



A comparative study of Quality Management System (ISO 9001:2008) and Islam

دراسة مقارنة لنظام إدارة الجودة (ISO 9001:2008) والإسلام

By

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Abstract:

Quality Management System (QMS) is considered very important for business sector these days. As it focuses on client's satisfaction and compliance of products or services with specified requirements hence most of the clients prefer to do business with those suppliers and contractors who have QMS in place and are certified. How could QMS be implemented in an organisation and how could this organisation is certified? Quality experts have recommended quality training and certain procedures for the implementation, maintenance and continual improvement of QMS in the organisation. Besides experts' recommended methodology, there are some other factors that also influence and affect QMS and can be helpful in its implementation, maintenance and improvement. Amongst those factors, spiritual beliefs and religious teachings are prominent. To determine the type and extent of influence of religious teachings on quality management system and its implementation, a study has been conducted in this dissertation. In the early chapters a detail introduction of QMS - ISO 9001:2008 and Islam has been presented. A comparison of QMS with Islamic teachings has been given in fourth chapter. Overview of previous research relevant to the subject also has been reported in the following chapter. This overview facilitates to see how other scholars find and rate influence of religious teachings generally and Islamic teachings particularly on the implementation of QMS. A quantitative research approach has been used to explore more about the subject. Forty six respondents responded on the questionnaire consisting of 55 questions related to the Islam and QMS. Data has been analysed by Correlation, Regression and Sample Means tests of SPSS version 17. Results are found to be supportive of research proposition i.e. there is significant positive relationship between Islamic teachings and implementation of quality management system. Further research is recommended for a detailed and clause by clause comparison of QMS ISO 9001:2008 with Islamic teachings.

Key words: Business, Quality Management System ISO 9001:2008, Islam, Comparison, Analysis, Conclusion and Recommendations

خلاصة :

إن نظام إدارة الجودة يعتبر هام جدا لقطاع الأعمال هذه الأيام. حيث يركز على رضا العميل وملائمة المنتجات والخدمات مع المتطلبات المحددة ، لذلك فإن معظم العملاء يفضلون العمل مع الموردين والمقاولين ذوو الجودة الموثوقة/ المعتمدة. لذا كيف يمكن تحقيق نظام إدارة الجودة ضمن أي منظمة ؟ وكيف يمكن إعتداد هذه المنظمة؟ أوصى خبراء الجودة بتدريب الجودة وإجراءات محددة من أجل تحقيق وصيانة وتحسين المستمر لنظام إدارة الجودة في المنظمة. إلى جانب منهجية خبراء الجودة هناك بعض العوامل الأخرى والتي لها نفوذ وتأثير على نظام إدارة الجودة، والتي وتكون مساعدة / مفيدة في تنفيذها وصيانتها وتحسينها. من بين تلك العوامل ، المعتقدات الروحية والتعاليم الدينية البارزة. لتحديد نوع ومدى تأثير التعاليم الدينية على نظام إدارة الجودة ، فقد تم إجراء دراسة في هذه الأطروحة. في الفصل السابق تم إستعراض تقديم تفصيلي حول نظام إدارة الجودة – (ISO 9001 : 2008) والإسلام. وكذلك تم عمل مقارنة نظام إدارة الجودة مع تعاليم الإسلام في الفصل الرابع. ثم تم سرد لمحة عامة عن البحث السابق المتعلق بالوضوع وذكر كذلك في الفصل التالي. هذه اللوحة العامة سهلت على الطلبة الآخرين التمكن من البحث وتقدير نفوذ / تأثير التعاليم الدينية بصفة عامة وتعاليم الدين الإسلامي بصفة خاصة على تحقيق نظام إدارة الجودة. لقد تم إستخدام منهج البحث الكمي لإستكشاف المزيد حول الموضوع. حيث إستجاب (46) ستة وأربعون من الذين شملهم الإستبيان المكون من (55) سؤال حول صلة الإسلام بنظام إدارة الجودة. تم تحليل البيانات عن طريق الارتباط المتبادل والتفاعل وإختبارات الوسائل النموذجية لـ SPSS إصدار (17). ووجدت النتائج داعمة لإقتراح البحث، بالإضافة إلى أن هناك علاقة إيجابية رائعة بين تعاليم الإسلام وتطبيق نظام إدارة الجودة. ومن الضروري إجراء مزيد من البحوث لمقارنة مفصلة بل مقارنة فقرة فقرة لنظام إدارة الجودة (ISO 9001 : 2008) مع تعاليم الإسلام.

الكلمة الرئيسية : أعمال , نظام إدارة الجودة (ISO 2008 : 9001) ، إسلام ، مقارنة ، تحليل ، نتيجة

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Declaration

I, Zafar Hussain Tabassum, hereby declare that this dissertation has been written by myself and the entire materials not my own have been identify appropriately.

Dedication

This dissertation is dedicated as a small reward to my dearly loved parents, my darling wife and cute children, the most loves of my life.

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Abbreviations:

Following abbreviations have been used in this dissertation:

- **ADHAN** = Call for prayer
- **AHAD** = One and Only one
- **AMMANAH** = taking care of anything under your custody
- **IBADAH** = Worship of Allah (SWT)
- **Hadith** = Sayings/deeds of Prophet Muhammad (PBUH)
- **Halal** = Opposite of Haram (allow to eat/use)
- **Haram** = Anything prohibited by Shariah
- **PBUH** = Peace be upon him.
- **QMS** = Quality Management System
- **RA** = Radiallah Anhum (may Allah be pleased with him)
- **Serat** = Ways of life of Prophet (PBUH)
- **SWT** = Subhanahotala (Almighty)
- **TAZKIYAH** = Purification of the soul
- **Wudu** = Ablution

CHAPTER 1

INTRODUCTION



1.1 Overview

Today, business is client oriented and revolves around client's satisfaction. From private to public, minor to major and social to commercial all organisations try to boost their business through winning the confidence of their clients and customers. The effective way to win the client's confidence (client's satisfaction) is veiled in the quality of the product or service being provided to him. Few years back it was only prerogative of high quality organisations to strive for quality but now it has become a means of competition with others for sustainability of the organisation. Indicators show that the near future will witness the survival of only those organisations which focus on the client's satisfaction and quality in their products and services (Ahmad 1996). To achieve the client's satisfaction through quality objectives different tools, techniques and methodologies are being used. Some of these methodologies are result of continuous research in the ISO standards, Six Sigma and TQM (Total Quality Management) and some have already been revealed by the God (Allah) through His messengers in religious teachings and ethics. In this dissertation quality will be studied generally and one of its systems as demonstrated by ISO 9001:2008 will be discussed particularly with reference to both human-made and Allah's revealed (religious) perspectives, and finally it will be researched how much religious teachings/ethics could influence the modern quality management system.

Before above mentioned two perspectives are discussed in detail, it will be informative to see what quality is and how it has been defined by different scholars. Crosby (1979) defined it as 'conformance to requirements'. According to Deming (1986), quality is uniformity with respect to a correct target. Juran and Gryna (1993) defined quality as 'fitness for purpose'. Earlier Juran (1951) has mentioned that there is a direct relationship between quality and profitability: higher quality results in lower costs and profitability therefore increases. Quality is defined by Lai (2004) as "fulfilment of contracted requirements". Producing quality products and services is cost effective, and auditing the cost of quality is one of the most important parameters of achieving quality. (Kazaz et al. 2005) Whatever the way quality is defined and perceived, it is beneficial for the organisation and brings client's satisfaction.

In coming paragraphs both perspectives of quality would be discussed.

1.1.1 First Perspective:

Standards such as ASQ (American Standards of Quality), Six Sigma and those of ISO (International Organization for Standardization) have been developed to define and incorporate quality and its management in different business sectors. For example in the construction sector, Kazaz et al. (2005) have understood quality as the ability to meet the requirements contracted with clients. The concept of quality costs was first mentioned by Juran (1951) and this concept was applied in the manufacturing industry in the early 1950s. As far as construction industry is concerned, since 1980, increasing attention has been given to improve the overall construction quality. Product requirements are established by the company and/or its consumers/customers. These requirements lead towards product quality which ultimately sets measurement of quality costs. Quality management system of ISO helps in synchronization of procedures and processes which ultimately result in the monitoring and achievement of specified objectives of the organisations. ISO has different series which cover different fields and categories such as ISO 14000 covers Environmental management systems; ISO 18000 covers occupational health, safety and environment and ISO 9000 covers Quality Management system. The last in the list will be premises of this research. ISO 9000 series consist of standards and guidelines. The main standards of this series i.e. ISO 9001:2008 will be focused in this study.

1.1.2 Second perspective:

The history of mankind proves that human beings have been closely associated with and influenced from the religious values whatever their belief is (Abuznaid 2006). ADAM (PBUH) is jointly agreed to be the father of humanity. Most commonly it is also believed that Allah (SWT) has deputed several prophets who conveyed His messages to the mankind and guided them towards civilization and good manners. Teachings of Moses, Jesus and lastly Muhammad (Peace be upon them) are widely preached and followed by the Jews, Christians and Muslims respectively. Muslims are fortunate as they possess undoubted single version of the Holy book (Al Quran) in its original language as revealed by Allah (SWT) on His Prophet Muhammad (PBUH). It is because Allah (SWT) Himself has taken the responsibility of protection of Holy Quran against any modification or corruption in it. He says: "*Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption)*" (Al Quran 15:9).

Hence no one can change it, even Muslims. Besides Holy Quran, record of sayings, deeds, likes and dislikes of the Holy Prophet (PBUH) are also available in the form of Hadiths (Jalil and Rahman 2010). Therefore Al Quran and Hadiths can help to explore what is quality and how Allah (SWT) has guided human being to perceive and act in a qualitative way in their life. Another reason for choosing Islam for this comparison is that Islam is second largest religion in the world and Muslims are populated in most of the world's countries. Pryor (2007) presented in his study that there are eleven countries in Africa, seven in East, Central, and South Asia, nineteen in Circum-Mediterranean and Near East and five in Former USSR that have Muslim population ranging from 60 % to 99%. Additionally there are seven countries where Muslim population ranges from 39% to 49%.

Looking at quality in Islam, it is found that the Holy Quran and Hadiths of Prophet Muhammad (PBUH) speak lot about quality. For example, Allah (SWT) says in the Sorah Al Namil:

{صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ}

"...The artistry of God, who disposes of all things in perfect order" (Al Quran 27:88)

In another Sorah Alkahf Allah (SWT) says:

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا}

"As to those who believe and work righteousness, verily We shall not allow to perish the reward of any who do a single righteous deed" (Al Quran 18:30).

Regarding perfectness of action Allah (SWT) shows His love towards those who perform work in the best way as: *"Do all things gracefully; for God loves those who do all things with excellence"* (Al Quran 2:195) and at another place Allah (SWT) says, *"Anyone who does an atom's weight of good would see it and any one does an atom's weight of evil, would see it"* (Al Quran 99:7-8).

Regarding perfectness of His creation, Allah (SWT) says: *"It is He (Allah) who has created the seven heavens one above another. You will not see any inconsistency in the creation of God, the most Gracious. So turn your vision again. See you any flaw? Again turn your vision a second time. Your vision will come back to you dull and discomforted in a state worn-out"* (Al Quran 67:3-4).

Regarding preservation of actions in the hereafter Allah (SWT) says: *"And whatever good you send before for your souls, you shall find it before your Lord"* (Al Quran 73:20).

In a Hadiths, Prophet Muhammad (PBUH) said: *"Allah loves someone who when works, he performs it in (Itqan) perfect manner"* (cited by SQM 2010). Therefore, one must perform

one's duty to the best of one's ability. In the same subject the Holy Prophet (PBUH) said: *"Whoever finds himself at the nightfall tired of his work, God will forgive his sins."* (Cited by Amir 2010)

More references from Al Quran and Hadiths, related to quality, have been quoted in Chapter-4 of this document. The Arabic word Itqan has been used to indicate the level of quality work. The best English translation of Itqan is "to arrange and dispose things in a scientific and artistic way in order to obtain perfect results." An Arabic synonym for Itqan is Hikmah (to do something with wisdom). The word "Hikmah" and its derivatives are mentioned in the Holy Quran at not less than three hundred places. This is the simplest and clearest indication of Islam's concern for doing quality work (Institute of Arabic and Islamic Studies 2010).

Looking at both perspectives of Quality, it can be understood that concept of modern quality has been put forward by Deming and Juran since early 1950s. However it is not new concept and has been practiced and demanded by the society since early ages. Human beings remained in caves and covered their body parts by leaves of trees; they came out and built their houses. As society grew bigger and bigger, need to develop rules and regulations such as who should take water first from the well, who will decide where to set dwellings etc. urged human being to establish some system and methodology. As result, city planning and housing authorities got born. Invention of wheel lead towards invention of cars that further needed to develop traffic rules and regulations. Similarly in business, a system was needed to understand, run and have a profitable organisation. ISO is one of those bodies which provide guidelines and standards that help an organisation to achieve its business objectives.

Quality Management, as described by ISO, refers to the efficient management of an organisation, which in turn meets client's needs. Client's satisfaction is the pivot of current management philosophy since getting client's confidence and loyalty is the key to success. Clients could be external or internal. External clients are the users and customers who pay for the products and services rendered by an organisation whereas internal clients consist of the fellow workers, supervisors, facilitators and co-ordinators in the organisation. Satisfaction of both types of the client is a must.

1.2 Aim of the study:

To study quality management system ISO 9001:2008 and Islam and to compare and find possible influences/effects of religious teachings on implementation of QMS, and recommend ways how an organisation could benefit from this research.

1.3 Objectives of the study:

Following objectives are planned to achieve through this study:

- a) To study and understand role of Quality Management System in organization's life.
- b) To study and understand teachings of a religion (Islam).
- c) To compare teachings of Islam with Quality Management System.
- d) To find out possible effects and influences of Islamic teachings on implementation, maintenance and improvement of Quality Management System.

Study will be proceeded in the same sequence as given in above mentioned objectives list.

CHAPTER 2

QUALITY MANAGEMENT SYSTEM-ISO 9001:2008

(Introduction, Description and Critical analysis)



2.1 Introduction:

Quality has already been defined earlier in chapter 01 as ‘the fulfilment of the requirements’. Quality Management System provides a framework that helps in getting necessary requirements and fulfilling them. Six Sigma and Total Quality Management System, like ISO, also provide framework for the achievement of quality objectives. We, however, will focus on quality management system as described by the ISO 9001:2008 standard.

Main reference for this chapter i.e. Chapter 2 of this document is ISO (2010) except otherwise mentioned.

2.2 What is ISO 9001: 2008 Standard

ISO stands for ‘International Organization for Standardization’. It defines its standard as, *“ISO 9001:2008 is the standard that provides a set of standardized requirements for a quality management system, regardless of what the user organization does, its size, or whether it is in the private, or public sector. It is the only standard in the family against which organizations can be certified – although certification is not a compulsory requirement of the standard. The other standards in the family cover specific aspects such as fundamentals and vocabulary, performance improvements, documentation, training, and financial and economic aspects”* (ISO 2010).

2.3 Scope:

Organisations need to develop and implement their own quality management system that strive to consistently provide product and/or service that meets all three requirements i.e. customer, statutory and regulatory requirements, and to address customer satisfaction through the effective application of the system, including continual improvement and the prevention of nonconformity. Characteristics of principal products/services are specified by the customers or their consultants, which are then considered and tried to meet by the organisation. ISO 9001: 2008 helps the organisation by providing opportunities to set up such QMS system.

2.4 Main chapters of ISO 9001:2008

There are total eight chapters in this ISO standard. First three chapters consist of general vocabulary and nomenclature whereas last five are core ones which provide main

framework that helps organisations to get QMS in place. Details of those chapters are given in the following sections:

2.4.1 Quality Management System (ISO 9001:2008 Chapter 4)

This chapter deals with the procedures and processes that are necessary for setting up the quality management system and their application throughout the organisation. It guides the sequence and interaction of these processes, assesses methods and criteria required to ensure that both the operation and control of these processes are effective. Through this chapter it is also ensured that resources and information necessary to support the operation and monitoring of these processes are available. Finally planned results are achieved by proper monitoring, measurement and continual improvement of these processes

It is mandatory for organisation to manage these processes in accordance with the requirements of the ISO 9001:2008. If organisations choose to outsource any process by QMS, they can still have even control over such processes. The type and scope of control of proposed outsourced processes are identified within the quality management system. For the implementation and function of the quality management system main processes needed include processes for management of activities, management of documents, assessment & provision of resources, product realization, and measurement, analysis, and improvement of such processes.

Following documents are considered necessary for the implementation of Quality Management System:

2.4.1.1 List of Documents

- a) Statements of a quality policy and quality objectives in a documented form,
- b) A quality manual that may contain all information related to QMS in one place,
- c) Documented procedures, processes and records required by the ISO 9001:2008, and
- d) Documents, including records necessary to ensure the effective planning, operation and control of its processes properly worked out by the organisation. It is noted that ISO 9001: 2008 does not impose any specific type for documentation. It can be in any form or type of medium.

2.4.1.2 Quality manual

Organisations have to establish and maintain a quality manual based on ISO requirements to accommodate all procedures and processes that includes;

- a) Scope of the quality management system and details of and justification for any exclusions
- b) Documented procedures written for the quality management system, or reference to them, and
- c) Description and details of the interaction among the procedures and processes of the quality management system.

2.4.1.3 Control of documents

All documents as required by the quality management system are controlled. A documented procedure is established to define the controls that are necessary for approval and adequacy of documents prior to their issue. This procedure also defines the controls to review and update of the documents as necessary and to re-approve if required, to ensure that changes and the current version of documents are identified and documents are available at points of use, to ensure that documents remain legible and readily identifiable, to ensure that documents of external origin are identified and their distribution is controlled and to prevent the unintended use of obsolete documents.

2.4.1.4 Control of records:

Why records are established? They are required to find conformity of the product or service to the requirements and/or the effective operation of the system. These records are controlled. A documented policy and procedure will be established by the organisation to define the controls needed for the proper management of the records i.e. identification, storage, retrieval, protection, retention time and finally their disposition. Legibility, readily identification and retrieval of the records is mandatory as per ISO 9001:2008 standard.

2.4.2 Management responsibility (ISO 9001:2008 Chapter 5):

This chapter identifies and defines responsibilities of the top management towards development, implementation and continued improvement of Quality Management System. Details are given in the following sections.

2.4.2.1 Management commitment

As per ISO, top management should be committed to develop and implement quality management system and continually improve its effectiveness by:

- a) Communication of the importance of meeting customer's as well as statutory and regulatory requirements to the organisation,
- b) Developing a quality policy,
- c) Defining quality objectives,
- d) Management reviews, and
- e) Management of proper resources for successful establishment and smooth functioning of Quality Management System.

2.4.2.2 Customer focus

Top management has to focus client's satisfaction and ensures that his requirements are determined and met with the aim of enhancing business through his satisfaction.

2.4.2.3 Quality policy

Organisation should have a specific quality policy. This policy can be drafted by quality related personnel but top management needs to ensure that:

- a) The quality policy is appropriate and fulfils its purpose,
- b) It includes a commitment to comply with the requirements and continually improve the effectiveness of the quality management system,
- c) It provides a framework for defining, establishing and reviewing quality objectives,
- d) It is communicated and understood within organisation, and
- e) It is reviewed for continuing suitability.

2.4.2.4 Planning

Top management first sets specific objectives and performance indicators for the organisation and then ensures that these quality objectives are achieved through monitoring of performance indicators. The quality objectives should be measurable and consistent with the quality policy and:

- a) They meet or exceed customer requirements and expectations,

- b) Through them customers could be provided with high quality products and services, on time and at a reasonable cost.
- c) They can effectively manage organisation's products, processes, and services to achieve customer's satisfaction.
- d) They may promote the safety, awareness, and well being of employees through training and education.

2.4.2.5 Responsibility, authority and communication:

2.4.2.5.1 Responsibility and authority:

An effective structure of the quality system is designed by the top management that ensures that responsibilities and authorities are defined and communicated within the organisation. Respective roles of members of the organisation e.g. who will manage, perform, and verify etc. will be illustrated by organisation chart. Changes to the quality system could take place but within the framework of management reviews. These changes may become inevitable due to changes in circumstances, such as product, service, process, capacity, or other operational or organisational changes; or to improve the effectiveness and efficiency of the quality system.

2.4.2.5.2 Management representative:

A management member will be nominated by the top management who, along with other responsibilities, has the following responsibilities as management representative;

- a) He/she has to ensure that processes needed for the quality management system are established, implemented and maintained,
- b) He/she will report to the top management on the performance of the quality management system and any need for improvement, and
- c) He/she will promote the awareness of customer requirements throughout the organisation. Management representative may also liaise with external parties on matters relating to the quality management system.

2.4.2.5.3 Internal communication:

Establishment of appropriate communication processes within the organisation for the effectiveness of the quality management system is also responsibility of the top management.

2.4.2.6 Management Review:

Management review is important is to check whether QMS is working proper and what changes are important for continuing suitability, adequacy and effectiveness of this system. The review may include assessment of any improvement and consequently any need for change to the quality management system, including the quality policy and quality objectives. Records of management reviews are maintained.

The input to management review may include the following information:

- a) Previous audits results,
- b) Clients and Customers feedback,
- c) Performance of different processes,
- d) Product conformity and status of preventive and corrective actions,
- e) Follow-up plan and actions from the previous management review,
- f) Possible changes that could affect the system, and
- g) Recommendations for betterment of the system

Output from the management review may include:

- a) Improvement of the effectiveness of the quality management system,
- b) Improvement of the QMS processes,
- c) Improvement of product and service related to customer requirements, and
- d) Resources requirements.

2.4.3 Resource Management (ISO 9001:2008 Chapter 6)

Proper resource management will help in determining and providing the resources needed for:

- a) Implementation of the quality management system and continually improvement of its effectiveness, and
- b) Enhancement of customer's satisfaction by meeting his requirements.
- c) Resources can be classified as Human, Infrastructure, Financial and IT etc. Details are given in following sections:

2.4.3.1 Human Resources

Human resources are most important among the resources and difficult to manage as well. First people are prepared with respect to their commitment to the organisation, their job satisfaction and their involvement in the product or service. Then people are asked to work to prepare a product that meets the requirements of the customer or they directly provide service to the client as per its needs. Efficiency in both cases depends upon appropriate education, training, skills and experience of the personnel. Taking care of human resources based upon their education, experience, training and skill is considered as Human Resource Management. By proper Human Resource Management;

- a) Level of competence necessary for personnel performing work affecting conformity to product requirements is determined,
- b) Training can be proposed and provided to achieve the necessary level of competence,
- c) Effectiveness of the actions taken is evaluated,
- d) It is ensured that personnel are aware of the relevance and importance of their activities and they know how to contribute to the achievement of the quality objectives and
- e) Records of education, training, skills and experience are maintained properly.

2.4.3.2 Organisation Infrastructure:

ISO recommends appropriate infrastructure needed to achieve conformity to product and service requirements. Infrastructure may include;

- a) Offices, buildings, workspace, warehouses and associated utilities,
- b) Process running equipment (Computers and software), and
- c) Logistic support (such as vehicles to move personnel and materials, communication and information systems etc.)

2.4.3.3 Work environment:

Organisation needs to determine and manage the work environment required to achieve conformity to product and service requirements. Proper light i.e. lux level, level of noise, temperature requirements etc. are few parameters which fall under work environment

2.4.4 Product Realization (ISO 9001:2008 Chapter 7):

The term “Product realization” is used to define the work that an organisation goes through to develop, manufacture, and deliver the finished goods or services. Hence this chapter is about the quality of product either sold or purchased and services provided to the client. ‘Product Realization’ process helps organisation to go smoothly through concept phase of the product to the finished product. Framework of the process provides guidelines for each segment of the product e.g. planning, manufacture, delivery and maintenance etc.

2.4.4.1 Planning of Product Realization:

After having concept of the product, first step is planning. A process is planned and developed by the organisation for product realization i.e. to deliver contracted project to the customer. Planning of ‘product realization’ should be consistent with the requirements of the other processes of the quality management system. During planning phase organisation determines and takes care of quality objectives, specific product requirements, necessary processes, sufficient resources for the product realization, different phases of product realization i.e. verification, validation, monitoring, measurement, inspection, test activities, acceptance criteria and product conformity documents and records.

The output of the planning can be given in any form suitable for the organisation and its methods of operations.

Quality Plan: For each product, project or contract, a document, specifying the processes of the quality management system (including the product realization processes), resources applied to that product, organisation charts and work flow charts, is referred as the quality plan.

Going back to planning phase; its divided into four sections, details of each section is given below:

2.4.4.1.1 Customer- Related Processes:

Determination and review of customer related processes are important phenomenon and ISO provides complete guideline for them.

2.4.4.1.2 Determination of requirements related to the product:

Organisation will determine all types of requirements that are;

- a) Requirements specified by the clients,
- b) Requirements not specified by the client but required,
- c) Regulatory and statutory requirements applicable to the product, and
- d) Requirements other than those mentioned above considered necessary by the organisation for best quality of the product.

2.4.4.1.3 Review of requirements related to the product

After determining requirements related to the product, organisation needs to review them. It has to conduct this review prior to any commitment for supply of a product to the customer (e.g. submission of bid, acceptance of contracts or orders, delivery time and product quality and acceptance of changes to the contracts or orders) and ensures that:

- a) Requirements of product are defined and clear,
- b) Any variation in contract conditions or product requirements differing from those previously expressed, are addressed, and
- c) Organisation has proper resources and capability to meet the defined requirements.

Working results of the review and actions arising from the review are recorded and maintained. If in case there is no documented statement of requirement from the customer, they must be confirmed by the organisation before acceptance. And if product requirements are changed, organisation needs to ensure that relevant documents are amended and relevant personnel are made aware of the new/modified requirements.

In case of purchases, some time review before purchase is not possible than the review can be made through relevant product information such as catalogues or advertising material.

2.4.4.1.4 Customer communication:

Organisation needs to set up a strong communication system with customer in order to communicate product information, inquiries regarding contract conditions & amendments and feed back during and after the project completion.

2.4.4.2 Design and development:

Organisation will take care of 'Design and development' by going through all its stages (as enlisted by ISO 9001:2008) i.e. planning, inputs, output, reviews, verification, validation and control of the changes. Depending upon the importance and effect of the product on

subsequent product realization, the type and extent of control applied to the product is decided.

2.4.4.3 Purchasing:

2.4.4.3.1 Purchasing Process:

Conformance of purchased product to the specified purchase requirements has to be ensured by the organisation. Type and extent of control to be applied by the organisation is dependent on the volume and nature of the business related to that product. Suppliers are selected, evaluated and re-evaluated as per methodology set by the ISO 9001:2008.

2.4.4.3.2 Purchasing Information:

Following requirements will be taken care by the organisation when it wishes to purchase any item:

- a) Approval of product, fulfilment of the procedures, running of processes and related equipment.
- b) Qualification of personnel who will use the product, and
- c) Quality Management System.

Organisation should check specified purchase requirements for their adequacy prior to their dispatch to the supplier.

2.4.4.3.3 Verification of purchased product:

It will be ensured by the organisation that purchased product meets specified purchase requirements. For that inspection check lists will be developed and inspection and other necessary activities will be carried out to make sure that the product is in line with the requirements. Where it is required to perform inspection at the supplier's premises, organisation should state the intended inspection arrangements and method of product release in the purchasing information.

2.4.4.4 Production and service provision:

2.4.4.4.1 Control of production and service provision:

Depending upon the nature of contract, organisation will plan and carry out production and service provisions under following controlled conditions:

- a) Information describing the characteristics of the product is available,
- b) Instructions describing the work are available,
- c) Suitable equipment and/or resources are available,
- d) Monitoring and measuring equipment are available,
- e) Monitoring and measurement activities to be implemented, and
- f) Product release, product delivery and post-delivery activities to be enlisted and implemented.

2.4.4.4.2 Validation of processes for production and service provision:

If output results cannot be verified by subsequent monitoring or measurement activities and deficiencies become apparent only after the product is in use or the service has been delivered than organisation should validate those processes for production and service provisions. Validation will demonstrate the ability of these processes to achieve results as planned. Organisation will arrange:

- a) Review and approval of the processes by defining criteria,
- b) Equipment approval and approval of qualification of personnel,
- c) Specific methods and procedures used in processes,
- d) Records keeping, and
- e) Revalidation.

2.4.4.5 Identification and traceability:

Product status with respect to monitoring and measurement requirements will be identified by the organisation throughout the product realization and where traceability is a requirement; organisation controls the unique identification of the product and maintains the records.

2.4.4.6 Customer property:

If any customer property remains under organisation use or in its custody than it must take care of that property. Organisation will identify, verify, protect and safeguard client's property provided for project use or for incorporation into the product. Organisation will report to the client and keep records if any client's property is lost, damaged or otherwise found to be unsuitable for use.

2.4.4.7 Preservation of product:

Organisation will make sure that the product during internal processing and delivery to the intended destination is preserved so that conformance to the requirements is maintained. Depending upon the product, preservation may include identification, handling, packaging, storage and protection. Preservation is also applied to the constituent parts of the product as well.

2.4.4.8 Control of monitoring and measuring equipments:

Necessary processes for monitoring and measurement will be established by the organisation and measuring equipment will be:

- a) Calibrated and/or verified
- b) Adjusted or re-adjusted as required
- c) Identified with respect to calibration status
- d) Safeguarded from adjustment that may invalidate the measurement
- e) Protected from damage and deterioration while handling, maintenance and storage

Assessment and record of previous nonconforming results will be taken care by the organisation.

2.4.5 Measurement, Analysis and Improvement (ISO 9001:2008 Chapter 8):

2.4.5.1 General:

Organisation will plan and implement monitoring, measurement, analysis and improvement processes needed:

- a) To ensure conformance of products and services with requirements,
- b) To demonstrate conformity of the quality management system, and
- c) To ensure continuous improvement of effectiveness of the quality management system. This phenomenon will include determination of appropriate applicable method, including statistical technique, and the scope of their use.

2.4.5.2 Monitoring and measurement

2.4.5.2.1 Customer satisfaction:

Organisation will consider feedback and perception of the customers and clients. This is one of the measurements of the performance of the quality management system, as to whether organisation has met customer's requirements or not. Appropriate methods for obtaining and using this information are determined by the quality department of the organisation.

2.4.5.2.2 Internal Audits:

Organisation will make sure that internal audits are planned and performed at specified intervals to determine whether the quality management system is achieving following goals:

- a) It conforms to the requirements of ISO 9001:2008 and to the requirements of specific quality management system of the organisation, and
- b) It is effectively implemented and maintained.

Planning of audit program depends on the status and importance of the processes and areas to be audited as well as the results of previous audits. Some other requirements are given below:

Criteria of audit, its scope, its frequency and methods to perform audit are defined. Objectivity and impartiality of the audit process will be ensured by proper selection of auditors and their conduct. Auditors do not audit their own work. The responsibilities and requirements for planning and conducting audits, and for reporting results and maintaining records are defined in a documented procedure. The management responsible for the area being audited will arrange necessary correction and corrective actions without undue delay to eliminate detected nonconformities and their causes. Verification of the actions taken and the reporting of verification results will be followed up by the quality management system of the organisation.

2.4.5.2.3 Monitoring and measurement of processes:

Organisation will develop and apply suitable methods for monitoring and measurement of the quality management system processes. These methods will demonstrate the ability of the processes to achieve planned results. If planned results are not achieved than correction and corrective action is taken, as appropriate.

2.4.5.2.4 Monitoring and measurement of product:

Organisation will monitor and measure the characteristics of the product so that it can confirm its conformity with the requirements. This is carried out during all stages of the product realization process in accordance with the planned arrangements. Evidence of conformity with the requirements is maintained. Authorized personnel will release the product for delivery to the customer. Planned arrangements will be satisfied prior to the release of product and delivery of service to the customer, unless otherwise approved by a relevant authority or by the customer.

2.4.5.3 Control of nonconforming product:

Organisation will make sure that non-conforming products are identified and controlled to prevent its unintended use or delivery. Organisation will also establish a documented procedure to define the controls and related responsibilities and authorities for dealing with nonconforming products. Where applicable one or more of the following ways will be adopted to deal with nonconforming products:

- a) To eliminate the detected nonconformity by any appropriate action,
- b) If non-conformity is of minor type and it could be released or accepted under concession by a relevant authority and/or by the customer, and
- c) By taking action to change or alternative the use of product.
- d) If nonconformity is detected after the product has been delivered to the customer than organisation will take appropriate action to the effects, or potential effects, of the non-conforming product.

If non-conforming product is corrected than the product will be re-verified to demonstrate conformity to the requirements. Records of the nature of nonconformities and any subsequent actions taken, including concessions obtained, are maintained.

2.4.5.4 Analysis of data:

Appropriate data will be determined, collected and analysed to exhibit the suitability and effectiveness of the quality management system and to mention where continual improvement of the effectiveness of the quality management system is required. Data will include data generated as a result of monitoring and measurement and received from other relevant sources. The analysis of data will provide information about:

- a) Customer's or client's satisfaction,
- b) Conformity of product to its requirements,
- c) Characteristics and trends of processes and products including opportunities for preventive actions , and
- d) Suppliers and subcontractors

2.4.5.5 Improvement:

2.4.5.5.1 Continual improvement:

Through consideration and use of quality policy, quality objectives, audit results, analysis of data, corrective and preventive actions and management reviews, organisation will continually improve the effectiveness of the quality management system.

2.4.5.5.2 Corrective action:

Organisation will take necessary actions to eliminate the causes of nonconformities in order to prevent recurrence. Corrective actions should be appropriate so that to encounter the effects of the nonconformities. Organisation will establish a documented procedure that will:

- a) Review nonconformities (including customers' and clients' complaints),
- b) Determine the causes of nonconformities,
- c) Evaluate the needs for action that will ensure that nonconformities do not recur,
- d) Determine and implement required action,
- e) Record the results of actions taken , and
- f) Review the effectiveness of the corrective actions taken.

2.4.5.5.3 Preventive action:

Organisation will determine actions that could eliminate the causes of potential nonconformities in order to prevent their occurrence. Preventive actions should be appropriate to the effects of the potential problems. Organisation will establish a documented procedure that will:

- a) Determine the potential nonconformities and their causes,

- b) Evaluate the needs for actions to prevent occurrence of nonconformities,
- c) Determine and implement actions required,
- d) Record the results of actions taken , and
- e) Review the effectiveness of the preventive actions taken.

To have better understanding of linkage of different processes of quality management system a graphical expression is developed by ISO 9000. It is shown on the next page.

Graphical expression of Quality Management System

QUALITY MANAGEMENT SYSTEM ISO 9001:2008

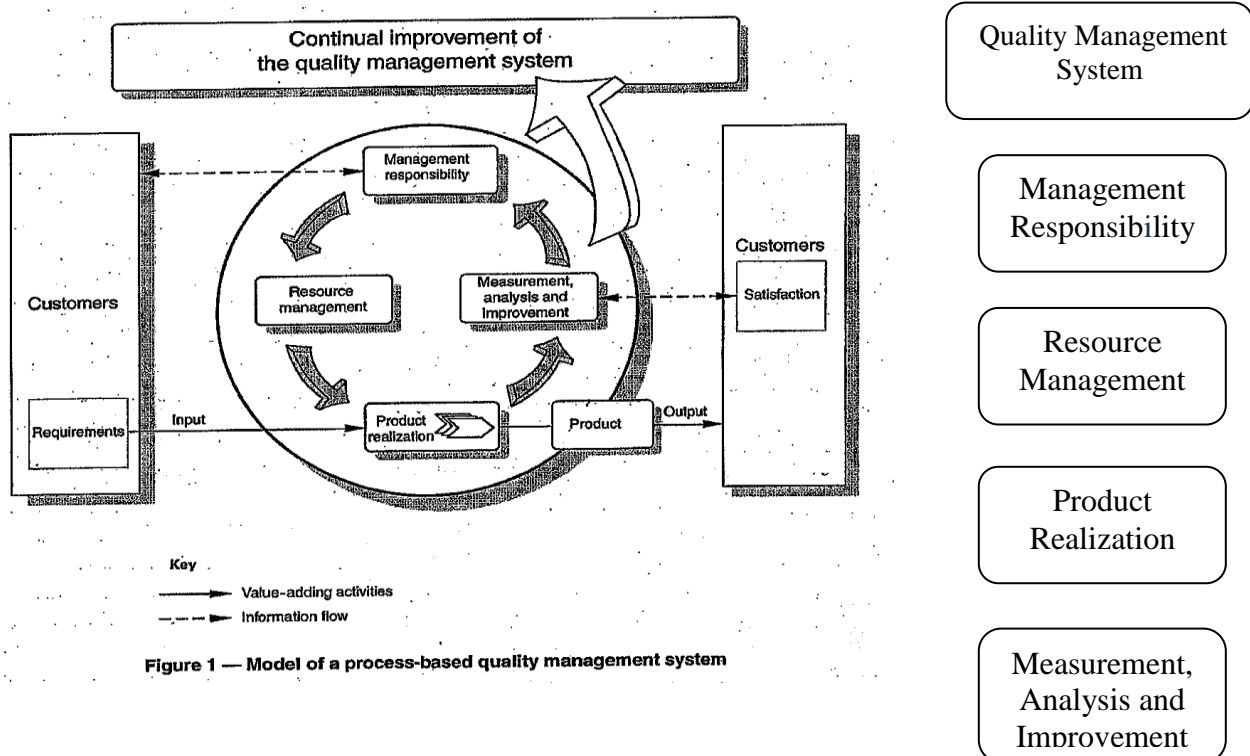


Fig: 2.1 Model of a Process-based Quality Management System (ISO 9001:2008)

2.5 Critical Analysis of ISO 9000:

After having details and descriptions of ISO 9001 standards it would be useful to critically analyse these standards to see what benefits and what drawbacks are associated with the implementation of quality management system. In this section a critical review of ISO 9000 will be presented to look at its benefits and shortfalls. Like many other researchers, Singh (2008) describes that yearly number of organisations getting ISO 9000 certification is

increasing. He cites the report of ISO (2004) that over half million certificates have been issued in 149 countries. Therefore critical analysis would be beneficial for community.

2.5.1 External Benefits:

- a) Any standardization in processes and procedures, generally and ISO particularly, would increase organisation's image (Heras et al. 2002a)
- b) ISO certification will enhance the culture of collaboration (Srivastav 2010)
- c) It may transforms the climate from dysfunctional to functional (Srivastav 2010)
- d) It will provide focus for customer/client's satisfaction (Quazi and Padibjo 1998)
- e) It will increase customer base and market share (Sharma 2005)
- f) Competitive advantage and competitiveness in market is increased (Quazi and Padibjo 1998)
- g) It will help in developing better relations with supplier and minimizing customer audits (Casadesus et al. 2000)
- h) It has potential to increase of quality consciousness in the sector (Quazi and Padibjo 1997)
- i) It differentiates organisation from rivals in the market (Escanciano et al. 2002)
- j) It increases customer's allegiance/relationship and their satisfaction (Casadesus et al. 2000)

Some other external benefits such as provision of proper patterns, easiness in selection, evaluation, and following of suppliers and helping the organisation in adopting institutional strategies have also been mentioned by the scholars.

2.5.2 Internal Benefits:

- a) ISO certification will improve the awareness of the importance of quality and also improve the awareness of the organisation's problems (Brown et al. 1998)
- b) It will improve the product quality (Quazi and Padibjo 1998 and Brown et al. 1998)
- c) It may increase in quality consciousness of employees (Quazi and Padibjo 1997)
- d) ISO 9000 implementation complements organisational development by enhancing the functionality of culture, climate, and coping strategy; and promoting human wellbeing in the organisation (Srivastav 2010)

- e) Improvement in and effective management (Brown and Van der Wiele 1995)
- f) This certification will improve job satisfaction (Casadesus et al. 2000)
- g) It will improve communication between management and employees (Casadesus et al. 2000 and Withers et al. 1997)
- h) It will introduce positive cultural changes in the organisation (Jones et al. 1997)
- i) ISO 9000 certification will increase efficiency and productivity of the organisation (Jones et al. 1997)
- j) It has ability to decrease the cost of quality (Love and Irani 2003)
- k) It decreases the expenses of the organisation (Hendricks and Singhal 1997)
- l) By implementing ISO 9000 organisation could be reformed as systematically (Reed et al. 1996).
- m) ISO certificate has positive influence in increasing technological level of organisation (Escanciano et al. 2002).
- n) It improves serviceability and efficiency of organisation by control of input, production and final product (Withers and Ebrahimpour 2000)
- o) It levels the role stress, reducing it when it is high, increasing it when it is low; strengthens confrontation and problem solving through teamwork; and weakens problem-avoidance (Srivastav 2010).
- p) Measurement and analysis resulted from ISO 9000 certification could be used for future improvement (Askartsolutions 2010).
- q) ISO provides standardisation and consistency in the processes of the organisation (Withers et al. 1997 and Escanciano et al. 2002).

Singh (2008) conducted an extensive literature review. He developed a chart that shows research works of other scholars and researchers as shown in Chart 2.1 on the next page. He studied nine management parameters and enlisted against each parameter references of those scholars/researchers who support that parameter. Furthermore, in light of this literature review, he argues that relationship between ISO 9000 and ‘business performance’ is complex and it needs to be worked more. He insisted for more research to have a realistic relationship between ISO 9000 and betterment of the organisation that is found in parameters which are presented in his chart.

Constructs	Description of constructs	Supporting literature
Management policies, plans and actions	The senior management team: is committed to quality; accepts responsibility for quality; regularly reviews the quality system; ensures that quality system is continually improved; and uses the internal quality audits to assist in evaluating the effectiveness of the quality system.	ISO 9001 (2000, Clause 5, Management responsibility), Withers et al. (1997), Douglas et al. (1999), Anderson et al. (1999), Taylor (1995), Hughes et al. (2000), Karapetrovic and Willborn (2001), Kanji (1998), Carr et al. (1997)
Focus on customers	ISO 9000 registered organizations: are aware of customer requirements; have processes/activities that are designed to increase customer satisfaction; have systems to avoid misunderstandings about customer orders; systematically review contracts; and have systematic processes for handling complaints.	ISO 9001 (2000, Clause 7.2, Contract review process, Clause 4.3(a), customer focus), Conti (1999), Hoyle (1998), Carr et al. (1997), Naveh et al. (2004), Johnson (1997), Terziovski et al. (2003), Karapetrovic and Willborn (2001)
Capable employees	Employees of a registered organization: are fully trained for the work they perform; 'know' their roles and goals; are aware of how the quality policies of the organization affect their jobs; have role in formulating organizational and work plans; have their development and motivation promoted; and continuously improve their work output.	ISO 9001 (2000, Clause 4.3(c), Involvement of people), Anderson et al. (1999), Withers et al. (1997), Karapetrovic and Willborn (2001), Tsiotras and Gotzamani (1996), Prado et al. (2004), Hughes et al. (2000), Boiral (2003)
Reliable suppliers	The supplier-related issues that are relevant to ISO 9000 are: organizations seek assurance of quality from suppliers; suppliers are chosen on the basis of quality; there are minimal misunderstandings about orders placed with suppliers; quality of supplied products/services are assessed; materials from customers and suppliers are all treated in the same way; and suppliers that are subcontractors are suited to the tasks they perform.	ISO 9001 (2000, Clause 7.4.1, Purchasing process), Hoyle (1998), Clements (1993), Buttle (1997)
Sound communication system	Aspects of communication that are important elements of ISO 9000 are: that data/documents on quality are readily available, timely, reliable and valid; the quality manual covers all the requirements for quality and is updated when processes change; obsolete documents do not cause confusion with new versions because they are 'properly' dealt with; and it is possible to identify inspection status of raw and in-process materials and quality-related details of finished products.	ISO 9001 (2000, Clause 4.3(g), Factual approach to decision making), Kirchenstein and Blake (1999), Withers et al. (1997), Naveh et al. (2004), Hoyle (1998), Tsiotras and Gotzamani (1996), Anderson et al. (1999), Karapetrovic and Willborn (2001)
Steady processes	ISO 9000 requires organizations to ensure that: the quality assurance processes meet customer requirements; products are checked against orders before delivery; equipment to test/inspect products/processes are available; products/processes are regularly tested/inspected; products that cannot be tested are continuously monitored; everyone in the organization is aware of what happens to products that fail inspections; and handling/storage/delivery methods minimize quality-related problems.	Withers et al. (1997), McAdam and McKeown (1999), Conti (1999), Tummala and Tang (1996), Anderson et al. (1999), Johnson (1997), Naveh and Erez (2004), Naveh and Marcus (2005)
Consistent quality outputs	Some of the measures that indicate that an organization's outputs have consistent quality are steady levels of: costs relating to quality of products; defective product rates; and product performance and reliability levels.	Terziovski et al. (1997), Douglas et al. (1999), Brown and Wiele (1995), Terziovski et al. (2003), Withers et al. (1997), Zucherman (1997), Boiral (2003)
Satisfied customers	The benefits related to customers that should be obtainable by organizations registered to ISO 9000 are improvements in: perceived product quality by customers; consistency in documentation; levels of customer service; and the number of quality audits by customers.	Conti (1999), Withers et al. (1997), Douglas et al. (1999), McAdam and McKeown (1999), Terziovski et al. (1995), Carr et al. (1997)
Business performance	If organizations expect to realize positive business performance outcomes from ISO 9000, then they should expect to see improvements in terms of measures such as: profit; cashflow; demand for products made by the organization; and market share.	Taylor (1995), Brown and Wiele (1995), Naveh and Erez (2004), Naveh and Marcus (2005)

Chart 2.1 – ISO 9000 key management practice and performance construct (Singh 2008)

2.5.3 Shortfalls of ISO 9001:2008

After having external and internal benefits of ISO 9000, it would be important to look at its shortfalls or negative impacts so that to complete its critical analysis. It is noted through long term monitoring that organisation takes several years after initial certification of ISO 9000 to get its benefits. It is a process that takes longer time and does not cause a positive

immediate impact on organisation's finance or commercial (Heras et al. 2002b). Vanguard Consulting (1994) confirmed in their research that only 15% of companies could get benefits from the British Standards. Similarly Casadesus et al. (2000) analysed that these normative (standards) have very little influence in lowering the absenteeism of the employees. They also described that it is not only ISO certification that brings benefits (internal and external) but also it matters how QMS is implemented and how it is carried out. It is generally observed that for small organisations, cost of implementation of quality management system becomes significant as compared to their turnover hence they have to bear financial burden.

Along with numerous advantages, Dissanayaka et al. (2001) concluded their research with few shortfalls of ISO 9001. They are; more paper work, increased time spent in management of the organisation and overall high project cost. Similarly Escanciano et al. (2002) explored that in some areas ISO certification is considered indispensable condition for contracting suppliers, hence its possession does not confirm organisation's product or service quality. However it would reflect only consistency and regularity of its processes. One of the most daunting aspects of ISO 9000 is the excessive documentation (Gray 2010). Due to this reason a lot of internal resistance is offered to implement and maintain an extensive documentation.

Sarji (2007) suggests that ISO 9001 is the internationally accepted standard on quality management systems. It however, does not address certain aspects of Shariah requirements which are a concern to Islamic practitioners and consumers. Therefore, in addition to the existing ISO 9001 requirements, Islamic quality management system recommends to incorporate following aspects as well:

- a) Value-based management.
- b) Good universal values
- c) Focus on enhancement of the level of effectiveness and efficiency together.
- d) Universal good conducts at all levels of the organisation could lead to the improvement in the level and quality of products and services

Similarly, comparing Malaysian Standard (MS 1900 – Quality Management Systems) with ISO 9001:2008, Selangor (2009) argues that MS 1900 addresses quality requirements with respect to Islamic perspective that specifies the requirements for a Shariah compliant quality management to ensure that organisations are managed in accordance with universally

accepted values such as justice, honesty, truthfulness, sincerity, timeliness and discipline. But such values are not properly addressed by modern ISO.

Though few shortfalls/drawbacks of ISO 9000 system have been reported by some scholars as mentioned above and its positive influences on the betterment of organisation are rated as complex in nature and take longer time to give significance results yet it is much demanded system by the business industry and every year number of companies getting its certification is increasing. This is due to longer list of its benefits specially its focus on client's satisfaction, steady processes, better communication, and consistency in product quality and its competitive advantages in the market.

2.6 Conclusion:

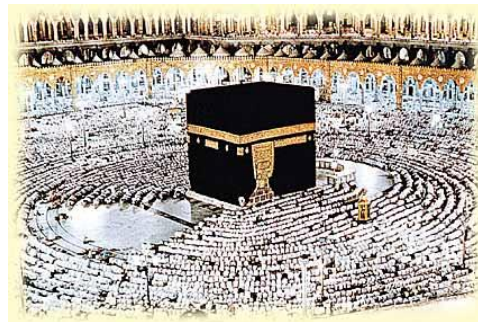
Here in this chapter, body of quality management system ISO 9001:2008 has been described less or more in the same pattern as described by ISO itself. Than critical analysis i.e. its benefits and its short falls are searched through literature review. It is found that benefits are larger in number and dominating its short falls. Hence implementation of this system in an organisation could be considered useful for the organisation. Due to implementation of ISO system, major improvements are anticipated in these sections of the organisation; management policies, client's satisfaction, employees' capabilities, suppliers' reliabilities, communication system, internal processes and procedures, quality of outputs (products and services), business performance, customer database and plans & actions.

Furthermore, it is also concluded that any study of quality management system and its implementation will always bring benefits for the management and betterment for the organisation.

CHAPTER 3

WHAT IS ISLAM?

(ISLAM AND ISLAMIC TEACHINGS)



3.1 Introduction

More than 1.66 Billion people on the earth are Muslims (Islamic Population Worldwide 2010) and Islam is said to be most flourishing religion in the world today. 'Islam' is an Arabic word that stands for various meanings such as, 'peace', 'submission', 'surrender' and 'sincerity' etc. Followers of Islam are called Muslims. The word 'Muslim' means "absolute submission to the will of Allah (SWT)", and is derived from the word 'Islam' (Sansal 2010). For a person to be a Muslim there are few requirements. These requirements can be divided into two categories.

A. Intangibles (Related to heart)

B. Tangibles (Related to open actions)

The intangibles are mostly related to the concept and faith of a person whereas tangibles are generally practiced by the person (Muslim). In this chapter Islam has been introduced that will be helpful at the time of comparison between Quality management system and Islam in later chapters.

References from Al Quran and Hadiths used in this study are mere translation of Arabic version of original text.

3.2 What is Islam

Islam is the religion that Allah (SWT) revealed to Prophet Mohammad (PBUH) and made it the final and most complete religion for human being. Allah (SWT) perfected, in this religion, the bounties that He bestowed on His creation, and accepts only Islam for them (Enjoy Islam 2010). In this regards some references from the Holy Quran are quoted below: *"This day, I have perfected your religion for you, completed My favour upon you, and have chosen Islam for you as your religion"* (5:3) and *"Truly, the religion in the sight of Allah(SWT) is Islam"* (3:19) and *"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers"* (3:85).

Islam contains all of what brings benefits that were also contained in previous religions. Islam, however, is suitable to be implemented anytime, anywhere and by any nation. Allah said to His Messenger (PBUH), what translated means, *"And We have sent down to you (O Mohammad) the Book (this Quran) in truth, confirming the scripture that came before it and dominant over it"* (5:48)

The meaning of "*suitable for implementation at anytime, anywhere and by any nation*" is that Islam only brings benefits to mankind, whenever and wherever it is implemented. Islam is not under control of any body and thus is not to be altered by any nation living at any given time at any given place, as some people would want it to be (Salih 2003).

Islam is the religion of truth. It is the religion that Allah guaranteed aid and dominance for whoever firmly adheres by it (Salih 2003). He said, what translated means, "*It is He who has sent His Messenger (Mohammad) with guidance and the Religion of Truth (Islam), to make it superior over all religions even though the disbelievers hate it*" (Al Quran 9:33) and "*Allah has promised those among you who believe, and do righteous, good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, which He has chosen for them (Islam). And He will surely give them in exchange a safe security after their fear (provided) they (the believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the rebellious (disobedient to Allah)*" (Al Quran 24:55).

Islam is a complete religion, both in its belief, in its Law (principles) and in behaviours (Islam Web 2010). These belief, laws and behaviours can be divided into certain intangibles and tangibles and will be described in two perspectives;

- Al Quran
- Hadiths (Sunnah)

A detailed description of intangibles and tangibles of Islam is given below:

3.3 Core believes of Islam (Intangibles):

Once a person believes in Allah (SWT) as a Muslim then obviously he has to follow all orders and instruction of Allah (SWT). To be a blessed person by the Holy religion Islam (Muslim), one has to confess by heart that he believes in Oneness of Allah, His Angels, His Books, His Prophets, good and bad fate, life after death and the Day of Judgment. Holy Quran's and Prophet's sayings have emphasised and enlightened the importance of the core believes of Islam at various places.

The Holy Quran says:

“Righteousness is not merely that you turn your faces to the East or the West but true righteousness is that a person believes in Allah, the Last Day, the Angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, orphans, the needy, the wayfarers, and those who ask and in (liberating slaves’) necks; and establishes Prayer and pays Zakat (the Alms-due) And when they make a promise, they fulfil it and are steadfast in hardship (poverty) and suffering (ailment) and at the time of fierce fighting (Jihad) It is these who are truthful and it is these who are righteous” (Al Quran 2:177). Similar message again has been given in verse 136 of Chapter 4 of Al Quran.

Some parts of a long Hadith (Sahih Muslim 1:1) are given as follows:

Abdullah Ibn Omar said that one day a man dressed in pure white clothes came and asked the Holy prophet, “Muhammad, inform me about Al-Islam”. The Messenger of Allah, Muhammad (PBUH) said, *“Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if You are solvent enough (to bear the expense of) the journey. He (the stranger) then asked: inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) again said: inform me about al-Ehsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.”* (Sahih Muslim 1:1)

Looking at the middle part of above quoted Hadith there come **“Six Articles of Faith.”**

According to this list, to be a Muslim, one must believe in:

1. One God (Allah),
2. The angels of Allah,
3. The books of Allah,
4. The prophets of Allah,
5. Good and bad fate from Allah and
6. Life after death; and The Day of Judgment

A brief description of each core believes of Islam has been given in the coming sections:

3.3.1 Belief in only one God i.e. Allah

In Islam, God is called "Allah". Allah is an Arabic word. It is a unique word as for it is neither singular nor plural and it is neither feminine nor masculine. For example, god is singular and gods is plural. God is masculine and goddess is feminine. Although Allah has no gender, Allah is usually referred to as He for conceptual reasons and easy understanding. Allah (SWT) is the Creator and Sustainer of the whole universe and all the livings and non-livings in it. There is no one equals to Him. He is all alone. He is most merciful and sympathetic. He is the Master, Creator, Nourisher and Sustainer. From Him, alone should be asked any and everything. He is All-wise, All-powerful, All-knowing and All-seeing (Malik 2006 and Islam101 2010). The most rational and highly realistic concept of God in any religion is revealed in the Holy Quran in Sorah 112 which is called Al-Iklas (Sincerity) or Al-Tauheed (Unity).

Oneness of Allah has been beautifully summed up in it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①

اللَّهُ الصَّمَدُ ②

لَمْ يَلِدْ وَلَمْ يُولَدْ ③

وَلَمْ يَكُنْ لَهُ ④

كُفُوًا أَحَدٌ ④

“By the name of Allah who is the Most Gracious and Merciful; Say: He is Allah, the One and Only! Allah, the Eternal, Absolute; He has not begotten any nor is He begotten. Nor is there anyone equal to Him” (Al Quran 112: all).

Islam has given very simple and crystal clear concept of Allah (SWT). He (SWT) is One, Eternal (no death), Absolute (has no limitation whatsoever), was not born like other living creatures. He has no partners and does not give birth to sons or daughters. Most important of all is that there is nothing in the world or universe which can be compared to Allah. Allah has no form, shape or substance (Malik 2006).

3.3.2 Belief in His Angels

Belief in angels is one of the six believes, in Islam, without which faith is not completed. Angels in Islam are light-based creation, created from light, by Allah to serve and worship Him. Angels (Arabic: ملائكة, *Malāīkah*) are mentioned many times in Al Quran (Wn.com 2010).

Islam has given clear concept on the nature of angels that they are messengers of Allah (SWT). Al Quran says: *“All praise belongs to Allah alone Who is the Creator of (all the infinities of) the heavens and the earth, and Who makes the angels messengers having two or three or four wings, and adds to (and expands) the Creation as He wills. Surely Allah is All-Powerful over everything.”* (Al Quran 35:1)

To be a Muslim, believe in Angels is must. Gabriel is angel who revealed Books from Allah (SWT) to His Prophets (Al Adl 2005). Holy Quran says: *“Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.”* (Al Quran 2:97). Angles don't have own will, and can do only what Allah orders them to do. A verse explains this: It says: *“Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded”* (Al Quran 66:6). The Holy Quran also mentions angels whom Allah has chosen to punish the sinful in hell, these angels take no pity on punishing them as they do what the Lord has commanded them to precisely and perfectly (Wn.com 2010). In chapter 8 (Infa'al) it is said: *“And you (will wonder) if you see (the spectacle) when the angels take away the souls of the disbelievers. They continue striking their faces and backs (with hammers, and say): ‘Taste the torment of the Fire (of Hell).’”* (Al Quran 8:50)

3.3.3 Belief in His Books

Almighty Allah (SWT) the Sustainer and the Creator, does not leave His most lovely creation 'man' on his own. From time to time Allah has sent His messengers along with His revelations in the form of Suhufs (small books) and Books. Muslims believe all books revealed by Allah to various prophets. They are:

- The Zabur (commonly the Psalms) sent to Prophet Dawood (David) PBUH
 - The Tawrat (Torah) sent to prophet Musa (Moses) PBUH
 - The Injil (commonly the Gospel) sent to Prophet Eisa (Jesus) PBUH and
 - The Quran sent to the Last Prophet Muhammad PBUH
- (Muttaqun 2010)

The Suhuf -e- Ibrahim (commonly the Scrolls of Abraham) also has to be believed by the Muslim to be faithful.

The words ‘Tawrat’ and ‘Injil’ are mentioned several times in the Quran itself. For example, following verse has these words with Kitab, meaning book: *“He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Tawrat and the Injil afore time, as guidance to the people, and He sent down the Salvation”* (Al Quran 3:3-4).

According to Muslims all books except Al Quran, have been distorted by the followers of those books. Only Al Quran is the book that is found in its original shape as Allah has promised for its protection. (Alquran-Karim 2010) As He says; *“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian”* (Al Quran 15:10).

3.3.4 Belief in His Prophets:

Fourth belief of Islam is to believe in all prophets that they were true and were sent by Allah (SWT). Muslims must believe all prophets but follow only Prophet Mohammad (PBUH). Anybody who wants to embrace Islam must need to say (لا اله الا الله محمد رسول الله) Kalma-e-Tauheed that means *“There is no god but Allah and Muhammad is the messenger of Allah”* (Muttaqun 2010). This means Mohammad (PBUH) is accepted as the Prophet sent by Allah (SWT) for guidance. If Allah (SWT) is acknowledged as our Master and Sustainer, it is essential to know what His will is. The idea of revelation and prophet hood is central to Islam. It is not the status of man that they should be addressed by Allah directly. The word of Allah is conveyed through revelation. Allah deposes a messenger to reveal whatever His wills are. Belief in prophet hood is one of the basic foundations of Faith. Muslim must believe that Allah sent His messengers, from time to time, with glad tidings of His rewards for good deeds and warnings of His punishments. (Muttaqun 2010 and Karakunnu 2000) Allah Almighty says what translation means *“Mohammad is not the father of any man among you, but he is the Messenger of Allah, and the Last (end) of the Prophets”* (Al Quran 33:40).

It is reported on the authority of Abu Huraira that he heard the Messenger of Allah (PBUH) said, *“I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah”* (Sahih Muslim 1:31).

Believing in the messengers of Allah (SWT) means believing in what was revealed to them, coupled with acceptance and submission; without them the belief is not sufficient. This is why Abu Talib the Prophet's uncle, who was not a believer in the Messenger, although he believed in what he was sent with and confirmed that Islam was the best religion but without acceptance or adherence to Islam (Sahih Bukhari 23:442) .

In Holy Quran some of the messengers have been mentioned by name and some have not. The Quran mentions only twenty five most Prophets (CIDPUSA 2010). Allah (SWT) says, *“Say (O Muhammad صلى الله عليه وسلم): We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Ya'qub (Jacob) and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Eisa (Jesus) and the prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)”* (Al Quran 3:84).

According to one Hadiths the total number of prophets is approximately one hundred and twenty four thousands. A Muslim should believe in all those prophets. A belief in all prophets of Allah (SWT) is thus an essential principle of Islam. No one can be a true Muslim without believing in all the Prophets. To believe in some of them and reject others is considered disbelief (Islamic Creed 2010). Mohammad (PBUH) is the last Prophet of Allah (SWT). Narrated Abu Huraira: Allah's Prophet (PBUH) said, *"My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets"* (Sahih Bukhari 56:735).

3.3.5 Belief in good and bad Fate:

The next Islamic faith is belief in “TAQDEER” (divine decree) which means that everything good or bad, all moments of happiness or sorrow, pleasure or pain, come from Allah (SWT). To be a Muslim one must believe it. To some people it looks very strange and they might be confused that Allah has given them knowledge to make their own decisions on their own, hence how concept of TAQDEER is justified (Baysouni 2010). It is further discussed by Learn Islam Today (2010) as given below:

Allah’s foreknowledge is infallible. He is not indifferent to this world or His people. He is Wise and Loving, but this should not make us fatalists, throwing up our hands and saying,

‘what’s the point of making any effort? Allah’s foreknowledge does not compromise human responsibility. Allah holds one accountable for what one can do, what is within his capability, but He does not hold anyone accountable for things one cannot do. He is Just and, as He has given human being only limited responsibility, hence judges them accordingly. One must think, plan and make the right choices, but, if sometime things do not turn out the way they were wanted, hope should not be lost or got depressed. One should pray to Allah (SWT) and try again. If in the end results are not achieved as wanted then one should know that he has tried his best and is not responsible for the results.

Allah Almighty knows what the creatures will do, encompassing everything by His knowledge. He knows all that exists, in entirety and totality, by virtue of His eternal foreknowledge. Allah (SWT) says, *“Truly, nothing is hidden from Allah, in the earth or in the heavens”* (Al Quran 3:5).

Belief in divine decree strengthens one’s belief in Allah (SWT). A person realizes that Allah (SWT) alone controls everything, so he trusts and relies on Him. Even though a person tries his best, at the same time he relies on Allah (SWT) for the final outcome. One’s hard work or intelligence does not make him arrogant, for Allah (SWT) is the source of all that comes his way. Finally, a person attains peace of mind in the realization that Allah is the Wise and His actions are dictated by wisdom. Things don’t happen without a purpose. If something reached him, he realizes it could never have escaped him. If something misses him, he realizes it was never meant to be. Hence one achieves an inner peace, inwardly at rest with this realisation (Muttuqun 2010, Karakunnu 2000 and Baysouni 2010).

3.3.6 Belief in Life after Death and the Day of Judgment

Belief in the Hereafter is the last belief required for a Muslim in order to complete his faith. This means that every person has to die and has to get another life; this world will come to an end and there will be a day of judgment. On that day, good and bad deeds of everybody will be measured. Allah (SWT) says, *“If good deeds are heavier than he/she will go to JANNAH/JANNAT (Paradise) otherwise JAHANNUM (Hell)”* (Al Quran 102: 6-11). Another place Holy Quran stated: *“Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception”* (Al Quran 3:185).

The Prophet (PBUH) informed about events of the Ghayb (those beyond human perception) that will occur after death. This fundamental belief is only completed when one has firm faith in his heart in all those matters about which the Prophet (PBUH) informed the followers. Materialists refuse to believe in anything which they do not see or feel. There could be many ways to convince them but here in context of belief simple answer to this attitude is that human's inability to sense the existence of certain things does not justify the denial of very existence of those things. Certitude through news from an authentic person is as good as the certitude by seeing and feeling. Since the honesty of Prophet Muhammad (PBUH) in conveying the Divine Message revealed to him has been established firmly for the Muslims. Hence believers firmly believe in everything he (PBUH) told about the unseen, including the Hereafter (Islamreligion 2010).

At another place in the Holy Quran, death (the ultimate truth), life after death and the day of Judgement has been stated as, *"Alluring to people is the love of women and sons, and mountains of gold and silver and fine horses and cattle and land. These are the glamour of the life of this world. The hereafter is best in ALLAH's sight. Should I tell you about something which is better than these things? For those who believe and do right, there will be for them gardens of paradise, beneath which rivers will flow. I give you the good news of being there"* (Al Quran 3:14).

What are the events and what are their sequences, it falls out of scope of this research hence left for reader to study himself/herself if interested.

3.4 Five Pillars of Islam (Tangibles)

Once a person enters the circle of Islam/embrace Islam by saying (لا اله الا الله محمد رسول الله) Kalma-e-Tauheed that means "There is no god but Allah and Muhammad is the messenger of Allah" and believes (six beliefs) as described in the previous section, other responsibilities or obligations start to be followed in his daily life. Amongst them most important are well-known five pillars of Islam. In parallel one has to also cope with social, commercial and domestic life requirements in the given framework of Islam. It has been presented in the last part of this chapter.

It is narrated on the authority of Abdullah bin Omar (may Allah be pleased with them) that the Holy Prophet (PBUH) said, *"(The superstructure of) al-Islam is raised on five (pillars), i.e. the oneness of Allah, the establishment of prayer, payment of Zakat, the fast of*

Ramadan, Pilgrimage (to Makkah)....” (Sahih Muslim 1:18). In the coming section pillars of Islam are presented briefly.

3.4.1 Tauheed Allah (Oneness of God):

Tauheed or oneness of Allah (SWT) is the first principle of Islam that every Muslims must cherish and declare by saying, لا اله الا الله (There is no god but Allah). Looking at social behaviours of society it is observed that every child and adult comes up with, at least once in a lifetime, questions such as; who /what is God? How does God look like? When was God born? Will God die? Who are God's parents? Does God have children? Does God exist? If there is a God then why don't I see God? Why can't God talk to me? These and similar other questions are very difficult to answer for those who are not religion oriented. Islam has the privilege to answer such questions through al Quran and Hadiths. A Muslim has a clear concept regarding such questions. In Sorah Ikhlas (Chapter 112) Allah (SWT) has declared about His status of Oneness as *“Allah is the Transcendent of all, the Protector and Far-Superior to all. He has not begotten any nor is He begotten. Nor is there anyone equal to Him”*. Similarly in Sorah Al Noor (Chapter 24), some more characteristics of Allah (SWT) have been given. The Holy Quran is full of His other characteristics and evidences. Even by logic it can be proved that ‘Someone’ is there who is managing the system of huge universe. How the patterns of days and nights and different cycles e.g. Oxygen cycle, Nitrogen cycle, Eco cycle etc. are running smoothly. Human body and its characteristics lead to the presence of the Creator. Sufficient literature is available about scientific proofs/evidences of Allah almighty (Science4Islam 2001).

The Tauheed is the most important belief in Islam. It implies that there is no other being except Allah (SWT). He is the Lord and Master of the whole universe. He is the One and Only Creator and the Provider of everything. Life and death are under His command. Joys and sorrows, troubles and comforts come from Him. Whatever is received is really given by Him. He alone is worth of worship. Before Him alone all heads should be bowed. In Holy Quran, Allah (SWT) says, what translated means, *“And ‘We’ did not send any Messenger before you (O Mohammad) but ‘We’ inspired him (saying). There is none who has the right to be worshipped but I (Allah), so worship Me (Alone and none else)”* (Al Quran 21:25).

"Allah, the Mighty One, testified that He is One, along with testimony of His angles and people of knowledge to His Oneness, Allah bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge (also give this witness);

(He is always) maintaining His creation in Justice, none has the right to be worshipped but He, the All-Mighty, the All- Wise" (Al Quran 3:18). Furthermore, The Holy Quran says (that means): "O mankind, reverence your Guardian Lord. Who created you from a single person? Created of like nature, his mate, and from them twain scattered (like seeds) Countless men and women Reverence God Through whom you demand your mutual (Rights), and (reverence) the wombs (That bore you): for God ever watches you". (Al Quran 4:1)

The Holy Prophet (PBUH) once said, *"Whoever says: there is no god but Allah (SWT) enters Paradise"*(Sahih Bukhari 23:330). On another occasion, it is narrated on the authority of 'Othman' that the Messenger of Allah (PBUH) said. *"He who died knowing (fully well) that there is no god but Allah entered Paradise"* (Sahih Muslim 1:39).

From above quoted verses of Al Quran and Hadiths, it can be concluded that the CREATOR of earth, solar system, stars, galaxies, and everything is the One and the Same. For Muslim He is Allah (SWT), The 'AHAD' (only one).

Benefits of having firm faith/belief of Oneness of Allah (SWT) may include, but not limited to, person gets high degree of self-respect, confidence, determination and sense of humbleness. The believer does not despair or become broken-hearted rather remains hopeful. It broadens his vision and makes the believer virtuous and conscious of Allah (SWT). It also makes one to obey Allah's commands. A true believer in Tauheed seeks the Allah's pleasure. Whatever he does, he does for Allah (SWT) and Allah's will (Maududi 1960).

3.4.2 Salat (Prayer five times a day):

After having agreed with the fact that purpose of existence of human being is to worship Allah (SWT) only, a Muslim must have a way to worship Him. This way has been told by Allah (SWT) and has been explained by the Holy Prophet (PBUH). Salah/Salat (Prayer) is one of the compulsory Ibadah (Worship) of Allah (SWT). (Learn Islam 2010)

After the Tauheed, Salat is the second pillar of Islam. Muslims are obliged to offer Salat five times a day on specific timings. Salat is a practical sign of obedience of Allah (SWT). By doing so, Muslims are always focused on their religious duties and never let worldly desires get in their ways to forget their Creator, Allah (SWT), and what He has provided to all mankind (LearnIslam 2010).

The Holy Quran states that Salat renews the follower's covenant with Allah and he/she seeks His guidance again and again. Same promise by the followers is mentioned as:

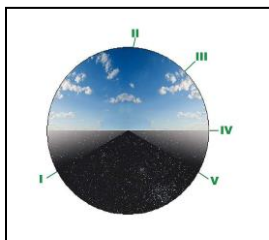
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"You alone we worship and to You alone we turn for help. Guide us to the straight path" (Al Quran1:5-6).

Salat is the first practical manifestation of Faith and also the foremost of the basic conditions for the success of the believers. Allah (SWT) says, "... and bend down in Ruku with those who bend down in Ruku" (Al Quran 2: 43), "Successful indeed are the believers who are humble in their prayers" (Al Quran 23:12), "Verily, prayer prevents from shameful and unjust deeds" (Al Quran 29:45) and "Verily, as Salat (the prayer) is enjoined on the believers at fixed hours" (Al Quran 4:103).

Salat also reminds Muslims of day of Judgement as all humans will stand in front of Allah (SWT) to answer what they have done in this world. Allah (SWT) says (interpretation of the meaning): "And they will be marshalled before thy Lord in ranks (with the announcement), 'Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)! And the Book (of Deeds) will be placed (before you); and thou will see the sinful in great terror because of what is (recorded) therein; they will say 'Ah! woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!' They will find all that they did, place before them: and not one will thy Lord treat with injustice" (Al Quran 18: 48-49) and

Abu Huraira (RA) narrated that once Muhammad (PBUH) asked his companions; "do you think that dirt can remain on a person bathing five times a day in a brook running in front of his door?" 'No', replied the companions, 'No dirt can remain on his body.' Muhammad (PBUH) remarked: 'So, exactly similar is the effect of Salat offered five times a day. With the grace of Allah, it washes away all the sins" (Sahih Bukhari 10:506).



There are five times for these prayers which are reported from six—Sahih books of Hadiths (See References). Those are FAJER (Before Sunrise) DHUHAR (Afternoon), ASR (Evening), MAGHRIB (Sunset) and EISHAA (at night). A simple chart is shown in figure given on left hand side (Islam1 2010).

There comes ADHAN (call for prayer) for each prayer from the Masjid (Mosque). Muslims do Wudu (Ablution) before prayer and go to nearby Masjid for congregation (collective)

prayer. On Fridays, a big gathering in the central Masjid, they pray together the Dhuhar prayer called Salat Al Jumaa (Islam1 2010 and LearnIslam 2010). There are chapters of Salat in books of Hadiths which guide Muslims how to perform prayers as per SERAT of the Prophet (PBUH).

The Holy Prophet (PBUH) emphasized, on different occasions, about the importance of Salat. Some quotes are given below: *“Between man and polytheism and unbelief is the abandonment of Salat”* (Sahih Muslim 1:147) and *“Those who offer their Salat with great care and punctuality will find it a light, a proof of their Faith and cause of their salvation on the Day of Judgment”* (Cited in Wamy Series 2010 & Discover Islam 2010).

Abu Huraira (R.A.) narrated: Prophet Muhammad (PBUH) said, *"The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind. They say, 'O Allah! Forgive him, O Allah! be Merciful to him'"* (Sahih Al-Bukhari 1:8:436). Umm Farwah (may Allah be pleased with her) narrates that Prophet Muhammad (PBUH) asked which is the best of the good deeds? He said, *"To offer Salat at the beginning of its prescribed time"* (Sunan Abudawud 2:426). Abu Zar (R.A.) narrated that once Prophet Muhammad (PBUH) came out of his house; it was autumn and the leaves were falling off the trees. He caught a branch of a tree and its leaves began to drop in large number. At this he (PBUH) remarked, *'O, Abu Zar, "When a Muslim offers his Salat to please Allah (SWT), his sins shed away from him just as these leaves are falling off this tree"'* (cited in Islameasy 2010).

By performing Salat the followers gets benefits that include, but not limited to;

- The five daily prayers have many benefits for humans. For example, the ablution keeps a Muslim physically clean for the whole day. In Islam, there is great emphasis on cleanliness and keeping oneself pure from any kind of impurity. The Prophet Muhammad (PBUH) said: *"Cleanliness is one-half of faith"* (Sahih Muslim 2:432).
- The Salat has to be performed during their specified times; therefore, it develops self-discipline in the followers.
- For men, the Salat is advised to be performed in congregation. In congregation, the Muslims stand side by side and thus it creates unity among people in the community.
- The Salat also keeps people away from shameful and unjust deeds as Allah (SWT) says, *"Verily, prayer prevents from shameful and unjust deeds"* (Al Quran 29:45).
- Salat promotes equality in human beings as poor and rich stand shoulder to shoulder. (Salman 2008)

One can see quality embedded in above mentioned benefits of Salat (processes).

3.4.3 Saum (Fasting during one month – Ramadan):

The third pillar of Islam is Saum (singular), Syam (plural). It means “fasting” during the day time. Every year in the month of Ramadan (9th Lunar Month) all Muslims (with few exceptions) have to fast from dawn until sundown, abstaining from food, drink, and sexual relations. Fasting is considered as a method of spiritual self purification. It is an annual check and balance corrective as well as preventive measure to be taken by all the followers in order to purify their inner. Many other social and physical benefits are also associated with Saum. As quoted below fasting is only for Allah (SWT) thus its reward is going to be according to Allah's great bounty (Maududi 1960 and Info2islam 2010)

The Holy Quran states that Saum (fasting) was included as a part of religious acts since Adam (PBUH) and Eve’s time. All the Prophets (May Allah be pleased with them) performed and preached this noble act of Fasting. This is what we can perceive in the Holy Quran verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may gain piety" (Al Quran 2:183).

Although in most religions fasting is for expiation of sin or atonement for sin but in Islam it is an act primarily to bring one closer to Allah (SWT). Same has been stated in the above-mentioned verse. Because once a person is closer to Allah (SWT) than prerequisite for righteousness will be easy for him to achieve. At another place it is sated in Holy Quran that Saum (along with other acts) brings forgiveness and reward for the observant, “.....*the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the Nawafil (optional fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise) (Al Quran 33:35).*

Abu Huraira and Abu Saied (Allah be pleased with) reported Allah's Messenger (PBUH) saying as “*Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I would give its reward. There are two (occasions) of joy for the observer of fast. He feels joy when he breaks the fast and he is happy when he meets Allah.....*” (Sahih Muslim 6:2568). Saum has some protocols as narrated by Abu Huraira (RA): The Prophet said, “*Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food*

and drink (i.e. Allah will not accept his Fasting)" (Sahih Bukhari 31:127), "When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained" (Sahih Muslim 6:2361) and "Fasting is a shield" (Sahih Muslim 6:2565).

Saum is regarded principally as a method of spiritual self-purification though it is beneficial to health as well. Generally a true follower can extract following benefits out of this ritual worship:

- The Saum makes the Muslim pure from "within". This purity he responds to what is true and good and shuns what is false and evil.
- Saum develops self-control. A person who refrains from permissible things like food and drink is likely to feel conscious of his sins. A sense of high spirituality helps break the habits of lying, staring with lust at the opposite sex, gossiping, back biting and wasting time. Each and every moment during the fast, a person suppresses his passions and desires in loving obedience to Allah (SWT).
- As one remains away from worldly comforts, even for a short time, a fasting person gains true sympathy with those who observe hunger in real life, as well as growth in his or her spiritual life.
- By talking to any Muslim who is fasting, a sense of brotherhood, a sense of community, a sense of the joy of the month of Ramadan is found. The whole period is a time of strengthening ties amongst family and friends.
- Saum creates patience and a sense of responsibility in its observer. This consciousness of duty and patience helps in strengthening one's faith. Staying hungry and thirsty for just a day's portion makes one feel the misery of the 800 million people who go hungry or the one in ten households in the US, for example, that are living with hunger or are at risk of hunger. After all, why would anyone care about starvation if one has never felt its pangs oneself?
- Furthermore Saum offers a compulsory rest to the over-worked human machine for the duration of one full month.
- Ramadan is also a month of charity and alms giving. Saum reminds of individuals who are deprived of life's necessities throughout the year or throughout life. It makes one realize the suffering of others, the less fortunate human being, and thus promotes in him a sense of sympathy for and kindness to them.

- At the end of Ramadan there comes Eid-ul-Fitter (Celebration day) that brings a lot of festivities to the society as it is connected to some compulsory charity for rich Muslims (Islamreligion 2010).

3.4.4 Zakat (Mandatory Charity applied on wealthy Muslims):

The word Zakat means ‘purity’ or ‘to purify’ and it represents charity; all Muslims who are wealthy enough, must perform this charity in order to purify their wealth for the sake of pleasure of Allah (SWT). If someone is blessed by Allah (SWT) with wealth; it is, therefore, made mandatory to give some of this wealth (2.5%) to those who are needy and are not well to do in their daily life or cannot fulfil their responsibilities. This act will purify wealth of rich and will provide relief to the poor (Islamic-Relief 2010 and Islamreligion 2008).

Zakat is an act of devotion which, like Salat, brings the believer nearer to his Lord (Allah). Actually Zakat is a way of redistribution of wealth in a way that reduces differences among classes and groups. System of Zakat makes a fair contribution to the stability of the society. By purging the soul of the rich from selfishness and the soul of the poor from envy and resentment against society, Zakat stops up the channels leading to class hatred and generates the springs of brotherhood and solidarity to gush forth. Zakat is not merely based on the personal feelings of the rich; it stands on a firmly established right which, if the rich denied it, would be exacted by force, if necessary. The dispensation of Zakat is regulated by different rates (called *Shariah*) for different items (called *Nisaab*) whose details are given in books of Hadiths and *Fiqah (Islamic law)*. Zakat on money is 2.5% of the savings over a period of one year according to the *Shariah* (Islamic 2010).

Zakat is an important pillar of Islam. It is an obligation upon all believers of Islam. In the Holy Quran, on many places, Salat and Zakat have been mentioned together. Like Salat, Zakat is a manifestation of faith according to that Allah (SWT) is the sole owner of everything in the universe, and what one holds is a trust in his hand over which Allah has made him trustee to discharge it as per norms given by Him. The Holy Quran states *“Believe in Allah and His messenger and spend of that over which He made you trustees.”* (Al Quran 57:7) and *“The parable of those who spend their wealth in the way of Allah is that of a grain of corn. It grows seven ears and each ear has a hundred grains. Allah increases manifold to whom He pleases”* (Al Quran 2:261).

Above verse means that wealth increases abundantly by giving Zakat and the reward increases. On another place Allah (SWT) says, *“And perform Salat and give Zakat and*

whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do” (Al Quran 2:210). Zakat is better substitute of interest (usury) by which one seeks his Lord’s pleasure instead of materialistic benefits in this life (Siddiqui 2004). On the other hand there is no Barakat (blessing) and benefits from interest (usury) and is strongly forbidden by Allah (SWT). *"Allah destroys wealth obtained from interest (usury) and will increase deeds of charity"* (Al Quran 2:276).

An individual may also give as much as he/she wishes as Sadaqah, and does so preferably in secret. Sadaqah means charity in addition to Zakat. It has further benefits and blessings.

There are warnings for those who do not pay Zakat. Once the Holy Prophet (PBUH) said, *"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'"* Then the Prophet recited the holy verses of Chapter 3 (180) (Sahih Al Bukhari 24: 486). Some more references are quoted below.

Narrated By Ibn Masud (RA): He heard the Prophet (PBUH) saying, *"There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others"*(Sahih Al Bukhari 24:490). Narrated 'Adi bin Hatim (RA) heard the Prophet (PBUH) saying: *"Save yourself from Hell-fire even by giving half a date-fruit in Charity"* (Sahih Al Bukhari 24:498). The Holy Prophet (PBUH) was once asked: *"What if a person has nothing?"* The Prophet (PBUH) replied: *"He should work with his own hands for his benefit and then give something out of such earnings in charity."* The Companions of the Prophet asked: *"What if he is not able to work?"* The Prophet said: *"He should help the poor and needy."* The Companions further asked: *"What if he cannot do even that?"* The Prophet said: *"He should urge others to do good".* The Companions said: *"What if he lacks that also?"* The Prophet said: *"He should check himself from doing evil. That is also an act of charity"* (Sahih Al Bukhari 24:538).

Charity has broader meanings in Islam as once Holy Prophet (PBUH) said; *"Even meeting your brother with a cheerful face is an act of charity"* (Islam101 2010). This Hadith is quoted in slightly different way in Sahih Muslim. Abu Dharr (AR) reported: Allah's Messenger (PBUH) said to me: *"Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance"* (Sahih Muslim

32:6359). Anas (RA) reported Allah's Messenger (PBUH) as saying, *"Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them but that is a Charity (Sadaqah) on his behalf"* (Sahih Muslim 10:3769). Narrated Abu Huraira (RA): The Holy Prophet (PBUH) said, *"The best Charity is that which is practiced by a wealthy person. And start giving first to your dependents"* (Sahih Al Bukhari 24:507).

Charity has been given great importance; it is obvious from above references. The moral and materialistic benefits of Zakat are numerous, amongst them a few are given below:

- Selfishness and greediness are cleaned from the heart of giver of Zakat. This action develops in him sympathy for the poor and needy. On the other hand, receiving Zakat purifies the heart of the recipients from envy and hatred for the rich and prosperous, and fosters in him a sense of good will towards his brothers Muslims who are better off and have shared their wealth with him for the sake of Allah (SWT).
- It deepens the trust in Allah almighty as He says in Quran: *"To Him belong the keys of the heavens and the earth; He enlarges or the restricts sustenance to whom He wills, for He knows full well all things"* (Al Quran 42:12). Thus, a Muslim, whether prosperous or needy, considers his condition in this world as a test from Allah (SWT). The wealthy have the obligation to be generous and charitable and to share the bounties of Allah (SWT) with their poor brothers, while those who are poor have the obligation to be patient, to work to improve their condition, and to be free of envy.
- The economic objective of Islam is humane. Holy Quran give better rules of distribution of wealth, as stated in Quran: *"...so that this (wealth) may not circulate solely among the rich from among you."* (Al Quran 59:7). Islam neither approves of a hoarding and unlimited building up of capital, nor a compulsory equal distribution of wealth, as both approaches are unjust and unrealistic.
- Zakat, when properly practiced, results in freeing the society from class distinctions, rivalries, suspicion and corruption.
- Zakat produces a community of people who love and respect each other, and who have sympathy and concern for each other's welfare.

(Realislam 2010, Info2islam 2010, Islam 2010 and Islamreligion 2008)

3.4.5 Hajj (To go to Makkah once in the life; those who can afford):

The Hajj (pilgrimage to Makkah) is fifth and the last of the fundamental Muslim practices. It is a great Islamic conference. It is an ideal demonstration of faith in which diverse groups of different races, classes, and nationalities join together at a given time and at a specific place. They proclaim the same slogan and repeatedly recite a single call. They gather for one purpose to declare their servitude and loyalty to Allah (SWT) alone, freeing themselves from any trace of polytheism and ignorance, in a deeply effective, collective way, which fills the soul of believer with feelings of faith, and uniterism. The rites of pilgrimage are performed exactly as they were performed by the Prophet Ibrahim (Abraham) (PBUH) and after him by the Prophet Muhammad (PBUH) (Maududi 1960, Info2islam 2010).

Allah (SWT) has said on many occasions in the Holy Quran about Hajj. Few references are given below: “...*And Hajj (pilgrimage to Makkah) to the House (Kabah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence)*” (Al Quran 3:97). Hajj is meant so that it can serve as a meeting point for the Muslims, a gathering for devotees and a refuge for the believers. They assemble there in answer to the call of Allah (SWT) as, “...*Do not associate anything with Me and purify My House for those who perform Tawaaf (circumambulation of the Kabah) and those who stand (in prayer) and those who bow and prostrate. And proclaim to the people the Hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant pass – That they may witness (i.e., attend) benefits for themselves and mention the name of Allah on known (i.e., specific) days over what He has provided for them of (sacrificial) animals. So eat of them and feed the miserable and poor*” (Al Quran 22: 26 – 28).

Hajj is a social gathering and has noble causes. Land of Makkah is sacred for all i.e. (Men, animals and plants) Allah (SWT) says which means: “*Indeed, the first House (of worship) established for mankind was that at Bakkah (i.e., Makkah) – blessed and a guidance for the worlds. In it are clear signs (such as) the standing place of Abraham. And whoever enters it (i.e., the Haram) shall be safe. And (due) to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves (i.e., refuses) – then indeed, Allah is free from need of the worlds*” (Al Quran 3:96 – 97).

In line with verses of the Holy Quran there are many Hadiths related to Hajj. Some of them are quoted below:

Narrated Abu Huraira: The Prophet (PBUH) said, *"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born a new"* (Sahih Al Bukhari 26:596). Abu Huraira (R.A) reported Allah's Messenger (PBUH) as saying: *"An Umra is expiation for the sins committed between it and the next and Hajj which is accepted will receive no other reward than Paradise"* (Sahih Muslim 7:3127). On another place he (Abu Huraira) narrated: The Prophet was asked, *"Which is the best deed?"* He said, *"To believe in Allah and His Apostle."* He was then asked, *"Which is the next (in goodness)?"* He said, *"To participate in Jihad in Allah's cause."* He was then asked, *"Which is the next?"* He said, *"To perform Hajj-Mabrur"* (Sahih Al Bukhari 26:594).

Islam never draws a line between spiritual, daily and business life. It encourages its followers to keep always high spiritual level so that in every aspect of life a high level of quality could be attained. For example in Sunan Abudawud this Hadiths is narrated: 'It is no sin for you that you seek the bounty of your Lord', and said: *"The people would not trade in Mina (during the Hajj), so they were commanded to trade when they proceeded from Arafat"* (Sunan Abudawud 10:1727).

Maududi 1960, Info2islam 2010 and Islamreligion 2010 describe Hajj's benefits. It can be summarised as that Hajj is an activity that provides both religious as well as cultural benefits. Muslims from different horizons, colours, races, and tongues attend this Muslim's annual convention. They celebrate their unity in faith and diversity in culture. They meet in their centre-point Makkah (Kiblah) that plays an important role for focusing and achieving noble goals. Different ideas and news are exchanged, it provides wider canvass for business. For Hajj, the Holy Quran proclaims and the Prophetic traditions bespeak, that it is not only worship and a way of getting closer to Allah (SWT) , but is a way of granting the pilgrim social, economic, educational and political benefits. Some of the benefits of Hajj are given below:

- The benefits are both worldly and religious (spiritual).
- The Hajj (pilgrimage) unites the Muslims of the world into one international sorority. As more than two million people perform Hajj every year, hence the rite serves as a unifying force in Islam by bringing followers of different backgrounds together in one Ibadah (worship).
- Being a large and impressive human gathering, Hajj attracts millions of Muslims from different countries. It is beneficial to the business world of Islam.

- It is an act of renewing Iman (Faith), where sins are wiped out by Allah's forgiveness and where faith, trust, and love of Allah (SWT) and His Messengers (Peace be upon them), increase among the believers. The Haji (pilgrim) gets purified and comes out of his sins like a newborn baby.
 - During Hajj, the Haji imbibes ethical and educational lessons which reduce his faults. He inquires patience through hardship. He becomes humble, generous, and tender. He gives up lying, backbiting, animosity and pride. As Haji mixes with others during the journey, this provides him a learning process. Positive social tendencies grow and morals are refined within him.
 - It is a demonstration of brotherhood, equality and unity. The Muslims are like different branches but from one tree. In Hajj, one learns how to develop the Spirit of Unity.
 - Finally, the Hajj is also manifestation of the belief in the oneness of Allah (SWT) - the entire Hajji do Ibadah (worship) and obey the commands of the One Allah.
- (Islamreligion 2008, Learnislam2day 2010 and Maududi 1960)

3.4.6 Al EHSAN:

After believing six elements and practicing or acting upon five pillars of Islam as enlisted in the above sections of this chapter, one can be said to be Muslim or Momin (faithful) but still further level of spiritual height are there. That is Ehsan. Ehsan (Arabic: احسان) is an Arabic term that means "perfection" or "excellence. According to Ehsan one has to show his inner Iman (faith) in deeds and actions, a sense of social responsibility borne from religious convictions (Ehsaan 2010). It is a responsibility Muslims to obtain perfection or excellence in their Ibadah (worship). Such that Muslims try to worship Allah (SWT) as if they see Him, and although they cannot see Him (due to the fact that Allah is not made of materials), they undoubtedly believe that He is constantly watching over them. This definition comes from a Hadiths that is: Once Holy Prophet (PBUH) was asked "What is Ehsan?" He said: *"It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you"* (Sahih Muslim 1:1).

Al Ehsan has been explained by some Islamic scholars as being the inner dimension of Islam whereas Shariah (Islamic Law) is often described as the outer dimension. Al Ehsan is a basic theme in the Quran. It relates to those human qualities and behaviour, which are related to goodness and desired by Allah (SWT). A person who practices Ehsan is called a Mohsin and its plural is Mohseneen. We can judge the importance of Ehsan by the fact that

Allah (SWT) has expressed love for Mohseneen in the Quran, greater than any other human quality. *"Is there any reward for Ehsan other than Ehsan"* (Al Quran 55:60) and *"Whoever submits himself to Allah and is a Mohsin (one who is practicing Ehsan) then his reward is with his Lord, on such shall be no fear, nor shall they grieve"* (Al Quran 2:112).

By now it should be clear that not every Muslim is a man or woman of faith (Momin), but every person of faith is a Muslim, similarly a Muslim who believes in all the principles of Islam may not necessarily be a righteous person, but a truly faithful and righteous person is both a Muslim and Momin (a true person of faith). Al Ehsan "presents the highest form of Ibadah of Allah (SWT). It is excellence in work and in social interactions. It includes sincerity during prayers and being grateful to parents, family, and above all to Allah (SWT). Al Ehsan has been explained by Sarji (2007) that has wide meanings. Its root is HUSN, which means:

- To do right things right way
- To improve oneself
- To be in a desirable condition or in a proper state
- To decorate or embellish
- To treat with kindness and in a gentleman way

3.5 Islamic behaviours:

From above discussions, teachings of Holy Quran and sayings of Prophet Muhammad (PBUH), following behaviours/actions, but not limited to, can be recommended for a true Muslim:

- Disbelieving in Shirk (polytheism).
- Being truthful and not lying.
- Being just, that is to deal comparable things with equality, and abandoning injustice.
- Being honest and abandoning betrayal.
- Being loyal and best worker for the employer
- Preserving his promises and contracts and not breaking them.
- Being dutifully good to his parents and not cutting his ties of kinship.
- Developing and maintaining relations with relatives and not cutting them.
- Taking care of human being, animals and plants
- Not harming any human, animal or plant

Above mentioned behaviour is supported by the Hadith of Prophet Muhammad (PBUH) *"One who kills a non-Muslim whose protection is pledged will never smell the fragrance of JANNAH, even though it reaches as far as 40 years distance"* (Bukhari and Muslim cited in Murad 2000).

- Being good with neighbours and not harming them.

Above behaviour is supported by Hadith: Narrated by Abu Huraira (RA) a man said: "O Messenger of Allah, such and such woman has a reputation for engaging very much in Prayers, Fasting and Almsgiving, but she hurts her neighbours with her tongue quite often." He said, *"She will go to Hell."* Then he said, "O Messenger of Allah, such and such woman engages in only a little Prayer, Fasting and Almsgiving and gives just a few pieces of cheese in charity, but she does not hurt her neighbours with her tongue". He said, *"She will go to Paradise"* (Bayhaqi cited in Murad 2000).

- Being good in business and dealing with contracts

In general, Islam orders Muslims to have the best possible conduct and forbids all bad behaviours. It requires Muslims to enjoin every righteous deed and avoid every evil deed. Allah says in Holy Quran, *"Verily, Allah enjoins justice, Al-Ehsan (excellence in religion), giving (help) to kith and kin, and forbids all evil (deeds), Al-Munkar (all that is prohibited) and injustice. He admonishes you, that you may take heed"* (Al Quran 16:90).

3.6 Illustrative one day of a common Muslim's life (Different Functions):

Unlike some other religions, Islam does not draw any line between daily life and 'religious' activities of its followers. Rather it covers all aspects of their life and they have to always act as per Islamic guidelines so that to get pleasure of their Master (Allah-SWT). This could be demonstrated by 'One day' activities of a Muslim office worker Mr. 'X'. Mr. 'X' is living in a house with his wife, children and parents in a street where there are 10 more houses in the street. Now how Islam guides his one day's life? A very generic flow of activities based upon teachings/ethics of Islam, is given below:

Mr. 'X' gets up early in the morning on ADHAN of Fajer (Morning). He goes to the Masjid and prays Salat-Al-Fajer (compulsory-morning prayer). He comes back and recites Holy Quran for 15 to 30 minutes (optional). He does some type of exercise to keep his body fit. He takes breakfast and gets ready for office. He reaches office at 8:00AM and starts office work (Hadith says, *"He who earns money by working is friend of Allah (SWT)"*). During the office work he takes care of the following things:

- He performs his work as per his manager's instructions and to the best of his abilities
- He produces his work with the best quality (*"You who believe! Fulfil Your Obligations"* Al Quran 5:1).
- If anything is deficit, he goes for training and improves himself so that his employer should get for what he is paid for.
- Mr. X remains loyal and trust worthy for his employer even if he leaves that job.
- During working hours, for Salat-Al-Dhuhar (afternoon prayer) he prays wherever convenient with the consent of his employer (if he is working in a non-Muslim organization)
- He respects office dress code and policies given by the management
- He never speaks lies and spread rumours or unconfirmed news.(Hadiths)
- He never backbites avoids any uncivilized act (Al Quran).
- If he commits any promise then he fulfils it (Hadiths).
- He remains polite and helpful to his colleagues. (*"Whoever is not merciful to others will not be treated mercifully"* (Sahih Al Bukhari 73:26)).
- He comes on time and leaves on time.
- He never misuses office belongings. (Ammanah)

At 4:00PM he comes back to home and offers his ASR (afternoon) prayer and takes some rest. After offering MAGHRIB (sunset) prayer, he takes dinner as per Islamic teachings; the whole family takes dinner on the same table. Then he spends time with his children and wife and discusses with them their education, daily business and family affairs. At the time of EISHA (night) prayer he gets a chance to see his neighbours and friends. He discusses and shares with them religious, business and social aspects. He reads book/newspaper or listen news before he goes to bed at 10:30 PM.

In exceptional cases if there comes any event like marriage, he attends the ceremony and if there is any death then he attends the funeral prayer. On Fridays for JUMA prayer he specially prepares himself by taking bath, cutting nails, perfuming his body, putting antimony in his eyes etc. and then goes to Main Masjid to offer his Salat-Al-JUMA (Friday prayer) and listens the KHUTBAH (preach of the Imam) as per the Sunnah (ways) of the Holy Prophet (PBUH).

He takes care of his neighbours (The Prophet of Allah (PBUH) said, *"He is not a true Believer who eats his fill while his neighbour is hungry"* (Reported by Bayhaqi cited by Murad 2000). He generally advises good deeds to his friends and neighbours and forbids bad deeds (*You are the best community brought forth for (the guidance of) mankind: you command righteousness, forbid evil and believe in Allah Had the People of the Book also embraced faith that would certainly have been in their favour There are some among them who believe, while the majority of them are disobedient"* (Al Quran 3:110).

He remains kind to his subordinates. He acts upon what he preaches. In his social life he treats both Muslim and non-Muslim people equally. He takes his family members for shopping whenever it is required and helps his wife and children at home. He respects traffic laws and remains patient while his car is on the road. He casts his votes in the favour of pious candidate during the elections. He respects the state laws and pays all the taxes applicable to him on time. He loves children, animals and natural beauty and those things which were loved by the Prophet Muhammad (PBUH). His love and hatred are only for the cause of Allah (SWT).

He gives charity and urges his friends and relatives for the same. Annually he pays Zakat and Fasts during the month of Ramadan. He celebrates two EIDs in a year. He buys new dresses for his children and wife, and gives gifts to family members, relatives and friends. He pays reasonable attention towards sustainability e.g. minimum use of water, electricity and growing new trees etc. He brings up his children to produce good human beings, good professionals and to contribute positively towards the society. He accepts invitations from his relatives and friends and he also invites them to his home for a lunch or a dinner. He offers Hajj once in a life (compulsory-if he can afford) and he arranges a hajj tour for his wife as well. If sometimes his country needs him to fight against any invasion for his country, he participates by all means but he never takes law into his hands or kills someone. As going to JANNAH (paradise) is the utmost desire of every Muslim, hence Mr. 'X' also wishes to go to JANNAH by doing all acts as listed above and many more as required. He arranges TAZKIYAH (purification of the soul) by attending religious gatherings and seminars. To keep himself away from all bad deeds, he always considers that 'Someone' (Allah-SWT) is always with him and therefore his top priority is to get His (SWT) pleasure by doing 'Likes' and avoiding 'Dislikes'.

3.7 Conclusion:

In this chapter a general concept and basic framework of Islam has been presented. Firstly six beliefs and then five famous pillars of Islam have been shortly explained. Finally, general behaviours that should be exhibited by a common Muslim are illustrated by an imaginary character Mr. 'X'. It is found that Quality has been embedded in all features of Islam i.e. six believes, five pillars and Al Ehsan etc. Here a very generic and short study of Islam has been presented. If more information is required regarding Islam, it could be obtained from referred books, articles and web sites.

CHAPTER 4

ISLAMIC PERSPECTIVE OF QUALITY

(Islam through ISO 9001:2008 Lenses)



4.1 Introduction

After having a detail introduction of Quality Management System ISO 9001:2008 in Chapter-2 and Islam and its teachings in Chapter-3, it would be beneficial to present a comparison between modern QMS and Islam. As described earlier, quality and its management has vital role in all aspects of life. Especially business, its growth and sustainability depend upon quality approach of an organisation. It would not be unrealistic to say that though the life span of ‘western quality management system’ is very short but people in general and scholars in particular, for any model of quality management system, refer to it (Mahbubul Islam 2010). On the other hand, hardly ever modern world refer to Islam for the said management in spite of the fact that Islamic civilization and ‘unnamed Islamic quality management system’ is very ancient. There could be many reasons for this gap but the one that is easily understandable is that Islamic Quality system is never presented to the world in a structured form. This study may serve as an initial effort towards presenting Islamic QMS in a structured form the world.

Quality management means skilful or perfect administration of affairs. Guarantee of flawless or defect free service or production obviously depends on quality management in all sectors particularly in economic and management. In today’s world idea of quality management had reached up to the idea of zero defect quality management. Zero defect means that there is no defect at all in any phase i.e. planning, supervision, strategy, actions or implementation and ultimately in production. Though defect free management apparently looks to be theoretical but in real life we come across some cases and it is ought to be possible. For example pilot of an aero plane makes sure that all engines are working properly and other machinery is working perfectly before he takes off. Hence we can say this is ‘no defect’ or ‘zero defect’ situation. Similarly, to produce a good student an institute should be perfect, to produce good work force an industry must be defect free, to produce good party workers a political party is needed to be perfect and so on (Mahbubul Islam 2010).

The western civilization has been the overriding force in the present world for several centuries, because of its application of quality and zero-defect management. But the same has not been the case with Muslim world of today and its civilization for several centuries, though it was not the case of far past. Question arises whether there is any concept of Quality Management System in Islam or not? The question has not been properly addressed

yet to the modern men. This chapter, therefore, is aimed to explore Islamic concept of Quality by making a comparative analysis of the Quality Management System-ISO 9001:2008 & Islam.

4.2 Concept of Quality Management in Islam:

Unlike the conventional management systems, Islamic management system considers the management of organisations from the perspective of the knowledge revealed by Allah (SWT) and teachings of the Holy Prophet Muhammad (PBUH). The Islamic management system is compatible with Islamic values, beliefs and practices. There is no demarcation between the secular and the religious human life. It is an organic as a whole. If guided by Allah's (SWT) commandments, all human activities could be Ibadah (worship). In Islamic management system, the organisational objectives are both economic and non-economic and are acquiescent to the larger purpose of human existence; whereas in conventional management system, organisational objectives are also both economic and non-economic in nature, but are subservient to organisational interests only (Sarji 2007).

Islamic quality management covers all aspects of life. For example education, training, managing of business, working in an office, industry, factory, shipping, aero plane, military and police, dealing family affairs, political & social affairs and practicing of any other profession etc. The objective of applying quality policy in all these aspects means to manage all these affairs free of faults and defects. As described by Sarji (2007), there are no two concepts of life in Islam i.e. Religious life and non- religious life. Twenty four hours a day and seven days a week, a Muslim remains under total obedience and submission of Allah (SWT) without any reservation whatsoever. He has to take care of Haqooqullah (Direct rights of Allah) and Haqooqul Ibad (Rights of fellowmen). Islamic quality policy brings a perfect management in one's personal life by keeping him free from speaking lie, slandering, backbiting, committing of all types of crimes such as vandalism, corruption, extortion and sinful acts, free from the obedience and observance of manmade law in disobedience of the law of Lawgiver Allah (SWT). Islam urges its followers to apply quality management in economy as well by understanding, managing and developing all economic sectors without harming the others (Application of win-win scenario).

There are a lot of verses in the Holy Quran and several Hadiths (saying of Prophet Muhammad PBUH) about Quality. Allah will reward those people who do a good deed. As an example Allah (SWT) says in the Sorah Al Namil:

"...The artistry of God, who disposes of all things in perfect order" (Al Quran 27:88)

In another Sorah, Al-Kahf, Allah (SWT) says:

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا}

"As to those who believe and work righteousness, verily We shall not allow to perish the reward of any who do a single righteous deed" (Al Quran 18:30)

Regarding perfectness of His creation, Allah (SWT) says: *"It is He (Allah) who has created the seven heavens one above another. You will not see any inconsistency in the creation of God, the most Gracious. So turn your vision again. See you any flaw? Again turn your vision a second time. Your vision will come back to you dull and discomforted in a state worn-out."* (Al Quran 67:3-4)

Regarding perfectness of action Allah (SWT) says, *"Anyone who does an atom's weight of good would see it and any one does an atom's weight of evil, would see it."* (Al Quran 99:7-8) and another place Allah (SWT) shows His love towards those who perform work in the best way as: *"Do all things gracefully; for God loves those who do all things with excellence"* (Al Quran 2:195)

Regarding preservation of actions in the hereafter Allah (SWT) says: *"And whatever good you send before for your souls, you shall find it before your Lord"* (Al Quran 73:20)

In a Hadith, Prophet Muhammad (PBUH) said: *"Allah loves someone who when works, he performs it in (Itqan) perfect manner"* (Cited in SQM 2010). Therefore, everybody must understand to perform one's duty to the best of one's ability to achieve quality. In the same subject the Holy Prophet (PBUH) said: *"Whoever finds himself at the nightfall tired of his work, God will forgive his sins."* (Cited in Amir 2010)

Since actions in this world shall be the deciding factor for the deliverance of the hereafter, therefore, a sensible person would always make his actions perfect and beautiful so as to get its return happily. The other principle of having happiness in the hereafter is doing of good deeds. As Allah (SWT) says: *"Then as for him whose balance of good deeds will be heavy, he will live a pleasant life in paradise"* (Al Quran 101: 4-5)

Hence reasonably and practically a cautious person would always manage his/her affairs of life, both materialistic and spiritual, so beautifully, exquisitely and perfectly so that the scale of his/her good deeds become heavier for the Day of Judgment. As normally larger

percentage of life time is spent in business and economic aspects therefore it would be important to make them good rather the best by having quality in them.

Mahbubul Islam (2010) stated that quality achievements depend upon effort, hard work, competition, perfection and beautification. EHSAN (Perfection), JUHUD (Exertion), MUSABAQAH (Competition), MUSARAA (Quick Action) and MUNAFASA (Struggle) etc are some terms which have been used in the Holy Quran and Sunnah. If descriptions and uses of these terms are studied and analyzed than it could be easily proved that the quality management is not only the concept of modern men but it has been found in Islam as well. *"Allah (SWT) loves someone who when works, he performs it exceptionally well"* (cited in SQM 2010). Islam encourages its followers to perform their duties and work in a perfect manner and to continue their efforts for improving their work. Allah (SWT) will reward those people who do good deeds.

Islam provides guidance to one covering all details of his life on all levels. Beside that it is motivating and very encouraging element when one realizes that all his activities are considered by Allah (SWT) and He will reward him. This will lead the individual to seek Allah's pleasure in his all actions and he always tries to do them in the best possible manner whether he is watched by his supervisors or he is alone. There is always the permanent supervisor, Who knows everything and He is Allah (SWT). In this regards Abu Huraira (RA) narrated that: The Prophet said, *"The worst people in the sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face"* (Sahih Al Bukhari 73:84)

After having a touch up of Islamic concept of quality, a chapter by chapter comparison of ISO 9001: 2008 with Islamic teachings is presented in the following part:

4.3 Chapter by chapter comparison of ISO 9001:2008 with Islamic teachings:

Five main functional chapters of ISO 9001:2008 are compared with teachings of Islam:

4.3.1 Quality Management System–Documentation Requirements (Chapter 4)

Under this chapter ISO 9001:2008 requires from an organisation to setup a system that could look after quality of the organisation and its document control. This chapter deals with the processes needed for setting up the quality management system and their application throughout the organisation; guides the sequence and interaction of these processes;

determines criteria and methods needed to ensure that both the operation and control of these processes are effective; ensures the availability of resources and information necessary to support the operation and monitoring of these processes; monitors, measures where applicable and analyses these processes and implements actions necessary to achieve planned results and continual improvement of these processes (ISO 2010)

Now looking at Islamic system of management it is found that five pillars of Islam are just like five processes which provide guide lines for most of the deeds of daily life of a Muslim. Other sub-processes are there to elaborate and support main processes. Examples will be provided in later part of this section.

Today “Policy and Procedure” makers provide eight steps to develop a policy (Spearhead 2010). One can find all these steps in process of Salat, Zakat, Hajj and Saum. For example Islam defines very clearly that; Who should go for Salat for five times a day (Affected persons), What are the timings, what are the steps (procedure) to perform Salat, what are protocols and who could be exempted in case of any unavoidable circumstances? Similar procedures are available for other processes and policies of Islam. Islam puts a lot of emphasis on organisation and planning. Al Quran is the best example of a ‘Reference book’ (Quality Manual) and Hadiths could work as explanatory of Holy Quran’s verses. Islam emphasises on fulfilling of contractual obligations (Jalil and Rahman 2010). Allah (SWT) says in the Holy book, *“O ye who believe, fulfil all of your obligations”* (Al Quran 5:1). For debt and their recording Holy Quran requires people to write down a loan contract (Al Quran 2:282).

Islam advises for quality of work whenever and wherever it has been an obligation of an individual or group. Al Quran says; *“As to those who believe and work righteousness, verily We shall not allow to perish the reward of any who do a single righteous deed”* (Al Quran 18:30). On another occasion, Al Quran says *“The artistry of Allah, who disposes of all things in perfect order”* (Al Quran 27:88). Similarly in Chapter 2 (Al- Baqarah) it is said, *“Do all things gracefully, for Allah loves those who do all things with excellence”* (Al Quran 2:195).

Narrated by Al - Baihaqi, Prophet Muhammad (PBUH) said, *“Allah loves those workers who perform their works to their abilities”* (Cited in Hameed 2007). Control of documents and record of documents have been indirectly addressed in Holy book and Hadiths. In this regards Al Quran says *“O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe*

write down faithfully as between the parties” (Al Quran 2:282). No duplication and being one version of Holy Quran since it’s reveal in 571 AD. It is best example of document



control. Prophet (PBUH) had a stamp that was used to validate letters sent to different rulers of his time (Nazim 2010). Simple image of that stamp is shown on left hand side. This is exact in line with requirements of ISO 9001:2008. The Holy Quran and six Sahih books of Hadiths are

main references which could be used for clarification of any doubt, problem, issue or new issue that arises due to new age and technology approaches.

Al Quran has one special characteristic called “Ijaz - Al Quran” (Inimitability). Ijaz ul Quran means that it can deal issues of any age, any nature and any type. According to this belief Holy Quran had prophesy scientific theories and discoveries in it. This concept has become a strong and widespread belief in the contemporary Islamic world (Tufal 1992).

4.3.2 Management Responsibility (Chapter 5)

4.3.2.1 Management commitment:

Quality Management System ISO 9001:2008 binds top management for its commitment towards development and implementation of the system and continually improve its effectiveness by: a) communicating to the organisation the importance of meeting customer’s as well as statutory and regulatory requirements, b) establishing a quality policy, c) establishing quality objectives, d) conducting management reviews, and e) ensuring the availability of resources.

Similar commitment Islam has asked from the messenger of Allah (SWT) Muhammad (PBUH) and the leaders who were elected afterwards through SHURA (council) to command and run the government. To support this concept some references from the Holy Quran and Hadiths are given below:

Making people to do what they are supposed to do require a certain degree of commitment which can only be achieved through motivation. In this regards Quran says *“If you (the Prophet) had been stern and fierce of heart they (the companion and followers) would have disappeared from around you. So pardon them and ask forgiveness for them and consult them in the conduct of affairs”* (Al Quran 3:159). Addressing to the preacher or an authorized persons, Al Quran says *“How despicable it is in the sight of Allah that you may preach what you do not practice”* (Al Quran 61:3). There is one Hadiths that means *“Every one of you is a guardian and is responsible for his charge; the ruler is a guardian and is*

responsible for his subjects...” (Sahih Bukhari 3:46:733). These references show Islam’s approach towards ‘motivation of followers by the leaders’.

The highest level of commitment was shown towards implementation and protection of Islamic system by the Prophet (PBUH) and his companions. Few battles were fought between believers and non-believers, where Muslims faced larger number of enemies which were better equipped than Muslims (In the first battle, AL BADR, Muslims were 313 and enemies were 1000 (Islam.com 2010)). Yet Muslims were successful because of their commitment and determination. Allah (SWT) helped Muslims. It has been mentioned in Chapter 3 (Al Imran) as, *“And Allah provided you help in the battle of Badr, whereas you had little resources (at that time) Therefore, fear Allah so that you may become grateful”* (Al Quran 3:123).

4.3.2.2 Customer Focus / Client Satisfaction:

Client’s satisfaction is the main focus of modern QMS. From chief executive to layman level, all employees should be committed to it. Islam has also provided greater importance to the clients. There are several Hadiths where emphasis has been given to the satisfaction of the buyers (clients). Some abstracts are given below:

- Buyer must not be kept ignorant about the product or service being provided to him.
- He must not be deceived by showing sample different to that of actual product.
- Percentage of profit should be reasonable
- If buyer wants to return purchased item, he should be allowed to do that.

If some organisation adopts above mention roles than naturally clients will be satisfied and will be attracted to wards this organisation.

Muslims have another reason also for taking care of those who do business with them. As main client WHOSE satisfaction has been sought by Muslims is Allah (SWT). How can His satisfaction be achieved? They have to take care of two aspects. One; ‘His Ibadah’ (Worship) as *He* says, *“And I created the jinn and human beings solely to adopt ‘My’ servitude”* (Al Quran 56:51) and other; ‘making His creation happy’. His creation may include Human being, animals and plants. A Hadiths narrated by Zubair bin Muteem (RA): That he heard the Holy Prophet saying, *"The person who severs the bond of kinship will not enter Paradise."* (Sahih Al Bukhari 73:13). Therefore it is important for Muslims to satisfy their fellowmen ‘generally’ and the people whom they deal with ‘particularly’. One can imagine how much it is obligatory to satisfy their clients to whom they deal in their

business. On one occasion the Holy Prophet (PBUH) said. *“Whoever is not merciful to others will not be treated mercifully”* (Sahih Al Bukhari 73:26).

4.3.2.3 Quality Policy and Islamic Management Objectives:

Islam has a universal quality policy that ensures that all actions by the Muslims should be in the best practice and only for the pleasure of Allah (SWT). It has been earlier described by Hameed (2007) that there is no demarcation between the secular and the religious life of Muslims. Human life is an organic as a whole. All human activities can be “Ibadah” provided that they are in line with teachings of Islam. In Islamic management, the organisational objectives could be both economic and non-economic but should be subservient to the larger purpose of human existence.

4.3.2.4 Leadership:

Modern Quality Management System focuses on leadership, its types and ways. Similarly Islam advises its followers to act in JAMAAT (Teams) and someone should lead this team. Imam in the Salat is best example of leadership and followers responsiveness. It is matter of organisation, discipline and leadership how millions of Muslims teamed up in Haram (Makkah) during Salat. Al Quran says *“And We wanted to do favour to the people who had been weakened in the land (through oppression, exploitation and deprivation of rights and freedom) and make them leaders (of the oppressed people) and inheritors (of the throne of the kingdom)”* (Al Quran 28:5).

Prophet (PBUH) has advised Muslims *“When three men travel together, they should make one of them their leader”* (cited in Kirbas 2010). This can be taken equivalent to management representatives as recommended by QMS.

4.3.2.5 Management Review:

'Battle of the Ditch' - A Persian convert to Islam, Salman Al-Farsi (RA), advised the Prophet (PBUH) about the strategy of battle, he consulted with his others companions and finally adopted the decision for trenching the ditches during 'Battle of the Ditch' (History of war 2010). Strategy was successful in the end. This is how top management do consult their team members, listen and take action accordingly.

4.3.2.6 Communication:

Islam provides reasonable guidelines for communication. It prohibits backbiting and telling lies and encourages truthfulness. However if peace is on risk it provides some relaxation. As narrated Um Kulsoom bint Uqba (Radiallah Anhuma): That she heard Prophet (PBUH) saying, *"He who makes peace between the people by inventing good Information or saying good things, is not a liar"* (Sahih Al Bukhari 49:857). On another occasion, Holy Prophet (PBUH) said, *"The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost"* (Sahih Al Bukhari 34:293). This indicates how communication is advised to be clear in Islam.

4.3.3 Resource Management (Chapter 6):

Quality Management System provides guidelines for better management of all type of resources i.e. human resources, infrastructure, finance and IT. Details have been provided in Chapter 2 Item 2.4.3.

Looking at Islamic teachings, following are few examples from the Holy Quran and sayings of Prophet (PBUH) that show how Islam want to deal with resource management.

For motivation for work, the Holy *Quran* says, *"and tell them (o prophet) keep working: Allah will behold your works and so will His Messenger and the believers"* (Al Quran 9:105). Proper resource management provides better efficiency by having control on wastage of resources. Because either in terms of material, human capital, energy, machine utilization, or processing time, wastage creates inefficiencies resulting in the increase of costs and consequently decrease in profits. In this regards the Holy Quran says: *"And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But waste not (your wealth, time, health, talents, opportunities etc) in the manner of a spendthrift"* (Al Quran 17:26). *"For the wasteful are the brothers of Satan; and Satan is ungrateful to his Lord"* (Al Quran 17:27). *"O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters"* (Al Quran 7:31). According to one Hadiths it is advised to adopt minimal use of

water. Words mean, *"Don't misuse water even if you are in flowing river"* (Ibn e Majah Hadiths # 2419).

4.3.3.1 Human resources

Personnel working to produce conformity to the product requirements should be competent on the basis of appropriate education, training, skills and experience. On one side Islam ensures that worker should work to the best of their abilities and on the other side it provides a way of motivation to employees by advising employer to pay their salaries as early as possible and in full. Hadiths says that means *"Pay the wages of labour before their sweat gets dried"* (Ibn Majah Hadiths #2443). Narrated Abu Huraira: The Prophet said, *"Allah says, 'I will be against three persons on the Day of Resurrection: 1. One who makes a covenant in My Name, but he proves treacherous. 2. One who sells a free person (as a slave) and eats the price, 3. And one who employs a labourer and gets the full work done by him but does not pay him his wages"* (Sahih Al Bukhari 34:430).

Islam wants every person of the society to be functional and useful for others. It motivates individual to go for work. The Prophet (PBUH) once said, *"No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."* (Sahih Al Bukhari 40:561). On another occasion he (PBUH) said, *"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labour"* (Sahih Al Bukhari 3:0334: 286).

To motivate any employee of any organisation Allah (SWT) gives him good news for reward in the world hereafter that is forever and permanent. *"... so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ"* (Al Quran 5: 48). Workers must take care of each others as the Holy Quran says *"If you do well and practice piety, then Allah is well aware of it"* (Al Quran 4:128).

4.3.3.2 Information Management:

Allah (SWT) says in the Holy Quran; *"Talk straight, to the point, without any ambiguity or deception (Al Quran 33:70) "* and *"Can you put on equal footing those who are learned with those who are not learned?"* (Al Quran 39:9). Similar Prophet (PBUH) said *"The search of knowledge is an obligation laid on every Muslim"* (Mishkaat cited in Kirbas 2010). Furthermore Prophet Muhammad's (PBUH) favourite prayer from the Holy Quran is

“.....*O my Lord, increase me further in knowledge.*” (Al Quran 20:114). Islam’s philosophy is that once an individual acquires knowledge than he will be in good position to manage all affairs in the perfect way including management of knowledge/information itself.

4.3.4 Product Realization (Chapter 7):

Islam motivates human being to give and take on equal basis. It means that one should deliver product more or at least equal to the benefits he is getting from the buyer i.e. as per contract requirement. Islam hates those who take exact measurement when it is their turn to take but when they have to deliver, they give short measurement. *Allah (SWT) says, "Give full measure, when you measure, and weigh with even scales. That is fair and better in the end"* (Al Quran 55:9) and on another place it says; *"And observe the balance in fairness, and don't be unfair"* (Al Quran 2:188). In this regards the Prophet (PBUH) said *"Return the trust to those who entrusted you, and do not betray even the one who broke his promise to you"* (Sunnan Abu Dawood cited in Islamicbooks 2010).

Event of “Hadeebia Contract” is a very famous example of respecting contract clauses. Main clauses of the contract are given below whereas other details could be accessed from referred sites:

- Muslims shall go back to Medina without doing UMRA this year; and can do it next year without having any weapon with them.
- Keep peace with Muslims and non-Muslims of Quraish trip for 10 years.
- Muslims to send back each new migrant Muslim from Medina to Makkah.
- Any one falls back on Islam should not go back to Muslims.
- Trips who want to be Muslims can do so and other trips who want to be non-Muslims as of Quraish trip religion can do so (Sahih Al Bukhari : 2581 and Sahih Muslim :1783).

Yet this contract was not signed, son of chief of Quraish, Suhail Bin Omro, Abu Jandal bin Suhail who had embraced Islam and was in Quraish jail, escaped and reached Muslims’ camp. Quraish demanded his returned and he was returned to Quraish though it was only verbally agreed before signing the contract. (Maududi 1949) That is good example of respecting the contract.

4.3.4.1 Purchasing:

Purchasing process of ISO 9001:2008 ensures that purchased product conforms to specified purchase requirements. The type and extent of control applied to the supplier and the purchased product is dependent on the effect of the purchased product on subsequent product realization or the final product. As described earlier Islam has provided ethics which are applicable to the purchase process. Some of them are mentioned below:

- Buyer must not be kept ignorant about the product or service being provided to him.
- He must not be deceived by showing sample different to that of actual product.
- Percentage of profit should be reasonable
- If buyer wants to return purchased item, he should be allowed to do that.

‘Promise keeping’ can be transformed into modern terms as ‘adhering to contract clauses’ or ‘compliance with requirements’. It is very important for business growth and sustainability. In this regards Allah (SWT) says, *“Yes, he who fulfils his promise and adopts God-fearingness (will indeed face no accountability); so Allah surely loves the pious”* (Al Quran 2:76). Narrated Abu Huraira: The Prophet said, *"The signs of a hypocrite are three: 1. 'Whenever he speaks, he tells a lie'. 2. Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"* (Sahih Al Bukhari 2:32 & Sahih Muslim 1:113) and on another occasion he (PBUH) said *“Muslim is brother of a Muslim. To sell anything with defects to his brother is not HALAL for a Muslim; however, if he declares the fault to his brother, it is exempted”* (cited in Kirbas 2010).

Above references show the keenness of Islam in business deals and how it wants to protect rights of the buyer as well as that of seller.

In construction industry there are standards like POMI (Principle of Measurement International) and CESMM (Civil Engineering Standard Method of Measurement) etc. They are used for measurement of different quantities. Similarly there are balances and scales to be used for measurement of different items during sale and purchase. Islam gives proper attention towards control of measurements as described below.

Control of monitoring and measuring equipment:

Al Quran says on different occasions as follows: *“Woe to those who give less in measure or weight!”* (Al Quran 83:1), *“Give measure and weight with (full) justice”* (Al Quran 6:152) and *“So establish weight with justice and fall not short in the balance”* (Al Quran 55: 9). It

is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (PBUH) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: “Messenger of Allah, these have been drenched by rainfall”. He (the Holy Prophet) remarked: *“Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)”*. (Sahih Muslim 1: 0183). About fulfilling promise Allah (SWT) says *“And fulfil (every) covenant. Verily! The covenant will be questioned about”* (Al Quran 17:34). This gives broad concept of fulfilling of contractual obligation that makes purchased process smooth.

4.3.5 Measurement, Analysis and Improvement (Chapter 8):

Islamic moral character emphasizes on the following five key parameters of Islamic behaviour: justice, trust, righteousness, the struggle towards self-improvement, and promise keeping (Beekun and Badawi 1999). These parameters, if acted upon properly, can bring each and every blessing to the business.

4.3.5.1 Monitoring and measurement:

Client’s satisfaction is one of the measurements of the performance of the organisation and its quality management system. Organisation can monitor information relating to customer perception as to whether it has met customer’s requirements or not. The methods for obtaining and using this information are determined. Pleasure of the Master (Allah –SWT) is always sought by the Muslims. There are some signs of His (SWT) pleasures e.g. inner satisfaction and Sceena (peace of mind). One can feel inner satisfaction while fulfilling his responsibilities to the satisfaction of his employer. It means once employer is happy than quality of work is acceptable and Allah (SWT) is happy. However some other measurement methods for quality check are also adopted. One, among them, is internal audit.

As per ISO 9001, it is mandatory for organisation to conduct internal audits at planned intervals to determine whether the quality management system is performing properly and conforms to the planned arrangements of the requirements of ISO 9001:2008 and quality management system’s requirements established by the organisation, and it is effectively implemented and maintained. Now in this regards if Islam and its teachings are studied, it is found that Muslims have audits five times a day (five prayers). In prayer he renews his intension to be the person who follow the Serat-e-mustaqeem (straight path). Every year by

Ramadan fasting he apply check on his undesired habits and by paying Zakat he purifies himself from sins. Similarly other Ibadah also act as audit for him. Only difference is that in the prayer a Muslim audits himself being presenting himself in front of Allah (SWT). Besides that there is check and balance system in Muslim society. Every Muslim is urged to go for ‘*Amr bil maroof wa nahi anil Munkir*’ (Ask for good deeds and forbid from bad deeds). Allah (SWT) says: “*And there should be a group amongst you who invite towards good, order for acknowledged virtues, forbid from sin and these it is that are the successful ones*” (Al Quran 3:104).

4.3.5.2 Improvement:

4.3.5.2.1 Continual Improvement:

According to ISO 9001, organisation continually improves the effectiveness of the quality management system through the use of the quality policy, quality objectives, audit results, analysis of data, corrective and preventive actions and management reviews. Islam has given motivation to its follower for a continuous improvement. One Hadiths says: “*The one who has two days as equal is in loss*” (Kirbas 2010).

Organisation takes action to eliminate the causes of nonconformities in order to prevent recurrence, it is called corrective action. Corrective actions are appropriate to the effects of the nonconformities encountered. In Islam a very famous term is used for similar meanings called ‘Tauba’ (Repentance). If any mistake has been happened then it is advised to go for Tauba and seek Allah’s (SWT) forgiveness with determination not to repeat that mistake again; is condition also for true Tauba. Chapter 11 of the Holy Quran is especially specified on Tauba.

Preventive action determines actions to eliminate the causes of potential nonconformities in order to prevent their occurrence. Preventive actions should be appropriate to the effects of the potential problems. Islam prepares its followers to be strong against ill deeds and unwanted actions by striving for a Sound Heart. Sound heart can be achieved by fearing Allah (SWT), having Taqwa (righteousness) and purifying one's soul (Whyislam 2008). Allah (SWT) says, “*The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart*” (Al Quran 26:88-89).

4.3.5.2.2 Corrective and Preventive Actions:

TAZKIYAH is famous phenomenon in Islamic ethics. It means inner purification and it leads towards corrective action and prevention of someone from doing wrong (Islam 2010). Allah (SWT) says, *"It is He who sent to an illiterate people a messenger from amongst themselves, reciting to them His signs and purifying them and teaching them the Book and the wisdom even though before they were clearly in error"* (Al Quran 62:2).

Abu Huraira reported that Allah's Messenger (PBUH) said: *"The believer does not allow to be stung twice from one (and the same) hole (trick)"* (Sahih Muslim 42:7137). This shows that Muslims should be so expert in understanding the world (Social and business) by having good training and better education. Corrective or preventive action should be based on honesty. No betray is allowed in Islam. Once the Holy Prophet (PBUH) said, *"For every betrayer there will be a flag by which he will be recognized on the Day of Resurrection"* (Sahih Al Bukhari 86:96).

4.4 Conclusion:

A comparative study of Quality Management system ISO 9001:2008 and Islam has been presented in this chapter. It can be concluded from this study that Islam has emphasised on quality. Islamic teachings cover quality in all aspects of life including social, political, economic, commercial and business etc. If facts have not arrived to the common man and western researchers, lack of research and language barriers could be argued as main causes. It has been observed that Al Quran has delivered instructions about quality on several occasions that could be found in it. Some terms as *Itqan and Jada* and chapters such as *Muttaffifeen* (Al Quran: 83) particularly address quality. Various sayings of Prophet (PBUH) (Hadiths) further elaborate quality perception of Islam.

However this is very generic comparison of QMS and Islam. It covers only main chapters and few clauses of ISO 9001:2008. References from Holy Quran and books of Hadiths are also limited and do not represent a wider picture. Further could be conducted to cover wider parts of the Holy Quran and Hadiths.

CHAPTER 5

EFFECT OF ISLAMIC TEACHINGS ON IMPLEMENTATION OF QUALITY MANAGEMENT SYSTEM – ISO 9001:2008



5.1 Introduction:

From an extensive literature review regarding Islamic teachings/ethics, Quality Management System and similarities between them given in the previous chapters, it could be derived that Islam possesses concept of quality management system in it. Several questions arise such as; how far religious ethics affect business of an organisation, what are the effects of Islamic teachings on project management, how do they enhance business and how much they could be helpful in implementation, maintenance and improvement of QMS ISO 9001:2008? These questions are discussed in this chapter. The discussion is carried out in light of previous research of other scholars, writers and researchers. Possible effects of Islamic teachings on the implementation of QMS and their extent would be determined by quantitative research. Sequence of study will be as; Firstly it will be discussed generally whether a religion impacts economy or business of a nation or country or not. Secondly it will be looked through how Islamic teachings affect business. Thirdly how specifically it could influence implementation of Quality Management System. Based on overview of previous research a methodology will be formulated in the later section of this chapter. Finally research proposition, questionnaire, statistics, results and analysis would be given.

5.2 Overview of previous research work:

Though this study is enriched with extensive literature review related to QMS and Islam and comparison between them in chapters two, three and four of this document yet to have a global vision and updated status of the research about the subject, this section of the document has been dedicated. Firstly it will be looked into how different religions address work attitudes and norms, secondly effects of Islamic teachings on business or project management, and finally influence of Islamic teachings on the implementation of quality management system ISO 9001 will be studied.

5.2.1 Religion's Impacts on Economy/Business or work:

Stark and Bainbridge (1985) have defined religion as” shared set of beliefs, activities, and instruction based on faith in supernatural forces” (cited in Parboteeah et al. 2009a). Religion has been considered very important in many societies (Vitell and Davis 1990). Previous research shows that different religions have trends of growth in the different parts of the world (Iannaccone 1998). Though many researchers are agree on the fact that religion is important at work place and business yet majority of management scholars have ignored

religion in their research (Parboteeah et al. 2009b). The main reason for this negligence could be that traditional scientific research model does not accommodate religious research in it (Iannaccone 1998). Situation is not totally disappointing as few researchers have performed research on religions and their effects on work places. Here below are given some details of this research.

Weber (1930) researched to know the reasons of West's development, leaving other regions behind. Though other societies also had materials necessary for industrialization, but had not yet developed it. According to his conclusion development does not occur until something encourages people to abandon traditional ways, because people tend to want only to produce enough wealth to sustain their current mode of living: Here is one of his famous quote "A man does not 'by nature' wish to earn more and more money, but simply to live as he is accustomed to live and to earn as much as is necessary for that purpose" (Weber 1930). He concluded that it is faith that makes difference and hence it is important to understand the relationship between religion (Protestantism) and work values. Niles (1999) supported Weber's idea but restricted relationship of Protestantism and work ethics in protestant countries. Looking at recent research Hutson (2007) suggests that there is a strong spiritual reality in people's lives. However works by Cherrington (1980) and Chusmir and Koberg (1988) show that there are no significant differences among religions on work-related attitudes.

Parboteeah et al. (2009b) have considered world's major religions i.e. Christianity, Islam, Buddhism and Hinduism in their comprehensive study to find out relationship between religions and work attitudes. Their study explores through literature review that Buddhism sees poverty as the main decline of ethical behaviour in society and laziness as a very negative trait that must be discouraged. It, therefore, prescribes a work ethic that encourages workers to put forward their best efforts. Teachings of Christianity suggest that religion can interface smoothly with one's work and business whereas economic success, hard work and biblical values are exist together. Similarly, Hinduism views work favourably and prescribes that one should participate in work activities. Work is viewed positively and favourably by Judaism as well. Finally, they find that there is overwhelming evidence of a strong and positive relationship of work with Islam. Islamic teachings view laziness and living off others' labours negatively. The Holy Quran teaches hard work and dedication towards work as a virtue. The relationship between Islam and obligation norms toward one's work is so

important that researchers have found the existence of the Islamic work ethic paralleling the protestant work ethic.

5.2.2 Islamic Teachings and Project Management:

Islam has its own concept of ethics that are derived from the Al Quran and Sunnah of Prophet Muhammad (PBUH). Islam provides the ideological foundation for a variety of personal attributes that promote economic and business development (Ali 1992). It were Islamic ethics that brought Muslims to the golden edges in the eighth until the fourteenth century (Ali 2005 cited in Rokhman 2010). And when Muslims went away from Islamic teachings they declined accordingly. In this modern age Islamic teachings/ethics have a lot to do with economics, business, business management and project management. Yousef (2001) investigated the moderating effects of the Islamic work ethics on the organisational commitment and the Job satisfaction (Parts of project management). The result of his study revealed that Islamic work ethics positively affect both the organisational commitment and the Job satisfaction. Furthermore, Yousef (2000) cites the works of Ahmad (1976) who suggests that the Islamic work ethics stand not for the life defiant but for the life fulfilment and they regard business motives as one of the priorities of life. As a result, the employees who believe in Islam and follow its teachings tend to be more satisfied with their organisation consequently and they will have low intentions to leave the organisation. Similar research has been conducted by Rokhman (2010). He investigated about relationship between Islamic work ethics and Job satisfaction, organisation commitment and turnover intent. He also found that effect of Islamic ethics on Job satisfaction and organisation commitment is positive and significant. In contrast effect of Islamic ethics on turnover intent is not significant. That is also positive sign for the project management.

Noland (2005) investigates relationship between religion and economic performance. He found that Islam's system of Zakat could be considered as an equivalent to the Interest and Riba in non-Islamic system. Zakat can act as causal links between theological belief and economic performance at the aggregate level. But finally on the basis of three evidences he concluded that Islam does not appear to be a drag on growth. Muslims all over the world are relatively poor, whether the comparison is done to the worldwide mean at either the individual (Bhalla 2002) or national level (Kuran 2004). This phenomenon shows nevertheless there is potential but Muslims do not get advantage of teachings of their religion. Similar research about the influence of religious teachings on the economy of the

Islamic developing countries has been conducted by Pryor (2007). He focused his research in Muslim majority countries. He concluded that Islamic teachings have very little impact on the economy of the Muslim majority countries although economy has indirect relation to the doctrines of Islam. To find reasons, he suggested another research.

5.2.3 Islamic Teachings and Quality Management System ISO 9001:2008:

A comprehensive comparison between QMS and Islamic teachings/ethics has been given in chapter 4 of this document. Each chapter and main clauses of ISO 9001:2008 have been compared with verses of Holy Quran and Hadiths as applicable. Here, however, work performed by other scholars and researchers will be discussed. The research works of Yousef (2001) and Rokhman (2010) have been discussed in section 5.2.2 and it is found that they have focused their researches on finding possible effects of the ‘Islamic work ethics’ on the ‘organisational commitment’ and the ‘job satisfaction’. They determined that Islamic teachings have positive and significant effects on both ‘organisational commitment’ and ‘job satisfaction’. Now if quality management system is considered then it is found that both these factors, as mentioned above, are part of QMS. These factors fall under resource management as discussed in section 2.4.3. Hence it can be derived that Islam positive effects on Quality Management system.

Similar research has been conducted by Mohamed et al. (2010). They suggest that Islamic work ethics influence individuals’ attitudes towards computer use ethics. These are important characteristics that guide an individual’s view on ethical use of computer when faced with a problem. They further quoted that Islamic ethics provide devotion to quality work and it is a virtue as well. Islamic work ethics advocate the importance of performing one’s work to the best of ability for the pleasure of Allah (SWT). As reported in Kheder (2001), “*Allah likes it if one performs a task; he has to perform it perfectly*”. He highlighted that if Muslim professionals are confronted with the problem between public and personal interests, they should give a priority in their behaviour to the interests of the public. This is how client’s satisfaction can be directly addressed. In regards commitment and loyalty, Ali and Al-Kazemi (2007) investigated the relationship between ‘Islamic work ethics’ and ‘loyalty; (commitment) and found a significant and strong relationship. Saidin and Bakar (2005) have researched about code of ethic for a software engineer in the Islamic perspectives. They set eight principles for software engineer and looked for these principles in Islamic teachings. These principles are; Public Interest (stakeholder priority), Client and

Employer (Client's Satisfaction), Product (Quality of products), Judgement, Management (Management Responsibility), Profession (use of skills), Colleagues (Good behaviour and better communication with co-workers) and Self (Training and improvement). They quoted verses of Holy Quran, Hadiths and research of other scholars and presented an alignment between above mentioned principles and Islamic teachings. As most of these principles are part of QMS ISO 9001:2008 therefore it can be indirectly said that there is positive relationship between Islamic teachings and quality management system.

High performance (Better quality) was studied by Ali and Al-Owaihan (2008). Based on a review of literature, they suggested that Islamic work ethics contributed to higher performance, widespread prosperity and societal welfare. Ahmad (1996) covers all aspects of quality managements system and gives a critical and comparative of study of quality management system and Islam. He states that Islam does not disagree to modern (western) QMS and its tools and techniques but it does not mean that Islam completely agrees with the philosophies practiced in the West and ethics, values and management styles used by Western managements. Islam has its own philosophy that revolves around achievement of pleasure of Allah (SWT). Justice, honesty, truthfulness, moderation, promise keeping, timeliness, sincerity, discipline and so on, which are accepted values all over the world, are highly emphasized by Islam as well and Muslims have to abide by them all the time i.e. at work or leisure.

Speaking about Human Resource Management and Islam, Tayab (1997) states that Islam advises nature of relationships among people to be democratic and urges leaders to consult their followers in running of government affairs. This will lead to a consultative decision-making process at workplace and a fairly diffused power structure. Mutual co-operation, patience, and family-like relationships among people will encourage teamwork and mutual support within an organisation and care for the community outside it.

Mahbubul Islam (2010) argues that western civilisation has been the leading force for several centuries in the present world because of its application of quality management and zero-defect management systems. But this is not the case with Muslim world of today and its civilization for several centuries, though it was not the case of the past. Does Islamic civilisation possesses any idea or concept of perfect and zero defect management policy in it? Mahbubul Islam aims his research to find possible answer of this question that has not been properly addressed yet to the modern men. In his article, therefore, he investigates so as to find out and bring forward the general concept, extent and position of quality

management in Islamic law with special reference to an educational institute. He selected specific quality related terms from the Holy Quran and Hadiths and explained the spirit of quality in Islam. Here below those terms with their meanings are enlisted:

- Al Ehsan (Perfection): Al Ehsan means good actions, beautification, fault free and defect less actions, smartness etc.)
- Juhud (Exertion): Juhud is a way of making an action efficient and exquisite. Literally Juhud originates from 'Jahada' that means to work hard, to be exhausted with hard work, to exert for better result.
- Musabaqah (Competition): Musabaqah means to compete with each other in performing of an action. The word Musabaqah originates from 'Sabaqa' that literally means to act, to be a head, to arrive before, to anticipate, doing or saying spontaneously, to complete. Legally it means to act an action promptly with quality.
- Musara'a (Quick Action): The term Musara'a originates from 'Saraa' that means to act quickly, to be fast, to be hurry, to speed up, to accelerate, to be prompt, to be rapid.
- Munafasa (Struggle): Munafasa has origin from the word 'Nafasa' that means to struggle, to compete, to make a fight to contest, to struggle to do or produce an action , to emulate. To produce quality work or product one has to struggle hard for doing so.

Sarji (2007) differentiates between conventional management and Islamic management. He states that in conventional management organisational objectives are both economic and non-economic in nature, but are subservient to organisational interests only whereas in Islamic management organisational objectives, along with economic and non-economic in nature, are subservient to the larger purpose of human existence. Based on this differential management approach, total excellence performance (Quality management System) of Islam is derived from two aspects; Falah (Highest level of success) and Ehsan (Excellence). These aspects have been discussed in earlier parts of this document.

Looking at literature reviews given in Chapter 4 and in this Chapter i.e. Chapter 5, it could be suggested that Islamic philosophy, teachings and ethics not only directly or indirectly support the idea and concept of modern quality management system but also influence implementation, maintenance and improvement of such system. In the coming section, a limited quantitative research will be conducted that could either support or negate the proposition as derived from literature reviews. In case of supportive, it would be further assessed how this support could be converted into a mechanism that could bring betterment to the organisation.

5.3 Quantitative Research:

After having a detailed study and literature review regarding QMS ISO 9001 in chapter 2, regarding Islam in chapter 3, comparison between QMS and Islamic teachings/ethics in chapter 4 and overview of updated research in this chapter, a quantitative deductive research has been conducted. This research will either support or negate the proposition i.e. Islamic teachings/ethics have positive effect on implementation of QMS ISO 9001:2008.

5.3.1 Research proposition:

‘Islamic teachings have positive influence on implementation of Quality Management System ISO 9001:2008’

5.3.2 Research Sample:

Sixty five Muslim professionals having appropriate knowledge of Quality Management System (QMS) ISO 9001: 2008 were selected, contacted and sent questionnaire consisting of fifty-five variables (55 - Questions refer to appendix 01). Among these variables first five variables are demographic and remaining fifty variables are related to Islamic and QMS. Ten variables are assigned to each chapter of QMS. Among these ten variables first four variables are related to knowledge of Islam, next four variables related to knowledge of QMS and last two variables are perception based. All these variables are tested against different tests of SPSS for example reliability, correlation, regression etc.

Majority of respondents is inhabitant/working in United Arab Emirates. However few subjects belong to Saudi Arabia, Oman and Pakistan. Besides locals, people working in UAE belong to different countries such as Egypt, Palestine, Pakistan and India etc. Forty six subjects (71%) responded to the survey questionnaire without missing any part of it. Computer based software SPSS version 17 has been used for frequencies, reliability test, ‘regression test’ and ‘correlation test’.

Writer/Researcher’s training in QMS and working knowledge of ISO 9001 for last 6 years proved to be useful in selection and access to the respondents. Few group discussions with QMS experts were also conducted prior to distribution of the questionnaire to the respondents.

5.3.3 Research Findings:

Demographics of the respondents are given in tables 5.1 to 5.5:

Frequency Tables

Age (Years)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25-30	10	21.7	21.7	21.7
	31-40	21	45.7	45.7	67.4
	41-50	11	23.9	23.9	91.3
	above 50	4	8.7	8.7	100.0
	Total	46	100.0	100.0	

Table No.5.1

Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	37	80.4	80.4	80.4
	Female	9	19.6	19.6	100.0
	Total	46	100.0	100.0	

Table No.5.2

Region

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Asian	36	78.3	78.3	78.3
	Non-Asian	10	21.7	21.7	100.0
	Total	46	100.0	100.0	

Table No.5.3

Experience (Years)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	05-10	15	32.6	32.6	32.6
	11-15	13	28.3	28.3	60.9
	16-20	9	19.6	19.6	80.4
	Above 20	9	19.6	19.6	100.0
	Total	46	100.0	100.0	

Table No.5.4

Management Level					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Top	11	23.9	23.9	23.9
	Middle	26	56.5	56.5	80.4
	Primary	9	19.6	19.6	100.0
	Total	46	100.0	100.0	

Table No.5.5

From the above tables it can be observed that 20% respondents are female and 80% male. It is very near to actual proportion of working gender. Middle managers compose 57% of the whole sample that looks also fine as Quality Management System is normally implemented by/through them. Asians constitute towards major part with 78% and remaining are non-Asians, mainly from Africa (Egypt, Sudan etc) and few from other continents.

5.3.4 Analysis:

In this section, the data obtained from the quantitative research through the distributed survey questionnaire, as given in Appendix 01, has been analysed by using the SPSS – Version 17. Survey questionnaire have been segmented into six sections, details of variables for each section have also been given in Appendix 01.

Reliability test was performed to check the validity and suitability of variables of each set. This test was run on two groups from five sections; one group of four variables related to knowledge of Islam and other group of variables related to knowledge of QMS. Test results of the variables for five chapters of QMS are shown in below given tables 5.7 to 5. 11. In all cases Cronbach's Alpha is greater than 0.700. It means that all variables are reliable for further testing (Nunnally 1978 cited in Santos 1999). Case process summary is shown in table 5.6 that is common for all reliability tests as shown below tables 5.7 to 5.11

Case Processing Summary			
		N	%
Cases	Valid	46	100.0
	Excluded ^a	0	.0
	Total	46	100.0

a. Listwise deletion based on all variables in the procedure.

Table 5.6 – Case process Summary

Chapter 4 – Documentation

<u>Related to Islam</u>		<u>Related to QMS</u>	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
.872	4	.963	4

Table No.5.7 (Group of four variables - Documentation)

Chapter 5 – Management Responsibility

<u>Related to Islam</u>		<u>Related to QMS</u>	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
.876	4	.912	4

Table No.5.8 (Group of four variables – Management Responsibility)

Chapter 6 – Resource Management

<u>Related to Islam</u>		<u>Related to QMS</u>	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
.918	4	.880	4

Table No.5.9 (Group of four variables – Resource Management)

Chapter 7 – Product Realization

<u>Related to Islam</u>		<u>Related to QMS</u>	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
.890	4	.963	4

Table No.5.10 (Group of four variables – Product Realization)

<u>Related to Islam</u>		<u>Related to QMS</u>	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
.920	4	.945	4

Table No.5.11 (Group of four variables - Measurement, Analysis and Improvement)

Correlation Test

After performing reliability test as given in above tables, the correlation test was conducted to determine the relationship of the Islamic variables with the QMS variables. Two new variables are added for each chapter by taking the average of first four variables related to Islamic teachings and average of next four variables related to knowledge of QMS. Detail of those variables is given below:

Variable related to Islam:

- Knowledge of Islam related to Documentation and processes
- Knowledge of Islam related to Management Responsibility
- Knowledge of Islam related to Resource Management
- Knowledge of Islam related to Product Realization
- Knowledge of Islam related to Measurement, Analysis and Improvement

Variable related to QMS:

- Knowledge of QMS related to Documentation and processes
- Knowledge of QMS related to Management Responsibility
- Knowledge of QMS related to Resource Management
- Knowledge of QMS related to Product Realization
- Knowledge of QMS related to Measurement, Analysis and Improvement

Above variables are than tested for 'correlation' at significance level 0.05 (two tailed).

Correlation test results are shown in table 5.12 on next page.

CORRELATIONS

	Knowledge of Islam related to Documentation	Knowledge of Islam Related to Management Responsibility	Knowledge of Islam Related to Resource Management	Knowledge of Islam Related to Product Realization	Knowledge of Islam Related to Measurement, Monitoring and Improvement	Knowledge of QMS related to Documentation	Knowledge of QMS Related to Management Responsibility	Knowledge of QMS Related to Resource Management	Knowledge of QMS Related to Product Realization	Knowledge of QMS Related to Measurement, Monitoring and Improvement
Knowledge of Islam related to Documentation Pearson Correlation Sig. (2-tailed) N	1 46 .671**	.671** .000 46	.608** .000 46	.612** .000 46	.668** .000 46	.285 .055 46	.238 .111 46	.308* .037 46	.256 .086 46	.220 .142 46
Knowledge of Islam Related to Management Responsibility Pearson Correlation Sig. (2-tailed) N		1 .000 46	.708** .000 46	.642** .000 46	.829** .000 46	.237 .112 46	.327* .027 46	.449** .002 46	.468** .001 46	.371** .011 46
Knowledge of Islam Related to Resource Management Pearson Correlation Sig. (2-tailed) N			1 .000 46	.642** .000 46	.829** .000 46	.209 .163 46	.362* .013 46	.603** .000 46	.411** .005 46	.587** .000 46
Knowledge of Islam Related to Product Realization Pearson Correlation Sig. (2-tailed) N				1 .000 46	.667** .000 46	.178 .235 46	.394** .007 46	.471** .001 46	.508** .000 46	.385** .008 46
Knowledge of Islam Related to Measurement, Monitoring and Improvement Pearson Correlation Sig. (2-tailed) N					1 .000 46	.254 .089 46	.428** .003 46	.586** .000 46	.382** .009 46	.624** .000 46
Knowledge of QMS related to Documentation Pearson Correlation Sig. (2-tailed) N	.285 .055 46	.237 .112 46	.209 .163 46	.178 .235 46	.254 .089 46	1 .000 46	.597** .000 46	.373* .011 46	.381** .009 46	.441** .002 46
Knowledge of QMS Related to Management Responsibility Pearson Correlation Sig. (2-tailed) N	.238 .111 46	1 .000 46	.362* .013 46	.394** .007 46	.428** .003 46	.597** .000 46	1 .000 46	.758** .000 46	.752** .000 46	.782** .000 46
Knowledge of QMS Related to Resource Management Pearson Correlation Sig. (2-tailed) N	.308* .037 46	.449** .002 46	.603** .000 46	.471** .001 46	.586** .000 46	.373* .011 46	.758** .000 46	1 .000 46	.823** .000 46	.825** .000 46
Knowledge of QMS Related to Product Realization Pearson Correlation Sig. (2-tailed) N	.256 .086 46	.468** .001 46	.411** .005 46	.508** .000 46	.382** .009 46	.381** .009 46	.752** .000 46	.823** .000 46	1 .000 46	.695** .000 46
Knowledge of QMS Related to Measurement, Monitoring and Improvement Pearson Correlation Sig. (2-tailed) N	.220 .142 46	.371** .011 46	.587** .000 46	.385** .008 46	.624** .000 46	.441** .002 46	.782** .000 46	.825** .000 46	.695** .000 46	1 .000 46

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

*, Correlation is significant at the 0.05 level (2-tailed).

Table No.5.12

If the five shaded boxes diagonally located in the table 5.12 are observed, it is found that there is strong linear correlation between the variables of both categories as p-value is lesser than 0.05 in most of the cases. Only in first box, p-value is slightly higher than .05 that is 0.055 and Pearson coefficient is 0.286. It indicates that there is weaker correlation between these two variables i.e. between Islamic knowledge of Documentation and QMS knowledge related to Documentation otherwise rest of the correlation coefficients strongly support the proposition.

Regression Test

Regression test is next in the list. It was carried out to determine the relation of independent variables with those of the dependent variables. Tables 5.13 shows abstract of regression test data. Complete data related to this test is given in Appendix 02. The coefficient of determination R^2 shows the proportion of variation in the dependent variable that is due to the variation in the independent variable/s. For instance for ‘Knowledge related to Product Realization’ the R^2 value is 0.258, it indicates that 25.8% of the Knowledge of QMS related to Product Realization (dependent variable) can be explained by the variability of the independent variable. In other words, this variable is 25.8% affected by the independent variable.

Dependent (D1)	Independent (I1)	R^2	Model Sig.	Coefficient Sig.
Knowledge of QMS Related to Documentation	Knowledge of Islam related to Documentation	0.081	.055	C= 0.000 I1= 0.055
Knowledge of QMS Related to Management Responsibility	Knowledge of Islam Related to Management Responsibility	0.107	.027	C= 0.000 I1= 0.027
Knowledge of QMS Related to Resource Management	Knowledge of Islam Related to Resource Management	0.364	.000	C= 0.00 I1= 0.00
Knowledge of QMS Related to Product Realization	Knowledge of Islam Related to Product Realization	0.258	.000	C= 0.000 I1= 0.000
Knowledge of QMS Related to Measurement, Monitoring and Improvement	Knowledge of Islam Related to Measurement, Monitoring and Improvement	0.389	.000	C= 0.010 I1= 0.000

Table No.5.13

R^2 values range from 8% to 39% that shows level of correlation and dependency level of dependent variables on independent variables. This test also leads us towards positivity of proposition. Finally perception based variables (two in each section) are tested through ‘Descriptive Statistics’ to see the perception of respondents towards proposition. Details are given on next page.

Perception Based variables

Sample mean of last two variables for each chapter of ISO (Total 10 variables are perception based) is found and presented in the Table 5.14. This table is formulated by running ‘Descriptive Statistics’ test of SPSS.

Descriptive Statistics – Sample Mean

Variables	N	Minimum	Maximum	Mean	Std. Deviation
- I find knowledge of Islamic processes and documentation in line with those of QMS processes and documentation respectively.	46	1.00	5.00	2.0217	.77428
- Alignment between Islamic and QMS processes and documentation has positive effect on my professionalism.	46	1.00	5.00	1.8261	.79734
- I find knowledge of Islamic ‘Leadership Role’ in line with ‘Management Responsibility’ of QMS	46	1.00	4.00	1.9348	.77179
- Alignment between Islamic ‘Leadership’ and QMS ‘Management’ has positive effect on my professionalism.	46	1.00	4.00	1.7826	.78636
- I find alignment between Islamic teachings and professional knowledge of QMS related to Resource Management.	46	1.00	4.00	2.0217	.68278
- This alignment has positive effect on my professionalism.	46	1.00	4.00	1.8261	.76896
- I find alignment between Islamic teachings and professional knowledge of QMS related to Product Realization.	46	1.00	4.00	1.9783	.77428
- This alignment has positive effect on my professionalism.	46	1.00	4.00	1.9348	.74243
- I find alignment between Islamic teachings and professional knowledge of QMS related to Measurement, Analysis and Improvement.	46	1.00	5.00	2.0870	.86477
- This alignment has positive effect on my professionalism.	46	1.00	5.00	1.9565	.91788

Table No.5.14

Looking at Table 5.14, it is found that all mean values are below 3 (See shaded area in the table). It indicates that majority of respondents show their agreement with the statement that there is alignment between Islamic teachings and quality management system in certain aspects and this alignment has positive effects on his/her (respondent) professional life.

5.4 Discussion:

In this study a very extensive literature was reviewed regarding both parts of the proposition i.e. dependent part (QMS) and independent part (Islamic teachings). Quality Management System ISO 9001:2008 is presented in the same pattern as provided by ISO itself. A critical review of this standard, in light of research work of different scholars, is useful to recognise actual benefits (and few shortfalls) of the system. On the other hand Islamic framework and teachings are mainly based on references from Al Quran and Hadiths of Prophet Muhammad (PBUH). Similarities between QMS and Islam are considered as motivators for this research. A chapter by chapter comparison of QMS with Islamic teaching provides guidelines and sufficient information to setup a framework for quantitative research on this subject i.e. influence of Islamic teachings on the implementation of QMS. Overview of previous research further provides type and extent of such influence. This overview was focussed on:

- Is there any relationship exists between religious ethics and business or work ethics and, if there is a relationship than how this relationship affects business and how much it has been studied by the scholars?
- Is there any relationship exists between Islamic teachings and project management and, if there is a relationship than how this relationship affects project management and how much it has been studied by the scholars?
- Is there any relationship exists between Islamic teachings and quality management system and, if there is a relationship than how much this relationship affects implementation of quality management system ISO 9001:2008 and how it has been studied by the scholars?

Pursuant to the analysis of the quantitative research approach discussed earlier, the quantitative data obtained via the questionnaires illustrates on ground facts. Structure of QMS ISO 9001:2008 has been adopted as platform for research questionnaires. First four questionnaires from each section focus on the knowledge of the respondent regarding Islam and next four for his knowledge regarding QMS relevant to the same chapter of ISO (see

Appendix 01). After having confirmed reliability of all variables through reliability test, correlation has been tested between average of sets of these four variables on both sides i.e. Islam and QMS. The philosophy adopted here is that if a person is better in understanding of Islam, he/she would be better in QMS as well and vice versa. Results show significant correlation among most of the variables (Table 5.12).

To see dependency level of dependents on the independent variables, regression tests were conducted. Results of regression tests also support the proposition (Table 5.13). Finally last two variables (perception based) for each section were tested for 'sample mean' and concluded that majority of respondents have perception that there is an alignment between Islamic teachings and processes and procedures of QMS and this alignment have influence on the professionalism of the respondents. This can be illustrated by a simple example; QMS say that one must provide quality product or service to one's client to get his satisfaction (Chapter 5 and Chapter 7 of ISO 9001:2008). Similarly Islam says that one must perform his duties to best of his capacities (Al Quran 2:195). Hence a person having knowledge of both Islam and QMS has two reasons to produce a quality product or service. One due to QMS and other due to due to advise of his Master Allah (SWT). This shows how Islamic teaching could affect implementation of QMS.

To concluded this discussion it could be stated that the research proposition i.e. '*Islamic teachings have positive influence on implementation of Quality Management System ISO 9001:2008*' has been supported by literature as presented in different chapters and all tests i.e. 'correlation', 'regression' and 'sample mean' of variables run on survey data collected from 46 respondents. Additionally, it could also be said that Islamic concepts have close relationship with one's attitude and output in his work.

5.5 Conclusion

In the beginning of this chapter previous research work was overviewed. That mainly focussed religious values and their impact on work places, Islamic teachings and their role in the project management and effects of Islamic teachings on implementation of the quality management system in an organisation. A quantitative research based on proposition as mentioned in section 5.3.1 was carried out. Sixty five Muslim managers working in Asia and Africa, having reasonable knowledge of quality management were contacted and sent questionnaire having 55 questions. Only forty six (70%) responded. On analysis of this data through correlation, regression and sample mean tests, it found that research proposition has been supported by all the tests run on survey data collected from the respondents.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS



6.1 Introduction

Quality is playing a pivotal role in today's business. As it helps and focuses on client's satisfaction and delightment, therefore all firms from private to public, minor to major and social to commercial try to boost their business through winning the hearts of their clients and customers by implementing quality. What quality is and how it has been defined by different scholars? Crosby (1979) defined it as 'conformance to requirements'. According to Deming (1986), quality is uniformity with respect to a correct target. Juran and Gryna (1993) defined quality as 'fitness for purpose'. Earlier Juran (1951) has mentioned that there is a direct relationship between quality and profitability: higher quality results in lower costs and profitability therefore increases. Quality is defined by Lai (2004) as "fulfilment of contracted requirements". Producing quality products and services is cost effective, and auditing the cost of quality is one of the most important parameters of achieving quality. (Kazaz et al. 2005) Whatever the way quality is defined and perceived, it is beneficial for the organisation and brings client's satisfaction.

Islam also gives an appropriate emphasis on quality in all aspects of human life. Hence if Islamic teachings are taken into consideration during implementation of modern Quality Management System such as ISO 9001:2008, they could affect its implementation significantly in a positive way. Regarding quality in Islam, some references are given below:

Allah (SWT) says in the Sorah Al Namil:

{صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ}

"...The artistry of God, who disposes of all things in perfect order" (Al Quran 27:88)

In another Sorah Alkahf Allah (SWT) says:

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا}

"As to those who believe and work righteousness, verily We shall not allow to perish the reward of any who do a single righteous deed" (Al Quran 18:30).

Regarding perfectness of action Allah (SWT) shows His love towards those who perform work in the best way as: *"Do all things gracefully; for God loves those who do all things with excellence" (Al Quran 2:195)* and another place Allah (SWT) says, *"Anyone who does an atom's weight of good would see it and any one does an atom's weight of evil, would see it" (Al Quran 99:7-8).*

Regarding perfectness of His creation, Allah (SWT) says: *“It is He (Allah) who has created the seven heavens one above another. You will not see any inconsistency in the creation of God, the most Gracious. So turn your vision again. See you any flaw? Again turn your vision a second time. Your vision will come back to you dull and discomforted in a state worn-out”* (Al Quran 67:3-4).

Regarding preservation of actions in the hereafter Allah (SWT) says: *“And whatever good you send before for your souls, you shall find it before your Lord”* (Al Quran 73:20).

In a Hadiths, Prophet Muhammad (PBUH) said: *"Allah loves someone who when works, he performs it in (Itqan) perfect manner"* (cited by SQM 2010). Therefore, one must perform one's duty to the best of one's ability. In the same subject the Holy Prophet (PBUH) said: *"Whoever finds himself at the nightfall tired of his work, God will forgive his sins."* (Cited by Amir 2010)

For any system to be victorious it is essentially required for that system to be free of error or defect. With regards to Islam's victory, Al Quran says, *“The truth (Islam) has come, the untruth has disappeared and untruth is bound to be perished”* (Al Quran 17:81). Hence Islam could be graded a quality oriented religion.

6.2 Analysis:

An extensive literature review comprises of large part of this study. This review is about both parts of the research proposition as given in section 5.3.1. These are dependent part (QMS) and independent part (Islamic teachings). In chapter 2, the dependent part i.e. Quality Management System ISO 9001:2008 has been presented in the same format as provided by ISO itself plus a critical analysis where its benefits and shortfalls are determined and discussed. Information about the independent part (i.e. Islamic teachings) has been provided in chapter 3 of this document. Islamic framework and teachings are mainly based on references from the Holy Quran and Hadiths of Prophet Muhammad (PBUH). Islamic teachings related to quality have been highlighted. Based on similarities found between them, a chapter by chapter comparison of QMS with Islamic teaching has been provided in the chapter 4. This comparison remained helpful in setting up a framework for a quantitative research that has been conducted and presented in chapter 5. Influence of Islamic teachings on implementation, maintenance and improvement of QMS is the focal point of this research generally and of quantitative research particularly. Previous research work also has been overviewed to see the type and extent of influence of religious teachings

on business and project management. It also covers influence of Islamic teachings on implementation of quality management system.

Though this study has some limitations as stated in coming section 6.4 yet results are very convincing in favour of the proposition i.e. *‘Islamic teachings have positive influence on implementation of Quality Management System ISO 9001:2008’* as stated in section 5.3.1. Both literature review and quantitative research conducted during this study show that spiritual/ religious teachings have close relationship with one’s attitude and output at his work. Firstly, if literature is considered than from Weber 1930 to Mahbubul Islam 2010 almost majority of the scholars have considered religious ethics to be influencing at work place. Islam, having extra ordinary focus on quality, could be considered as much influencing body on any modern quality system.

Secondly, very encouraging results are found through survey that has been conducted. Survey statistical data received from 46 respondents was tested for ‘correlation’, ‘regression’ and ‘sample mean’ tests. Results of correlation and regression tests show that there is significant relationship between Islamic teachings and QMS. Results of ‘sample mean’ (all less than 3.0) show agreement of respondents that there is alignment between Islamic teachings and QMS and further this alignment has positive impact on their professionalism.

Moreover as Islam’s victory has been stated by Al Quran; *“The truth (Islam) has come, the untruth has disappeared and untruth is bound to be perished” (Al Quran 17:81)*. As per this verse of Holy Quran, Allah (SWT) guarantees that Islam came to dominate and to be triumphant forever. Hence for a religion or system to be victorious it should be perfect and free from defects. This concept also supports the presence of alignment between Islam and quality management system that strive to achieve defect free products or services.

6.3 Conclusion:

In this study a general introduction of Quality Management System ISO 9001:2008 and Islam has been given in chapter 2 & chapter 3 respectively. Five main chapters of ISO 9001:2008 has been enlisted with sub-clauses with a very brief description of each clause. A critical analysis of ISO 9000 series has also been provided that enlists its benefits and shortfalls. Six beliefs of Islam with five pillars and general, social and business life in Islamic frame work have been briefly described. Typical behaviour derived from Islamic ethics has also been provided. Then a comparison between both ISO 9001:2008 and Islam

has been given in chapter 4. Chapter five is dedicated for overview of previous research and quantitative research focusing the research proposition. Results of quantitative research as listed in chapter 5 and abstracted in above section 6.2, show that Islamic teachings have significant influence on quality management system.

Additionally findings of this research indirectly support Islamic claim that it has provided a complete code of life to its followers. Islam does not only provide them with spiritual and moral lessons but also guides them towards a qualitative life including their business and its management. A God-fearing person could prove to be a good businessman as he cares his workers by paying their wages timely and providing them with other benefits as contracted. He may adopt win-win strategy towards his customers and clients (internal as well as external). If during orientation and induction of new employees and refreshing of old/present workers, religious teachings are related to the aspects of QMS specifically, it will leave a positive impact on the business. For example if trainer states that customer care is very important and our religion also advise about this, it would motivate the workers towards customer care. Hence this research could be considered very useful and based upon its findings; following recommendations could be given to Muslim managers to get benefits from spiritual beliefs on project management or work place while implementing Quality Management System ISO 9001:2008:

- Concepts of Ammanah and Khyanah (opposite of Ammanah) to be highlighted while dealing with documentation and office matters.
- Concepts of processes in Islam e.g. of Salat, Zakat and Hajj could be symbolise for QMS processes.
- Islamic leadership and their responsibilities could be illustrated for sack of understanding of project managers' responsibilities and tasks
- Quality in product or service could be explained by Islamic concept of quality i.e. How much Allah (SWT) loves quality in work. *"Do all things gracefully; for God loves those who do all things with excellence"* (Al Quran 2:195).
- Organisation culture to be adopted similar to Islamic framework
- Concept of monitoring, analysis and improvement could be delivered as per Islamic concepts of TAZKIYAH (Al Quran 62:2) and Prophet (PBUH) saying that *"The one who has two days as equal is in loss"* (Kirbas 2010)

- To get satisfaction of internal clients (employees) by paying them their wages and other benefits timely and as per agreement or contract made earlier.

These are only few tips. For details one can go through chapter 4 where more information is available regarding similarities between Islamic teachings and Quality Management System ISO 9001:2008.

6.4 Limitations:

It is acknowledged that this research is limited and does not cover review of whole literature available regarding Quality Management System and Islam. Only selected books, journal articles, websites and Islamic books are reviewed. Furthermore, this research is conducted in English language only and mostly literature available in English has been reviewed. There is possibility of more literature on the subject topic in other languages especially in Arabic that have not been reviewed. Therefore this limitation should be considered while studying the document.

Only Muslims managers, mainly working in south Asia and Africa, have been surveyed. Whereas majority of Muslims is also working in other parts of world specially Malaysia and Indonesia where quality and Islam are being studied more frequently and deeply. Hence they should have been also included in to have a global status of the research. Arab world having Al Quran and Hadiths in their language should be leading in these aspects but due to their less exposure to scientific research and poor approach towards English language they are lagging behind.

6.5 Recommendations:

As described in above section 6.4, this research acknowledges four main limitations. Firstly, the sample was selected from a Muslims managers working mainly in South Asia and Africa. Secondly, almost all literature that was reviewed is in English language. Even Holy Quran and Hadiths of Prophet (PBUH) were also studied through English translation. There is quite possibility of larger data base related to the topic in other languages especially in Arabic. Thirdly, the sample size was only 46. Larger sample can enable comparisons and look at the perspectives of Muslims belonging to other parts of the world. Finally, in this paper a very generic study/comparison of ISO 9001: 2008 chapters with Islamic teachings has been presented.

Based upon limitations as listed above it is recommended that further research should be conducted that may consider Muslims working in all parts of the world, larger sample size, literature in other languages especially in Arabic and a clauses by clause comparison of ISO 9001:2008 and Islamic teachings. Such research could be beneficial for many organisations where majority of religious personnel is working.

In relating Islam and QMS or work place some care is also necessary that no extremism should be adopted on the name of religion. For example sometime labour skips for longer time for the name of prayer whereas it does not take more than 20 minutes even for a longer prayer like DHUHAR (Afternoon prayer). Work supervisor can retaliate against spiritual ethics that could further escalate towards a sensitive situation.

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Appendix 01: Variables (Survey Questionnaire)

QUESTIONNAIRE

Dear Sir/ Madam,

This questionnaire gives you the opportunity to express your views on a wide range of issues related to the Islamic teachings/ethics and Quality Management System ISO 9001:2008. Please note that there is no right or wrong answer. The questionnaire will be used to collect the primary data needed for a research study. Therefore, we seek your assistance to be as open, fair, honest as possible as you can in your responses.

The researchers assure you that no individuals will be identified from their responses and no requests for confidential information are included in the questionnaire. The results of the analysis will be strictly used by the researchers for study purposes only.

The questionnaire comprises six parts:

1. Demographic
2. QMS ISO 9001: 2008 – Chapter 4 (Documentation)
3. QMS ISO 9001: 2008 – Chapter 5 (Management Responsibility)
4. QMS ISO 9001: 2008 – Chapter 6 (Resource Management)
5. QMS ISO 9001: 2008 – Chapter 7 (Product Realization)
6. QMS ISO 9001: 2008 – Chapter 8 (Measure, Analysis and Improvement)

Thank you

Researcher:

Zafar Hussain Tabassum

Supervisor:

Dr. Arun Bajracharya

British University in Dubai (www.buid.ac.ae)

Part - 1 - Demography

1-	Age (Years)	25-30 <input type="checkbox"/>	31-40 <input type="checkbox"/>	41-50 <input type="checkbox"/>	above 50 <input type="checkbox"/>
2-	Sex	Male <input type="checkbox"/>	Female <input type="checkbox"/>		
3-	Region	Asian <input type="checkbox"/>	Non-Asian <input type="checkbox"/>		
4-	Experience (Years)	05-10 <input type="checkbox"/>	11-15 <input type="checkbox"/>	16-20 <input type="checkbox"/>	Above 20 <input type="checkbox"/>
5-	Religion	Muslim <input type="checkbox"/>	Non-Muslim <input type="checkbox"/>		
6-	Management Level	Top <input type="checkbox"/>	Middle <input type="checkbox"/>	Primary <input type="checkbox"/>	

Part - 2 - QMS ISO 9001:2008 - Chapter 4 - (Documentation)

S. No.	Description	Strongly Agree	Agree	No Comments	Disagree	Strongly Disagree
1	I have thorough knowledge and understanding of Islamic processes e.g. Salat, Saum, Zakat and Hajj etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I have thorough knowledge of sequences, requirements, operations and control of these processes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I have thorough knowledge of resources required to run, maintain and get better results from these processes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have thorough knowledge of the Islamic teachings/ethics regarding document control and record keeping.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I have professional knowledge of QMS processes and procedures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have professional knowledge of sequences, requirements, operations and control of QMS processes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I have professional knowledge of resources required to run, maintain and get better results from these QMS processes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I have professional knowledge of QMS for document control and record keeping.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I find knowledge of Islamic processes and documentation in line with those of QMS processes and documentation respectively.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	Alignment between Islamic and QMS processes and documentation has positive effect on my professionalism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part - 3 - QMS ISO 9001:2008 - Chapter 5 - (Management Responsibility)

1	I have thorough knowledge of Islamic ethics regarding 'Leader Commitment'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I have thorough knowledge of Islamic teachings regarding customer care and client satisfaction.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I know about Islam's quality policy and management objectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have thorough knowledge of the Islamic teachings regarding leadership, management review and communication.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I have professional knowledge of 'Management Commitment' as per Quality Management System	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

S. No.	Description	Strongly Agree	Agree	No Comments	Disagree	Strongly Disagree
6	I have professional knowledge of QMS regarding its focus on 'Client's Satisfaction'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I have professional knowledge of QMS regarding 'Quality policy' and 'Management objectives'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I have professional knowledge of QMS regarding 'Management representative', 'Management review' and 'communication'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I find knowledge of Islamic 'Leadership Role' in line with that of QMS 'Management Responsibility'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	Alignment between Islamic 'Leadership' and QMS 'Management' has positive effect on my professionalism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part - 4 - QMS ISO 9001:2008 - Chapter 6 - (Resource Management)

1	I have thorough knowledge of Islamic teachings related to Human Resource Management.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I have thorough knowledge of Islamic teachings related to management of work environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I have thorough knowledge of Islamic teachings related to management of infrastructure, IT and finance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have thorough knowledge of the Islamic teachings/ethics related to waste control.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I have professional knowledge of QMS related to Human Resource management..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have professional knowledge of QMS related to management of work environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I have professional knowledge of QMS related to management of infrastructure, IT and finance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I have professional knowledge of QMS related to waste control.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I find alignment between Islamic teachings and professional knowledge of QMS related to Resource Management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	This alignment has positive effect on my professionalism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part - 5 - QMS ISO 9001:2008 - Chapter 7 - (Product Realization)

1	I have thorough knowledge Islamic ethics related to product realization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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S. No.	Description	Strongly Agree	Agree	No Comments	Disagree	Strongly Disagree
2	I have thorough knowledge of Islamic teachings related to service provision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I have thorough knowledge of Islamic teachings related to purchasing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have thorough knowledge of the Islamic teachings related monitoring and control of measuring equipment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I have professional knowledge of QMS related to product realization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have professional knowledge of QMS related to service provision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I have professional knowledge of QMS related to purchasing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I have professional knowledge of QMS related monitoring and control of measuring equipment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I find alignment between Islamic teachings and professional knowledge of QMS related to Product Realization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	This alignment has positive effect on my professionalism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part - 6 - QMS ISO 9001:2008 - Chapter 8 - (Measure, Analysis and Improvement)

1	I have thorough knowledge Islamic teachings regarding monitoring and measurement of processes and products.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I have thorough knowledge of Islamic teachings regarding control of non conforming products and services.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I have thorough knowledge of Islamic ethics related to analysis of data.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have thorough knowledge of the Islamic ethics related to improvement of product and service.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I have professional knowledge of QMS regarding monitoring and measurement of processes and products.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have professional knowledge of QMS regarding control of non conforming products and services.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I have professional knowledge of QMS related to analysis of data.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I have professional knowledge of QMS related to improvement of product and service.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I find alignment between Islamic teachings and professional knowledge of QMS related to Measurement,	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	This alignment has positive effect on my professionalism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix 02: Additional Tables (SPSS)

Regression Test:

Chapter 4:

Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Knowledge of Islam related to Documentation	.	Enter

a. All requested variables entered.

b. Dependent Variable: Knowledge of QMS related to Documentation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.285 ^a	.081	.061	.57184

a. Predictors: (Constant), Knowledge of Islam related to Documentation

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1.275	1	1.275	3.898	.055 ^a
Residual	14.388	44	.327		
Total	15.663	45			

a. Predictors: (Constant), Knowledge of Islam related to Documentation

b. Dependent Variable: Knowledge of QMS Related to Documentation

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.478	.257		5.753	.000
Knowledge of Islam related to Documentation	.282	.143	.285	1.974	.055

a. Dependent Variable: Knowledge of QMS related to Documentation

Chapter 5

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	Knowledge of Islam Related to Management Responsibility ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: Knowledge of QMS Related to Management Responsibility

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.327 ^a	.107	.087	.59377

a. Predictors: (Constant), Knowledge of Islam Related to Management Responsibility

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1.857	1	1.857	5.267	.027 ^a
Residual	15.513	44	.353		
Total	17.370	45			

a. Predictors: (Constant), Knowledge of Islam Related to Management Responsibility

b. Dependent Variable: Knowledge of QMS Related to Management Responsibility

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.471	.242		6.075	.000
Knowledge of Islam Related to Management Responsibility	.301	.131	.327	2.295	.027

a. Dependent Variable: Knowledge of QMS Related to Management Responsibility

Chapter 6

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	Knowledge of Islam Related to Resource Management ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: Knowledge of QMS Related to Resource Management

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.603 ^a	.364	.350	.48655

a. Predictors: (Constant), Knowledge of Islam Related to Resource Management

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5.966	1	5.966	25.200	.000 ^a
Residual	10.416	44	.237		
Total	16.382	45			

a. Predictors: (Constant), Knowledge of Islam Related to Resource Management

b. Dependent Variable: Knowledge of QMS Related to Resource Management

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.129	.203		5.566	.000
Knowledge of Islam Related to Resource Management	.462	.092	.603	5.020	.000

a. Dependent Variable: Knowledge of QMS Related to Resource Management

Chapter 7

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	Knowledge of Islam Related to Product Realization ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: Knowledge of QMS Related to Product Realization

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.508 ^a	.258	.241	.60400

a. Predictors: (Constant), Knowledge of Islam Related to Product Realization

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5.569	1	5.569	15.266	.000 ^a
Residual	16.052	44	.365		
Total	21.621	45			

a. Predictors: (Constant), Knowledge of Islam Related to Product Realization

b. Dependent Variable: Knowledge of QMS Related to Product Realization

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.056	.267		3.958	.000
Knowledge of Islam Related to Product Realization	.530	.136	.508	3.907	.000

a. Dependent Variable: Knowledge of QMS Related to Product Realization

Chapter 8

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	Knowledge of Islam Related to Measurement, Monitoring and Improvement ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: Knowledge of QMS Related to Measurement, Monitoring and Improvement

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.624 ^a	.389	.375	.57746

a. Predictors: (Constant), Knowledge of Islam Related to Measurement, Monitoring and Improvement

ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	9.355	1	9.355	28.055	.000 ^a
Residual	14.672	44	.333		
Total	24.027	45			

a. Predictors: (Constant), Knowledge of Islam Related to Measurement, Monitoring and Improvement

b. Dependent Variable: Knowledge of QMS Related to Measurement, Monitoring and Improvement

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.887	.242		3.662	.001
	Knowledge of Islam Related to Measurement, Monitoring and Improvement	.563	.106	.624	5.297	.000

a. Dependent Variable: Knowledge of QMS Related to Measurement, Monitoring and Improvement
