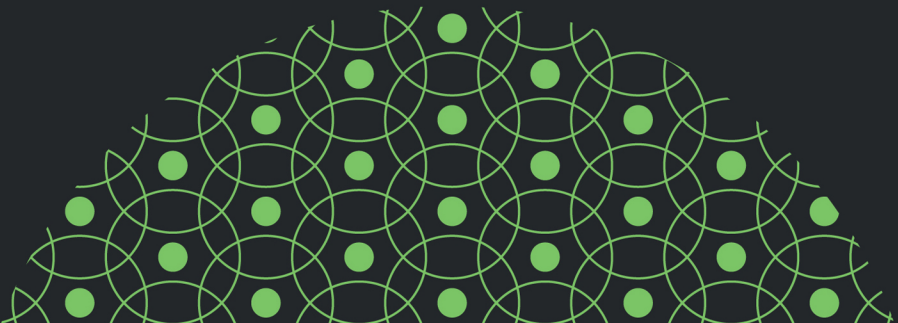




EMERALD POINTS

**RESPONSIBLE  
MANAGEMENT  
IN THEORY  
AND PRACTICE  
IN MUSLIM  
SOCIETIES**

YUSUF M. SIDANI



RESPONSIBLE MANAGEMENT  
IN THEORY AND PRACTICE  
IN MUSLIM SOCIETIES

*This page intentionally left blank*

# RESPONSIBLE MANAGEMENT IN THEORY AND PRACTICE IN MUSLIM SOCIETIES

AUTHORED BY

**YUSUF M. SIDANI**

*American University of Beirut, Lebanon*



United Kingdom – North America – Japan – India  
Malaysia – China

Emerald Publishing Limited  
Howard House, Wagon Lane, Bingley BD16 1WA, UK

First edition 2022

Copyright © 2022 Yusuf M. Sidani. Published under exclusive license by Emerald Publishing Limited.

**Reprints and permissions service**

Contact: [permissions@emeraldinsight.com](mailto:permissions@emeraldinsight.com)

No part of this book may be reproduced, stored in a retrieval system, transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without either the prior written permission of the publisher or a licence permitting restricted copying issued in the UK by The Copyright Licensing Agency and in the USA by The Copyright Clearance Center. No responsibility is accepted for the accuracy of information contained in the text, illustrations or advertisements. The opinions expressed in these chapters are not necessarily those of the Author or the publisher.

**British Library Cataloguing in Publication Data**

A catalogue record for this book is available from the British Library

ISBN: 978-1-80262-494-6 (Print)

ISBN: 978-1-80262-493-9 (Online)

ISBN: 978-1-80262-495-3 (Epub)



ISOQAR certified  
Management System,  
awarded to Emerald  
for adherence to  
Environmental  
standard  
ISO 14001:2004.

Certificate Number 1985  
ISO 14001



INVESTOR IN PEOPLE

To Munir and Samiha Sidani  
*Gone but not forgotten*

*This page intentionally left blank*

# CONTENTS

<i>Preface</i>	ix
1. Responsible Management: A Primer	1
Introduction	1
A Religious Perspective of Responsible Management	4
2. Responsibility in the Islamic Perspective	7
The Nature of Responsibility	8
The Qur'an	10
<i>The Khilafa Verse</i>	11
<i>The Amana Verse</i>	13
<i>The Covenant Verse</i>	14
<i>Nature of Responsibility in the Qur'an</i>	15
<i>Three Affirmations of the Qur'an</i>	18
The Sunna	19
3. Responsibility in Islamic Jurisprudence	21
<i>Taklif</i>	23
Significant Questions	26
<i>Who is the Authority Entrusted with Specifying the Responsibility?</i>	26
<i>What is the Type of Work that a Person is Obligated to do from that External Party?</i>	28
<i>What is the Quality of the "Acceptance" of Compulsion from that External Party, and does that Require Heartfelt Acceptance, or is Merely Behavioral Acceptance Sufficient?</i>	29
<i>What is the Nature of the Requitat?</i>	31
4. Individual & Group Responsibility	33
Individual Responsibilities	33
<i>Actions of the Heart</i>	36
<i>Responsibility to Display Good Manners</i>	37



<i>Responsibility for Good Speech</i>	40
<i>Responsibility for Actions and Work</i>	41
<i>Individual Responsibilities in Commercial Transactions</i>	41
Fair Trade	42
Disengaging from Usury	42
Group Responsibilities	43
<i>Testimony to the People</i>	43
<i>The Call to Good</i>	45
5. Responsible Management	49
Who is a Responsible Manager?	49
Nature of Manager/Traits and Behaviors	54
1. <i>Knowledge before Actions</i>	54
2. <i>Responsibility as Identity</i>	54
3. <i>Ability and Trustworthiness</i>	55
4. <i>Fairness</i>	56
5. <i>Consultation</i>	59
6. <i>Responsibility; a Continuous Journey</i>	59
The Story of Yusuf	64
<i>Uneasy Beginnings</i>	66
<i>Faithfulness; Keeping the Trust</i>	66
<i>Not Shying Away from Responsibility</i>	67
<i>The Power of Forgiveness</i>	67
<i>Wisdom and Knowledge</i>	68
<i>Gratitude</i>	69
6. Management and Responsibility in Muslim Practice	71
Early Practice	71
Bridging the Gap	72
<i>Reaffirming the Bigger Purpose of Life</i>	73
<i>Ijtihad, Again!</i>	74
<i>A Simpler Islam</i>	75
<i>Final Words</i>	77
References	79
Index	87

## PREFACE

*Whoever wants to accompany us, let him accompany us with five things: he conveys to us the needs of those whose needs do not reach us, he guides us to justice in cases where we are not guided to, he helps us in performing what is truthful, he fulfills the Amana (trust) to us and to people, and does not backbite anyone among us.*  
(Omar Ibn Abd-el-Aziz)

One personality in Islamic history that captures the fascination of the Muslim masses (An Egyptian TV series was even produced telling his story) is that of Omar Ibn Abd-el-Aziz (681 CE–720 CE). He was the eighth Caliph of the Umayyad dynasty. As history reports, his life changed upside down when he became Caliph. The moment he was asked to accept the position he addressed his constituencies:

*O people, I have been afflicted with this matter without an opinion on it from me and no advice from the Muslims, and I have relieved you from your pledge of allegiance to me, so (feel free to) choose (a Caliph) for yourselves (other than me).* (Salabi, 2009)

People immediately responded: “We have chosen you.” He ruled for two years and five months after that speech, and died young in his late 30s. This short period, however, was full of accomplishments and reforms. He increasingly relied on *shura*, consultations, offering more voice to the public. He redressed the grievances related to actions of prior Caliphs and rulers. He developed advanced administrative systems based on merit, and made significant contributions as to how the state was to be governed. He adopted policies that were not only fair and kind to the Muslim community, but also to Christians living in the lands under his reign. He did all of that while leading an ascetic, deeply religious, and humble life.

The fascinating story of Omar Ibn Abd el-Aziz leads one to question as what might have caused a person who was just appointed to a position of power to suddenly act so responsibly? Why was it not somebody else of the Caliphs who preceded him in the Umayyad dynasty? What role did his

religious life, and attachment to religious principles, contribute to his emergence as an epitome of ethical and responsible leadership?

While this is not a book about Omar Ibn Abed el-Aziz, the concepts that I will discuss will hopefully shed some light in answering some of these questions. Granted, a religious perspective, let alone an Islamic one, cannot be advanced as the only way to have management that is effective *and* responsible. People have many reasons to identify as responsible individuals and behave responsibly. Some drivers might relate to a religious foundation; other drivers might have nothing related to religion. Yet, to some people, and certainly to a large segment in Muslim societies, religious drivers of behavior remain relevant. Irrespective of one's individual philosophy and source of moral grounding, understanding a religious perspective of responsible management might be fascinating. To all of those, I hope this book will be of benefit.