

Leadership and Management: A Comparative Study between Islamic and Conventional Perspective

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ABSTRACT

Leadership and management processes are very widely studied phenomenon. Leadership plays a significant role in the socio-economic development of a nation. Leadership is the ability of an organization's administration to make well decisions and encourage others to attain their work. The leadership has created and exhilaration and attention since earliest times. When people think about leadership, dreams of dominant dynamic entities who command conquering armies, shape of the event of nations, enable religions or direct corporate empire come to mind. Good leaders can establish and achieve challenging ideas, to take rapid and crucial action even in demanding situations, to outperform their competition, to take estimated risks and to persevere in case of failure. Leadership includes both emotional and rational side of human capability.

Allah is our creator and management by Islam is to serve Allah as an objective of life. In Islamic Management the purpose of human existence is to obey and fulfill Allah's commandments and act as the Vicegerent of Allah on earth. In conventional management the purpose of human existence is to utilize natural resources to satisfy one's needs, wants and desires and to remain happy. This study is important in a way that it has created awareness about the Islamic leadership and management and their influences in the organizational objectives. Nowadays, leadership and management are being considered as a key factor for the success of any organization. The Muslim managers of global business world must possess Islamic leadership skills to survive in the competitive market. In today's demanding and dynamic leadership requirement, managers who are incompetent in an organization must be willing to constantly upgrade their skills. There is no doubt that continuous efforts to acquire skills will lead a manager to become a successful leader.

Keywords: Leadership, Management, Islamic Management, Islamic Leadership.

INTRODUCTION

Both in Islamic and conventional perspective leadership and management processes are very widely studied phenomenon. These play an important role to an organization in terms of its productivity, absenteeism and turnover. Muslim leader and manager are able to contribute in any organization by influencing the people because of his morality and honesty. Leadership refers to a process of influencing and supporting others to work enthusiastically toward achieving objective (Koontz, 1994). Northouse's (2007), defined leadership as a process whereby an individual influences a group of individuals to achieve a common goal. To confirm the efficiency and effectiveness in organization sound management and leadership is must.

STATEMENT OF THE PROBLEM

To survive in the twenty first century, we are going to need a new generation of leaders and effective

management system. Allah is our creator and management by Islam is to serve Allah as an objective of life. The rationale behind the establishment of conventional leadership perspective of course is solution of a problem by groups, no reference of Divine efforts. Since the activities of Islamic leadership and management are seeking Allah's pleasure in solving problem by group and in guiding efforts for success here and hereafter.

Demand for good leadership whether in Muslim world or in every organization has always been emphasized. Today's world and society are lacking idea and efficient leader. Leader and manager with Islamic manner can be the only alternative to this connection. If our executives in all types of organizations both public and private can follow the qualities of Islamic leadership, situation might be changed and peace, harmony, prosperities etc. could be achieved (Patwry, 2003). An effective leader is a must for

attaining success in family life, business concern, government and political parties.

An organization that has no good leadership is like a ship without a rudder. There must have genuine reasons behind it. Ethical reasons are undoubted one of the major factor. At this time, the global challenge to development efforts in both developed and developing countries make it imperative for governmental organizations, and the business community to dig beyond the surface to see how much corporate leadership indeed propels growth and development. We understand and appreciate the dynamic nature of business management. Therefore, this research addresses two primary questions:

- What is the state of the art of leadership and management practices in organization?
- Is there a relationship between Islamic leadership and management with conventional leadership and management practices?

IMPORTANCE OF STUDY

This study is important in a way that it has created awareness about the Islamic leadership and management and their influences in the organizational objectives. This will create awareness that how the concept of Islamic Management implement in the organization and on what basics. It has covers historic detail about the Islamic leadership. A leader, in the words of the Qur'an, is *"to guide men by our command ... to do good deeds, to establish regular prayers and to practice regular charity...."* (Qur'an 21:73). This research can add value to any leader who can lead his group, society and mankind in the true direction of peace and justice. Allah command in Surah al-Hijr, 41: *'This is a path (of return) to me (that is) straight'*.

The knowledge of leadership process and management on Islamic and conventional perspective is vital towards understanding lacking of sound management in every sector particularly for the betterments of Socio-economic organizations, country and countrymen as well as here and hereafter.

RATIONALE FOR STUDY

Leadership and management is also important in global organizations because of dual reporting structures, proliferation of communication channels, overlapping responsibilities, and barriers of distance, language, time, and culture (Friedman, 2000). The acceptability of Leadership and management has been developing day by day. But frequently questions are raised from

different angles of people: Is the Islamic leader really doing well than conventional leader? Is the Islamic management concept is superior that conventional management. Literature review shows that there is no comprehensive research work on the topic "Leadership and Management: A Comparative Study between Islamic and Conventional Perspective. For this reason the researcher has chosen this topic for study.

METHODOLOGY OF STUDY

Methodology is a way to systematically solve the research problem. In conducting this research work secondary data has been used. Qualitative method which contains the present situation of Islamic Leader and manager and conventional leader and manager will be used in this study. This study is a desk-based and library-oriented research. The study has been structured in the light of the research objectives.

LIMITATIONS OF THE STUDY

The study is mainly based on secondary data only. The major sources of data were the different management books, Holy Quran, Hadith and Islamic management literature, Journals and different related research study. Some academicians and experts in Management and Islamic discipline have also been consulted. No statistical tools have been applied in the analysis of the study.

OBJECTIVES OF THE STUDY

The main objective of the study is to analyze the leadership and management both in conventional and Islamic perspective. Other specific objectives are as follows:

- To observe the conceptual framework as well contributions from both in conventional and Islamic leadership and management;
- To identify the basic characteristics, principles and qualities of Islamic leaders and managers;
- To find out the problems and prospects from both conventional and Islamic leadership and management;
- To discuss the similarities and dissimilarities between conventional leadership and management with Islamic leadership and management.
- To present some empirical cases studies on leadership problems in Bangladesh.

LITERATURE REVIEW OF THE STUDY

A good number of researches were conducted research on the field of conventional as well as

Islamic perspective. A brief summary of the relevant researches is enumerated below:

Shirazi, Aytullah Nasir Makarim (1988), in his study **Management and Leadership in the Life of Prophet (SAW.)** identified 'Management' in a very wide sense. It includes not only the general sense of administration, but also the managerial skills and methods required of a teacher, spiritual master, social reformer, military leader, and statesman. It would be a great loss if we overlook the principles of the management of Prophet (SAW.) and the methods of his leadership and adopt only the western principles of management and leadership.

Ezzati (1982) in his study the insight of leadership in Islam says- the observation of religious leadership is derived from the doctrine of tawhid and started with Muhammad (PBUH) himself. Leadership in Islam cannot be monopolized by a group, race, a nation, etc. he further says religious leaders cannot form a class in the Muslim society because Islam believes in a monotheistic classless society.

Hawwa (1988) describes an event once upon a time the Prophet (PBUH) went on a train with a gaggle of Muslims. They determined to cook a lamb for the banquet. Three come from between the groups offered to make the dinner; a volunteered to decrease the lamb; the 2nd volunteered to skin it; the third volunteered to cook it, the Prophet (PBUH) volunteered to gather the wood and begin hearth. Al-Ghazali (1093) describes two specimens of how the forecaster (PBUH) acted as a model of the servant-leader. Explanations of the interplay among the Prophet (PBUH) as well as his friends demonstration that the conditions of Greenleaf's scan had been seen by using the forecaster (PBUH) and a lot of his friends. Crucial concepts of present-day domestic management remains inspiration that the forerunner will have to be a position for supporters. It has undoubtedly been the circumstance for forecaster and the early Muslim front-runners. The Holy Quran directs the followers to take as their model: "will have to grant the envoy of Allah as the main role model." The Holy Quran emphasizes that the envoy of Allah has the satisfactory of behaviors.

Altalib (1991) said Islamic leadership is a procedure of stimulating and teaching intentional followers as a way to accomplish a clear as good as United imaginative and prescient. Islamic leadership teaching mentors all persons characters of the social spirit that are crucial for the success of the team. Khalid Gibran (1883-

1931) supposed that sensitivity and sympathy are no symbols of misery, but appearances of power as well as resolution. If teams are well-organized, they maintain higher value for all stakeholders through truthful, hard labors coupled with the kind boldness near them. If someone is not kind, it means either he is not able to other qualities, or he will waste all other abilities due to conceit or self-centeredness (Nomani, 2004). Allah said in the Holy Quran, "we made them leaders who led by our decrees, and we taught them how to work righteousness, and how to observe the salat and the zakat. To us, they have devoted worshipers." (Al-Quran 21:73) The Quran is the vital wellspring of authority and triumph principles. Exposed by an utmost originator, Allah, its message takes all-inclusive and eternal significance. This is an over code of existence, which remains procedures on profound, common, monetary, political parts of people. This is the past, surface version of perfect direction, and educates the attainment and initiative morals, can manage life towards attainment and most significant achievement. The glory of the Quran lies in the all-inclusiveness of its utilization and peak of its message. This is obscure for everybody and in its taking after falsehood the attainment and thriving of not either country, but the whole human rivalry. There are 6346 verses in the Holy Quran which manage different parts of human life and offer advice and way. In some of that verses lie, key possessions and abilities which if gained will make one actual in any human effort. Assurance, fight, information looking for, piety, charity, and basic leadership and so on and indistinguishable ideas, that border the center of authority values, are contained in this book.

It is an over the knowledge and use of this rule that one can culminate his/her authority and accomplish super results. These ideas about administration are either straightforwardly conveyed or reflected in stories about before prophets and insightful persons in the Quran. For instance, in one of the verses, the Quran highlights a critical part of Islam's hint of authority. After effectively finishing various tests, Prophet Ibrahim is given the happy greetings that has been designated a pioneer of completely the general population. "shouldn't something be said about my descendants?" asks Ibrahim. "my agreement does exclude the whalermen (oppressors)", comes the celestial answer (Al-Quran 2:124). An imperative point rises out of this exchange: an oppressor is not fit to be the

pioneer of individuals. This is only a solitary case of how the initiatives managed in the Quran. There are numerous more lessons and rules in the Quran which give praiseworthy administration standards to everybody to take after. Fundamentally experiencing the Quran and comprehension its substance one will be charmed to find immortal knowledge-based standards which are as pertinent today as they were yesterday or a large number of years back.

(Jabnoun, 1994) conducted a research leading to Ph.D on "**Management from Islamic Perspective, Malaysia: IIUM**," has tried to make a comparison between the Islamic and conventional Leadership system. His study focused so many Theory of different Leadership. Leadership development is one of the important subjects in Islamic teachings. Anas (R.A.A), a companion of the Prophet (SAW), said that he worked for the Prophet (SAW) for twenty years and that the Prophet (SAW) never asked him why he did what he did nor did he ask him to do things that he did not do Following are some of the key attributes for effective leadership from an Islamic perspective.

Hamidifar (2010) in his paper named is "**Leadership is an influence relationship among leaders and followers to perform in such a way to reach a defined goal or goals**". Leadership therefore is an important element for the success of an organization, regardless of its nature of activities, profit or charity orientated, private or government linked organizations has seriously tried to make a comparison between the Islamic and conventional Leadership system. His study focused so many conventional Leadership of different countries.

Rahman Ziaur (2012) in his published Ph.D thesis named "**The Root Concept of Leadership in the Qur'an : An Exposition of Its Essence**" This study focuses on the Western conventional concepts of leadership of Plato and Aristotle. The work also discusses several contemporary theories: traits, great-man, behavioral, situational/contingency, charismatic, visionary, transformational, leader-member exchange, ethical, strategic, authentic, cross-cultural and level five leadership, amongst others. It reveals that all concepts remain vulnerable and helpless when it comes to infusing the desired sense of accountability in the leader and hence, no central or foundation knowledge can be identified as the root concept.

Moursi, Mohamood A. (1995) in his study on "**Some principles of management in Islam**" presented a number of Islamic principles in

selected area of management. He says,- God is the supreme ruler and manager of the universe. God asks man to exercise self-management. This study also suggests that Islam has rich source of ethical principles of managerial conduct. The finding of the study is that Islamic Leadership system satisfies all the efficiency conditions, while conventional Leadership does not do it at all. But he did not mention elaborately the reasons for why the conventional failed to satisfy all the efficiency conditions.

Mohiuddin Md. Golam (2004) made a study on "**Islamic Management and Its Present Applications in Bangladesh**". The thesis presents an Islamic perspective on management and delineates some important management lessons from the teachings of Islam. Some readers might ask what Islamic management means and what distinguishes this perspective from what is found in current management literature. Is there a deficiency in current management principles and what further knowledge can be offered by trying to study Islamic management? In essence, the distinction of the Islamic perspective is that, unlike the common. The research is only confined Islamic Leadership in Bangladesh.

Mc Cauley et al. (1998) defined managerial leadership development as "**The expansion of a person's capacity to be effective in leadership roles and processes**" (p. 4). From the review of literature, it is observed that some efforts have been made to study the performance of two leadership partially. But until now, there is a research gap as no comprehensive study has been done in this selected research field.

THE CONVENTIONAL AND ISLAMIC PERSPECTIVE OF LEADERSHIP

Leadership and followership is a dynamic achievement oriented relationship based on mutual influence and common purpose in which both are moved to higher levels of motivation and moral development as they affect reality with intended change (Rost, 1991; Beekun, 2006). In Islam Leadership is a trust (Amanah). It represents a psychological contract between a leader and his/her followers that he/she will try his/her best to guide them, to protect them, and to treat them fairly and with justice (Ahmad, 2007). Generally Islamic leadership guided by the primary sources of Shari'ah (Qur'an and Sunnah). Islam demands that leaders pay attention to followers' needs, because it is a trusteeship of Allah, and a responsibility given from Him (Almighty Allah) to service mankind (Toor, 2007). The objective of Islamic leadership is to encourage

to the Muslim followers to practice and develop the qualities of leadership, teamwork, partnership, consultation, and joint planning making a better place and a better life for the Muslim Ummah. Basically, Islamic leadership started from Prophet Adam to Prophet Mohammad (s.a.w) then Caliphs and Islamic Shuffi’s and scholars. Prophet Mohammad (s.a.w) is the best leader among the all Muslim scholars and previous prophets.

Conventional Vs. Islamic Leadership

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

<i>Points</i>	<i>Conventional Leadership</i>	<i>Islamic Leadership</i>
1. Goals	Solution of a problem by groups, no reference to Devine efforts.	Seeking Allah’s pleasure in solving a problem by group.
2. Participants	Formal and informal leaders, and rarely ordinary member	Allah (SwT), Rasul (Sm), the Leader and the followers
3. Nature	Leadership is ruled-bound and situational and no ‘trusts’ are involved.	Leadership relates to ‘trusts’ which are to be rendered back to the participants.
4. Methodology	Meetings, conference, study reports, file orders etc.	Consultation with the folloers especially by those with relevant knowledge, memoranda, notifications.
5. Traits	Mundane knowledge, skill, values as prescribed by organizations	Knowledge of Islamic Shariah, individual judgment, justice and competence
6. Decision making	With reference to rules of business and no reference to any Devine Law	After consulting, the leader must decide, but put trust on Allah (SwT)
7. Limitations of leader	Leaders seek leadership without waiting for leadership to come to them.	Leaders must not seek leadership; it must come to them.
8. Limitation of followers	Followers usually have a passive role.	Followers have an active role to advise and warn leadership of consequences of policy/ action.
9. Leadership style	Authoritative, let alone, democratic as necessary	A combination of authoritarian and democratic styles.
10. Followers style	Responding to the leader’s call for advice and cooperation with the leader, but no acceptance of partial responsibility. Both the leaders and the followers are primarily accountable to organization.	Responding to the leader’s call for advice and cooperation with the leader, and acceptance of partial responsibility for action. Both the leaders and the followers are primarily accountable to Allah (SwT) and organization.

Source: *Mohammad Anisuzzaman and Md. Zainal Abedin Majumder, Leadership: Western and Islamic – A Conceptual and Explorative Study, (Dhaka: Bangladesh Institute of Islamic Thought (BIIT), 1996), p. 49-50*

CONCEPTS, SIMILARITIES, DISSIMILARITIES OF CONVENTIONAL VS. ISLAMIC LEADERSHIP

As per the write up of Zuhair Al Sarhi(2014) here an attempt has been taken to compare leadership as perceived from the conventional approach with that of Islam’s. Primarily only ten leadership facets are discussed within this following discussion. It has been seen that many leaders would adopt the conventional management leadership based on different available literature which has rationally established through years of research and practices. It is fact that leaders of Muslim countries are guided by the same sources. But those who are practicing Muslim leader is also obliged to consider in parallel, guidelines and rules from the reveled sources namely and mainly the Holy book, Holy Prophet and his Caliphs. To understand, reconcile the differences and utilize the similarities, this section provides the comparison of selected ten

different leadership facets as seen from the two perspectives:

LEADERSHIP DEFINITION

Conventional Perspective

Fitzpatrick believes that “Leadership entails a dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they try to adjunct change(Fitzpatrick, 2012).In fact leadership is people driving actions with a planned fashion for the purpose of accomplishing the leader’s plan. Simply we can conclude about the conventional leadership that it gives emphasize on co-attribute and accountability.

Islamic Perspective

In Islam, leadership process gives emphasize on inspiring and coaching voluntary followers in an

effort to fulfill a clear vision (Altalib, 1993). An Islamic leader is not free to implement as he chooses, nor does he submit to the wishes of any group- rather he must act only to implement Allah's laws on earth. In this regard Holy Quran says-*“And We made them leaders guiding men by our command and we sent inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served us only”* (AlQuran, Sura Ambia-73). Supremely in Islam leadership is a trust (Amanah). On the basis of trust a leader and his followers represent and try their best to proceed, to guide the followers, to protect them and to treat them justly (Beekun, Badawi, 1999).

Similarities

In both cases it is evident similar level of analysis. In most of the discussion on leadership encompass it is a process of interaction between the leader, followers and the situation (Jabnoun, 1994). In both literature leadership defined as a process, not a position and it will be very helpful to focus on the situational approach of leadership. The conventional looks at leadership as being focused on goals and at the same time being individualistic.

We find similar views in Islamic leadership, but additionally it is focused on the community, i.e., greater good experienced by the people matter rather than personal goals of the leader.

Dissimilarities

In Islamic leadership all activities represent trust (amanah), offering good deeds for the sake of Allah, for the Muslim Ummah and for all mankind (Kader, 1973). Further leader and followers always linking these action to the hereafter. In conventional aspect they do not emphasize on the hereafter. Most of their action is based on worldly action. Leadership in conventional cases differs in terms of it being a process that is individualistic and less focus on human dynamism, group priority and organizational concern (Yukl, 1998).

THE LEADERSHIP PROCESS

Conventional Perspective

As per the process view point, leadership is about influencing an organized group toward accomplishing shared goals (Williams, 2011).

Islamic Perspective

In Islam leadership process seriously depends on succession. This event had been seen when the companions of the Prophet (saw) resorted to

a two-step procedure of instituting a successor after his death: (i) consultation, nomination and selection by the representative of the society, (ii) after that it is confirmed by the public through general approval. As for example, the first Caliph Hazrat Abu Bakr (RA) was selected by the renowned companions of the prophet and after that this selection had been endorsed by the general people. The second Caliph Hazrat Umar Faruq (RA) was nominated by selected disciples of Prophet and after that it was confirmed by the whole Ummah. These situation of succession were inspired by the Quranic principle of Shura (Consultation).

Similarities

Both the conventional and Islamic literature approaches leadership process a relationship between a leader and the followers who get engaged in actively conscious activities to achieve the commonly shared goals.

Differences

The main issue succession is the focusing point of difference of the leadership process. We know that when Abu Bakr (RA) was selected as the first Caliph through the process of dialogue among the Muslim Ummah, but this fact has not been mentioned by most of the conventional authors (Jabnoun, 2005). Besides, conventional method of succession, focusing more on leading and influencing the followers.

INFLUENCES OF POWER ISSUES

Conventional Perspective

Power has been clarified in different ways and in different literature it is found different definition. Simply it can be said that power is the potential of influencing other. According to Greenleaf- power is a coercive force, either overtly to compel, or covertly to manipulate, and authority is a sanction bestowed to legitimate the use of power (Greenleaf, 1977). Different management book shows different types of power, such as-expert power, referent power, coercive power, reward power, legitimate power etc.

Islamic Perspective

Above mentioned all types of power have been discussed in Islamic literature. Muslim scholar opines- power is the capacity to produce effects on others. To hold the personal position in the organization legitimate power has been connected. But Islam discourage to seeking the job or government position. It is said that- Don't ask the position of the authority, if it is provided

to you for asking of it you will be left alone and if it is provided without asking you will be helped (Hadith). In Bokhari and Muslim Sharif it is reported from Abdullah Ibn Umar-that the prophet warn against consequences of leadership, says-“*Behold! Every one of you is a leader and you will be asked about your leadership. Imam is a leader over the people and shall be asked about them; a man is a leader of the house and shall be asked about his house hold. A women is a leader over her children and shall be asked about them* (Bukhari and Muslim)

Similarities

About the influence of power conventional leadership has five components: expert power, referent power, coercive power, and reward power, legitimate power etc. In Islam there are five component also exist (Beekun, 1997).

Differences

Exercising of power through God fearing attitude is the basic issue of Islam, but in conventional case it is uncertain. Power influence in Islam and conventional perspective is in essence, the same.

MORAL ISSUES

Conventional Perspective

In conventional perspective moral issues are based on values, ethics, principles, virtues, morality, spirituality and authenticity. Now a day with the increase in outsourcing and strategic alliances as well as internationalization, the issue of trust has become more significant for leaders to focus. Morality in conventional perspective does not stand on God fearing feelings.

Islamic Perspective

The moral aspect of Islamic leadership is based on to serve God, where a Muslim leader is to act in accordance with the injunction of God and His Prophet (SAW) and leader have must to develop a strong moral character. Leader’s moral character will be reflected by his increasingly strong belief in God as he progresses through four stages of spiritual development, i.e., Iman(faith), Islam, Taqwa(God fearing), and Ihsan(excellence).

“*And we made them leaders guiding(men) by our command and We sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly serve us*(Al Quran, Sura Ambia, ayat-73).

Similarities

Generally it is evident that in conventional as well Islamic leadership concept both have moral

leadership approach with the same general framework.

Differences

Islamic morality stands on God fearing views but in case of conventional perspective morality derives by social views and sense of responsibility.

SERVANT LEADERSHIP

Conventional Perspective

Now a day’s servant leadership is a widely spoken leadership and management concept that continues to raise discussion in workplace and individuals. In organization, knowledge is used rather than treated as a source of power to dominate, and values such as cooperation, caring love, diligence, interpersonal relations, perfectionism, hard work and efficiency are emphasized(Greenleaf,1977).

Islamic Perspective on Servant Leadership

The leader is the servant of his followers (*sayyid al qawm khadimuhum*). He is to seek their welfare and guide them towards good. The idea of a leader as a servant has been part of Islam since its beginning, and has only recently been developed by Robert Greenleaf:the servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. [...] The best test, and the most difficult to administer, is: Do those served grow as persons? Allah(swt) also describes in the Holy Quran-“*And give them(emigrants) preference over themselves, even though they were in need of that.*”(Sura Al Hasor, Ayat-9).

Similarities

Through the fundamental idea and practices of Islamic and conventional leadership approaches accept the servant leadership.

Differences

In conventional perspective the power of knowledge is sometimes used rather than power to dominate the followers. But in Islamic perspective leader’s duty to both Allah and to the people to serve first as a servant.

TRANSACTIONAL LEADERSHIP

Conventional Perspective

Transactional leader get their followers to agree and merge the vision by incorporating respective values, needs and motivation. This type of leadership is a substitute of rewards with followers for service rendered. Transactional Leadership tends to motivate followers via extrinsic rewards.

Islamic Perspective

In Islamic perspective it is not widely mentioned about transactional leadership. It may be that Islam does not look at it from this perspective. Some Islamic literature clearly mentioned about the works based on Ikhlas(Sincerity). In the Holy Quran Allah (SWT) said- *Say: Truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the cherisher of the world, no partner hath He: This I am commanded and I am the first of those who submit to his will* Al Quran. Surah Anam (6:162, 163)

Similarities

Work through extrinsic and intrinsic reward is not supportive in Islam, so it is not close Divine message.

Differences

Islam says-A Muslim leader after a good performance does not wait to be rewarded for that because has to do well and serve his followers. Based on the different Islamic literature and practices- Islam does not support the transactional leadership because the approach focuses solely on motivating followers through both intrinsic and extrinsic reward.

TRANSFORMATIONAL LEADERSHIP

Conventional Perspective

Transformational leadership is applicable if leaders and followers support one another to accomplish supreme levels of values and motivation. Here the leaders and followers might have started in digression, but later became in correspondence. Transformational leader can able to motivate followers more than they are expected to do. Here leadership contains four types of ingredients. These are as follows (i)Charisma: Leader's role model, personal behavior and traits are the main source of leadership; (ii) Motivational: Leaders are able to inspire the followers in an optimum level;(iii)Intellectual excitement: Leaders can convince the followers logically as well intellectually for taking risks and challenges; (iv)Personal consideration: Leaders have to soft feeling and empathy to his followers needs, concerns, fears and others.

Islamic Perspective

Ahmad opines (2001) the transformational leadership adopts a down to earth approach for involvement and for providing opportunities to the group to work and assist each other. In this

approach the leader's job is bring out the best result from the followers to actualize the organizational mission. Here it is similar with the Prophet Muhammad's(saw) mission, what he had done in Arab Peninsula , enlighten the focus of Islam into the people and were inspired and motivated by him to reject the ignorant order to establish Islam.

Similarities

Both conventional and Islamic approaches support transformational leadership. Because each system highlights different traits of leadership, such as individual, inspirational and intellectual.

Differences

Transformational approach is more pronounced in Islam than the conventional one because the Islamic approach stimulates communal effort to improve the society.

TRANSCENDENTAL LEADERSHIP

Conventional Perspective

Based on personal trust and transcendental motivation this types of leader creates dedication feeling among the followers. The transcendental leadership is more inclusive, trusting and participatory which is latest metaphors and speaks to a global call for a governance process. It is based on servant leadership which increased trust for global sustainability, offers a more inclusive and consensual decision making process for the economic, social and environmental sectors, moving beyond a singular focus on the bottom line of profits to a multiple focus on the triple lines of profits, people and planet.

Islamic Perspective

The Holy Quran suggests some important aspects of transcendental leadership where leaders must have certain qualities to make people follow them. A Prophet's life is a role model for his followers and he is the best in his community, morally and intellectually. His personality should attract people to accept his message rather than drive them away by his imperfect character (Beekun, 2004).

Similarities

By its nature transcendent leadership is accepted by conventional as Islamic thoughts. But Islam is further ahead of characteristics, such as abilities, personality and physical appearances of the followers.

Differences

Conventional approach stresses the level of support and maturity of the followers in several aspects of modesty, integrity, courage and patience. In Islamic model it has been given greater emphasis that leader should have various qualities to make people follow them (Beekun, 2006).

LEADERSHIP TRAITS

Conventional Perspective

In conventional perspective it is identified to the leader's following characteristics: intelligence, energetic, perseverance, education, scholarship, good judgment, stature, personality, self-confidence, creativity and initiative, objectivity and balance, enthusiasm and optimism.

Islamic Perspective

Traits theory is supported by the sayings of Prophet Muhammad (SAW). Once he prayed to Allah—“ *O Allah! Strengthen Islam by the more loveable to you, Abu Jahl (Amar Ibnul Hakam) or Umar Ibn Khattab.*”

Similarities

In conventional as well in Islamic cases traits theory is supported positively.

Differences

Both in the two cases the differences are not significant. But in Islamic cases we find some new feelings, like Taqwa (God Fearing), two fold accountability and believe in hereafter.

SITUATIONAL LEADERSHIP

Conventional Perspective

Contingencies are main focus of situational leadership where behavior is occurred. This type of leadership is based on the relationships between leader and follower. To implement the appropriate strategy here leaders have to evaluate the prevailing situation. As for example leader should not disclose any sad news whenever followers are in weak minded position.

Islamic Perspective

According to Beekun the situation and its characteristics are very important factors in Islamic perspective.

Prophet Muhammad (SAW) had taken different decision as per the position of different situation. He had been chosen different leader for different ground. He sent Mosab Bin Omair to lead the Muslim in Ethiopia because he knew

the language, the culture, the environment of the people. Osman bin Afwan was sent to Mecca for his diplomatic expertise.

Similarities

Situational leadership is accepted in both conventional and Islamic cases. But in addition Islam says about leader's trust, flexibility and understanding.

Differences

The level of support as well maturity have been emphasized by the conventional approaches. The Islamic model emphasizes four basics: skills, trust, knowledge and piety. Further Muslim leaders have to respect the Shariah (Islamic Law) in any situation.

GENERAL DISCUSSION, CONCLUSION AND CONSENSUS

From the above discussed ten issues, it can be concluded that conventional leadership is based on human oriented, such as servant leader and transformational leadership model. Many writers started to point out the spiritual, religious and moral characteristics of leadership. Leaders of the Muslim majority countries are also aware that the early Islamic leadership was characterized with the religious and moral spirit which dominated the entire field of government and administration using the Al Quran as its initial source and Prophet and four Pious Caliphs to look at how they are being practiced. But the revolutionary event took place after the industrial revolution which was dominated by the west. During and after this time the rational approach grew in strength. After that knowledge generation was dominated by the west and most of the Muslim changed their destination to seek knowledge from the conventional sources and they are trying to preach Islam through the leadership practice learnt from the west and other conventional sources.

Field Study

Problems and Challenges Faced by the Islamic Leadership in Bangladesh

Some open-ended questions were asked to provide five major problems from each issue in relation to different areas of Islamic organization in Bangladesh from four categories of respondents (i.e., vice president, executives senior officer, project manager and manager). In this regard, a lot of common problems have been faced by the respondents. There are as follows:

Case-1

Table 6-12. Major Problems of Leadership in Dealing with Organizational Activities. (n=245)

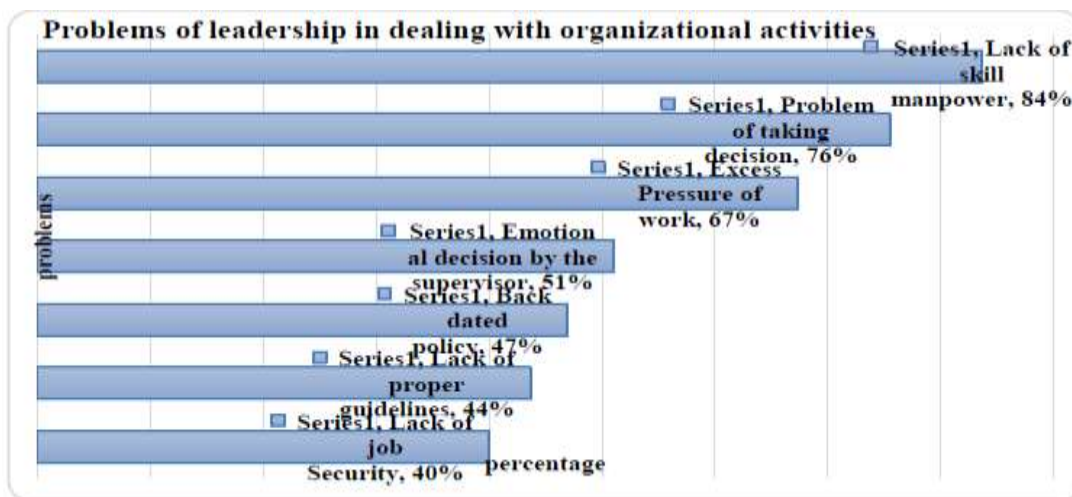
SL No.	Problems	No. of respondents	Percentage
1.	Lack of skill manpower	205	84%
2.	Problem of taking decision	185	76%
3.	Excess pressure of work	165	67%
4.	Emotional decision by the supervisor	125	51%
5.	Lack of proper guidelines	107	44%
6.	Lack of job security	98	40%
7.	Backdated policy	115	47%

Source: Developed by author on the basis of field study

The above table shows the major problems of leadership as perceived by the respondents of Islamic organizational in Bangladesh. Some problems that the Islamic leaders face in dealing with their activities in the organization. According to the respondents the problems that found from all the respondents categorized into seven types of problems are lack of skill manpower (84%), problem of taking decision (76%), excess pressure of work (67%), emotional

decision by the supervisor (51%), backdated policy (47%), lack of proper guidelines (44%), lack of job security (40%). It is also observed that the seven problems are less or more server in the organization. Among them lack of skill manpower problem is most severe as 84% leaders face this problem and lack of job security problem is comparatively less severe as 40% of the others leaders give their consent in this problems.

Major Problems of Leadership in Dealing with Organizational Activities (n=245)



Source: Own author on the basis of field study

Graph 6-12 Major Problems of Leadership in Dealing with Organizational Activities (n=245)

The above bar- diagram shows the clear idea about the different problems that the leaders face in dealing with their activities in the organization. The above bar-diagram represents the number of leaders and their percentage in various types of problem. It is observed that

84% leaders give their opinion that lack of skill manpower is one of the most important problems. For the other problem of taking decision, excess pressure of work, emotional decision by the supervisor, backdated policy, lack of proper guidelines, lack of job security, corresponding percentages are 73, 67, 51, 47, 44, 40 respectively

Case-2

Table 6-13. Major Causes of Problems that the Islamic Leader as a Face in Dealing with Activities in the Organization

SL No.	Causes of problems	No. of respondents	Percentage
1.	Lack of proper communication	205	84%
2.	Lack of proper management	225	92%
3.	Lack of proper knowledge	210	86%

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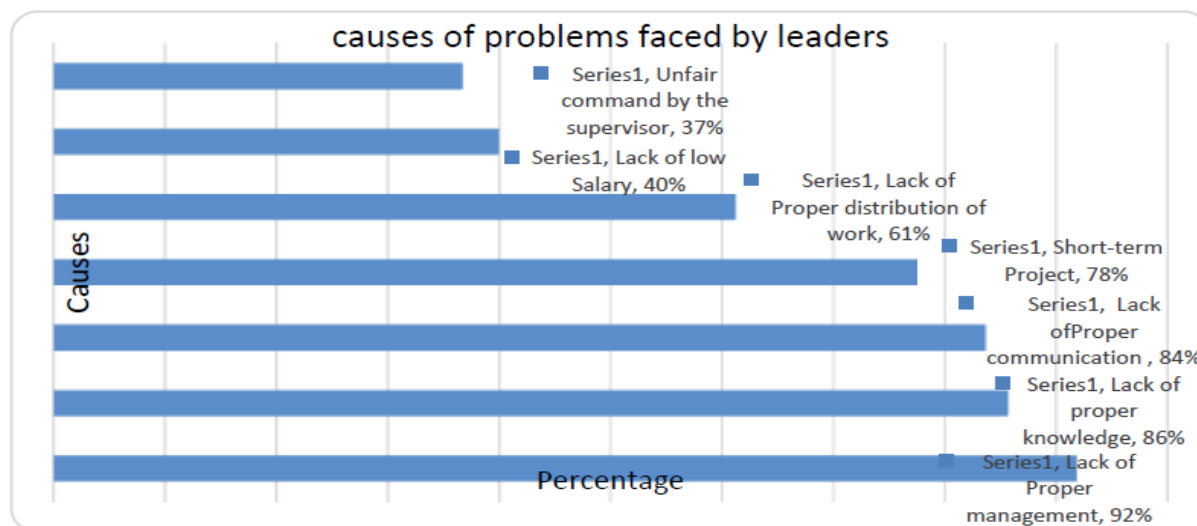
4.	Lack of proper distribution of work	150	61%
5.	Short-term project	190	78%
6.	Unfair command by the supervisor	90	37%
7.	Lack of low salary	98	40%

Source: Developed by author on the basis of field study

The above table indicate the major causes of problems leadership as perceived by the respondents of Islamic organizational in Bangladesh. It shows some cause of problems that the conventional leaders face in dealing with their activities in the organization. According to the respondents the causes of problems that found from all the respondents categorized into seven types of causes of problems are lack of proper management (92%), lack of proper knowledge (86%), lack of proper communication (84%),

short-term project (78%), lack of proper distribution of work (61%), lack of low salary (40%), unfair command by the supervisor (37%). It also reveals that the seven causes of problems regarding are less or more seven in the organization. Among them lack of proper management problem is most severe as 92% leaders face this causes of problem and unfair command is comparatively less severe as 37% of the others leaders give their consent in this problems.

Major Causes of Problems that the Islamic Leader as Face in Dealing with Activities in the Organization



Source: Own creation on the basis of field study

Graph 6-13 Major Causes of Problems that the Islamic Leader as Face in Dealing with Activities in the Organization

The above bar- diagram gives clear idea about the different causes of problems that the leaders face in dealing with their activities in the organization. The above bar-diagram shows some leaders and their percentage in different types of causes of a

problem. It is observed that 92% leaders give their opinion that lack of proper management is one of the most important problems. For the other problems lack of proper knowledge, lack of proper communication, short-term project, lack of proper distribution of work, lack of low salary, unfair command by the supervisor, corresponding percentages are 86, 84, 78, 61, 40, 37 respectively.

Case-3

Table 6-14. Important problems Related to Islamic Leadership in the Organization

SL No.	Problems related to leadership	No of respondents	Percentage
1.	Lack of chain of command	225	92%
2.	Leading change	208	85%
3.	Careless about risk	190	78%
4.	Shortage of knowledge	150	61%
5.	Headquarters is not wells structured	120	49%
6.	More pressure for profit	98	40%
7.	Emotional problem	92	38%

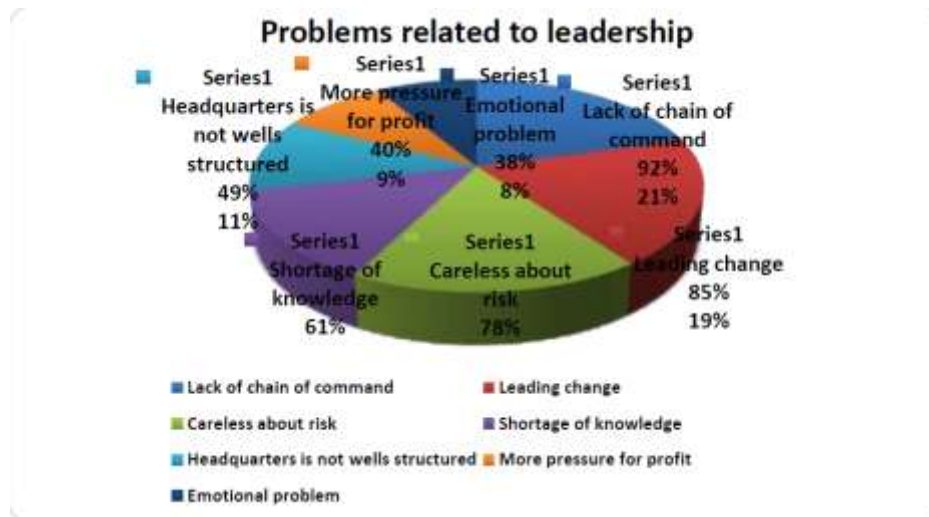
Source: Developed by author on the basis of field study

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The results of the table 6-14 reveals the important problems related to leadership perceived by the respondents of Islamic organizational in Bangladesh. Some problems related to leadership that the Islamic leaders face in dealing with their activities in the organization. According to the respondents the problems that found from all the respondents categorized into seven types of problems are lack of chain of command (92%), leading change (85%),careless about risk (78%),

shortage of knowledge (61%),more pressure for profit (49%), headquarters is not well structured (40%), emotional problem (38%). It also observed that the seven problems related to leadership are less or more server in the organization. Among them lack of chain of command problem is most severe as 92% leaders face this problem and emotional problem is comparatively less severe as 37% of the others leaders give their consent in this problem related to leadership.

Important Problems Related to Islamic Leadership in the Organization



Source: Developed by the own author on the basis of field study

Graph 6-14 Important Problems Related to Islamic Leadership in the Organization

An examination of the above pie-chart reveals the clear idea about the different problems related to leadership that the leaders face in dealing with their activities in the organization. The above bar diagram shows number of leaders and their percentage in different types of problemrelated to leadership. It is observed that

92% leaders give their opinion that lack of chain of command is one of the most important problems. For the others problem related to leadership leading change, careless about risk, shortage of knowledge, more pressure for profit, headquarters is not well structured and professional in function, emotional problem, etc. Corresponding percentages are 85, 78, 61, 49, 40, and 38, respectively.

Case-4

Table 6-15. Percentage of Leaders who Agree with Different Important Causes of Problems Related to Leadership in their Organization

SL No.	Causes	No. Respondents	Percentage
1.	Lack of creative thinking	215	88%
2.	Lack of personality	205	84%
3.	Lack of required experience	160	65%
4.	Lack of communication	120	49%
5.	Lack of understanding	107	44%
6.	Failing to define goals	95	39%

Source: Developed by author on the basis of field study

The results in the table 6-15 indicate the major causes of problems related to leadership perceived by the respondents of Islamic organizational in Bangladesh. It shows some causes of problems related to leadership that the Islamic leaders face

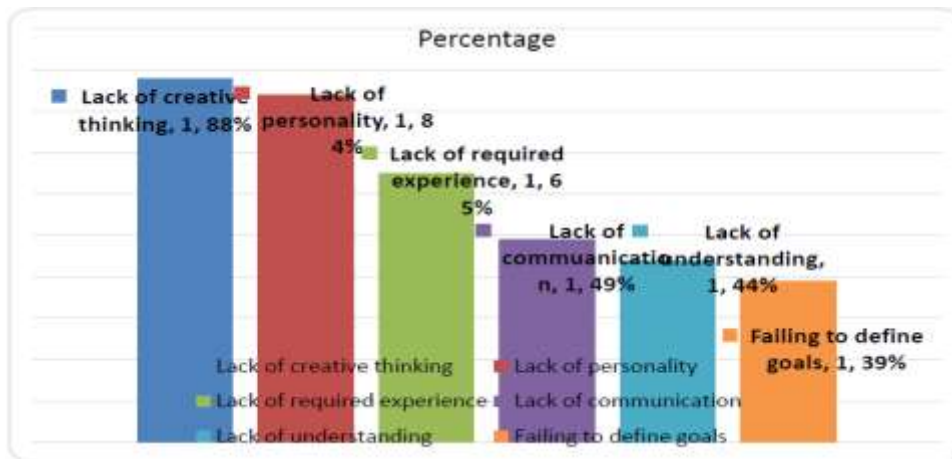
in dealing with their activities in the organization. According to the respondents the problems that found from all the respondents categorized into six types of problems are lack of creative thinking (88%), lack of personality (84%), lack of required

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experience (65%), lack of communication (49%), failing to define goals (44%), lack of understanding (39%). It also shows the six causes of problems related to leadership regarding are less or more severe in the organization. Among them lack of creative thinking causes of problem is most severe

as 88% leaders face this problem and failing to define goals causes of problem is comparatively less severe as 39% than the others leaders give their consent in this causes problems related to leadership.

Percentage of Leaders who agree with Different Important Causes of Problems Related to Leadership in their Organization



Source: Developed by the author on the basis of field study

Graph 6-15 Percentage of Leaders who agree with Different Important Causes of Problems Related to Leadership in their Organization

From the above graphs, it is observed that the clear idea about the different causes of problems related to leadership that the leaders face in dealing with their activities in the organization. In the above bar-diagram shows there presented some leaders and their percentage in different types causes of problem-related to leadership. It is observed that 88% leaders give their opinion that lack of creative thinking is one of the important problems. For the others causes of problem-related to leadership lack of personality, lack of required experience, lack of communication, failing to define goals, lack of understanding corresponding percentages is 84, 65, 49, 44, 39, respectively.

PROBABLE SIMILARITIES AND DISIMILARITIES BETWEEN CONVENTIONAL AND ISLAMIC APPROACHES TO MANAGEMENT

By conventional management is meant the concepts, theories, principles and applications of management studies that are in literature on the discipline of management which has been developed during the past century by USA and European scholar. On the other side we can define the Islamic approach to management as the discipline –often referred to as Islamic Management- that deals with the management

of organizations from the perspective of the knowledge acquired from the revealed and other Islamic sources of wisdom, and results in applications compatible with Islamic belief and practices. While conflicting everywhere between Islam and others, even in the field of business and management, as Muslims, we should study hard and should show the exact picture of conventional approach and Islamic approach to management for the management practitioners and researcher. For efficiency and effectiveness management is now generally acknowledged as a vital element in any large or small-scale organization. The whole world is now practicing the management developed in the western culture with little differences, like Japan, China etc. But the Muslims are later who are trying to make some differences in the western management approach in light of Islamic values. This paper presents that most of the principles and functions and other conventional approach to management are similar to the Islamic approach to management. A little work has been done on management in Islamic framework. But hardly the Muslim management practitioners are practicing the Islamic management approach due to lacking of the knowledge regarding Islamic approach to management. As the duty of Muslim *Ummah*, this study has been done to mention how the conventional approach and Islamic approach to management are in convergence and divergence.

DISCUSSIONS AND ANALYSIS

This section consists of two parts. The first part of this paper presents the concepts of the conventional approach and Islamic approach to management and the second part presents the similarities and dissimilarities between conventional approach and Islamic approach to Management.

PART-1

Concept of the Conventional Approach and Islamic Approach to Management

Conventional Approach to Management:

Conventional management can be traced from the period of the nineteenth to the early twentieth

century, when what is now normally referred to as the classical management approach came into being. Writers and theorists contributed notably little to the study of management until the early 1950s -previous writings having come largely from practitioners – the past four to five decades have seen a veritable deluge of writing from the academic halls. The different approaches to management analysis, the amount of research, and the great number of differing views have resulted in much confusion as to what management is, what management theory and science is, and how managerial events should be analyzed. Many years ago Harold Koontz called this situation “the management theory jungle.”

Conventional and Islamic Approaches to Management

Criteria for difference	Islamic Management	Conventional Management
The purpose of human existence dictating management of organizations	The purpose of human existence is to obey and fulfill Allah’s commandments and act as the Vicegerent of Allah on earth	The purpose of human existence is to utilize natural resources to satisfy one’s needs, wants and desires and to remain happy
The purpose of an organization	Organizations are meant to be groups of people coming together for the attaining of the purpose of human existence that is to obey and fulfill Allah’s Commandments and to act as His Vicegerent on earth.	Organizations are meant to be groups of people coming together to attain the goals of an organizational
The paradigm guiding the management of organizations	No demarcations between matters secular and religious; human life is an organic whole; All human activity can be <i>Ibadah</i> provided that they are following the guidance by Allah’s Commandments.	Clear demarcation between matters secular and religious; human activities are separated; the spiritual or religious aspect is a private matter of individuals, while work belongs to the public domain
The nature of organizational objective	Organizational objectives are of both economical and non-economical nature and are subservient to higher purpose of human existence.	Organizational objectives are of both economical and non-economical nature and are subservient to organizational interests.
Source of ethics and values governing the management of organizations	The Revealed knowledge and the traditions of the Prophet (SAW) constitute the ultimate source of business ethics and personal values.	Ethics is relative and values are derived from multiple sources such as upbringing, values cherished by the society, and personal experiences, Ethics could be relative, as according to utilitarianism.
Motives for human work	Human beings will perform work to satisfy their material and spiritual needs in conformity with the Divine Regulations.	Human beings will work to satisfy the organizational objectives and in turn may receive compensation to satisfy their personal material needs.
Motivation to perform work	Motivation for work is derived from the satisfaction one gets by fulfilling the Commandments of Allah that is the greatest satisfaction apart from satisfaction of the basic human needs; the satisfaction is internal to each human being.	Motivation for work is derived from satisfaction received by fulfilling his or her material needs; the satisfaction is both internal and external to each human being.
Concept of time affecting Organizational planning	Time is infinite and polychromic. A Hereafter is following the present life of the human being.	Time is finite and monochromic. Life has a past, present, and a future within a cycle of a lifetime of a human being.
The conception of resources	Resources come from Allah and are naturally available. They are to be shared with the needy and not meant to be hoarded.	Resources are naturally available, but scarce, limited, perishable, and are shared on the basis of self-interest or mutual rivalry. They

	Usage of resources is regulated according to the Divine laws.	are meant to be exploited for the benefit of humankind.
The organizational control	Organizational control should operate in the manner designed for the human being to become subservient to the Will of Allah.	Organizational control has to operate in the manner designed to align objectives of the employees, such as need for income with the organizational objectives, such as profitability.
The locus of control	The locus of control is internal, in addition to the external. Each person is responsible and accountable for his actions.	The locus of control is external and lies in the realm of the organization.
The organizational responsibility and accountability	The human being has choice, free will and freedom of action, and is therefore responsible and accountable for all actions.	The total responsibility and accountability is vested in the chief executive, who delegates matters to lower levels. The control of employees is executed through organizational systems to ensure responsibility and accountability.

Source: Azhar Kazmi, (2004). Paper presented in an international conference. Brisbane, Australia.

In recent years, many theorist and practitioners have emphasized the difference between managers and leaders. Nowadays a manger tends to be a managerial leader, which is strongly supported by Islam. In a business setting, a manager is a leader when he or she possesses the quality of influencing upon his or her subordinates, colleagues, and superiors and to direct their work efforts towards the achievement of corporate mission and vision.

The differences between manager and managerial leader has been shown below:

- The main function of a manager is to administer and control within the organizational hierarchy, while the main function of a managerial leader is to innovate something in order to develop organizational status in the competitive environment.
- Managers focus on systems; structures; policies; and procedures of the organization, while the focal points of the managerial leaders are employees and staff.
- Mangers rely on control mechanism, but leaders rely on developing mutual trust.
- Managers do the thing right, while leaders do the right thing.
- Managers ask ‘how’ and ‘when’, while the leaders ask ‘what’ and ‘why’.
- Managers chair, while leaders lead.

CONCLUSION

It is found that the most important three basic principles of Islamic management actually guide all the activities of human beings, which are not present in the manmade management system. These three basic principles are *Al- Tawhid* (the uniqueness of Allah), *Khilafa* (vicegerency) and

Al – ADL (Justice). Ismail Raji Al- Faruqi said in his great book “*Al- Tawhid*” that, the Truth is one and every task is relates to get the Truth (Allah) (Faruqi, 1998). Faisal Haji Othman outlined that, the principal source of knowledge is *Al Qur’an* in Islamic world, which is the only unchanged Devine book. It is also found that most of the concepts of conventional management are present in the Islamic management approach. In addition these Islamic management system has some unique features, which are not present in conventional management, and which made the Islamic management more applicable and acceptable to people. But the present situation is opposed to the concept. The reason behind this is that, the Muslim practitioners do not follow the basic rules of Islamic guidelines in their work field. Instead of the Islamic management they are practicing the western management approaches in their organizations. If the Muslim management practitioners follow the Islamic approaches to management, people will find clearly what are the points of convergence and divergences actually exist between Islamic approach and conventional approach to management.

Nowadays, leadership and management are being considered as a key factor for the success of any organization. The Muslim managers of global business world must possess Islamic leadership skills to survive in the competitive market. In today’s demanding and dynamic leadership requirement, managers who are incompetent in an organization must be willing to constantly upgrade their skills. There is no doubt that continuous efforts to acquire skills will lead a manager to become a successful leader.

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