Muslims have started to return to Islamic traditions, that is to the fundamentals of their faith, in the wake of social and cultural failure of Western societies in spite of meticulous scientific and technological advancements. Apparently, there is subtle difference in the terms used within contemporary management and Islamic management terminologies. In essence, there is significant distinction between the two: Islamic being essential and intrinsic in nature, while contemporary being optional and extrinsic. This is because the nucleus of all contemporary management approaches / practices is invariably profitable, while the fundamental makeup of the human society, where all human-beings are equal and are supposed to help and complement each other for collective prosperity is ignored.

1.1 Problem Statement

This study attempts to explore the understanding of Islamic team management and general management concepts and practices, and its implication in the organizational environment, because in the contemporary era in majority of the Afghanistan's based organizations (national and International) the western style of management is practiced and Islam is considered as not focusing or having team management spirit and other management principles and values to be applied, at the result of which normally lots of problems emerge in the organizations. Therefore, this research is conducted to elaborate the importance and principles advised by Islam to be implemented in the organizations and its impact on the welfare and its consequences in the organization, especially in Afghanistan's based organizations where 95% of the labor force are Muslims.

1.2 Research Questions:

1. Is there any relationship between Islamic concept of team management and organizational welfare?
2. How team management concept influences social welfare within an organization in Afghanistan?

1.3 Research Objectives

This research aims to familiarize the people working in the different organizations especially in the Afghanistan context the importance of the team management in Islam and principles Islam has introduced for Muslims which lead them to success in their carrier and achievements of the

organizations to their goals, and also which create a pleasant working environment, and to describe how Islamic style of management effect the organization and its environment. Based on research the followings are some specific objectives of the study:

1. The extent to which team management support organizational performance.
2. The extent to understand the relationship between Islamic concept of team management and organization welfare.

1.4 Significance of the Study

1.4.1 Academic Significance

This study describes that how important is the understanding of Islamic way of team management in different circumstances and contexts especially in Afghanistan, and what Islam has introduced in this field to apply and how to apply them? This also increases the awareness level concerning the Islamic management style in organizations especially for those having less knowledge in the area of Islamic way of team management.

1.4.2 Industrial Significance

This also will help to inform the Muslim mangers the impact of Islamic team management principles on both organization and employees and the practical implication for it, in order to reduce the current existing organization problems most of which are related to luck to sound team management.

1.5 Research Hypothesis

H₁: There is significantly positive relationship between Islamic concept of team management and organization welfare.

H₀: There is no significant relationship between Islamic concept of team management and organization welfare.

1.6 Research Structure

Chapter 1: Related Research Introduction

Chapter 2: Literature Review of the Research

Chapter 3: Research Methodology

Chapter 4: Data Analysis

Chapter 5: Conclusion and Recommendation

References

Appendices

Chapter 2

Literature Review

2.0 Introduction

The passion of Islamic ruling for administration of human societies is the way that Almighty God puts before the righteous to establish His management and will on all aspects of social life through their powerful hands and wisdom. Management is considered as one of the most effective and key issues in the world today, and its increasing role in promoting and improving the administration is undeniable and tangible. Within the light of Islamic illumination in the recent decades, the development of a managing system emanating from Islamic principles and values as well as deep comparative studies is inevitably necessity.

Among Islamic texts and resources, The Quran is a book that makes people think right, and keeps them away from wrongs. This scripture is the best and greatest Islamic source, and the leader of all human beings. In fact, certainly it can be said that the most basic source of Islam is the Quran and Ahadiths of prophet (Peace Be Upon Him) from which dignified management concepts can be extracted through pondering.

2.1 Management in Islamic Context

Human being is naturally a social creature and his social life results from his nature, and an important part of human prosperity depends on fulfilling his social and natural needs. One of the pillars of social life is the team management which settles the shared and different interests of human beings. The difference between the world of humanity and animalism clarifies the necessity of team management in the social life of human beings (berenji, 1993).

Study and research in human life also proves the necessity of the team management, because from the beginning till now, wherever some people gather, the need for a good team and management of it is at the top of their agenda. It can be found this meaning in the Holy Quran (Sura Anbia, Verse#73) which says “*we made them leaders who guided people by our order and we have inspired them to do good deeds.*”. (Afjehee, 1993)

This verse clearly indicates the establishment of team and responsibility of a leader in a team, and such indication are also mentioned by prophet (PBUH) in (Sahih Bukhari# 7138 and Sahih

Muslim# 1829) which states:” *Nothing is permissible for three people who are together unless they make one of themselves chief.*” And also says that” *All of you are guardian and responsible for your subjects*”. (Musharraf Javadi, 2012)

In these two hadiths the prophet (Peace Be Upon Him) says that first everywhere there are more than two person involved in a task, journey, etc one of them should become team leader for the rest and then he/she is responsible for that team and he/she will be questioned for any decision of step takes in the that team. (Sarmadi, p.10).

Therefore, Islamic science of management focuses more on the team management and puts more responsibility on the shoulders of the team leaders and make them alert and inform them for their responsible a team leader has towards it’s team. Islamic industry for the science of management means that management issues are investigated using a religious method, i.e. using the divine verses and narrations and the ideas obtained from the religious texts about different scientific issues are the answers to the questions of these sciences through religion which easily can be differentiated with the contemporary practices of the management.

The writers and thinkers who have written in the realm of Islamic management as well as Islamic perspectives on management based on their mentality and perception of Islam, have presented directly or indirectly the definitions and explanations about the foundations of ethics, manner of the Prophet (PBUH) and the infallibles (AS) from which of Islamic concept team management and other management principle are extracted. (Afjehee, 1993, p.9).

On the necessity of management and leadership in the society, Hazrat Ali (May Allah Be Pleasèd With Him) states that: “*without the chief, people will fight with each other.*”

By a careful study of verses and narrations (Hadith), it would be found that according to God’s commands and teachings of the Prophet (PBUH) Islam’s emphasis more on the team management, it became very clear that Islam is the only religion that emphasizes on the team building and team management and also shows the responsibilities of a team leader who is responsible for implementing and operating the rules and acts as the guardian and custodians for them on the one hand, prevents corruptions and evil deeds and on the other hand, makes sets the borders of rules among people towards the team and it’s members.(Mosharaf Javadi, 2012).

2.2 Team Building and Islamic Leadership

A team is not a random collection of individuals with different agenda. A dozen of individuals in a restaurant by random chance are not a group although they may be interacting, have a common goal of eating and drinking and be aware of each other. Teamwork does not just happen. It has to be organized and nourished through effective leadership and management (Altalib, H., 1991), Working together with team spirit is an Islamic directive. It is said in a Sahih Hadith that “The Hand of Allah is with the team (Jama’ah). Then, whoever singles himself out (from the Jama’ah) will be singled out for the Hell-Fire” (Sunan Al Tirmidhi). (ACPI, 2013). According to Quran Muslims have been forced to be united and don’t be dispersed, as in groups they will remain powerful, as it is said that “*Hold fast, all of you, to the cord of Allah, and be not divided*” (Sura Al-Emran, Verse#102).

This paper discusses many Ahadees and many remaining about team building. Many battles of the early Muslim history, like battle of Khandaq, construction of Kaabaa, and the process of putting Hajara-ul-Aswad. Therefore, a team from Islamic point of view may be defined as a group of people under a team leader who work together on a continuing mission with common (halal) goals and objectives. The figure-1 is a diagram where people designate A, B, C, P, Q, X, Y, and Z are working together under a team leader ‘M’ to achieve organizational goal considering Islamic values. Here the team members are mutually interactive and connected with their leader. The goal is accomplished through specific and defined tasks that may be simultaneous or sequential and may change from time to time. A large team may be divided into sub-teams. Everyone in the team is expected to take responsibility for the success of the team as a whole. The work and performance of each member and of the whole team must relate to clearly defined objective. While each team member contributes particular skills and knowledge, the team as a whole, as well as each member, is responsible for the task on which it is focused.

Team building refers to creating and development of cohesion in the team. Esprit de corps is the ultimate organizational outcome of team building. Team spirit requires much more than knowledge, sincerity, dedication, and sacrifice. It is nourished by much higher level of understanding, appreciation and tactics. It functions among individuals who are ready to sacrifice their own personal differences and learn how to work with others coherently. According to Keith Davis (2001) Team building encourages team members to examine how they work together,

identify their weaknesses and develop more effective ways of cooperation. Keith Davis and his friends (2001) identified the following steps in a team building process:

(1): Identification of a problem, (2): Collection of relevant data, (3): Data feedback and confrontation, (4): Problem solving experience, finally the last (5): On the job application and follow-up.

Altalib et al (1996) stated team functions at all levels, but is most useful at the top level of management. Effectiveness at this level rests on a clear understanding of, and commitment to, what the task is and who has responsibility. Team spirit at the strategic level of management reflects on the other levels – tactical and operational: Adhering to certain basic rules helps team to succeed. For example:

- (i) The team member with primary responsibility in a given area determines, and is expected to make, the final decision.
- (ii) Conversely, a member does not make decisions with regard to matters for which he does not have primary responsibility.
- (iii) Team members do not undermine each other publicly even if they do not like one another, or disagree on issues and opinions.
- (iv) A team is different from a committee, which makes decisions by voting. The team leader leads, rather than chairs, the efforts.
- (v) A team has systematic and intensive communication links among its members.

The main shortcoming of teamwork in our society is the pervasive feeling that unless one agree with a person 100%, one can't work with him or her. Hence, very few groups are working harmoniously. In most of the cases, one person tries to dominate and dictate his way of thinking and approach on the group. Many private institutions are victims of one -man management styles. How can a nation progress with this kind of mentality? It should realize that everyone is different. It hardly exists in reality to find 100% similarities between two persons. It should be remembered that 'If two people always agree with one another, you need only one of them'. However, we have about 90% areas of common agreement among ourselves. It should be made these agreements as the foundation of our cooperation. Today people make the 10% of difference a strong foundation for their disunity Altalib et al (1996).

No mankind is perfect in this world. one shall not find any leader or team member who is devoid of all shortcomings except Prophets. Everybody has strengths and weaknesses. Islam encourages focusing on individual's strong points and putting aside the weak points. This may be the team spirit equation of the total group. It is essential to generate a new attitude within us, which is to focus on the strengths of our colleagues and subordinates and minimize their weaknesses. Such an attitude is a necessary condition for team development and team spirit Altalib et al (1996).

2.3 Components of Islamic Paradigm of Team Management

There are usually five types of teams that exist in organizations: functional operating teams, cross- functional teams, self-managed teams, self-defining teams and executive teams. Effectiveness and productivity of teams depend on the environment in which they operate. The concept of environment provides a way to describe the impact of organization and organizational life on the motivation and behavior of team members. It is defined as the individuals' perception of aspects of their working surrounding that directly affects performance. Components of team management, subsequently delineated, describe the environment which the Islamic paradigm of team management establishes across all types of teams for their effectiveness and success. (Davidson et al., 2005).

2.3.1 Flexibility

Islam calls on Muslims to be effective and productive members of teams. It embodies a flexibility that allows Muslims to do so without any internal or external conflict. Flexibility is an integral part of the Islamic way of life including social, cultural and legal aspects. In fact, one can say it is one of the defining characteristics of Islamic law. Islamic law is both a methodology and the collection of positions adopted by Muslim jurists over the last 1400 years. Those centuries were witnessed by, nothing less than, 90 schools of legal thoughts, but the 21st century puts humans in the providential position to look back on this tradition, in order to find that which will benefit humans today (Gomaa, 2010). Flexibility is a critical ingredient for the overall workplace effectiveness. In an organizational environment, flexibility can improve employee engagement and job satisfaction and reduce stress (Friedman, 2010). Flexibility leads to minimized bureaucracy in the organization and encourages innovation (Houldsworth et al., 2006).

2.3.2 Responsibility

Responsibility is the force that binds to the courses of action demanded by the team objectives. Team members should know their responsibilities, their targets, what they need to do to get which rewards, and what the consequences would be if they make mistakes (DeKrey et al., 2007). Responsibility leads to sufficient autonomy and it encourages taking reasonable risk to achieve objectives (Houldsworth et al., 2006).

Islam inculcates responsibility in every member of the society. Prophet Muhammad (PBUH) said, “Whenever God makes a man responsible for other people, whether in greater or lesser numbers, he will be questioned as to whether he ruled his charges in accordance with God’s decrees or not; and that will not be all. God will question him even about his family members” (Ibn Hanbal, on the authority of ‘Abdullah ibn ‘Umar). Houldsworth et al., 2006

2.3.3 Proficiency

Proficiency is commonly understood as doing marginally, more than the minimal requirement (Abbasi et al., 2009). Also, it means efficiency. This particular meaning obviously enhances productivity, There may be two types of people, one who perform their duties scrupulously, but do not demonstrate any additional commitment, and others who push themselves beyond the call of the duty (Beekun and Badawi, 1999) with a lot of energy and willingness to make sacrifices in the performance of their task. They are those who have proficiency (Ehsan) and work tirelessly to carry out their duties over and above the call of duty.

Proficiency is the quality which ensures that organizational members exhibit little more than their prescribed and it is not possible to cover all the aspects; but in all, its manifestations of proficiency means excellence in team performance and effectiveness. Proficiency encourages continuous improvement and it means doing a good job or doing some job in a proficient manner, if every member of the team exhibits proficiency, it will increase their effectiveness. (Abbasi et al., 2010)

The Holy Quran says that: “*But do thou good, as Allah has been good to thee*” (Sura Qasas, Verse#77)

2.3.4 Rewards and Accountability

There are several methods of rewards and accountability in contemporary management models, but all these procedures are based on manmade regulations which historically fail to provide a perfect mechanism.

Islamic paradigm of team management introduces a unique concept of rewards and accountability based on Devine teachings. Holy Quran says that: *“He that doeth good shall have ten times as much to his credit, but he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them”* (Sura Anaam, Verse#160)

Islamic paradigm multiplies rewards of good performance and recognizes the contribution of every team member. Thus, it provides highly energized performing environment to the team. On the other hand, there is equally a strong mechanism of accountability, which is the Islamic paradigm of team management. The Holy Quran says (Sura Zilzal, Verse#7-8) that: *“Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it also”*. (Abbasi et al., 2010)

Accountability is both an instrument and a goal. What started as an instrument to enhance the effectiveness and efficiency has gradually become a goal in itself.

Accountability has become an icon for good performance both in the public and private sectors, the Holy Quran says that: *“nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though they are virtually related”* (Sura Fatir, Verse#18). (Bovens, 2005),

Accountability in this very broad sense is basically used to positively influence a state of affairs or the performance of a team. It comes close to ‘responsiveness’ and ‘a sense of responsibility’, that is, a willingness to act in a righteous and trustworthy manner (Bovens, 2005).

2.3.5 Consistency

The tradition of the Prophet Muhammad (PBUH) has taught Muslims to be consistent in their work. Allah (SWT) loves one who is diligent and consistent in his work. A good team member is one who is dedicated and consistent in his work (Alhabshi et al., 1994), that is, consistent in

delivering performance, maintaining standards and pursuing sustained improvement. Consistency demonstrates leadership confidence and control. It means that one should stay firm on track during rough times and maintain a solid vision ahead (White, 2008). "Peace unto those who persevered in patience! Now how excellent is the final Home" (Sura Raad, Verse# 24).

To meet standards, goal-oriented individuals work consistently and effectively as a team. They share a common purpose and persevere with patience to perform consistently at higher levels. Islamic paradigm of team management promotes consistent excellence in meeting performance standards both in personal and collective efforts and encourages continual improvement in all related fields, They Holy Quran says that "*those who patiently persevere will truly receive a reward without measure*" (Sura Zumur, verse#10).

Strengthening intrinsic ethical values, for example, honesty, righteousness, truth, justice, etc., among team members. This strength of inner character in the team members guides them to strong commitment towards their objectives. The term most closely related to ethics in the Holy Quran is Khuluq. The Holy Quran also uses a whole array of terms to describe the concept: Khayr (goodness), birr (righteousness), Adel (justice), Haqq (truth and right), Taqwa (piety), etc. Prophet Muhammad (PBUH) said, "*You are not better than people with red or black skins, unless you excel them in piety*". (Saks et al., 1996)

In Islamic business ethics, no businessman is allowed to be dishonest. Give just measures and cause no loss (to others by fraud), but weigh with scales truthfully and uprightly and do not withhold things justly due to men. Islam does not tolerate interference in the market system by hoarding or other forms of manipulations. Allah's Messenger (PBUH) said: "*He who hoards is a sinner.*" In Islamic business ethics, deceiving a buyer is a sin. Businessmen are not allowed to increase the sales through false oaths. Prophet Muhammad (PBUH) said, "*The swearing (by the seller) may persuade the buyer to purchase the goods, but that will be deprived of Allah's blessing*".

A number of previous studies showed a relationship between ethical values and commitment. Team members who show strong affinity towards ethical values exhibit relatively high commitment (Oliver, 1990). Strong support to ethical values directly relate to higher team commitment (Saks et al., 1996). Other scholars have also found a positive relationship between ethical values and team commitment (Cote et al., 1991; Chusmir et al., 1988; Brief et al., 1980).

2.3.6 Resolve

Resolute persons continue to pursue their objectives efficiently (Safi, 1995). Resolve strengthens one's own inner belief and provides laser-like focus combined with unwavering determination to achieve collective objectives. Resolve demands clarity of team's mission to enable every member of the team play their roles in achieving the team's objectives. Islamic teachings motivate individuals to patiently persevere. Therefore, patiently persevere, as did (all) Messengers of inflexible purpose; and be in no haste about the unbelievers (Sura Ahqaaf, Verse# 35). "Flynt, 2008"

2.3.7 Commitment

Islamic paradigm of team management places considerable emphasis on commitment and dedication to work. Intrinsic ethical values relate more closely to team commitment than extrinsic measures (Darwish, 2001).

Islamic paradigm of team management focuses on strengthening intrinsic ethical values, for example, honesty, righteousness, truth, justice, etc., among team members. This strength of inner character in the team members guides them to strong commitment towards their objectives. The term most closely related to ethics in al-Qur'ān is Khuluq. The Holy Quran also uses a whole array of terms to describe the concept: Khayr (goodness), birr (righteousness), adl (justice), haqq (truth and right), taqwā (piety), etc. Prophet Muhammad (PBUH) said, "You are not better than people with red or black skins, unless you excel them in piety". In Islamic business ethics, no businessman is allowed to be dishonest. Give just measures and cause no loss (to others by fraud), but weigh with scales truthfully and uprightly and do not withhold things justly due to men, because Islam does not tolerate interference in the market system by hoarding or other forms of manipulations. (Darwish, 2001).

Allah's Messenger (PBUH) said: "He who hoards is a sinner." In Islamic business ethics, deceiving a buyer is a sin. Businessmen are not allowed to increase the sales through false oaths. Prophet Muhammad (PBUH) said, "The swearing (by the seller) may persuade the buyer to purchase the goods, but that will be deprived of Allah's blessing" (Beekun, 1997). A number of previous studies showed a relationship between ethical values and commitment. Team members who show strong affinity towards ethical values exhibit relatively high commitment (Oliver,

1990). Strong support to ethical values directly relate to higher team commitment (Saks et al., 1996). Other scholars have also found a positive relationship between ethical values and team commitment (Cote et al., 1991; Chusmir et al., 1988; Brief et al., 1980).

2.3.8 Satisfaction

Satisfaction means how contented and happy team members are within their teams. Satisfaction and motivation are linked with each other. The more the satisfaction, the more motivated the team members will be.

There are three dimensions of satisfaction: material, environmental and spiritual. Material satisfaction means performance, based on financial rewards for the team. The Islamic paradigm of team management considers financial rewards as an important driver for motivation. Environmental satisfaction includes the working atmosphere where people interact with each other while carrying out their task. Islamic paradigm of team management promotes respect, help, support and unity among team members for collective achievements. To build an effective team and ensure a good working relationship, it is important to maintain respect for all team members. Respect of others while working together is the spirit of Islam. Prophet Muhammad (PBUH) said: *“All Muslims are sacred to Muslims: they are brothers and helpers to one another”*. (Darwish, 2001).

The Holy Quran says: *“O ye who believe! Let not some men among you laugh at others, it may be that the (latter) are better than the (former); nor let some women laugh at others, it may be that the (latter) are better than the (former). Neither defame nor be sarcastic to each other, nor call each other by (offensive) nicknames”* (Sura Hujarat, Verse#11).

Help and support is essential for team’s success because the Islamic value system is full with teachings and motivations for helping and supporting others, and the Holy Quran says: *“Whoever recommends and helps a good cause become a partner therein, and whoever recommends and helps an evil cause, shares in its burden: and Allah hath power over all things”* (Sura Nisa, Verse#85), (Sneider, 2000).

Prophet Muhammad (PBUH) said; *“Help each other I good and virtuous deeds, but do not help in sinful deeds and committing excesses on others”*. Islamic paradigm of team management emphasizes unity of the team as it is clearly directed in the Holy Quran that says: *“Hold fast, all*

together, by the rope which Allah (stretches out for you), and be not divided among yourselves” (Sura Al-Emran, Verse#103).

Prophet Muhammad (PBUH) said: “*The hand of Allah (SWT) is with the group*”. It means if the team members are united and pursue their goals with unity, The Creator will help and support them to achieve their objectives. Where people respect, help and support each other, or remain united while working, such an environment will obviously lead to greater functional and spiritual satisfaction of team members. Spirituality is a prominent concept which is discussed in various professional fields. Spiritual satisfaction also involves psychological satisfaction, which is necessary for better performance of the individual. There is increasing interest in the spiritual assessment of people, because the worldly and countable side of the bored men has seized to become the life quality measurement. For most Muslims, a quality of life or level of satisfaction is not through measuring tangible and countable worldly goods and services, but for them, the quality of life indicator is one’s spiritual and religious well-being, which nurtures one’s feeling of gratification. There can be a debate on the possibility to measure the reliability of spiritual satisfaction. Although it is difficult for the profession which deals with human minds, however, it is useful to assess/measure spiritual satisfaction to understand individuals’ metaphysical status to facilitate them for better performance as a team (Isgandarova, 2010).

2.4 Western vs. Islamic Team Management

There are a number of basic differences between Western and Islamic Team Management in an organization. Goals, traits, styles, decision-making process, methodology, nature, and participants are not similar between these two types of team management styles, which have been stated below:

Table 1. Comparison of Islamic Team & Western Team Management

No	Points	Western Team Management	Islamic Team Management
1	Goals	Solution of a problem by groups, no reference to Divine efforts.	Seeking Allah’s pleasure in solving a problem by group.
2	Participants	Formal and informal leaders, and rarely ordinary member	Allah (SWR), Rasul (PBUH), the Leader and the followers

3	Nature	Team leadership is rule-bound and situational and no ‘trusts’ are involved.	Team leadership relates to ‘trusts’ which are to be rendered back to the participants.
4	Methodology	Meetings, conference, study reports, file orders etc.	Consultation with the team members especially with those with relevant knowledge, memoranda, notifications.
5	Traits	Mundane knowledge, skill, values as prescribed by organizations	Knowledge of Islamic Shariah, individual judgment, justice and competence
6	Decision making	With reference to rules of business and no reference to any Divine Law	After consulting, the team leader must decide, but put trust on Allah (SWT)
7	Limitations of leader	Team Leaders seek leadership without waiting for leadership to come to them.	Team leaders must not seek leadership; it must come to them.
8	Limitation of followers	Followers usually have a passive role.	Followers have an active role to advise and warn leadership of consequences of policy/ action.
9	Leadership style	Authoritative, let alone, democratic as necessary	A combination of authoritarian and democratic styles.
10	Followers style	Responding to the leader’s call for advice and cooperation with the Team leader, but no acceptance of partial responsibility. Both the leaders and the followers are primarily accountable to organization.	Responding to the leader’s call for advice and cooperation with the leader, and acceptance of partial responsibility for action. Both the leaders and the followers are primarily accountable to Allah (SWT) and organization.

Source: Mohammad Anisuzzaman and Md. Zainal Abedin Majumder, (Dhaka: Bangladesh Institute of Islamic Thought (BIIT), 1996), p. 49-5.

2.5 Factors Affecting Team Effectiveness

There are many factors which influence the group performance and organizational goals. These factors can easily affect the functioning of the group whether these are formal or informal group. The ideal no of group members are almost eight and you can improve that figure with the nature of task. Team performance is highest when the group members are limited for maximum interchange (Harris, R. Philip & Harris, G. Kevin,. 1996).

2.5.1 Socio-cultural factor

In Islamic society, there are many assumptions regarding organization. The primary assumptions are (Ali, 2005).

- Employees are motivated by standardize and clear rules.
- Employees should be treated equally with justices, kindness and mercy.
- Organization has to fulfill the interest of society and work for the well-being of community.

Formal group are controlled by the upper management and strict rules and regulation are followed to accomplish the assigned task. To maintain the effectiveness of group and to improve the performance of group, management should provide clear guidelines and directions to utilize the resources. Management align personal, organizational and societal goals and use organization as an instrument for society well-being in long run (Sufyan Khalid, 2011).

2.5.2 Cultural factor

The crucial determinant in understanding the group function is cultural factor. While addressing any problem, first develop a framework to get the core understanding of problem then plan to solve it step by step. Divide the major problem into interrelated sub-problems. Solve the one sub problem then move toward the next interrelated problem until reach to the solution of the whole problem. But in Islamic society this approach is consider as time and resources wastage. (Sufyan Khalid, 2011).

2.5.3 Self-Censorship

In Muslim societies, there is tendency of strong personal relationship among members of group. So they do not criticize other on their mistakes and don't inform other their weakness. But in long term, this will adversely affect the performance of group. (Sufyan Khalid, 2011).

2.5.4 Infatuation with Ideal

This is another factor which can affect the performance of group. This is common in Islamic societies, any deviation from ideal is considered as injustices, lack of morality and corruption. This feeling can motivate the members to take corrective step and to improve society. But in the adverse situation, it will cause frustration and dissatisfaction among members. This factor or conflict is not common in western societies. They are only concerned with reality and don't take ideal as an obsession. (Sufyan Khalid, 2011).

2.6 Characteristics of a manager from the perspective of the Quran

Generally, the management is the most difficult and at the same time finest affairs of human beings, and has the required features for itself. Lay people consider management a simple task while the experts of management believe that the reality is something else and some features of management are the gifts endowed by God in the human nature and are never achieved by education. The Holy Quran is the basic framework of Islamic government and society. The criteria and model of the manager's characteristics in Islam are the same as the ethical and behavioral features and standards. The mission of this moral innate aspect or the tendency toward the good moral is to distinguish between good and evil which would be in effect independent of the personal physical benefits or disadvantages. One should say that truth and lies must be avoided. One should avoid oppression and be loyal. Covenant should not be defeated. This is an innate aspect of a faithful and honest prophet ruling truly on behalf of God and if they disobey his commands, he will protest and will inflict his protest in the form of body pain. This aspect, like other innate aspects, is susceptible to stupefaction and harmful habits.

Prophets are appointed by the Almighty God to eliminate these risks and to remove the barriers of natural evolution (Elahi Ghomsheeh, 1980, p.5).

So, in order to have a better understanding of a manager's features, one should refer to the life story of the prophets and the infallibles as narrated in Quran. The most issues mentioned by the Almighty God in the holy Quran are as follows:

2.6.1 Having Faith

One of the features a manager should have is to have strong faith in Allah and submit all his will to him beside the responsibilities he/she has to perform, but the rest of the works should be put to Allah, as it say in the holy Quran "*Prophet has faith to what God revealed to him* (Sura Baqara, verse#285).

Faith means to believe that the world has got a creator called God, and nobody and nothing can be praised and worshiped, and it must be bowed to him and must ask for his help. Prophets are the general manager of the society and they have begun their tasks by guiding people, and have achieved success in the toughest situations. One of the reasons of their success, even limited, was the faith they have got in the value of their deeds, it is stated in a hadith from the Prophet Mohammad (PBUH) that one of the major and important mistakes of Bani-Israel was to give the leadership of the country, religion, and the world to those people who were neither entitled to nor deserved it.

The leaders of the believers should not be someone other than themselves.

God never dominates infidels on the believers.

In Islamic society, having faith is the main requirement for selecting the manager.

Islam, as a rule, does not accept the management of those who have no similarity of thought and belief with Muslims. As holy Quran says that "*O Prophet! Do not stay in doubt because of infidels* (Sura Hood, verse 109).

The manager must trust God in all circumstances, and must not lose his faith. When human trusts God in his affairs while using His blessings, this trust in divine power causes more success in tasks, and human doubles his powers by removing the existing obstacles and the difficulties will become easy. The holy Quran says "*Believers are those whose hearts will be scared when God's name is mentioned and their faith strengthens when his verses are read for them and they trust their God.* (Sura Anfal, Verse#2). (Nasrin Tavakoli et al. 2012)

2.6.2 Trustee and Commitment

Another quality a manager should have is the trust on subordinates and others and commitment to their responsibilities.

Holy Quran says that: *“Surely Allah commands you to render back the trusts to His Owner and that when you judge between people you judge with justice. Surely Allah admonishes you with what is excellent; surely Allah is All-Hearing, All-Seeing.* (Sura Nisa, Verse#58)

It is narrated from Abu Huraira that prophet (PBUH) said that *“When trust is lost, then await the Hour (Doomsday)”* (Sahih Bukhari 6131)

Management is in trust, and the manager and the agents are the trustees.

Management can be successful when manager would enter the operation field with high spirit and clean ego, which is characteristic of those people who grew up in religious families. Unfortunately in the physical system, specialty is of more interest, while commitment must be accompanied with it so that the two great pillars of management can be effective hand in hand.

Yusuf (Joseph) told the king: appoint me as the country’s treasury and assets keeper, as I am wise and sage. Joseph refers to an important issue in his answer which says there are two pillars of management in his nature: the first is the trust which is also accepted by Egypt’s Aziz, and the second is the knowledge. In the book by the name “The Quran Realization” says that Joseph’s suggestion to Egypt’s king was not due to his love toward power or his greediness, but there was an opportunity for him to perform God’s orders. Prophet Joseph (AS) himself took the responsibility of economic management in order to manage the society especially for crisis management and transition from retardation and drought and the serious threats which threaten both the political and social system of Egypt. Providing some patterns in production and distribution and consumption of country resources and participating in the management section practically as the government trustee and treasury keeper, he tried to introduce a distinguished society in ancient Egypt.

The individual task of everyone who deals with managing people requires imposing utmost trust, commitment and integrity of their responsibilities, no matter how small; and does not allow wastefulness, remembering that he must be responsive against the divine justice on the last day

and betrayal of responsibilities and decisions causes social and environmental chaos, denial of people's trust, social and environmental negative effects, spiritual limitations and hell's fire.

Thus, integrity and truthfulness must be pursued in the features of Islamic way of team management regardless of the type the organization does a manager work, and the organization's positions must be assigned as precious trusts. (*Nasrin Tavakoli et al. 2012*).

2.6.3 Justice

Justice is one of the other features which can complement the manager's trust and commitment and is one of the main objectives and the basis of management in Islam.

The term of "Justice", which is mentioned widely in The Holy Quran and the narrative texts of Islam and its comprehensiveness is emphasized, and has a rich, inspiring and pleasant concept emphasizing greatly the expansion of political and social justice in various layers of society, the Almighty God commands the believers in the Holy Quran that: "*O' Believers, be stable in the way toward God, be the proof of justice and truth; of course the group hostility should not take you out of the justice path. Do justice as it is closer to piety and be afraid of God as he knows whatever you do*". (Sura Maedah, Verse#8).

It is narrated from Jabir Ibne Abdullah that prophet (PBUH) has said "*Guard yourself from oppression, for oppression will be darkness on the Day of Resurrection. Guard yourself from greed, for greed destroyed those before you. It caused them to shed blood and to make lawful what was unlawful*" (Sahih Muslim 2578)

Justice is considered as the foundation stone for political and administrative establishment of governmental organizations, overall justice is considered as one of the administrative and judicial features and when the followers dispute it is obligatory for the judge to stand between the parties such that the weak party would not consider him inferior and the strong party would not be satisfied and this attitude would not be inspired to them such as it is said in the Holy Quran that "*O' wives of the Prophet! If one of you commits a sin, his punishment will be doubled*" (Sura Ahzab, Verse# 30).

This verse refers to the fact that the positions and assignments of employees should not be considered at the time of their promotion or punishment and any violator must be punished and justice must be performed about him even though he is close to the manager as the Almighty

God commands Moses: hit this stone with anger, then twelve springs emerged from that stone and each tribe used one of them (Sura Aaraf, Verse#160). This verse refers to the fair distribution of facilities and resources. (*Nasrin Tavakoli et al. 2012*).

2.6.4 Kindness to Subordinate

Due to the mercy of God, you turned kind to people and if you were ill-tempered and stone-hearted, they would get away from you, so should they do wrong to you, forgive them and ask forgiveness for them (Al Emran, Verse 159). As it can be found from the content of this verse, the success of the holy Prophet of Islam, considering all the proofs and remarks revealed to him from God, was subject to his kind and sympathetic behavior toward people. This indicated the high position of excellent human behavior when the manager encountered others.

Generally, no indication of difficulty was seen in the life and behavior of the holy Prophet, his temper was mild; he was sociable and was not far from anyone and was friendly. He accepted the apology of apologizers and didn't have an aggressive or violent behavior.

The prophet (PBUH) has said that “*adhere to my tradition and the tradition of the upright, guided successors*” (Sunan Termizi, 2676) Thus, the Muslim manager must be very kind to his subordinates, acquaintances and patrons, and must behave friendly toward them; he must consider them as his children and brothers and sisters, and should care about their comfort and welfare as much as possible; he must be like a kind and careful father for them and should take the control of their hearts and penetrate in their souls and give them hopes so that he can create an atmosphere of intimacy, cooperation and brotherhood at work and.... With his subordinates. Encountering a fault in their work and duty, he must first warn them emotionally and if they were not corrected, he shall have a firm and legal treatment.

God's management in the universe is based on his general and special compassion. As in *Sura Hamd*, which one can read every day in prayers, one can describe God as merciful and compassionate after describing him as the Lord of Universe i.e. universe is the scene of these two divine features “generosity and kindness”.

Our management should be in all areas, based on general kindness (kindness toward friends and foes) and special kindness (special kindness towards good friends). So, what links the

managers with the employees is friendship, pleasure, intimacy and love, which can promote a system with full power and knowledge. General and special kindness of God does not mean ignoring violations. His description as the Lord of Day of Judgment after describing his kindness in *Sura Hamd* is the proof of this claim. (Nasrin Tavakoli et al. 2012)

2.6.5 Humility and Modesty

Another quality a manager should have is humility and modesty as it is said in the Holy QURAN that “O’ Prophet, be humble with the believers who are following you (Shoara, Verse# 215).

It can be said in explaining the verse that the manager must treat the subordinates humbly and work in publicity and speak to subordinates with the most humility. Of course, humility does not mean abandonment of firmness; however one should have a humble and polite attitude along with firmness in decision making. Hazrat Ali (May Allah Be Pleased With Him) told one of the rulers who had been appointed for Egypt: “set a time for your clients, handle their need personally, hold general and public assembly for them, do not close the door to anybody, and be humble for the sake of God who created you. (Nasrin Tavakoli et al. 2012)

2.6.6 Knowledge and Power

Knowledge and Power are two general features which are accepted by all management schools as infrastructures. Science and knowledge show the way; power brings objectivity to the plan. Knowledge means that the science related to the subject is handled by management and power is the strength and is the body which moves the machinery.

When The Quran introduces Taloot as the commander, Bani Israel tribe protests and says: he is poor and powerless as if richness and wealth are among management requirements. The Quran, in response emphasizes Taloot’s knowledge and physical strength which will work for Jihad and struggle. Moreover, it can be understood from this verse that scientific ability is more important than physical ability because the word knowledge has come before the word physics. Your God is cognizant and wise (Anam, Verse#83).

In interpretation of this verse it can be said that knowledge and wisdom and power are two necessary conditions for tact and management. Quran scholars say that: the most deserving

people to run the country are the most powerful ones, and those who know most of God's commands in matters of state. (Nasrin Tavakoli et al. 2012)

2.6.7 Patience

Another feature of an Islamic manager is patience and avoidance of anger.

Little management can be found without stressful situations, in these circumstances it is essential to have patience and to overcome the odds, and it is actually the key to success.

The Almighty God says in the Holy Quran: *“The time that man is lost except those who believe and work righteous deeds and exhort one another o truth and patience”* (Sura of Asr).

Stating the situations of fighting and diligent and faithful people and tribes, the Almighty God says has mentioned two features of human being in the Holy Quran these two characteristics are patience and certainty. Patience is a characteristic that allows a great man not to lose the way and not to forget his goals and not to give up while encountering problems in the way of his objectives which are chosen consciously.

In Islam, a top manager is a patient person because patience is one of the pillars of the religion. There are always some moments in decision making, planning and administrative affairs that lead humans to defeat and despair.

Disappointment and loss of patience and tolerance disturbs the physical, intellectual and psychological abilities of the manager and will neutralize his energy.

Be patient against the tragedies you face. God states in the Holy Quran: *“O’ Prophet, follow what is revealed to you and be stable”*(Sura of Yunes , Verse#109).

Moreover, God talks about tolerance that: *“no doubted, human being are in loss, But those who believed and did good deeds and stressed one another to accept truth and counseled one another to be steadfast”* (Sura Aser, Verse#2 &3). Tolerance (patience against odds and criticisms) is the requirement for accepting managerial responsibilities. Peace, tolerance and reliability are the requirements of right reasoning because the confusion and anxiety will prevent accuracy and creative thinking. (Nasrin Tavakoli et al. 2012).

2.7 Manager's Responsibilities from the Perspective of the Holy Quran

The main responsibilities of a manager based on the contemporary management principles are: planning, organizing, guiding, and supervision, now it can be explained each of these responsibilities from the perspective of the Quran.

2.7.1 Planning: Planning which is the foundation of management means target setting and finding and paving the way for achieving them. Many verses are seen in the Holy Quran on this task.

For example it is stated in the Holy Quran that *“Never did We send a a Prophet before you, but; when he planned to recite the revelation Satan threw (some falsehood) in it. But Allah abolishes that which Satan throws in”* (Sura Haj, Verse#52)

This verse means that all divine prophets had some dreams in their minds in order to advance their goals. The manager must also have a plan for implementing their goals and performing their tasks. Or Holy Quran says in another place that: *“O’ Moses move my servants overnight you will certainly be chased”* (Sura Dukhan, Verse#23). Considering this verse it can be found that involvement of time in planning is a key factor in success or failure.

Another place the Holy Quran states that *“Yousuf said, “You will grow crops for seven years consecutively. So, what you have harvested, leave it in its ear, except a little which you eat”*. (Sura Yousuf, Verse#47), In this verse it can be read about crisis management and strategic planning of prophet Yousuf therefore, it can be understood from the above mentioned verse that anatomy of a crisis situation and planning and providing solution to getting out of the crisis are among the tasks of managers. Planning in production as well as saving are considered a necessity in providing support for developing countries.

The Holy Quran again says on planning that: *“We wrote for him on the Tablets advice of every kind, and explanations of all (needful) things. So hold it firm, and ask your people to hold on to the best things in it. I shall show you the house of the sinner”* (Sura Aaraf, Verse#145)

Considering the verse it can be found that the best method should be used in planning, and it must be done with all power, although contingency management explains the concept of the best practice; as it is mentioned in verse #66 of Sura Anfal: *“the Almighty God gave you concession in Jihad.”*

Therefore, sometimes the regulations must be changed in management due to the change in circumstances and requirements, and this is not in contrast with stability in management. One can also read about planning and implementation in the Holy Quran that *“(He is) the One who causes the dawn to break. He has made the night for rest, and the sun and the moon for reckoning. This is a measure set by the All-Mighty, the All-Knowing”* (Sura Anaam, Verse#96)

This verse is interpreted as careful planning, and the full implementation of programs requires knowledge and power; knowledge for planning and power for its proper implementation. (Rezaeeyan, P.212)

2.7.2 Organizations: The second responsibility of a manager is organization. When managers combine physical resources with people’s efforts in order to achieve the goals organization is done.

Organization is defining the use of all available resources in the management system regularly. In fact, organization includes the tasks which should be implemented, identifying those who must implement the tasks, the method of task classification, and appointing those who must give or take report.

In this regard, the Almighty God states the system organization and hierarchy in the Holy Quran which says that *“O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back”* (Sura Nisa, Verse#59)

This verse can be interpreted as the appropriate organization. Accordingly, a hierarchy must be defined in order to accomplish organizational goals and in implementation of orders, the hierarchy must be respected.

Organizing people: In organizing, it is sometimes essential that the manager boycott unfit individuals and groups and leave them.

The verse#10 of Sura Mozamel can be the proof of this point as well.

The Holy Quran says that *“The king said, “Bring him to me and I shall employ him purely for myself.” So, when he (the king) talked to him, he said (to Yusuf), “Today you are with us well-placed, fully trusted”* (Sura Yousuf, Verse#54)

Thus, considering the concept of this verse, sometime for giving the very important tasks, it is necessary that a high rank manager make the selection himself and in giving responsibilities to people their experience must be considered.

It is also stated in the Holy Quran that *“He said, Shall I trust you about him as I trusted you earlier about his brother? Well, Allah is the best guardian, and He is the Most-Merciful of all the merciful”* (Sura Yousuf, Verse#64).

The instant confidence in giving responsibilities to the people with bad background is not permissible, individuals who are appointed to key and critical positions must be selected to have the necessary qualifications and anybody in any level cannot be in a position to decide, as it is stated in Sura of Aaraf that *“And Musa selected seventy men from his people for Our appointment”* (Sura Aaraf, verse#155).

The principle of qualification must be obeyed in appointing and organizing people in different positions. And according to the verse 196 of Sura Aaraf: *“the Prophet commanded that his guardian is the one who sent this scripture and he oversees and directs all the righteous.”*

It is essential to obey the principle of deservingness even about the subordinates, generally it should be noted in organizing that organizational procedures should have such a consistency that even in the absence of the manager or leader in a period of time, the organization and the current affairs would not be disturbed. This point can be noticed from the Holy Quran as well which says that *“Mohammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful”* (Sura Al-Emran, Verse#144).

It is stated in this verse that: explaining the weakness of Ohod war and reprimanding those who spread the rumor of the Prophet’s martyrdom, God commanded that Mohammad is the Prophet who some prophets have come and gone before him; so dead or killed, you shall get back to your previous status! Even the message and goal of all were the same to the people and they followed only Allah.

Organizing facilities: This is also an important part of a manager’s core responsibilities and regarding this organization of the facilities, it is said in the Holy Quran that *“O’ Prophet, divide*

the properties between the poor and orphans and the needy so that these properties would not be circulated only among the rich.” (Sura Hasher, Verse#7).

Lack of focus of facilities in one area and fair allocation of them to different parts of the organization are among the issues which managers should pay attention to in budget and resource allocation.

Or it can be read in the verse 59 of Sura Tobeh:” In Hanin war, somebody complained to the Prophet about division of trophies, this verse was descended saying that if people are satisfied by what was given to them by God and his Prophet, God would grant them his favor. Considering this verse, policy making and funding decisions are among the principles of high ranking management.

Organizing Information: One can read in the Holy Quran that *“(He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him, except a messenger whom He chooses (to inform through revelation), and then He appoints (angels as) watching guards before him and behind him, (so that devils may not tamper with the divine revelation”* (Sura Jin, Verse#26 & 27)

The organizational information must be classified and its availability must be subject to special conditions. In fact, this verse commands that: The information must be confidential and only available to deserving people. (Feyzi,P205,2008)

2.7.3 Leadership: After planning and organizing, leadership is the third task of a manager. Some management experts believe that the secret of a manager’s success is his ability to lead the human force under his supervision; on the other hand, the method of direction and management in any culture are considered the face of the cultural structure of that civilization.

And this cultural structure of a complex includes religious, philosophical, artistic and political values which are manifested in the form of manager’s individual behavior and social net of society therefore task of leadership contains three roles of motivation, direction, and guidance.

Motivation: The Almighty God describes his honest and faithful servants in the Holy Quran that *“As for those who believe and do righteous deeds, we shall accommodate them in mansions*

of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers and those who observe rest patiently and place their trust in their Lord alone” (Sura Ankabot, Verse#58 &59).

Thus, in leadership the first thing that is worthy to be done by a manager is to create a sense of commitment and motivation in people to reach their goals. It is stated in verse 27 of Sura of Ankaboot regarding God’s gift to Abraham: We gave him IsHaq (Isaac) and Yaqoob (Jacob).

The interpretation of this verse is effective and constructive reward must be set for the staff to increase motivation and it is stated in the Holy Quran that *“O’ Prophet, encourage all believers to fight the infidels”* (Sura Anfal, Verse#65).

Considering this verse, it can be understood that one of the tasks of the managers is to encourage their subordinates with their words and actions to achieve goals. It is stated Sura Al-Rahman that *“In both (in Paradise) there are fruits and date-palms and pomegranates”* (Sura Al-Rahman, Verse#68), It can be understood from this verse that people must be encouraged by things that they are interested in to have a high motivation effect.

Two important things in an organization is Law and existence of the Leader which should be adherently followed for the sake of better management of the organization, it is mentioned in the Holy Quran that *“How could you disbelieve while you are the ones to whom the verses of Allah are recited, and present amidst you is His Messenger? Whoever holds on to Allah, is surely led to the straight path”* (Sura Al Emran, Verse#101)

This verse means that the existence of law and the presence of leader are two essential principles to prevent diversion if there are comprehensive regulations and an informed and observing leader, it would be strange to deviate from the objectives as the Almighty God states: How can you disbelieve while the complete divine regulations and an innocent leader is among you.

The managers and leaders must be stable enough in their goals and ideals so that the deviation of people cannot make them suffer from instability and feebleness this can also be inferred from the Sura Hood which says: *“O’ Prophet, do not be in doubt about what they worship they worship only in the way their fathers used to worship earlier. Surely, we are going to pay them their full share, not curtailed in the least”* (Sura Hood, Verse#109).

Manager and guide must boost the morales and consider the causes of failure temporary failure in a period of time is not the sign of ultimate failure, but it is an experience to achieve success and victory and the reason of this point is mentioned in the Holy Quran that Allah (SWT) after the defeat of Muslims in the battle of Ohud, God Says to Muslims that *“Do not lose heart and do not grieve, and you are the upper-most if you are believers”* (Sura Al- Emran, Verse#139). According to the (Sura Saad, Verse#45) which says that *“remember Our servants- Ibrahim and IsHaq and Yaqoob -the men of strength and the men of vision”*

One can find that the managers and guides must have power (for doing the tasks), and insight (for knowing the tasks). According to (Sura Dukhan, Verse#18) which says that: *“O’ people, deliver to me the servants of Allah. I am an honest messenger to you”* The managers must attract the trust of the organization’s staff because mutual trust causes more obedience.

Communication: The third phase of leadership is communication, and the most effective managers and guides are those who understand and have better communication skills.

Communication is the process of mutual exchange of information with other people, information is also any kind of thought or idea which the managers are eager to exchange with others mutually.

Generally, communication is a process through which the tasks of planning, organizing, leadership, guidance and supervision are done. In this regard, it is mentioned the Holy Quran *Do not turn your cheek away from people, and do not walk on the earth haughtily. Surely, Allah does not like anyone who is arrogant, proud”* (Sura Loqman, Verse#18).

According to this verse, one can find that managers must treat all the people whether staff or client with cheerfulness and humbleness.

Regarding the communication, the leaders and guides must have informal communication with their subordinates in addition to the formal and working relations in a way that they can understand the problems of subordinates and try to solve them.

This important fact can be inferred from the Holy Quran which says that *“Did He not find you an orphan, and give you shelter”* (Sura Dhukhan, Verse#6)

And in another place says that *“O believers, do not proceed ahead of Allah and His Messenger, and fear Allah. Surely Allah is All-Hearing, All-Knowing”* (Sura Hujrat, Verse#1).

These two verses emphasize that manager's respect to subordinates paves the way for implementation of orders it means that before any order the psychological ground of acceptance must be created in the audience.

The phrase "O' Believers" distinguishes believers and strengthens their relation with God and then gives orders.

Regarding respecting the clients, it is mentioned in the Holy Quran that "*When those who believe in Our verses come to you, say to them Salam (Peace on you)*" (Sura Anaam, Verse#54).

Therefore, this verse of the Holy Quran indicates that Managers must distinguish the staff and clients with kindness to increase motivation and respect. (*Borumand,P.143,2007*)

2.7.4 Supervision: Supervision as the final link in the chain of management tasks is important.

Supervision is a process for ensuring whether the implemented activities are in compliance with the planned activities or not, in fact supervision is more comprehensive than planning, and it helps the managers to take care of effectiveness of planning, organizing and leadership.

In general, supervision or control is a regular effort toward reaching standard goals, designing information feedback system and comparing its real components with the predetermined standards, and finally defining the social deviations and measuring their value on the trend of the components which include maximum efficiency. Many verses can be seen in the Holy Quran about supervision.

Allah (SWT) told the Prophet (PBUH) that: "*We made you a moderate nation so that you can observe people's deeds*" (Sura Baqara, Verse#143).

The above mentioned verse emphasizes that managers and supervisors must monitor the works and performances of their subordinates, and to be with them and among them to easily do this job.

And in another place it says that "*There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful*" (Sura Al Emran, Verse#104).

Thus, there must be a group in organizations to supervise the affair, know the organizational goals and pay attention to individual and organizational behaviors in order to mention any contradiction with the objectives. It is also stated in the Holy Quran that *“when the two receiving angels receive (every human act to record it), seated (one) on the right and (one) on the left”* (Sura Qaaf, Verse#17).

The supervision must be comprehensive and should be fully and accurately implemented so that one can invoke them. If deviation is observed in the process of supervision, the manager must attempt to correct the deviation.

The Holy Quran states that *“Thereafter, We sent Musa and his brother Harun with Our signs and a clear proof towards Firawn (Pharaoh) and his advisors. But they showed arrogance and they were haughty people”* (Sura Al Momenoon, Verse#45 & 46).

The sources of corruption must be defined in order to reform the affairs, the manager must separate the effective staff from ineffective ones in order to be able to repel the non-beneficial forces among them because they weaken others. Moreover, in supervision the small and unwanted errors of the staff with good performance must be forgiven, because forgiveness would have very positive effects on future activities of the staffs, this point can be inferred from (Sura Najm, Verse#32) which says: *“those who abstain from the major sins and from shameful acts, except minor involvements. Indeed your Lord is extensive in forgiveness”* (Nasrin Tavakoli, 2012).

2.8 Resource Based Theory of Islamic Concept of Team Management

One key requirement for corporate success in this competitive environment is recognizing how to sustain competitive advantage. According to Porter (1999), we can create competitive advantage as we make tough choices about what we will do and not do.

The resource-based view of the firm dominates the strategic management literature and has also found use in the management information systems (MIS) literature (Priem and Butler, 2001). It was developed to explain how organizations achieve sustainable competitive advantages. Advocates of the resource-based view have tried to explain why firms differ and how it matters (Barney, 1991; Wernerfelt, 1984, Hoopes, Madsen and Walker, 2003).

A firm's resources consist of all assets both tangible and intangible, human and nonhuman that are possessed or controlled by the firm and that permit it to devise and apply value-enhancing strategies (Barney,1991; Wernerfelt,1984).

In the Islamic style of team management mainly one of the major weakness that could be a challenge in the competitive environment to an organization is the lack of information, knowledge and awareness of employees and their adoption to such environment where Islamic principles of management are practiced (Mohamed Sulaiman, 2013).

In order for the organizations to overcome this challenge is to educate employees by providing difference learning opportunities such as through seminars, etc, ... and to understand them according to (Mohamed Sulaiman & Nur Arfifah, 2013) the importance and advantages of Islamic concept of team management and its impact on both employees and organization, and this can be effective through following four steps:

2.8.1 *Understanding of Islamic Management:* The first objective of this research is to see whether managers understand the meaning of Islamic management. It is very important that they should to be able to differentiate it from conventional management.

All the managers should understand that the main purpose of human existence in organization is to serve the Allah commandments and act as vicegerent of Allah on earth. It appears that Malaysian Muslim managers have fair understanding of Islamic management.

2.8.2 *Applications of Islamic Management:* The managers should be able to convince the employee For practicing the Islamic principle of management such as the managers should provide sufficient time and place for their employees to perform their religious duties such as time for prayers and other necessary needs.

The managers should pave paths and give opportunities for their employees to able to slowly and gradually start applying the Islamic management principle and provide them time to time necessary instructions and guidance as and when required.

2.8.3 *The Problems and Challenges:* Most of the problems or challenges faced by these manager are related to the degree of understanding on the Islamic management concepts and practices.

Dealing with different levels of understanding, which relate to the background of the staff, although all of the employees are Muslim, they do not have the same background of Islamic teachings and besides family, their educational background also plays an important role in shaping their understanding.

Therefore, as a manager, it is very important to be creative in dealing with the staff so that they can have better understanding of Islam.

2.8.4 *The Impact of Islamic Management on Performance:* Islamic management provides a positive impact on the performance of employees as well as the organization.

The application of Islamic management and conventional management practices does not differ significantly in terms of performance, however, there are huge differences with regards to values and ethics, awareness, and discipline which come from inside the man himself.

To sum up, the implementation of Islamic management will help organizations to not only gain profit but also improve values through the behavioral reflection of the people within the organization. It will influence the whole performance of the organization internally and externally. (*Mohamed Sulaiman & Nur Arfifah, 2013*)

2.9 Theoretical Background.

This research is grounded in resource based theory, especially team management aspect of the organization internally we have many resources in organization such as human resources, and the variable of our research are, Islamic work ethic, organizational commitment, Distributive Justice, procedural Justice and Interactional justice. These Variables have positive impact on employees' job satisfaction, Turn over intention and team performance.

Human Resource is one of the most important resources of every organization. Therefore, the organization should have fair organizational commitment because fair organizational commitment decrease employee turnover, increase team performance, organizational citizenship behavior, empowerment and job satisfaction. The same there must be equality in allocation goods and rewards. It means proper distributive norms must be followed because this will make all the employees engaged.

Organization must concern fairness and transparency of the process by which the decisions are made like in selection and recruitment process, resolve disputes and allocate resources. Furthermore, the organization must also interact and treat the employees with politeness, dignity and respect because this is also one of the rewards which employees expect from the organizations which add up in the team performance

The mentioned things can develop the team management aspect and culture in organization a lot and it make long term relationship between organization and employees. This research is grounded in the resource-based view of the firm. The resource based view has become crucial and dominant in the strategic development of firms (wu, 2007). The organization resources are referred to as capabilities that may hinder innovation in the same way as the promote innovation (Leonard-Barton, 1992). Prahalala and Hamel (1990) refer to firm resources as core competences; Leonard-Barton (1992) describes them as core capabilities; whereas wade and Hulland (2004) refer to these resources as assets and capabilities that are useful and capable of responding to threats and opportunities in the market.

We have various kinds of resources in the organization, in this research the resource which is focused (human resource) which is one of the most expensive and vital resources of every organization. Effective human resource is crucial for every organization's success. furthermore, the quality of the organization 's Human resources, their sense of fair treatment, their enthusiasm and satisfaction with their jobs, and their experiences, all affect the organization 's productivity, customer service, reputation and survival (Aghazadeh, 2003).

They must be honest and loyal to their organization and the same organization, many team management issues in organizations have their foundations in religion (Ali, et al, 2000- Tayeb, 1997).

All religions call for justice in treating employees because it is a universal value, Islam urges all Muslims to promote and practice justice in every field of life. The Holy Quran often mentions of honest and justice in trade and repeated calls for an equitable and fair distribution of wealth in the society. Justice is an important element in Islamic teaching and it should be applied in daily life as stated in the Holy Quran (Sura Nisa, Verse#135) (O who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves or your parents, or your kin and whether it be (against) rich or poor.

Organizational Justice according to Greenberg and Baron (2003) explained Organizational justice as the peoples' perception of fairness in organizations, consisting of perceptions of how decisions are made regarding the distribution of results and the perceived fairness of those outcomes themselves.

According to Greenberg and Baron (2003), there are three major approaches to organizational justice such as distributive justice which focuses on the way organizational resources are distributed, second procedural justice which focuses on the processes to make those resources allocation decisions and the third one is interactional justice which is focusing on the fairness of interpersonal communication relating to organizational procedures. It is concerned with how information is communicated and whether the individuals affected by the decisions are treated in a courteous manner.

Team management refers to the various activities which bind a team together by bringing the team members closer to achieve the set targets. For the team members, their team must be their priority and everything else should take a back seat. They should be very focused on their goals. (*Management Study Guide 2016*)

The above discussion on the importance of team management and team work reflects that organizing and managing teams for an organization has a huge impact on the quality and productivity of the outputs of the institution/organization. The same concept could effectively be applicable and useful for the improvement and development of a school organization. Instead of working individually and focusing on routine responsibilities, the head teacher, teachers and other staff members can develop different teams to perform various tasks of the school organization so that they all would work together to achieve their common vision and goals of the school. They can perform more successfully by sharing their individual strengths and skills. Each teacher and staff member must have special skills according to their subject and past experiences, if they jell together to work as teams, definitely it will have a multiplier effect on the output and quality of the school organization. Not only the teachers and principal, but successful school organizations always involve parents of their students, community and other stakeholders of the school in team building and team management process. The potential parents and community members can play a vital role in problem solving functions of a school organization. (Importance of Team Management by [Aijaz Ahmed Gujjar](#), 2011)

2.10 Theoretical Framework

The main concept in this research which is the foundation of this topic is the Western and Islamic Team Management theories; this provides a unique blend of Islamic and existing ways of measuring the effectiveness of team management.

The formulation of this theoretical framework is the independent variable which is the Islamic Concept of Team Management and contains three important parts which form the center of this research and they are Value, Environment and Reward and Accountability which are going to be further elaborated here, this is worth mentioning that in order to define the main importance of these dimensions and how do they eventually impact on the main dependent variable which is the social welfare and is the crucial part of this research project and plays center role in the accomplishment of this research, therefore needs to be discussed as well.

2.10.1 Organizational Values

Organizational Values are those beliefs held so strongly that they drive people's behavior and dictate how people interact with and treat each other. Values together with their defined Behaviors set the minimum expectation of behavior for everyone in your organization, and help to lay the ground work for your company's culture. (*Peopleink, 2011*). Core values are what support the vision, shape the culture and reflect what the company values. They are the essence of the company's identity – the principles, beliefs or philosophy of values. Many companies focus mostly on the technical competencies but often forget what are the underlying competencies that make their companies run smoothly therefore, stablishing strong core values which provides both internal and external advantages to the company. (*Geese, 2013*). There is no correlation between an organization's publicized values and financial performance but, there is a link between a culture of strong values as perceived by employees and organizational performance. Therefore values need to be 'lived' throughout the organization.' (*2014 Great Place to Work Institute UK.*) Islam has always emphasized equal treatment of all individuals at the workplace or otherwise, considering them as brothers in faith or equals in humanity. By applying this concept to our organizational settings, we can ensure that no individual is wronged by another and that exploitation in the name of competition between employees does not happen. As the Holy Quran says in Sura Nisa, verse#58 that: *“Truly God commands you to give back trusts to those to whom they are due, and when you judge between people, to judge with*

justice....” and also Prophet Muhammad (peace be upon him) has said in Sahih Bukhari# 2447, “*Beware of injustice for injustice will be equivalent to darkness on the Day of Judgment.*”(Islamic Insight, 2012)

2.10.2 Organizational Environment

Is composed of forces or institutions surrounding an organization that affect performance, operations, and resources. It includes all of the elements that exist outside of the organization's boundaries and have the potential to affect a portion or all of the organization. Spector (1997) observed that most businesses ignore the working environment within their organization resulting in an adverse effect on the performance of their employees. According to him, working environment consists of safety to employees, job security, good relations with co-workers, recognition for good performance, motivation for performing well and participation in the decision making process of the firm. He further elaborated that once employees realize that the firm considers them important, they will have high level of commitment and a sense of ownership for their organization. The Prophet (peace be upon him) said: "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."(*Sahih Muslim, Hadith#45*), This noble Hadith is one of the greatest Hadiths which also called as golden rule on which Islam is based. If people act according to this Hadith, many deniable acts and rivalries shall end and security, good, and peace shall prevail especially in the working environment and all the activities of the organizations will be implemented smoothly. (*Abu Amina Elias, 2013*), The scholars say that this rule which has very positive and direct effect on working environment only will be applied and will happen when hearts are free of hatred, deceit, and envy because an envious person does not love that anyone surpasses him in goodness or even becomes equal with him because he loves to be superior to people by all kinds of virtue.(*Alukah, 2011*).

2.10.3 Rewards and Accountability

There are several methods of rewards and accountability in contemporary management models, but all these procedures are based on manmade regulations which historically fail to provide a perfect mechanism (Abbasi et al., 2010). Islamic paradigm of team management introduces a unique concept of rewards and accountability based on Divine teachings. Al - Quran says: “He that doeth good shall have ten times as much to his credit, but he that doeth evil shall only be

recompensed according to his evil: no wrong shall be done unto (any of) them (al - Quran 6: 160)”.

Islamic paradigm multiplies rewards of good performance and recognizes the contribution of every team member. Thus, it provides highly energized performing environment to the team. On the other hand, there is equally a strong mechanism of accountability, which is the Islamic paradigm of team management. Al - Quran says: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it also (al-Quran 99:7-8)”.

Accountability is both an instrument and a goal. What started as an instrument to enhance the effectiveness and efficiency has gradually become a goal in itself. Accountability has become an icon for good performance both in the public and private sectors (Bovens, 2005), nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though they are virtually related (al - Quran 35:18).

Accountability in this very broad sense is basically used to positively influence a state of affairs or the performance of a team. It comes close to ‘responsiveness’ and “a sense of responsibility”, that is a willingness to act in a righteous and trustworthy manner (Bovens, 2005).

Table 2. Dimensions and Elements of Team Management Instrument

Value	Environment	Rewards and accountability
Justice and truthfulness at the workplace are necessary conditions for the success of the team.	Bureaucracy should be minimized and innovation should be encouraged	Continuous self-evaluation helps the person to improve his performance.
Help and support among team members improves effectiveness of the team.	Success of the team leads to both material and spiritual satisfaction.	Good performance should be recognized and rewarded
Internalization of values and ethics is essential for better performance of the team.	One should be granted sufficient autonomy to take responsibility in his work.	People value practices more than words.

Respect of every one's integrity is the source of togetherness.	Making an effort to improve skills is essential for success of the team.	If one cannot keep to time, one ought not to teach others to do so.
Dedication to work is virtue.	A person feels valued being part of this team and enjoys his work.	Every member of the team should have the right to ask questions.
Laziness is a vice.	Creative work is a source of satisfaction and accomplishment.	No one is above the law.
Good work benefits both oneself and others.	Team should have clarity and pride in its mission.	One is answerable to Allah (SWT) and his fellow humans to discharge duties assigned to him
Producing more than enough to meet one's personal needs contributes to the prosperity of the society as a whole.	Any man who works is more likely to get ahead in life.	One performs one's responsibilities for both personal and collective gains.
One should carry out the work to the best of one's ability.	A satisfied man is the one who meets deadlines at work.	Team leader treats members fairly and listens to their ideas and concerns.
Human relations among team members should be emphasized and encouraged.	Fulfilling job responsibilities lead to satisfaction.	Rewards and incentives positively influence one's performance
The value of work is derived from both accompanying intention and results, not just results or intentions.	One should constantly work hard to meet responsibilities.	Team leader serves as positive role model
Interpersonal communication and relationships contribute to team performance	My team has sufficient tools and technologies to perform the task	This organization has a fair system of awarding rewards and appreciation.

Employees have good balance between work and personal life	Team members consult each other and share their knowledge, experience and information.	Being accountable among team members is the culture in this team.
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Developed by: Abbasi et al, 2010

2.10.4 Social Welfare

The concept of social welfare is a general to all religions that colors every aspect of the ideal human society to which Islam points, but Islam has envisaged a system of mutual help and social assistance that provides basis for the modern concept of Social Welfare. Islamic ethics not merely inculcate the attitude of self-sacrifice and social cooperation but also promotes virtues in this individual which make it possible for him to subordinate his own interest to the collective good of the community and thus make the attitude operative.

A leading scholar Al-Izz bin Abdulsalam wrote a book named “Qawaid-Al-Ahkaam” in which he described that medicine was developed to procure the health security and to avoid injuries and sickness. Hence the one who has advised the law and medicine must have been one and same, for both disciplines with the aim of preventing wrongness and procuring benefits. (Qawaid ul Ahkam) *East Pakistan Council of Social Welfare 2011*

The structure of Islamic society is based on social well-being and social welfare according to the Islamic principles and teachings. There are three main pillars of Islamic society, namely:

1. Social Cohesion
2. Co-Operation
3. Self Sufficiency

There are some interpersonal relationships in other societies as compare to Islamic society, that porn to break up and dissolution and where individual is being condemned to melt down in the society. It is only the Islamic society that leads the individual to his own personality traits and this society enjoys cohesion, harmony and self-sufficiency. Islamic societies are the ideal for all

other societies in the whole world. There is a Hadith that clears the picture of three pillars of Islamic society.

Our beloved prophet Mohammad (PBUH) has said that: “A believer is to another believer what the bricks of a solid (cemented) building structure are to each other firmly connected together”

The above mentioned Hadith shows that building structure is useless until the various components are adherent and cooperative. Closer union of the hearts and greater affection is needed in human relationship. There is another example of cohesiveness as living organism, can't live in isolation, there are so many links that help the organs to keep binding to each other. Cells would die if they are not bound to another cell.

The above mentioned examples help to increase the feeling of mutual affection, sympathy and compassion. Online Quran provides us the opportunity to get tighten at one plate form and giving the chance to increase the knowledge of Islam and Islamic societies.

Islam established so many warranties and institutions to assure the social cohesion. The establishment of prayers five times a day in a congregation, handshake for Salam (greetings) and Shura (mutual consultation) are some of the major establishments of Islamic society. Salam helps to increase social peace and accord. It also promotes mutual affection and kindness. Once Muhammad (PBUH) said that: “Let a Muslim show (and act upon) the affection he has for his brethren”.

There are mainly five major obligations towards another Muslim brother and sister in every sphere of life, whether work environment or social environment where every Muslim has to be bounded and follow these compulsions:

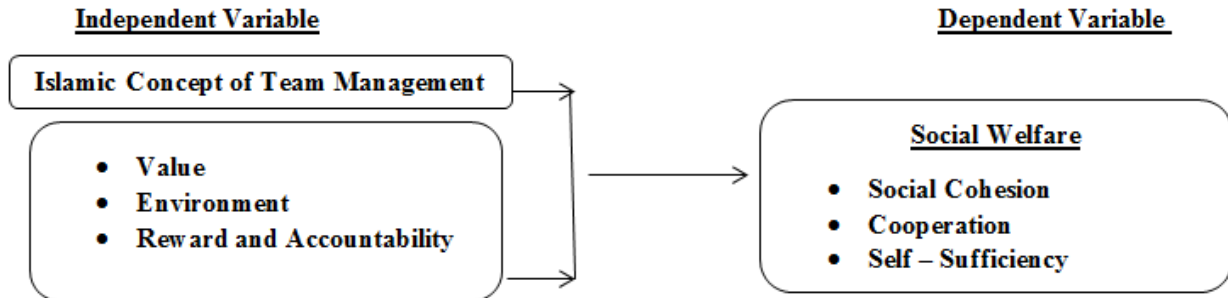
1. Must return a salam
2. Visit the sick person
3. Follow the funeral procession
4. Return an invitation
5. Send blessing on sneezer

Masjid is not only the place for worship but it is the plate form of learning and knowledge and meeting place for Muslims. Muslims used to read and recite Online Quran to seek the abundant

knowledge of social welfare in Islam. May Allah almighty keep all Muslims cohesive and cooperative to each other. (*Hijab Al-Faisal, 2011*).

Theoretical Framework

Based on literature review below framework has been developed for current study



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Chapter 3

Methodology

3.0 Introduction

The study conducted here aims at understanding the influence of Islamic Concept of Team Management on social welfare in selected private organization in Kabul Afghanistan. This chapter of the research is used to give the clear of picture of the whole research undertaken and gives complete direction on how the research will achieve its objectives and how the research will answer its questions asked during the study conducted. The chapter three of the research is used to understand us on research design, research strategy, sampling technique and sample size, population and research instruments used for validity, data collection and the model specifications.

3.1 Research Design

Current study focused to investigate how Islamic concept of team management influence social welfare in selected private sector organizations in Kabul, Afghanistan. The study focused to collect data from the selected organizations. Adopted questionnaire is divided among 250 participant, to collect relevant data, from the private sector. The study is qualitative and quantitative in nature for deductive analysis. Here, for the purpose of the data collection for this study, we use convenience approach in which we use adopted questionnaire from employees inside the organization in Nangarhar province. The questionnaire is therefore designed to help us unify the data for further analysis for examining the effects of employee participation in decision making on organizational performance keeping in view the case of various organization in Kabul Afghanistan.

3.2 Population and Sampling

The sum of the elements which are used for the appropriate representation of the whole population is called the sample. It is almost impossible for the researcher to conduct the research without the population and there are some constraints and limitations which are already mentioned. Therefore, the researcher should select the appropriate sample for the study. The samples which are undertaken for the studies would come either in the form of probability or non-probability samples. The probability sample is the sample which has particular methods or

procedures for the selection of the data and non-probability sampling is the one which does not have any particular procedure for the selection of the data.

In the result, the total population for the current study estimated 800 employees who are working in 10 different organizations in Kabul, Afghanistan. From the mention population we considered only 250 employees to participate and engage in the study. Furthermore, the study focused on private sector organization to know the influence of Islamic concept of team management on social welfare.

3.3 Instruments

The survey strategy of the study is used to have adapted questionnaire for collecting the data from selected sample of the study. The questionnaire has been developed with the scales and it has two sections in which the first section contains the demographic information and the second section contains the information about the employee participation in decision making and the organization performance.

3.4 Data collection procedure

For this study the data is collected through questionnaire on selected sample size of the study which was 250 participants in total, convenience sampling techniques were used for data collection, as mentioned 250 questionnaire was distributed among them all questionnaire returned filled and further data analysis is performed through using SPSS. This is worth-mentioning that all interviews conducted as a part of data collection of this research paper were informal and semi-structured interviews.

3.5 Validity and Reliability

Content validity refers to the extent to which an instrument represents the factors under study. To achieve content validity, questionnaires included a variety of questions on the knowledge of students on internet advertising and consumer behavior. All the subjects completed the questionnaires in the presence of the researcher. This was done to prevent subjects from giving questionnaires to other people to complete on their behalf. Reliability can be ensured by minimizing sources of measurement error like data collector bias. Data collector bias was minimized by the researcher's being the only one to administer the questionnaires, and standardizing conditions such as exhibiting similar personal attributes to all respondents, e.g.,

friendliness and support. Pilot testing was carried out by the researcher to identify any flaws on the questionnaire to reduce errors of measurement and test for consistency.

3.6 Data Analysis

The study applied both nominal and ordinal scale to measure a range of factors establishing the effectiveness of Islamic concept of team management organizational social welfare and an interval scale in determining the relationship between employee participation in decision making and organization Performance. Descriptive statistics was used to analyze this data. The mean responses, standard deviation and other relevant statistics were computed to better understand the data. The data collected was compiled and edited to check for logical inconsistencies. The data was then coded according to the responses. Relationships between responses was assessed and presented using tables and graphs and analysis was done using SPSS. Regression and Correlation analysis was applied in this study to reveal relationships among variables in the findings from the data.

3.7 Descriptive Analysis

Descriptive analysis is an important tool for description of data of the survey. This study will also use mean, standard deviation, minimum and maximum values for description of the data. Mean presents the average score for the variable of the study, standard deviation presents the deviation of individual score from mean score. Minimum and maximum values present the highest and lowest score for each of these variables.

3.8 Correlation Matrix:

The correlation matrix is used to show the relationship between the variables under the study has used correlation coefficient. The coefficients of person correlation determine the nature and direction of the relationship between the variables of the study. The value of the correlation coefficient ranges from -1 to +1, where -1 stands for strong negative and +1 for strong positive correlation between the variables. The study has used person correlation for examining the relationship between the employee participation in decision making and the organization performances.

Chapter 4

Data Analysis

4.0 Introduction

The study applied both nominal and ordinal scale to measure a range of factors establishing the Islamic concept of team management and its impact and relationship with organizational welfare. The mean responses, standard deviation and other relevant statistics were computed to better understand the data. The data collected was compiled and edited to check for logical inconsistencies. The data was then coded according to the responses. Relationships between responses was assessed and presented using tables and graphs and analysis was done using SPSS. Regression and Correlation analysis was applied in this study to reveal relationships among variables in the findings from the data.

4.1 Demographic Section

4.1 GENDER

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Male</i>	211	88.9	88.9	88.9
<i>Female</i>	39	11.1	11.1	100.0
<i>Total</i>	250	100.0	100.0	

The above-given table shows that gender proportion of female and female participants study. It can be trace that out of 250 employees, there are 211 males and only 39 female participants of the study. Thus, the percentages of male participant for this study were 88.9% and female participants were 11.1% in total.

4.2 AGE

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>25 – 30</i>	111	66.7	66.7	66.7
<i>31 - 35</i>	71	21.2	21.2	21.1
<i>36 – or Above</i>	68	12.1	12.1	100.0
<i>Total</i>	250	100.0	100.0	

The above-given tables present an overview of the age of participants of the study. On basis of age brackets the respondents of the study were assigned to 3 categories or age groups. Out of 180 employees of telecommunication sector, 111 employees that are 66.7 % of the total sample has an age in range of 25 to 30 years. While 71 employees which make 21.2 % of the sample has aged from 31 - 35 years. It is important to note that the only 68 employees which 12.1 % of samples have age between 45 or above for this study.

4.3 MARTIAL STATUS

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Single</i>	68	23.3	23.3	76.7
<i>Married</i>	180	76.7	76.7	100.0
<i>Divorced</i>	0	0.0	0.0	
<i>Total</i>	250	100.0	100.0	

The given table gives a summary of the marital status of the respondents of the sample. It can be observed that more than half of the participants of study are married. Out of 250 participants of the study, 180 participants are married which represents the 76.7 percent of a total sample of the study. While 68 participants who make the 23.3 percent of the study are not married and are still single. Furthermore, there is no divorced participant for this study.

4.4 EDUCATION

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Graduate</i>	190	76.7	76.7	76.7
<i>Master</i>	60	23.3	23.3	100.0
<i>PhDs</i>	0	0.0	0.0	
<i>Total</i>	250	100.0	100.0	

The given table shows that; 190 of total employees' are bachelor that makes 76.7% of the sample while 60 respondents of the study are masters that make 23.3% of the total sample. In short, it shows that there is no PhD doctor in telecommunication sector.

4.5 EXPERIENCE

	<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>0 - 3</i>	161	55.7	55.7	55.7
<i>4 – 5</i>	60	25.3	25.3	25.3
<i>6 - 10</i>	20	15.0	15.0	100.0
<i>11 or Above</i>	9	4.0	4.0	
<i>Total</i>	250	100.0	100.0	

The participant were asked to mentioned their work experience, in above table its clearly shown that the total number of employees having 0 – 3 years’ experience are 161 which is 55.7 %. In second portion 60 participant explored their experience level from 4 – 5. While the least number of participant which is equal to 9 had shown their experience level from 11 – above which is equal to 4.0 % in total, this implies that the participant level of experience are adequate to explore maturity and understanding level that affect research studies.

4.6 Regression Analysis

4.6.1 Variables Entered/Removed

Variables Entered	Variables Removed	Method
SW / ICTM		. Enter

a. Dependent Variable: Islamic Concept of Team Management

b. All requested variables entered.

For current study questionnaire was distributed among 250 employees of different organization in Kabul, the above table explores that all the items was entered to SPSS for furfur evaluation. Furthermore, the above table explores that there is no item removed from the data.

4.7 Reliability Statistics

4.8 Reliability Statistics

Cronbach's Alpha	N of Items
.915	20

For current study the reliability statistics were used to explore the reliability of the questionnaire for data collection, the result showed that the Cornbachs Alpha for this study is equal to .915 which is strongly reliable and acceptable for data collection from concern selected sample of the participant.

4.9 Correlations

		ICTM	SW
Islamic concept of team management	Pearson Correlation	1	
	Sig. (2-tailed)		
	N	250	
Social Welfare	Pearson Correlation	.657**	1
	Sig. (2-tailed)	.000	
	N	250	250

** . Correlation is significant at the 0.01 level (2-tailed).

The correlations table gives the positive relationship between human capital management and organizational performance with a correlation coefficient of .657 at 5% significance level.

4.10 Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
.657	.431	.430	1.89542

a. Predictors: (Constant), Social Welfare

The model summary presents the R square and the adjusted R square values of the model in which the human capital serves as the explanatory variable and the performance represents the dependent variable. As can be noted, the adjusted R square value of the model is .431 which tells that around 43.1 % of the variability in the dependent variable is explained by the Islamic concept of Team Management. Since not much explanatory variables are included in the study, an adjusted R square value of .430 is not bad enough.

4.11 Annova

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1355.527	1	1355.527	377.309	.000
Residual	1789.121	498	3.593		
Total	3144.648	499			

a. Dependent Variable: Islamic Concept of Team Management

b. Predictors: (Constant), Social Welfare

The ANOVA table presented above gives F statistic value which represents the significance of the model overall. The value of the F statistic is 377.309 which is significant as well (p value = .000). This depicts that the model is a good fit overall.

4.12 Coefficients

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	7.629	.742		10.282	.000
Social Welfare	.646	.033	.657	19.424	.000

a. Dependent Variable: Islamic Concept of Team Management

The regression results give the coefficient of the explanatory variable. The unstandardized beta coefficient for Social Welfare is .657 with a standard error of .033. This translates into a t statistic of 19.424 which makes the association statistically significant at 5% level. Thus, we can say that human capital management is associated with a .190 increase in organizational performance such that a one unit increase in the human capital management leads to a 19 percent increase in the performance.

Chapter 5

Discussion, Conclusion and Recommendations

5.1 Discussion

Study on hand undertaken here discusses the effect of the Islamic concept of team management and its relations with social welfare considering ten different private sector organizations in Kabul, Afghanistan. The researcher has run various tests to identify the result. The researcher here run the correlation test to identify the relationship between the variables, the regression analysis is run to know the significance of the study, the degree of the variation and the beta value to indicate the unitary change. The correlations table gives the positive relationship between human capital management and organizational performance with a correlation coefficient of .657 at 5% significance level.

Similarly, the model summary presents the R square and the adjusted R square values of the model in which the human capital serves as the explanatory variable and the performance represents the dependent variable. As can be noted, the adjusted R square value of the model is .431 which tells that around 43.1 % of the variability in the dependent variable is explained by the Islamic concept of Team Management. Since not much explanatory variables are included in the study, an adjusted R square value of .430 is not bad enough. As far concern to The ANOVA table presented above gives F statistic value which represents the significance of the model overall. The value of the F statistic is 377.309 which is significant as well (p value = .000). This depicts that the model is a good fit overall.

Furthermore, the regression results give the coefficient of the explanatory variable. The unstandardized beta coefficient for Social Welfare is .657 with a standard error of .033. This translates into a t statistic of 19.424 which makes the association statistically significant at 5% level. Thus, we can say that human capital management is associated with a .190 increase in organizational performance such that a one unit increase in the human capital management leads to a 19 percent increase in the performance.

5.2 Conclusion

The primary objective of the study was to assess the influence of Islamic concept of team management and its influence on social welfare in Afghanistan. The findings of this research study contributes by having huge implications in both business and academic arena in line with the findings of (Afiouni 2013; Santos-Rodrigues, Delery and Roumpi 2017; Dorrego, and Jardon, 2010). It revealed that there is a positive significant relationship between Islamic Concept of team management and social welfare. The results of the study suggest that a better management of team work based on Islamic concept will accelerate social welfare. An increase in the team management of employees will increase their ability to utilize their knowledge and influence organizational performance in particualre to social welfare. The study suggests a need to develop an organizational culture that focuses on motivating and encouraging employees to enhance their abilities, skills and competency towards Islamic concept of team management which would, in turn, have a positive influence on organizational performance and increase its effectiveness.

5.3 Recommendation and Future Research Direction

Since the analysis has found the positive relationship between the both variables such as the Islamic Concept of Team Management (Independent) and the Social Welfare (Dependent). Furthermore, the study model was found statically fit. It is highly suggested for the organization management to give more involvement to the employees while making all level decisions because the involvement of the employees in decision making will enable the organization to become more productive and market driven.

Upon looking at some of the common limitations I have faced while conducting the research. I have come to recommend some of the directions for the future researcher on the similar topic. The area of the research shall be changed means the effect shall be observed in the private Higher education, NGOS and the private health centers. The sample size shall be higher and the comparative study shall be undertaken in the future.

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Appendices 1

Dear Participant,

My name is Naveed Sharifi s/o Nazar Mohammad Student of Master degree at Kardan University, I am doing my research thesis for the fulfillment of my degree, I need your corporation for filling the following questionnaire, your personal information will kept in privacy with us.

Part 1: Demographics

Age:

25 – 30

31 – 35

36 – 40

40 – Above

Gender:

Male

Female

Qualification

Bachelor Level

Master Level

PhD Level

Experience

5 – 10 Years

11 – 15 Years

16 – Above

Note: S.A = Strongly Agree, A = Agree, N = Natural, S.DA = Strongly Disagree, DA = disagree

Appendices 2

Part 2: Questionnaire

S/N	Questionnaires	S.A	A	N	S.DA	DA
1	Justice and truthfulness at the workplace are necessary conditions for the success of the team.	1	2	3	4	5
2	Help and support among team members improves effectiveness of the team.	1	2	3	4	5
3	Internalization of values and ethics is essential for better performance of the team.	1	2	3	4	5
4	Respect of every one's integrity is the source of togetherness.	1	2	3	4	5
5	Producing more than enough to meet one's personal needs contributes to the prosperity of the society as a whole.	1	2	3	4	5
6	Human relations among team members should be emphasized and encouraged.	1	2	3	4	5
7	Making an effort to improve skills is essential for success of the team.	1	2	3	4	5
8	A person feels valued being part of this team and enjoys his work.	1	2	3	4	5
9	Creative work is a source of satisfaction and accomplishment.	1	2	3	4	5
10	A satisfied man is the one who meets deadlines at work.	1	2	3	4	5
11	Fulfilling job responsibilities lead to satisfaction.	1	2	3	4	5
12	One is answerable to Allah (SWT) and his fellow humans to discharge duties assigned to him	1	2	3	4	5
13	One performs one's responsibilities for both personal and collective gains.	1	2	3	4	5
14	Continuous self-evaluation helps the person to improve his performance.	1	2	3	4	5
15	Rewards and incentives positively influence one's performance	1	2	3	4	5
17	This organization has a fair system of awarding rewards and appreciation.	1	2	3	4	5
18	Being accountable among team members is the culture in this team.	1	2	3	4	5
19	Team members consult each other and share their knowledge, experience and information	1	2	3	4	5
20	Employees have good balance between work and personal life	1	2	3	4	5

Source: Abbasi, A. S., Hameed, I., & Bibi, A. (2011).