Managerial Ethics in Islamic Framework

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Abstract

This paper encompasses Managerial acts and the personality of a Manger within an Organization and working ideology that formulates the theoretical framework of this paper is Islamic teachings in the light of Quranic verses and sayings of Holy Prophet[(pbuh)]. There is a dire need to disseminate the true Islamic teaching in an un-biased, moderate and practical manner that advocates the preaching of Islam and paints the real picture of the said religion with true colors. The significance of this study is more than ever as every passing day is adding more fuel to the fire engulf between Islam and west. The principle ideologies of Islam are universal as the Holy Prophet[(pbuh)] was the last in the list and series of Messengers sent by GOD. Round the globe the level of uncertainty is on the rise, unrest in many countries and political instability has turned the corporate Managers into money minting machines and companies are trying to squeeze the last drop of blood out of their bodies in order to earn more. A Manager must be a role model and if Ethics is compromised then no organization would be able to survive in the long run and Islamic Managerial Ethics provides the foundation for framing this role model.

Key Words: Islam, Manager, Organization, Ethics, Personality

1.0 Introduction

It has always been a core of hundreds of discussion, books, Research Papers and other manuscripts, the code of Organizational code of conduct and its distinct boundaries with respect to Western social values in close comparison with Islamic code of moral practices. In fact the fundamental philosophy behind these two conventional and peculiar schools of thought is very different and distinct in its very nature and intrinsic focus. The fundamental emphasis of this paper is to encircle, envelop and ensemble relevant ideas pertaining to a very important and key word 'Ethics' and link it with the Managerial traits in the very right perspective of an Organization, running beneath the banner of comprehensive Islamic Code of Conduct. In order to establish an inclusive understanding of Ethics in the Islamic perspective, it is indispensable to begin with its conceptual and philosophical definition vis –a vis the most important above all is to look into How West is comprehending Ethics in its general perspective.

2.0 Background of Study

It is a complex discussion needs extensive arguments, if we formulate Business on Ethical and moral grounds or we implant Ethics in Business Practices. In fact, it seems difficult perhaps even improbable to follow pure Ethical code of conduct in business practices. Richard T. de George in his book *Business Ethics* argues that business myths are firm in this very opinion that a business man cannot uphold the specific and complete sense of morality as business and sheer sense of Ethics cannot go along with each other and it would definitely be a mistake if we are going to judge and gauge a business activity on the basis of morality, (George, 1986). It must be kept in mind that supporters of this myth are not against morality in business or ethical business practices but they do not want to be judged on the basis of thei ethical practices and they advocate the use of Ethics in Business practices in the very right perspective of their own judgement. (Alois A Nugroho, 1997). Professional Ethics or Applied Ethics are basically the form ofBusiness Ethics keping normative and descriptive dimensions.

The core of this field is principly normative and the trail of norms is closely followed by the organizaitons round the globe. In its implied form, Governmental laws and rules are utilized to articulate business behavior in perceptive beneficial dimensions. Ethics covertly and implicitly controls those aspects and areas and particulars of human behavior that are far away from the active control of government and cannot be framed in well defined set of rules and prescribed regulations (Berle, 1932). The advent of huge commercial establishments with restricted and narrow connections and sympathy towards the communities/societies in which they run their operations speeded up the need for the development of formal ethical systems. (Jones, Parker, & al., 2005). It is evident that there is a core difference between formaulating all organizational practices on moral grounds or be Ethical whenever and wherever we want. Our sole purpose is to formulate a paradigm with the help of which Ethics, Business Ethics and Islamic Concept of Managerial Ethics can be understood in the form of a trio.

3.0 Significance of the Study

This study is very significant as it appears at such a turning point of time when West is being presented a vague and bleak picture of Islam and Islamic Values and it is pre-supposed that Islam does not encircle related aspects of life in its true applicable sense which is absolutely wrong as Islam is the most compact, comprehensive, rational and natural religion among all the religions and it encompasses every facet of life in its purest and complete sense. This study encircles Islamic code of conduct in a very well stitched perspective of Managerial practices in today's organizations. It gives a parallel comparison of Islamic and Biblical concept of Ethics in order to make it a balanced outcome of intellectual craftsmanship.

4.0 What is Ethics? – A Philosophical Perspective

"**Ethics** (Greek *ethika,* from *ethos,* "character," "custom"), principles or standards of human conduct, sometimes called morals (Latin *mores,* "customs"), and, by extension, the study of such principles, sometimes called moral philosophy. (Encyclopedia of Philosophy, 1988). Aristotle's comprehension of ethical theory is as a different field, dissimilar to hypothetical scientific ventures and its branches. Its core approach and methods should be in align with its subject matter—good action—and this fact must be taken into account that in this specific pitch many generalizations hold only for the maximum fragment. The primary concern in order to study Ethics is to bring improvement in our lives so the basic aim of Ethics is well being of fellow human in order to make the world a better place for living. Aristotle is of the same view as Aristotle and Plato that the virtues are to be taken as core to a well-lived life. Similar as Plato, he respects the ethical virtues (impartiality, bravery, sobriety and so on so forth) as multifaceted logical, emotional and social abilities. (Philosophy, 2010) and he transformed them in a bunch with human personality and counted them as absolute attributes of one's persona.

Ethics is that branch of philosophy which is well-thought-out as *normative* science, because it encircles the norms of human behavior, as distinguished from the conventional groups named as *formal* sciences that includes mathematics and logic, and the *empirical* sciences that encompasses chemistry and physics. Two key principles are always focused by Philosophers in an attempt to define goodness in conduct and have considered specific categories of conducts either good by nature or in themselves or good because they are in conformance to a specific moral standard. The former infers a concluding value, or *summum bonum,* that is needed in itself and not simply as a means to an end (Lillie, 1971). The history of Ethics comprises of three foremost principle standards of behavior, each of which has been predictable as the highest good: contentment or desire; obligation, virtue, or responsibility; and excellence, the completest melodious expansion of human potential.

Ethics has been defined as:

Ethics, even named as moral philosophy, is that discipline of Philosophy that closely and solely concerned with what is morally good and bad, right and wrong. This terminology is equally applicable to any system or theory of moral values or principles (Singer, 2011). It is hereby captioned that Ethics is further divided in three main categories and each of this category deals with a different facet of Ethics as:

Meta-ethics is the closest attempt to understand the metaphysical, epistemological, semantic, and psychological presuppositions and pledges of moral thought, talk, and practice…..... Meta-ethics reconnoiters the association between beliefs, causes for action, and human motivation, asking how it is that ethical principles might provide us with reasons to do or abstain from doing as it demands, and it speaks of many of the issues frequently patched up with the nature of freedom and its importance (or not) for moral obligation; (Ayer, 1946)

'**Normative ethics**' the word normative is a derivation of the word "norm." In its pure philosophical context, the word norm generally exemplifies standard, or rule, or principle, in opposition with what is "normal" for people to do, in contrast with what they really do. For example, the arithmetic rules are normative in their philosophical sense, since that reasoning can be measured against these rules and judged correct or incorrect, regardless of whether this usage is the normal usage. Normative ethics is in relation with the moral norms and a moral norm is a norm in the sense of being a regulator with which moral agents should comply. (Rawls, 1975) It is noteworthy to take into consideration that while performing normative ethics, one sets aside meta-ethical concerns about whether there exists a moral truth and what moral judgments stand for, and form sound assumption regarding difference between good and bad and right and wrong.

Applied ethics is, as expounded by Brenda Almond, co-founder of the Society for Applied Philosophy, the philosophical investigation, from an Ethical focal point, relevant to particular issues concerning private and public life that are substances of moral judgment". It is precisely a specific term used to outline endeavors to use philosophical techniques to recognize the ethically correct course of action in numerous domes of human life. (Almond, 1996) It is evidently clear that Ethics is specifically a concrete code which affects human conduct [behavior, while '**Conduct**' is a collective recognition for voluntary actions. It can be viewed as any action of a being that transforms and re-defined its relationship to its environment, on the other hand, Behavior provides outputs from the organism to the environment, (Dusenbery, 2009) A voluntary action is that course of an action that a man could have done differently if he had choice to do so or go for it. Our principle concern is Human conduct that shows extreme will, wish and direction for which it is taken; it is for sure that human behavior is reactionary and most of time our actions are parallel and planned reactions which justify our presence and state of mind.

5.0 Islamic concept of Ethics

Islamic concept of Ethics is based upon a very simple but concrete philosophy; Islam clearly mentions that ALLAH is the sole creator of Universe and everything in it. HE is one {unity of command}; HE is omnipotent, omniscient and omnipresent. HE is clean from all defects and free from any weaknesses, HE is holy in all due respects, HE himself narrated in Holy Quran about HIS greatness as: Say (O Muhammad[pbuh] to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." *(Kahf: 109).* When we become aware of the Supremacy of Allah, it naturally follows that we put our lives in HIS Protective Hands; follow HIS Commands without questioning; have the best hope, and then prepare ourselves to meet HIM, the Most Beneficent, the All Forgiving. Islam very clearly presents a Mono-thematic concept of Ethics which envelops whole of a Human's life from all corners and it is vitally to be understood that Morality is the core of all Islamic principles. The Qur'an summaries and sketches the principles of social and moral values for all Muslims. S. A. Nigosian, Professor of religious studies at the University of Toronto, states that a lengthy passage in the Qur'an embodies the completest declaration of the code of comportment every Muslim necessity follow (Nigosian, 2004)

1. **Worship only God:** Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. (*Bani Isra'il* :22)
2. **Be kind, honorable and humble to one's parents:** Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (*Bani Isra'il : 23*) And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (*Bani Isra'il* :24)

3. **Be neither miserly nor wasteful in one's expenditure:** And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth)

4. in the manner of a spendthrift. (*Bani Isra'il* :26) Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful. (*Bani Isra'il* :27) And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness. (Quran *Bani Isra'il*:28) Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (*Bani Isra'il* :29)

5. **Do not engage in 'mercy killings' for fear of starvation:** Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. (*Bani Isra'il* :31)

6. **Do not commit adultery:** Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). (*Bani Isra'il* :32)

7. **Do not kill unjustly:** Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law). (*Bani Isra'il*:33)

8. **Care for orphaned children:** Come not nigh to the orphan's property except to improve it, until he attains the age of full strength...(*Bani Isra'il* :34)

9. **Keep one's promises:** ...fulfill (every) engagement [i.e. promise/covenant], for (every) engagement will be enquired into (on the Day of Reckoning). (*Bani Isra'il* :34)

10. **Be honest and fair in one's interactions:** Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. (*Bani Isra'il* :35)

11. **Do not be arrogant in one's claims or beliefs:** And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (*Bani Isra'il* :36) Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (*Bani Isra'il* :37)

3.1 The Rationale

It is a fact that this matter requires great detail but the core focus of this paper is not to surround general concept of Ethics but to relate the Ethical Ideology with Managerial ship in a corporate context. We hereby conclude this discussion with what Quran says, as: And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.*(Al-e-Imran :195);*We are keeping our discussion in the very right perspective of Managerial actions and conduct within the close proximity of an Organization as Islamic Business ethics in comparison with general Ethical concepts are too wide based upon numerous references and input form Theologians and Philosophers so, we hereby keep our discussion restricted to Managerial Acts as Policy making, planning, organizing, leading and cotrolling including decision making.

4.0 Islamic Context of Managerial Ethics

Manager is the person in an organization with superior responsibilities and respective authorities. He gets the job done through people, lead and controls them. Quran clarifies this standing as: …..We raise some of them above others in ranks, so that some may command work from others..." *(Al-Zakahraf:32)* (Ali, 1934) This verse from Al-Zakahraf embodies in a compilation as to why God elevated some people over others in statuses that being, that they can get work done from them. This verse undertakes the fundamental concepts and working ideology of Modern Management encompassing all the relevant schools of thought.. It emphasizes, in essence, the creation of appropriate hierarchies and the division of responsibilities subject to individual capabilities. It basically implies the creation of organizational charts from the top management to the lower management.

Islam is the only religion which provides an infrastructural framework for effective and efficient managerial practices and it is a fact that all the major and minor issues from decision making till time management are thoroughly addressed and not only addressed but even briefed in such a manner that they provide further courses of actions to the entrepreneurs and front line managers.

Corporate ethics and ethical issues are so dynamic, vibrant and diversified in nature that it seems next to impossible to cover all of these under single code of conduct and Islam is the only religion which enfolds them with reference to the relationship aspect of socio-religious teachings as Islam treats an Organization as an Inorganic totality and all the people inside it as Integral element to complete this totality.

The Islamic concept of Ethics revolves around this famous verse from Holy Quran and it has three basic angles, or you may call it tri-dimensional ethical system given by Islam as:

> "You are the best of peoples, evolved for mankind, enjoining what is right, Forbidding what is wrong, And believing in Allah". The logical conclusion to the evolution of religious history is a non-sectarian, non-racial, non-doctrinal, universal religion, which Islam claims to be. For Islam is just submission to the will of God. This implies (1) Faith ,
>
> (2) doing right, being an example to others to do right, and having the power to see the right prevails, (3) eschewing wrong, being an example to others to eschew wrong and having the power to see that the wrong and injustice is defeated. Islam therefore lives, not for itself but for mankind. (Ali, 1934)
> The above verse has three basic dimensions as :

Table – 01

Right *(Khair)*	Wrong *(Sharr)*	Faith *(Tawheed)*

4.1 Concept of Right

The concept of right as explained above is so easy to understand and it develops a clear guideline for a Manager and the intrinsic prima facia of these guidelines is Ethics *(Khulq)*. A Business Manager comes across Human Equation all the times, Management is described as : Management is to get the work done through people and it is basically a working philosophy (Barrett, 2003) it is only possible once a Manager appears in the form of an ideal character, a Role Model for his fellow Workers and Subordinates and appear as a true picture of Nietzsche superman (Nietzsche, 1885), Quran describes Righteousness and those who are right as "Righteousness is not that you turn your faces to the east and the west [in prayer]. But righteous is the one who believes in God, the Last Day, the Angels, the Scripture and the Prophets; who gives his wealth in spite of love for it to kinsfolk, orphans, the poor, the wayfarer, to those who ask and to set slaves free. And (righteous are) those who pray, pay alms, honor their agreements, and are patient in (times of) poverty, ailment and during conflict. Such are the people of truth. And they are the God-Fearing." *(Aal-e-Imran -77)* (Ali, 1934)

To make people work with their free will and wish is definitely a scientific Art, as understanding and comprehending Human Equation is most difficult and dynamic of all the tasks and the core of all Manager's function is to be with this human equation. The best form of motivation is self (intrinsic) motivation, that is usually generated by an concern and delight in the task itself and houses within the individual instead of owing to any external or outside stress (Wigfield, 2004) as it generates a vehement incessant impulse and the person himself gets involved in the tasks. Manager's personality appears charismatic and develops interest among fellow workers in the best interest of organization and the given task.

The strength of a Manager is his character and the high morals turn his character into a source of inspiration for others. The "character" is formerly used of a mark enthralled well ahead and more commonly, it came to mean a point by which one thing was told apart from others. (Pervin, 1994), there are two methodologies/approaches when moral character is being dealt with: Normative ethics encompasses moral criterions that display rightfulness or wrongfulness of a conduct, It can be said that it is fundamentally a test regarding ample behavior and determining what is right and wrong. Applied ethics focuses upon particular and contentious issues with a moral choice, and inclined to involve situations where people are either in favor of or against the issue. (Timpe, 2007). In both the schools of ethics the core is the *morals* and sound character is the one that is built upon morals.

Manager is the person who makes other people work, organize resources, lead the team and control the entire process. His character sketch must be built upon very stronger footings; Islam puts it the straight way in the form of a very unique personality of Prophet Mohammad (pbuh). Allah has praised him. "And thou (standest) on an exalted standard of character *(Al-Qalam: 4)* (Yusuf Ali, 1934) .The Prophet practically proved how to fulfill this noble goal to his companions. The purpose of which was nothing else but to strengthen the moral character of people so that the world of beauty and perfection may be illuminated before their eyes and they may try to achieve it consciously and with knowledge. The Qur'an says: "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed." *(Al-Kahaf: 30).* (Yusuf Ali, 1934)
The counter justification of Quran manifests the concept of righteousness as the core of a person's character.

The righteousness is in fact not only the sound character but also a symbolic one in terms of dealing with others and getting things done the right way at the right time at the right place by the right person.

A self controlled personality being in the place of a Manager derives others to walk on his footstep and *righteousness* is the most important attribute of one's persona which develops the personal credibility and character value.

4.2   Concept of Wrong (Sharr) in Managerial Context:

The concept of wrong is very simple and straight and can easily be understood in the very right viewpoint of what have we explained in the concept of right as against of it is purely the wrong or *sharr* as explained by Islam. The equilibrium or balance is to be maintained and if this balance is shattered then *sharr* spreads all over as Allah depicts in Quran :

"And the firmament has he raised high, and He has set up the Balance (of justice), In order that ye may No transgress (due) balance, so establish weight with justice and fall not short in the balance" *(Al-Rehman 7-9)* (Ali, 1034). This balance in every aspect of life maintains the required balance and whenever this balance is shattered, the problem begins.

Khair (good/right) and *sharr* (wrong) go together and for whole of one's life one needs to maintain a plausible balance between the two. The Satan (Iblees) is the grand symbol of *sharr* and every Muslim has clearly been forbidden by Islam not to walk over the path of Satan and if you do so then you will be among the loosers.

An Organization is the bunch of people, created to achieve certain objectives and Individual objectives are to be in aligned with the organizational objectives in order to achieve the results for which the said organization has come into existence and the real job of a Manager is to make sure that these objectives and goals are being achieved as per planned and stipulated time schedule. "To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Where so ever ye are, Allah will bring you Together. For Allah Hath power over all things." *(Al-Baqra 148)* Islamic Ethics marks the steps of a Manager in a corresponding manner and provide complete guidelines in order to how to make the moves to avoid wrong doings in an organization.
- developing a Code of Ethics to guide the organization's ethical principles in all its interactions;
- ensuring compliance by appointing key organization actors to an ethics review panel;
- appointment of an ethics advocate to probe management's decisions regularly;
- selection and training incorporating an employee's ethical responsibilities to help set common expectations and understanding within the organization; and,
- Adjusting the award system to reward ethical behavior and encourage repetition.

The above ethical code of conduct drives a Manager and guides him towards the way with the help of which he can keep the balance in the organization and avoid conflict and unhealthy conditions by keeping a plausible balance (equilibrium) and by exercising just (adl) by being strongly connected with Piousness (taqwa).

4.3 Concept of Faith (Tawheed) in Managerial Context

It is so important for a Manager and entrepreneur to have very strong faith in religious values, but for this very reason, the religion must be very strong enough to provide one with all chances of believing in itself. Islam is the only religion which provides all courage, conviction, commitment and daring required in order to play the role of a Manager cum entrepreneur.

"And He provides for him from (sources) he never could imagine. And If Anyone puts his trust in Allah, Sufficient is (Allah) for him. For Allah will surly accomplish His purpose verily, for all things Has Allah appointed a due proportion" *(Al-Talaaq – 03)* (Ali, 1934)

This fair concept of *tawheed* saves the manager from walking on the wrong track and he keeps on moving along the right track along with his subordinates and he appears as a very strong charismatic personality for them so that they may act in accordance with what is being commanded by him.

The true concept of *Tawheed* gives way to the sense of responsibility and inculcates the same in a Manager.

It is needed that Manager is not only responsible for the taking the outcome from the subordinates but vis-à-vis equally accountable for their mental and physical well being. In an authentic *hâdîth* compiled by Imam Bukhari, 'Abdullah bin Umar reported that he heard the Prophet Muhammad[(PBUH)] saying:

"Every one of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it. A man is a guardian of his father's property and is responsible for it so all of you are guardians and responsible for your wards and things under your care)." (Bukhari, 2011)

The above passage from Sahih Bukhari clearly exemplified that a Man should be a Man of responsibility and obligation; if we apply the same on a Manager then a Manager is definitely a Man who is solely responsible for whole of his team and there is a duality in his responsibility as he is responsible for the outcome from his subordinates towards Organization and on the other hand towards the people working under him.

5.1 Concept of Balance in Managerial context

If we apply the rule of lever (Physics) to understand the relationship then it seems easier to understand the phenomenology of Islamic Managerial Ethics as Goodness *(khair)* is the core as all the acts and deeds are done to gain the goodness, it is well supported by equilibrium (adl) on the one hand as force arm and Truth (haq) on the other as weight arm and keeping Piousness (taqwa) as a centripetal force of Fulcrum (the point where the lever is based).
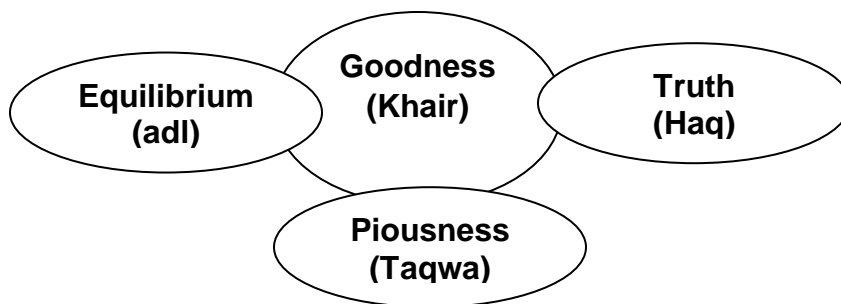
Fulcrum is the support about which a lever pivots, is the point where the lever is based and if this balance is shattered then the balance of lever cannot be ascertained or maintained. This balance can only be disturbed, in case if weight arm or force arm is exceeded the limits of weight they possess. It gives us the clarity regarding balance on life which is needed to pass the life in perfect manner.

Following Table further elaborates the concept in true sense of words as:

Table-02

Goodness	(Khair)	Lever
Equilibrium	(adl)	Force Arm
Truth	(haq)	Weight Arm
Piousness	(Taqwa)	Fulcrum

Figure -01

We apply the above given four dimensional paradigm to the acts undertaking by a Manager in an Organization and verify their application onto them.

5.1.1. Goodness (Khair) and Managerial Acts

All the Managerial acts must spread a way of goodness in the organization as in order to establish a long lasting relationship between an employee and parent organization, it is needed to have a sense of goodness that disseminate a sense of work place pleasure and affects the performance of every individual. In order to create high performance work place we need to manage the pressure on our self and others. Share smiles and laughters as it seems all plausible to mix pleasure with business.

It is quiet possible that work becomes serious but it does not mean that we take ourselves seriously, People who enjoy their work and have fun at the work place are more productive and less resistant to upcoming changes that are brought by the Organization. We need to encourage a relaxed and casual atmosphere, (Corelli, 2011). The sense of goodness envelops whole organization and controls the turnover.

Policy Formation

The core of a Manager's job is to form policies in the best interest of Organization and applicable in terms to get the job done through people. Quran clearly maintained the guidelines in policy formation as "(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong: with Allah rests the end (and decision) of (all) affairs" *(Al-Haj – 41)* (Ali, 1934). The intrinsic substance that must be found in a policy is a very clear demarkation between right and wrong, as policy is a vitally clear line of action which derives and paves the way to implement the same in the form of standard operativg prcedures, A **policy** is typically described as a principle or rule to guide decisions and achieve rational outcome(s). The term is not normally used to denote what is actually done, this is normally referred to as either procedure, (Anderson, 2005).

Planning

The focused purpose of an organization is achieved through a process called planning. In fact planning is a map or blue print encompassing business growth and development. It gives way to form quantitative and qualitative objectives with the help of which different departments and individuals perform their core functions and activities and gain profitable advantages for the organization and themselves as well. The conception of planning is to pinpoint what the organization wants to accomplish by using the four questions as; where are we today in terms of our business or strategy planning? Where are we going? Where do we want to go? How are we going to get there? Planning - a result-oriented process - can be summarized in 3 easy steps:

1. Selecting an endpoint, 2. Evaluating substitute courses and 3. Determining the explicit course of your plan (Charnov)… The story of Moses[AS] presented the same in Quran in approaching the Pharaoh of Egypt. When Allah commanded Moses to go to Egypt and call the Pharaoh to God, Moses accepted the order and spelled out his plans as: "Moses[as] said: Oh my Lord! Expand my chest (with faith, knowledge and affection); ease my task for me; and remove the impediment from my speech, so they may understand what I say: and give me a minister of my family, Aaron, my brother; add to my strength through him, and make him share my task." *(Taha :25-32)* (Ali, 1934)… The above verse presents the strategies of Moses[as] in three folds as first the commitment then problem (of communication) and finally the logistics and support and these are the three mail pillars for every planner and every plan.

If the planning is not done accordingly then failure is the most possible of all the options can be undertaken. GOD describes in Quran a proportion and vision in all of HIS creation as: "Verily, all things have We created in (planned) proportion and measure." *(AL-Qamar: 49)* (Ali, 1934). It gives a clarity regarding the pre-requisites for any plan that there must be a balance in every planning and plan which is the most important task of all Managers round the globe as a Manager is needed to be a planner at the very first place.

Procedures

Planning turns out a plan and that plan is to be turned over in implementation, rather execution and for this execution there must be procedures, usually named as Standard Operating Procedures or System Operating procedures (SOPs); Procedures are normally a well weaved sequence of functions and operations that are drafted in order to get the same results under the same circumstances, (Jr, 1998). In order to prevent the deviations and non-conformances, we implement the plan through set procedures as it streamlines the assignments, clarify the responsibilities and establishes the timings for completion of tasks. Quran captions the same is a very stitched and straight manner as: "And all things have we preserved on record" *(Al-Naba – 29)* (Ali, 1934). The maintenance of record gives way to review that is known as post operation review which helps in generating the possobility of taking any corrective actions if the deviation is recorded during execution at any specific place.

Discrimination Free Recruitment and Selection

The most prime and basic function of Human Resources is to Hire people from open Market or to select them from within the organization and their selection must be based upon abilities and capacities without any discrimination.

Smart Recruitment is the key of success as if you have excellent and competitive employees then you can make things happen the way you want. Employees are the asset for any Organization and every organization understands the importance of this very asset. The core function of Human Resources Department revolves around People; to have them under fold, to manage them etc; in order to carry out any corresponding activity in an organization, people are needed (Marketing, Production, Finance, Sales, Accounts, Administration etc.). The importance of Recruitment process saves a company from any future mistakes from the side of the candidate as *one dirty fish pollute the whole pond* (Gogari, 2011); It is needed to have the right person for the right job at the right time at the right place and the foremost quality of a person is dignity and sense of honesty as if a person is self dignified then he/she will not indulge one self in any such act that derails the personal decorum and put his/her best to get the job done in a honest and successful manner. "O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is he who has most *taqwa* among of you. Verily, Allah is All-Knowing, All-Aware." *(Al-Hujurat -13)* (Ali, 1934); The pousness *(taqwa)* is the most sought after attribute and orgnization looks in an employee and people with such an exalted attribute of personality remain under the fold of an organization on very long term basis.

Compensation

Compensation is what an employee earn to have both the ends met, Employees' compensation is accounted for on an accumulation basis; i.e., it is gauged by the worth of the payment in cash or in any acceptable kind which an employee *comes to be eligible to receive* from an employer against the quantum of work done within the stipulated time and relevant accounting period - in advance, concurrently, or in amount outstanding of the work itself. It can further be expounded as: Compensation is the total reward received by an employee in exchange for services executed for an organization. It includes both direct pay (salary and wages) and indirect pay (benefits programs). (Penn, 2011)

If employees are not compensated well and in-time then their actual performance seems damaged and they cannot perform till the best of their due abilities and capacities. Once a person completes the job then he/she must be paid well as promised or agreed mutually as it motivates the same for effective performance; "And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief" *(Al Huud – 85)* (Ali, 1934). It is not permissible in Islam and Islam is the only religion which acts very strictly in this manner and abide the Managers and employers who fall in this very chain of compensating subordinates that if the payment is due as promised then do not delay it for a moment and pay it at once, "Then if they give suck to the children for you, give them their due payment" *(al-Talaaq: 6)* (Ali, 1934).

Leadership

Manager is not a leader but he is such a person who keeps the fundamental attributes of leader and leadership and he is presented himself as a true visionary and sound leader in front of his subordinates. His sense of decision making defines the balance in his personality and strength in his actions. The best form of leadership is good management and most of the time Managers in an organization act as leader for the same. Corporate leadership justifies the presence of a person who takes the whole organization on board but on the other hand he needs so many people below his belt with the help of whom he can run the show and these people in the place of Departmental heads appear as leaders in their respective departments, leadership detached with conventional Management practices would be disastrous and there must be a balance in the personality of those who are leading companies in the busy and dynamic corporate world. They key of Management is based upon the team a Manager possesses and used to accomplish all the tasks, If the team is not well managed then task achievement would not be on cards. (Mintzberg, 2009).

When we consider a Manger as a leader then we add more colors to his collars and we see a Manger with a different angle, Quran clearly identifies the Leaders as "And We made them leaders guiding (men) by Our Command and We sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served Us (and Us only)". *(Anbiyaa : 73)* (Ali, 1934)

5.1.2. Equilibrium *(ADL)* and Managerial Acts

All the Managerial Acts must sustain and maintain a balance as whenever we talk of a Manager, we refer to someone who is in-charge of the prevailing resources including Human as well and who knows well the utilization and mobilization of both of these.

Adl represents justice, balance and fairness and Islam basically wants to develop these attributes in every human as, these attributes advocate the balance in society. The Islamic concept of '*Adl* is very widespread and entails justice and impartiality in every thing a person says or does. It guards our comments, our judgments, our handling of responsibilities and obligations due to others, our dealings with people, our handling of differences, our treatment of others whether they are members of our family, friends, relatives, strangers or enemies. Fairness, equity and justice have to be an assurance of our conduct in all of these areas. (Hamid, 2011); it envelops the overall behavior of an Individual and especially those who have certain authorities to perform respective responsibilities as Managers. Quran elaborated the benchmarks as; "And when you speak, be just, even if it concerns a close relative." *(Al-An'aam :152)* (Ali, 1934), the captioned verse refers communication and the mode of this very communication and refrain a person from saying anything that is not just or true.

Quran further emphasizes upon the appropriateness of words as: **"**O believers! Have Taqwa and say only the words that are appropriate." *(Al-Ahzaab:70)* (Ali, 1934), It is an open direction for all followers to refrain themselves from speaking what is not appropriate and ample. Trustworthiness and integrity are the two very important qualities a Manager must have, it is very damaging to motivate subordinates by making false promises of rewards and promotions, it seems better not to make false pledges as it is very deterrent for an employee, Just like any other leader, a manager needs to have the vision, passion and morality. Integrity is important, not only at workplace but outside the office as well (King, 2011).

In continuation to this, fairness is another trait that must be practiced by those who are authoritative and have people beneath them as*:* Nu'maan Ibn Basheer mentioned in one of his sermons that: "Once my father gave me a gift. My mother, 'Amrah Bint Rawaahah, told him that she would not approve of this gift unless it was witnessed and approved by the Messenger of Allaah. My father reported it to the Prophet and said, "I have given my son from 'Amrah a gift which she is not approving until you become a witness to it." The Messenger asked, "Have you given similar gifts to your other children?" When he replied in negative, the Messenger of Allaah said, "Fear Allaah and treat all your children with equity." According to other reports, he also said, "Do not make me witness as I cannot be witness to injustice. "He came back and took his gift back. (Bukhari, 2011) . Every aspect of a Manager's personality is watched, followed, scanned and screened by his subordinates so he must be a wlking talking balance machine that not only guide others but gives way to others and employees are encouraged by his acts and bring changes in their lives.

Conflict Management and Justice

Manager is meant to deal with day to day conflicts among his subordinates with lot of ease and style in such a manner that is acceptable to all. It may be significant to take into account that the term conflict resolution is often used interchangeably with dispute resolution, where adjudication and litigation processes are judgmentally involved. Moreover, the concept of conflict resolution can be thought to incorporate the use of nonviolent confrontation measures by conflicted parties in an attempt to promote effective resolution (Ash, 2009) . Conflict basically referes to a condition of disagreement, opposition or struggle between two people or group of people. It often occurs due to overlapping in respective roles and power sharing formula in an organization at any level. (R, 1999). For a swift, speedy and balanced conflict resolution; it is needed that the Manager must identify the sources of conflicts in order to ascertain the true nature of the conflict, once the source is known then adopt a perosnal style of conflict resolution and in this style he must inculcate the best strategy to deal with that specific conflict and have it resolved, besides these he must develop skills among other employees for promoting constructive, productive conflicts that open doors for changes and new dimensions. (Francis, 2007).

Islamic concept of conflict is based upon affirmation as GOD himself divided Mankind in different classes and sects and put differences in between them, "If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

The differences make these humans to come closer to one another as life goes on in a coordinated fashion and one cannot pass the life in complete isolation; these differences are stimulator for people so that they may solve their problems in a creative manner, in the same way, every human is not allowed to pass life in his own way as Islam directs every Human through a code of conduct which is to be followed at any cost without any discrimination at any point, it is even made clear that Islam takes conflict as a natural phenomena as often Man conflicts with himself also.

Islamic gives a triangular model of conflict resolution with three angles as:

Shura   {consultation}
Nasihah   {Advice}
Taawun{cooperation}

The first stage is *shura* common consultation as Quran states that "Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance"; *(Shurah : 38)* (Ali, 1934); It is clear that *shurah* is not merely consultation referring a Management Process or method but it highlights the fundamentals of a believer's personality who carries such an attributes {resolving conflicts through consultation, disseminating a sense of equality and fairness) is all set to touch the highest point in his belief, (Hassan, 1992).

The second step is *nasihah* which means sincere advice and this sincere advice embodies all virtues captioned in the religion. This concept can easily be understood by tracking back the famous quote {hadith} of Holy Prophet[PBUH] as: " The Religion is Nasihah." The People asked, "To Whom?" The Prophet[PBUH] replied, "To Allah and To His Book and To His Messenger and To the leaders of the Muslims and common Folk" (Asqalqni, 1997). The principe approach in the process of Nasihah is Pro-active in nature as it requires close monitoring of the tasks and group activities and prompt response in case of any need or conflict in order to minimize the birth of any conflict within the due course of time, so it is a pro-active assurance and a form of preventive action that dissolve any chances of any non-conformance.

The Last is *Taawun,* mutual coordinationa and cooperation, Quran at many places guide his followwrs to help and cooperate with one another in good and virtue but not in bad and sinister acts as if they do so then their share would be considered parallel as the doer. Quran clearly mentions that: "Cooperate with one another in good deeds and do not cooperate with others in evil and bad matters." *(Al-Maeda: 2)* (Ali, 1934). This concept of cooperation makes it crystal clear for every follower to refrain from cooperating in bad deeds and this concept saves the society from being influenced by sinful acts. In case of conflicts, it can be understood that cooperation must be there to end or resolve conflict not to harness it further more; on the contrary, cooperate with one another to root out the conflict at the first place and maintain such a positive and fruitful atmosphere that stimulate all employees to invest the best out of the best.

In case of conflict resolution, impartiality is the key to maintain a fair working atmosphere; in case Manager is acting as an arbitrator and busy in resolving conflict then he must not party to any one. If he seems partial then transparency and equality get tarnished and justice cannot be done to the one being opposed. Quran clearly captions that: "God does command you to render back your trusts to those to whom they are due; and when you judge between man and man that you judge with justice" *(Al-Nisa – 58)* (Ali, 1934) – Islam has not given any option to the one acting as an arbitrator to side ways with any party and urge to serve the justice in a transparent and impartial manner as: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return." *(Al-Aaraf: 29)* (Ali, 1934)

It is further clarified that the person with authority to do justice and resolve conflicts must be a man of honest mind and deed and he must not be impressed or come under any influence.

Time Management

Time Management is the core Management function as Manager always runs against time and keeps his team on the toes to accomplish given tasks within the due sphere of time. Manager not only tracks his team for following time but also educate them regarding importance of time. The basic focus of a Manager on time management is to increase efficiency and productivity altogether in a desired manner. Time management is basically the art of scheduling, organizing, budgeting time to increase performance in qualitative and quantitative manner to increase productivity (wisegeek, 2011). Time Management is important for everyone, especially to those who have resources on their disposal, like Managers. A goal oriented strategy which derives an effective use of time brings success (Elgin, 2011) and in corporate world the flow of all activities is bunch with time slots.

Islam gives a very unique concept of time management and it relates the Time with a sheer sense of *Accountability.*

Notable Scholar Imam Ghazali mentions time as a very precious asset: one must not neglect one's time or use it chaotically; rather one ought to bring oneself to justification, assemble one prayers and other practices during every passing day and night, and allocate to each period a stationary and precise purpose. This is how to bring out the spiritual blessing (baraka) in each period. But if one leaves oneself loose, pointlessly roving as cattle, without knowing how to occupy oneself at every moment, one time will be lost. It is nothing other than one's life, and one's life is the wealth that one makes use of to reach everlasting contentment in the propinquity of God the Dignified. (Ghazali & (translator), 2005); it reveals that loosing time is actually loosing one's life and there is no point of having gained the time back and compensate the loss of time.

The importane of time in Islam can be understood in the light of this very fact that GOD himself quoted as Time as: who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah said: 'Sons of Adam inveigh against [the vicissitudes of] time, and I am time, in My hand is the night and the day.' "(Tirmizi, 2011)… The same is again narrated in another authentic collection *hadiths* as: "Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Let none of you complain about." (Malik, 2011) When ALLAH himself conceal time in his persona then we can comprehend the concept of time in the true sense of words that every action and reaction happens within the confined space and due time. Those who have responsibilities and authorities must comprehend the concept of time in such a manner that time is the most significant essence and if it is wasted then it means the waste of life and there is no repercussion for this type of wastage.

Dealings and commitments (Inter-personal relationship)

Credibility is the most important attribute of a Manager's personality, as he/she possesses the position that is coupled with responsibility and authority, including this he/she needs to interact with people from within the organization and outside as well. If the Manager is not the man of words and fair in his dealings then the due relations cannot be established and he/she looses the face and once the face is lost then cannot be earned back. Quran exemplifies the same as: "O ye who believe! Stand out firmly for Allah as witness to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah, for Allah is well acquainted for all ye do." *(Al Maeda – 08)* (Ali, 1934).. be very firm and straight when deal with others and put yourself in the shoes of others and think how do you feel if the same happens to you. An important area of business ethics is moral mazes that incorporates scores of ethical problems a manager must come across on daily basis as wrongful use of resources, mis management of contractual agreements etc, (Shafritz, 1990) and these shows the related Management actions in inter-personal dealings.

It is not the case that fair dealing is a one sided act, but if a Manager is fair in his dealing then he must accomplish the confidence of others, even one who does not agree with him, will not go against him if he is fair in his dealing with others. Anything that is done by a Manager must demonstrate a strong ethical approach and style in a very convincing manner as (Hartzell, 2011) the level of integrity one must enjoy leaves one as a person of values rather than a Manager. If one keeps a very strong persona built upon concrete religious and social values then the reactionary phase of one as a Manager would definitely be a successful one.

Jim Ryan, Chairman, President and CEO of Grainger,Inc., drafted clear ethical guidelines for all his employees and urges then to be truthful and just in all the transactions with fellow employees, the Company, suppliers, customers, competitors, and other members of the business community and refrain his Managers and employees to make profit by manipulation, misleading, miscommitment and concealment. (Ryan, 2011). It is crystal clear that the foundation of a Manager's personality is placed upon fariness in dealing with others and commitment pwnership.

Quran exemplifies the same as : " Fulfil the covenant of Allah when ye have entered into it, And break not your oaths after ye have confirmed them: Indeed ye have made Allah your surety; for Allah knoweth all that ye do. *(Al-Nahal – 91)* (Ali, 1934)…. The kind of commitment needed from a Manager is a close combination of financial, physical and intellectual combination aand the emotional attachement of a Manager with his subordinates and work draws results as organizational performance is the result of emotionally committed managers (Slap, 2011) and these emotionally commited Managers role the dice in favour of their organization through keeping their teams under their folds. Value based commitments strenghten the personalprofiles of Managers and their subordinated feel pride in following them as they feel that they are copying someone who is credible enough to be copied.

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5.1.3   Truth (*Haq*) Truthfulness

A Manager is or must be a role model for his subordinates and colleagues and he needs to set a guiding example by his strong personality traits and speaking truth is the core of these traits. Straight forwardness is the key and it bounds one to speak in a very controlled fashion and just say what is the truth and a proven fact. Quran captions the same as: "O ye who believe! Why you say ye that which ye do no? Grievously odious is it in the sight of Allah That ye say that which ye do not" *(Al-Saf :2-3)* (Ali, 1934).. It clearly guide the follower to only say what is right and refrain frm saying it other wise. Famous and globally known Quality Management System ISO 9001:2008 builds its foundation on three very basic principles and these principles are the key towards documentaion system as, "Say what you do, do what you say, and write it down" (GENEVA, 2008). It manifests that the whole of an organization is based upon a straight forward, factual and true foundation in which everything is in black and white and there is no chance of any manipulation from any person thereof.

A narration is given regarding the qualities of a prophet in a famous book of *hadiths* as: Abu Sufyan told me that Heraclius said to him, "When I enquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet." (Bukhari, Sahih Bukhari Vol:1 chapter:50:859, 2011) These captioned qualities are the true guidelines that must be followed by the one who follows the footstep of the preaching of Holy Prophet[(pbuh)]. Another notable narrator of *hadiths*, Imam Malik quoted as: Malik related to me that he heard that Abdullah ibn Masud used to say, "You must tell the truth. truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire. Don't you see that it is said, 'He speaks the truth and acts rightly,' and, 'He lies and is corrupt.' "(Malik, 2011). Islam directly relates lying as a stimulator leads towards corruption and eventually in hell, as the religion does not make any demarcation between general ethics and business ethics and codes and roles are same and applied to every follower whatsoever the situation is. It is not a quesiton of profit or loss but it is a simple question of belief and there is no mid way when we talk of Islamic belief.

Quran further clarifies that, "O ye believe! Fear Allah , and (always) say A word directed to the right. The He may make your conduct whole and sound and forgive you, your sins: He that obeys Allah And His Apostle has already attained the highest achievement" *(Al-Ahzaab 70-71)* (Ali, 1934).. This verse leaves no option for not speaking out of one's heart and one needs to speak nothing but the truth.

5.1.4.   Piousness (*Taqwa*)

Piousness or piety, in spiritual sense is primarily a virtue which stands for religious devotion and spirituality or a combination of both. WE can relate the same to our common life as something that is exercised to win the favor and forgiveness of GOD. Online Dictionary defines the same as "Having or exhibiting religious reverence; earnestly compliant in the observance of religion; devout." (dictionary, 2011) Confuscious once said,"The greater man understands morality; the lesser man understands revenue. (Legge, 2011). The concept of piety establishes the concept of an extraordinary individual who never compromises on his principles that have been laid down in the perspective of religious ideologies and guidelines and faces the loss with pleasure but rejects the profitable options with meanness and manipulations.

Islam gives very high place to piousness *(taqwa)* as Imam Malik captions in one of the narrated *hadiths* as: Yahya related to me from Malik from Yahya ibn Said that Umar ibn al-Khattab said, "The nobility of the *Momin (true believer)* is his Taqwa. His religion is his noble descent. His manliness is his good character. Boldness and cowardice are but instincts which Allah places wherever He wills. The coward shrinks from defending even his father and mother, and the bold one fights for the sake of the combat not for the spoils. Being slain is but one way of meeting death, and the martyr is the one who gives himself, expectant of reward from Allah." (Malik, 2011). Islam links piousness with nobility and highest form of an individual character that appears as role model for others. In facr piety encompasses the whole personality with reference to all personal attributes and when you make a good person out of these attirbutes then you come across a Model Personality who performs beneath the very fear of the omnipotent creator and who never disobeys Him on account of a stringent accountability that cannot be over rulled or escaped. It is not about the objectivity in routine Management chores as solving problems, resolving conflicts, making decisions, building teams, planning, organizing, leading, controlling and giving results but it is the subjective code of one's personlity that sets guidelines that one must consider in each and every act perform by one and when one is acting as a Manager who is responsible for many people actions then this sense of piousnessacts as default in controlling the personality.

Personality is a complete package that carries a bunch of qualities/attributes and as defined, it is "The totality of qualities and traits, as of character or behavior that are peculiar to a specific person. Or the pattern of collective character, behavioral, temperamental, emotional, and mental traits of a person." (Dictionary, 2011); Islamic concept of personality clearly states that human acheivement is not in behaving extraordinarily, doing wonders, teaching or preaching and influencing other people but the core is in possessing monumental personality that not only converts the Man into a deeply religious person but also presents him as a very successful individual with a list of successes under his cuffs.

Michael Hart (1978) in 'The 100, A Ranking of the Most Influential Persons In History, ' kept Holy Prophet[(pbuh)] on top of the list of most influential personalities and he advocated his choice as: "My choice of Muhammad[(pbuh)] to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the secular and religious level. ... It is probable that the relative influence of Muhammad[(pbuh)] on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ... It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad[(pbuh)] to be considered the most influential single figure in human history. "(Hart, 1978). The multi-dimensional effect of a personality is the real strength of a personality and as a Manager's role is thoroughly multi-dimensional and he had to wear many masks with in a working day and he needs to play many characters in different acts and his success in all these acts lies in his pureness and piety. He gets inspiration from religion and he seems answerable for every act of his and this combinaiton makes him a successful Manager vis-à-vis an individual.

5.1.5. The Rationale

It is evident that above given all the concepts are encircling the prime functions of a Manager's job and responsibilities and provide a crystal clear view of how Quran looks into the very depth of these functions and link them with the outcome and that outcome is nothing but the betterment of fellow individual who are being supervised by a Manger or working with the Manager.

6.0 End Note

The question arises here that Who is the best Manager?, the answer is very simple that the best Manager is the one who stood tall under an everlasting faith and keep his working arm united and act as the fulcrum and get the job done through his force and weight arm by keeping strong footings over *Taqwa.* Much can be written in this very topic and much has already been written with reference to interest, false dealings and other relevant areas. I have tried my level best to work with a new concept and link the social philosophy with a constant physical formula keeping a strict intellectual frame encircles managerial Activities not the corporate ethics as a whole as corporate ethics is a different topic needs a totally separate conceptual framework. It is for sure that entire world is slowly but steadily marching back towards nature and Islam is the only religion which advocates nature. The economical, business and commercial world has started realizing the flaws and holes in the intellectual mainframe and now it is the job of a Manger to act upon Islamic directives in order to prove the worth in a desirable manner. No one can beat the nature but nature, as everything exists beneath nature and nature is ALLAH SUBHANA-O-TAALA.

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