Volume 9 , Issue 1

Journal QR Code:

Article:	**Civilization as a Theoretical Framework to Study and Analyze Organization Theory with Islamic Way Forward**
Author(s):	Naveed Yazdani Zamin Abbas
Online Published:	Spring 2019
Article DOI:	https://doi.org/10.32350/jitc.91.05
QR Code:	

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To cite this article:	Yazdani, Naveed, and Zamin Abbas. "Civilization as a theoretical framework to study and analyze organization theory with islamic way forward." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 69–88. Crossref

Indexing Partners

A publication of the

Department of Islamic Thought and Civilization, School of Social Science and Humanities, University of Management and Technology, Lahore, Pakistan.

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Civilization as a Theoretical Framework to Study and Analyze Organization Theory with Islamic Way Forward

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Abstract

This paper posits civilization as a theoretical construct to study and analyze organization theory. Contextualization of organization theory has mostly centered on the constructs of culture and society and civilization is not posited as an organization theory episteme. This paper conceptualizes civilization as its foundational values or core essence or deep cognitive roots. The paper employs civilization as a theoretical construct in the backdrop of ethical, institutional, population ecology, and diffusion of knowledge theories of organization theory. It also seeks to posit civilization as an organizational metaphor and knowledge paradigm. It also presents a four-tiered conceptual framework which captures the value hierarchy of each of its four constituent components: civilization, culture, organizational systems and management models. After analyzing traditional organization theory along with its various faces it raises the question of what is way forward for traditional organization theory (*TOT*) and presents Prophetic (*SAW*) Organization Theory (*POT*) as a strong, viable alternative with supporting arguments of great scholars of East and West with special focus on Islamic, Western and Chinese civilizations.

Keywords: Civilization, Organization theory, Theoretical construct, culture, society, values, Traditional Organization Theory, Prophetic Organization Theory, Islamic Civilization, Chinese Civilization, Western Civilization

Civilization and Organization Theory

Both Western and non-Western scholars call for contextualization of social and organization theories. The nature of organizational work has been related with national and local cultural contexts.[1] Crozier discussed how familial hierarchical traditions and avoidance of direct confrontations of French culture affected working of

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[1]Stewart R. Clegg, *Frameworks of Power* (Sage Publications Ltd, 1989), 21; Ralf Dahrendorf, *Essays in the Theory of Society* (California: Stanford University Press, 1968), 112; David Walsh, "Doing Ethnography," *Researching Society and Culture,* ed., Clive Seale (Sage Publications Ltd.,1998), 36.

their organizations.[2] Asian and East African cultural traits impacted their work practices. Korean scholars have attempted indigenizing Western management theories with Korean cultural values and norms.

The core assumption of the proponents of contextualization of organization theories is that there is no cross-cultural consensus regarding human, societal and cultural values and that local perspectives and worldviews are mostly missing in the "non-Western and developing countries" social and organization theories.[3] Barnard (1976) also argued that individual work values were shaped and formed under the influence of cultural values and norms.[4]

Scott observed that utilitarian values of American culture have influenced the US organization theory paradigm.[5] He argued that overarching cultural values of utility have shaped the contours of American and Western organization theory and management as merely 'efficiency' and 'resource' focused.[6]

The above discussion reveals that culture, nation state and society have been used to contextualize and indigenize organization theories. However, civilization has not been posited as a theoretical construct in organization theory. It has been used in political discourse like Huntington's paper of clash of civilizations.[7] This paper attempts to fill this void in organization theory literature by positing civilization as a theoretical construct to study and analyze the phenomena of organizing and managing.

Culture and nation states, the two constructs linked with organization theory, are region and society specific. Civilization, on the other hand, transcends cultural, societal, nation states and geographical boundaries and in that sense is much broader theoretical notion which can explain and interpret more succinctly the general picture of a human social system. Civilizations not only reflect the present, but also contain in its bosom the inherited values, ethics and belief systems of hundreds and thousands of years.

For example, the organization of church, allowed Latin Christendom to become synonymous with Western civilization.[8] Similarly the mosque became the defining organization of Islamic civilization which conceived of itself as a primarily religious civilization where the members were supposed to submit wholly to God in

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[2]Michel Crozier, *The Bureaucratic Phenomenon* (Chicago: University of Chicago Press, 1964).

[3]Ladislaus M. Semali and Joe L. Kincheloe, "Introduction: What Is Indigenous Knowledge and Why Should We Study It," *What is Indigenous Knowledge: Voices from the Academy* (Taylor and Francis Inc., 1999), 124.

[4]Keith Barnard and Chris Ham, "The Reallocation of Resources: Parallels with Past Experience," *The Lancet* 307, no. 7974 (1976).

[5]William G. Scott, *Management in the Modern Organization* (Houghton Mifflin, 1974).

[6]Ibid., 244-246.

[7]Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster Books, 1996), *Polish Edition MUZA SA* (1997).

[8]Stephen P. Osborne, "The New Public Governance?" *Publica Management Review* 8:3 (2006): 377-387.

all matters of life.[9] The Sinic civilization's core ethics of simplicity and humaneness impeded its mechanization for many centuries. Organizations, therefore, can be said to represent a civilization's ethical heritage.[10] The main assumption of this paper is that civilization is a historical and social phenomenon which can be used as a theoretical construct to develop organization theories which may transcend national and regional boundaries. Culture assumes the role of a sub-civilization in this discourse.

McGregor noted that "every managerial act rests on assumptions, generalizations, and hypotheses – that is to say, on theory."[11] As already discussed, organizational theories depend on the core values of a culture and society. It follows, therefore, that managerial acts rest on the basic values and ethics of a culture. Civilization, being a 'supra-cultural' construct, is therefore expected to be the fountainhead of the cultural and societal values on which organization theories and managerial acts rest. The civilizational values and ethics have persisted or evolved during the discourse of a civilization of which a society or culture is a part.

Organizations constitute a significant part of human social systems. They affect a person's life in different social contexts. These effects may start right from the organization of a maternity hospital or a family in which one is born, to that of a graveyard committee or a funeral parlor,[12] through which one is buried. Human behavior is interpreted by understanding the organizations and organizations are explained by general social structures of a particular civilization.[13]

The history of organization is therefore the history of mankind which dates back to about 10,000 to 9,000 BCE. All the major world civilizations had their own distinct histories. These histories also entail their organizational systems. The Industrial Revolution of the 18th century can be marked as the starting point of modern organization theory.

The literature offers sufficient evidence that modern society and civilization function and flourish through management and organizations. It is observed that "societies in their very nature represent organized groupings of people whose activities are institutionally channeled."[14] Governments and their political, economic

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[9]Josef W. Meri, *Medieval Islamic Civilization: An Encyclopedia* (Routledge, 2005); Shmuel N Eisenstadt, "The Breakdown of Communist Regimes," in *The Revolutions of 1989* (Routledge, 2005), 41.

[10]Bernard S. Cohn, Eric Hobsbawm, and Terence Ranger, *The Invention of Tradition* (Cambridge University Press,1983), 183, http://psi424.cankaya.edu.tr/uploads/files/Hobsbawm_and_Ranger_eds_The_Invention_of_Tradition.pdf

[11]Douglas McGregor, "Theory X and Theory Y- Understanding People's Motivation," *Organization Theory* 358(1960), 6.

[12]John McAuley, Joanne Duberley, and Phil Johnson, *Organization Theory: Challenges and Perspectives* (Pearson Education, 2007), 4-5.

[13]Stewart R. Clegg, "Lives in the Balance": A Comment on Hinings and Greenwood's "Disconnects and Consequences in Organization Theory?," *Administrative Science Quarterly* 47, no. 3 (2002): xxvii.

[14]Daniel Katz and Robert L Kahn, *The Social Psychology of Organizations*, vol. 2 (New York: John Wiley & Sons, 1978), 1.

and social systems rise and fall through performance of organizations. Documented empirical research shows that "most of the life is organized (and people) would go so far as to imply that organization is basic to all life."[15]

Organizations and organizing phenomena is therefore indispensable to human civilization, its survival and progress. Organizations and civilizations are labeled as 'interdependent twins' in the literature because they cannot develop and survive without each other.[16] Civilizational view of organizations is underpinned by the belief that no aspect of them can be understood without taking their historical and social contexts into account.[17] The three broad levels of Sociotechnical perspective of organization theory takes into account the primary work systems, whole organization systems and the macro social systems. In other words, organization theory connects individual with the 'smaller whole' of institutions as well as with the 'larger whole' of society, culture and civilization.[18]

It follows therefore that like organizations, organization theory and civilization are also interdependent. The organization theory literature, however, reveals a paucity of studies linking organization theory with civilization and history. The sheer complexity of organizational life is said to be responsible for this trend.[19] Some scholars of organization theory feel the need to abandon this trend of historical discontinuity.[20] They argue that there is a clear need to challenge management theories based on pure scientism. They also challenge the widely held view that natural sciences' models, and not history, can formulate general laws and universal hypotheses which can explain organizational phenomena.[21]

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[15]Chris Argyris, *Personality and Organization; the Conflict between System and the Individual* (Harper and Row, 1965), 229.

[16]Ali Farazmand, "Administrative Reform and Development: An Introduction," *Administrative Reform in Developing Nations* (2002): xv, xviii; Campbell Jones and Rolland Munro, *Contemporary Organization Theory* (Wiley-Blackwell, 2005), 38-39.

[17]Paul Connerton, *Critical Theory* (Harmondsworth: Penguin, 1976).

[18]Peter Burke, *What Is Cultural History?* (Polity Press, 2008), 40.

[19]Patricia S. Goldman-Rakic, "Working Memory Dysfunction in Schizophrenia," *The Frontal Lobes and Neuropsychiatric Illness,* ed., Stephen P. Salloway, Paul F. Malloy, James D. Duffy (Washington, DC, 1994); Samuel B. Bacharach, "Organizational Theories: Some Criteria for Evaluation," *Academy of Management Review* 14, no. 4 (1989): 496-515; Lex Donaldson, *For Positivist Organization Theory* (Sage Publications Ltd., 1996); Lawrence B. Mohr, *Explaining Organizational Behavior* (Jossey-Bass, 1982); Mario Augusto Bunge, *Treatise on Basic Philosophy, (vol.4), Ontology II: A World of Systems* (Reidel Publishing Company, Dordrecht, Holland,1979).

[20]Richard F. Ericson, "Organizational Cybernetics and Human Values," *Academy of Management Journal* 13, no. 1 (1970).

[21]Alfred Kieser, "Book Reviews: Geert Hofstede: Cultures and Organizations. Software of the Mind: 1991, Maidenhead, Uk: Mcgraw-Hill. 279 Pages," *Organization Studies* 15, no. 3 (1994); Omar Aktouf, "Management and Theories of Organizations in the 1990s: Toward a Critical Radical Humanism?," *The Academy of Management Review* 17, no. 3 (1992) 407-431; Carl G Hempel, "The Function of General Laws in History," *The Journal of Philosophy* 39, no. 2 (1942): 35-48.

2. Conceptualization of the Construct Civilization

Bjur and Zomorrodian define organization and administrative theorizing as cultural values based.[22] They developed a three level conceptual model for theorizing. They argued that the overarching *cultural values* formulate the first level of the 'value hierarchy' of administrative theorizing. The second level of *institutional values* which underpins the management systems are derived from level one cultural values. Both the levels shape and formulate the level three *instrumental values* which lie at the base of management models and techniques and their applications. From the insights of Bjur and Zomorrodian's three level value hierarchy of culture and organization theory, this paper develops a four-tiered conceptual framework for employing civilization as a theoretical construct for organization theory.

Civilization is defined in many ways. It is defined as a phenomenon which is opposite to barbarity, consisting of law and acts of justice which renders a criminal process civil. It is therefore treated as synonymous with manners, civility and improvements.[23] Durant defines it as "social order promoting cultural creation."[24] He identifies seven constituting elements of civilization which include: *labor* (tillage, industry, transport, trade and finance, private property and social classes), *government* (political system, state, law, family), *morality* (basic ethics, customs and manners, conscience and charity, order and discipline of desire), *religion* (use of supernatural beliefs for consoling the sufferings, character elevation, firming the social dispositions and order), *science* (keen-sight, thorough recording, unbiased testing, gradual gathering of objective knowledge), *philosophy* (man's attempt to capture the something of the total perspective, the brave inquiry, consideration of truth, beauty, virtue and justice) and, *letters* (language, writing, art, history),[25] Newman and Newman civilization as morality, literature, arts, commerce, diplomacy and presence of organized institutions.[26] Ashley and Orenstein define it as "social formation"[27] Bierstedt identifies 13 indices of civilization which include: *religion*, *language*, *art*, *literacy*, *law*, *science, government, commerce, city, agriculture*, *housetraining of animals*, and presence of *moral virtues* and *absence of vices*. Civilization is termed as the "whole mechanism (while culture is) the realm of styles"[28] Toynbee defines

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[22]Wesley E. Bjur and Asghar Zomorrodian, "Symposium on Cultural Differences and Development Administration Towards Indigenous Theories of Administration: An International Perspective," *International Review of Administrative Sciences* 52, no. 4 (1986).

[23]Thomas L. Shaffer, "Erastian and Sectarian Arguments in Religiously Affiliated American Law Schools," *Stanford Law Review* 45, no., 6 (1992): 1859-1879.

[24]Will Durant and Ariel Durant, *The Story of Civilization: The Age of Faith; a History of Medieval Civilization (Christian, Islamic, and Judaic) from Constantine to Dante, Ad 325-1300*, vol. 4 (Simon and Schuster, 1935).

[25]Ibid., 1 and 934-936.

[26]Graeme R. Newman and Graeme R. Newman, *Understanding Violence* (New York: J. P. Lippincott, 1979).

[27]David Ashley and David Michael Orenstein, *Sociological Theory: Classical Statements* (Allyn and Bacon Boston, 1985), 11.

[28]R. M. Maciver and Charles H Page, *Society. An Introductory Analysis* (New York: Rinehart & Co, 1949), 498-499.

civilization as "grouping of humanity" which is distinct from nation-state and mankind. According to him history is made intelligible through civilization rather than nation-state view because civilization is the 'whole' whereas nation-states are 'parts' of the whole which operate partially and not comprehensively.[29] It is considered distinct from nationalism because it appeals "to a higher, transcendent source of value and authority."[30] Huntington differentiates between civilization and culture and describes civilization as "a culture writ large."[31] Metaphor of 'ocean' is also used to portray civilization because it receives "all the streams of national (and cultural) life."[32] Peter Watson provides archaeologists' definition of civilization which implies four characteristics: writing, cities with monumental architectural structures, organized religion and, division of labor under specialized occupations.[33]

The above discussion brings into view some of the constituent elements of a civilization. These elements include values, norms, institutions, manners, civility, morality, religion, art, science, commerce and, philosophy. Civilization thus represents the political, economic, societal, philosophic, scientific, ethical and, cosmological and metaphysical orientations of societies and cultures.

Spengler observed that "there is not *one* sculpture, *one* painting, *one* mathematics, *one* physics, but many; each in its deepest essence differing from others."[34] Spengler's 'deepest essence' reflects civilization's deep seated basic beliefs and values which have been around for thousands of years. It follows therefore that there cannot be *one* organization theory but many, differing on the basis of their core ethics or foundational values. Why British philosophy has remained close to realism and empiricism is explained in the light of the core ethics and beliefs of Calvinism. Unlike Germany, both England and Scotland embraced Calvinism. Calvinism's main doctrine of man's total perversion and fallen status maintains that truth will remain hidden from the degraded and fallen creatures. This *one* religious belief turned the British away from metaphysics.[35] The situation is, however, very different in Islamic civilization which in the light of its core values cultivated the grounds of mystic and transcendent philosophy. Core ethics or core essence of one historico-cultural type are therefore unique to that particular historico-cultural type and are not readily

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[29]Hans Meyerhoff, *The Philosophy of History in Our Time an Anthology Selected, and with an Introd. And Commentary* (Double Day, 1959), 101-104.

[30]Prasenjit Duara, *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (Rowman and Littlefield Publishers, 2004).

[31]Huntington, *The Clash of Civilizations and the Remaking of World Order*, 41.

[32]Duncan B. Macdonald, "Art. Viii.—Emotional Religion in Islām as Affected by Music and Singing. Being a Translation of a Book of the Iḥyā 'Ulūm Ad-Dīn of Al-Ghazzālī with Analysis, Annotation, and Appendices," *Journal of the Royal Asiatic Society* 33, no. 2 (1901).

[33]P. Watson, *Ideas: A History of Thought and Invention, from Fire to Freud* (HarperCollins e-books, 2009), 70.

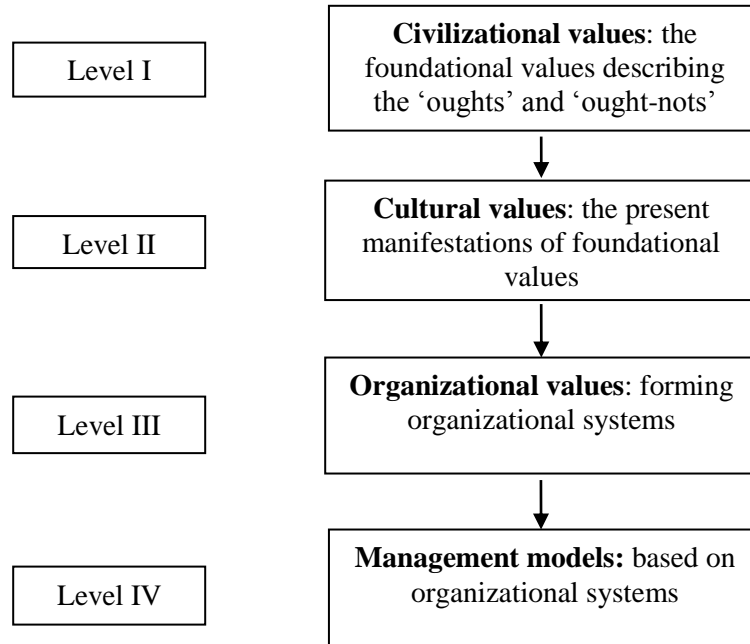[34]Oswald Spengler, *The Decline of the West* (Oxford University Press, USA, 1991), 16.

[35]Ryan J. Stark, "Cold Styles: On Milton's Critiques of Frigid Rhetoric in "Paradise Lost"," *Milton Quarterly* 37, no. 1 (2003): 21-30.

transferable to another historico-cultural type.[36] From this point onwards, this paper treats core ethics, beliefs and foundational value systems of a civilization as its core essence or deepest cognitive roots which represent the construct.

3.   Conceptual Framework

Different definitions of civilization posit it as a higher construct than culture, society and nation states. This is because civilization is objective, more enduring, lasting and cumulative than cultures. It is a 'whole' construct, an ocean where all the streams of cultural and national thoughts merge. It is the highest grouping of humanity and the apex of cultures which transcends national and geographical boundaries.

As discussed earlier, culture, civilization, organizations and management practices are value-based. Figure 1 displays the theoretical relations amongst diverse levels of the values in relevance to organization theory.

Level I	**Civilizational values**: the foundational values describing the 'oughts' and 'ought-nots'
Level II	**Cultural values**: the present manifestations of foundational values
Level III	**Organizational values**: forming organizational systems
Level IV	**Management models:** based on organizational systems

Figure 1: Conceptual framework for theorizing civilization as an organizational episteme.[37]

Civilizational values and standards form the Level I of conceptual framework since all other norms and values originate from them. They symbolize the foundation of the political, moral, social, economic, religious, cosmological, scientific and philosophical beliefs of a culture or society. They serve as reference point for society

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[36]Michael Reed Michael Hughes, *Rethinking Organization: New Directions in Organization Theory and Analysis* (Sage Publucations, 1991), 46-47.

[37]Bjur and Zomorrodian, "Symposium on Cultural Differences and Development Administration Towards Indigenous Theories of Administration: An International Perspective," *International Review of Administrative Sciences* 52, no. 4 (1986).

and create a sense of thought endurance. The cultural values or Level II characterize current evidence of civilization values of Level I, considered as present evolved form of the Level I values. The values of Level I and Level II establish the foundation of organizational values send norms positioned at Level III on value hierarchy. Management techniques, models practices are also centered on the organizational values as reside at Level IV on the value ladder.

4. Civilization as a Theoretical Construct for Organization Theory

The view of knowledge being constructed by each single individual or a group of individuals has been argued, since, knowledge is not to be grasped as 'out there.' Rather, it is something which we through our experiences and backgrounds construct by ourselves. Knowledge is not any more believed as being merely encompassing empirically factual propositions. Statements relevant to the situations and themes can also help in constructing knowledge. Therefore, knowledge can be understood as a social construction.[38] Following analysis highlights the construction of organizational knowledge by taking civilization as hypothetical construct. Civilization is conceptualized as its core and foundational values and beliefs.

Current study pursues for establishing civilization as an autonomous, independent, and a constitutive theoretical construct for learning and analyzing organization theory. A concept or construct can be defined as mental, theoretical, conceptual formation based on the observations, without directly or indirectly observing the creation itself. Babbie referred epistemology as 'science of knowing.' Thus, an 'epistemological or theoretical construct' would signify a mental, theoretical, or conceptual construction to help us in the knowing.[39] In reference to the context of current study, 'knowing' entails knowing further of organization theory. Being a theoretical construct of organization theory, the theoretical permanence of civilization with the philosophies of organizing and managing will be evaluated in present study.

The test of ability of civilization to elucidate and sustain the theories of population ecology, institutionalism, knowledge diffusion, organizational representational forms, and globalization and Kuhnian paradigmatic knowledge's view will be discussed. Civilization as a construct will be contemplated as valid and lawful epistemology for organization theory if it exhibits the prospect of 'knowing' about organizing on the basis of these main theories.

As already discussed core values conceptualize civilization in this study. Core value and ethics of civilization become an interrelated conception with mimetic and normative powers of isomorphism of institutional theory of the organizations.[40] Following the society's core beliefs and ethics helps individuals gain legitimate acceptance in their own and others' eyes. Likewise the social organizations also struggle for the moral legitimacy through the isomorphism by fitting to others' 'fields'

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[38]Timothy G. Reagan, *Non-Western Educational Traditions: Alternative Approaches to Educational Thought and Practice* (Routledge, 2004), 8.

[39]Earl R. Babbie, *The Practice of Social Research* (Nelson Education, 2015), 121, 6.

[40]Richard L. Daft, *Essentials of Organization Theory and Design* (South Western Educational Publishing, 2001), 184.

however similar organizations.[41] An institutional environment constitutes alignment of organizations with the values and norms of the stakeholders.[42] This formal institutional environment secures its legality from environment and value of society at large.[43] Conferring to the institutionalism, organizations intend to validate their practices by following the norms, routines, rules and norms of society.[44] The rising percentage of employed women and an improved awareness of work-life issues face by organizations are ascribed as the authorization or normative and inducement or mimetic forces of institutional or societal isomorphism.[45] Institutional theory is not limited to the context of present alone. Institutions and their strategic choices or pathways have enduring and lasting impact which can persist for very long periods of time. The institutions of church and mosque are examples of this 'historical institutionalism'[46] where the path initially treaded by these institutions is still in use in more or less the same manner for the last 15 centuries or more. Probably, this is why Peter Drucker explicate 'management' as manifestation of fundamental values and beliefs of civilization and a society.[47]

The theoretical and epistemological theoretical relevance of civilization to organization theory is also considered as population ecology view of the organizations. This view of organization theory "looks at organizations from the perspective of environment."[48]

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[41]Paul J. DiMaggio and Walter W. Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields," *American Sociological Review* 48, no. 2 (1983): 147-160; Howard Aldrich, *Organizations Evolving* (Sage Publications Ltd., 1999), 49-50.

[42]Marco Orrú, Nicole Woolsey Biggart, and Gary G. Hamilton, *Organizational Isomorphism in East Asia: Broadening the New Insititutionalism* (Institute of Governmental Affairs, University of California, Davis, 1991).

[43]John W. Meyer and Brian Rowan, "Institutionalized Organizations: Formal Structure as Myth and Ceremony," *American Journal of Sociology* 83, no. 2 (1977): 340-363.

[44]Duberley McAuley, and Johnson, *Organization Theory: Challenges and Perspectives*, 450-451; R. Stacey, *Complex Responsive Processes in Organizations: Learning and Knowledge Creation* (Taylor & Francis, 2003), 160.

[45]Terry C. Blum, Dail L. Fields, and Jodi S. Goodman, "Organization-Level Determinants of Women in Management," *Academy of Management Journal* 37, no. 2 (1994); Jerry D. Goodstein, "Institutional Pressures and Strategic Responsiveness: Employer Involvement in Work-Family Issues," *Academy of Management Journal* 37, no. 2 (1994); W. Richard Scott, "The Adolescence of Institutional Theory," *Administrative Science Quarterly* (1987): 493-511; Philip Selznick, *Leadership in Administration: A Sociological Interpretation* (Quid Pro Books, 2011), 17-22; Peter L Berger, Thomas Luckmann, and Silvia Zuleta, *La Construcción Social De La Realidad*, vol. 975 (Amorrortu Buenos Aires, 1968), 54-55; Roger Friedland and Robert R. Alford, "Bringing Society Back In: Symbols, Structures and Institutional Contradiction," *Institutional Change, Center for Advenced Study in the Behavioral Sciences, Stanford, CA* (1987).

[46]B. Guy Peters, Jon Pierre, and Desmond S. King, "The Politics of Path Dependency: Political Conflict in Historical Institutionalism," *The Journal of Politics* 67, no. 4 (2005): 71.

[47]Peter Drucker, "The Principles of Management," *New York* (1954), 4.

[48]Mary Jo Hatch, "Irony and the Social Construction of Contradiction in the Humor of a Management Team," *Organization Science* 8, no. 3 (1997): 81.

It focuses on the clusters or populations of different organizations. Three evolutionary practices of selection, variation, and retention help clarify the dynamics of organization's population.[49] Civilization can be looked upon as an ecological milieu of core ethics, foundational beliefs and value systems in which the organizations are embedded. Civilization in the capacity of a conceptual ecological environment is expected to have the ability to select and retain various organizational forms. Organizations endure or sustain their existence in industrial setting by adapting with external pressures exerted by competitors. Fittest and competent organizations survive, however others expire or perish.[50] Literature identifies that like an ecological environment, civilizations are lasting, enduring and evolving and move across various phases of 'mixture, gestation, expansion, age of conflict, universal empire, decay and invasion.'[51]

Organization theory commonly describes and explains the metaphorical forms of the organization. In reference to this research study, civilization is a source or lens to see organization theory.

5. Discussion

After Analyzing Traditional Organization Theory What Is the Way Forward for Traditional Organization Theory? With the excursion of traditional organizational theory, we came across the impression of the following things in which western organization theory enmeshed with:

- **Ethics:** consequentialist, materialistic, utilitarian
- **Genesis stage organizations:** hierarchical church, missionaries, feudal Roman institutions
- **Leadership/Management Orientations:** control, suppression, task orientation
- **Metaphorical organizational forms:** 'organon' 'machine' 'cybernetic systems' 'iron-cage of bureaucracy' 'egocentrism'
- **Epistemology:** objectivism, empiricism, positivism
- **Ontological status:** realism, cosmology centered around concreteness
- **Cultural orientations:** individualism promoting the ethics of utility, liberty, hedonism, materialism, equality and consumerism
- **Surviving organizations:** church, bureaucracy and domination and control
- **Organizing principles:** managerialist approach, reductionism, empiricism, task centeredness, emotion-free rationality, bureaucracy
- **Metaphors of organ:** signify command and control

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[49]Edward Twitchell Hall, *Beyond Culture* (Anchor, 1989).

[50]Aldrich, *Organizations Evolving*, 43; William P. Barnett, Henrich R. Greve, and Douglas Y. Park, "An Evolutionary Model of Organizational Performance," *Strategic Management Journal* 15, no. S1 (1994): 11-28; Hayagreeva Rao, "The Social Construction of Reputation: Certification Contests, Legitimation, and the Survival of Organizations in the American Automobile Industry: 1895–1912," *Strategic Managemnet Journal* 15, no., S1 (1994): 29-44; Paul Ingram and Joel A. C. Baum, "Opportunity and Constraint: Organizations'learning from the Operating and Competitive Experience of Industries," *Strategic Management Journal* 18, No., S1 (1997): 75-98.

[51]Jocelyn Mary Catherine Toynbee, "Roma and Constantinopolis in Late-Antique Art from 312 to 365," *The Journal of Roman Studies* 37, no. 1-2 (1947).

Table 1: Organization Theory Facets and Their Inclinations

Organization theory facets	Inclination of the facet with Dominant Discourse	Inclination of facet with interpretive Discourse
Ethics	Consequentialist	Non-consequentialist
Organizational Metaphorical Forms	Machine, Systems	Brain, flux
Leadership/Management Orientations	Task orientation, Transactional leadership	People orientation, Transformational leadership
Organizational Cultural Orientations	Individualistic	Collectivistic
Major Organizing Principles and Epistemology	Reductionism, empiricism, objectivism	Constructionism, interpretivism, subjectivism
Organizational Forms and Ontology	Realist	Subjective

It has been observed by Yazdani that there is a dire need of a shifting traditional organizational theory (*TOT*) towards prophetic organization theory (*POT*).[52] Zamin also observed the following items as the salient characteristics of Islamic civilization.[53]
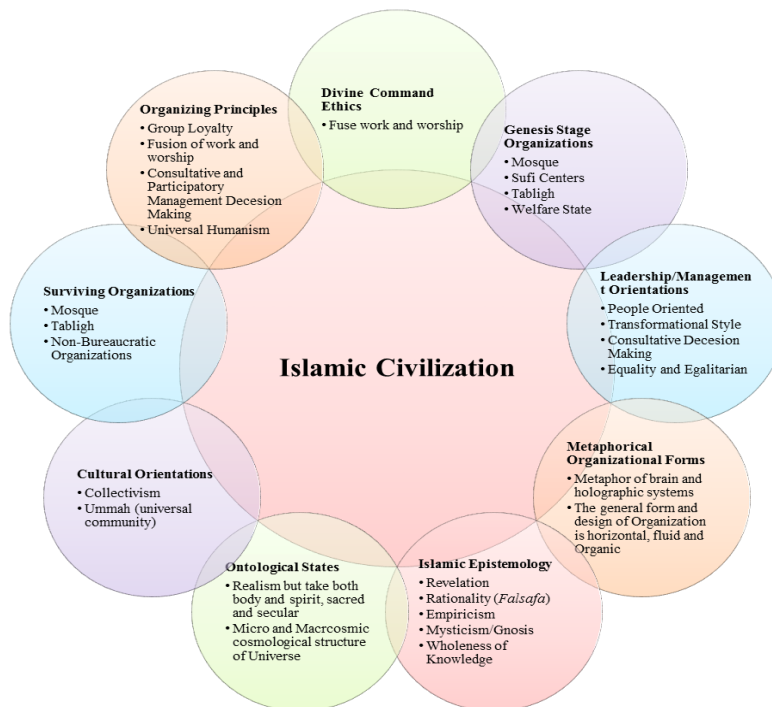
Figure 2. Model of Islamic Civilization[54]

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[52]Naveed Yazdani, Hasan Sohaib Murad, and Ahmad Raza, "Prophetic Organization Theory: A Brief Historical and Organizational Discourse of Early Islamic Civilization." *Organiztaion Theory Review* 1 (2017): 1-10.

[53]Rana Zamin Abbas, "Organizing and Human Nature" (Univeristy of Management and Technology, 2018).

[54]Ibid.

6.   Scholarly Views from East and West

William Chittick highlighted the contrast of scientific paradigm with Islamic paradigm by saying that Islamic paradigm provides holistic view to the scientific paradigm and hope for the development and society and individual lies in following the path of truth and verified knowledge. He identified three stages in this quest;

1. Purification of Soul from ignorance and ugly character traits.

2. Learn knowledge and get beautiful character traits by strictly following the ways of prophets and saints.

3. To understand the truth of the Prophet's (*SAW*) principles in the depth of soul by the training of mind and heart.[55]

Michael Hart ranked Prophet Muhammad (*SAW*) on top among hundred most influential people of history and says, "Muhammad (*SAW*) had a much greater personal influence on the formulation of the Moslem religion than Jesus had on the formulation of the Christian religion (and) he (Muhammad, *SAW*) was the only man in history who was supremely successful on both religious and secular levels."[56]

Gibbon expresses his view about Prophet Muhammad (*SAW*), "(He) swept the floor, milked the cows, and mended with his own hands his shoes and his woolen garment … in his domestic life many weeks would elapse without a fire being kindled on the hearth…his ordinary food consisted of dates and water."[57] Gibbon mentioned those qualities of Muhammad (*SAW*) which direly required by leaders and organizers of all kinds of organizations.[58]

Qualities of leaders travel towards his sincere followers, so one can see how the self-sacrificing attributes have traveled from Prophet Muhammad (SAW) towards his companions and became their second nature and even in battlefield they sacrificed their lives for the sack of other fellows. [59]

Manazar narrates the episode of Hazrat Yousaf and writes that when Hazrat Yousaf presented himself to *Aziz e Misr* (Egyptian Governor), He said, "I am *Aleem o Hafeez*" (Scholarly Organizer) having both the qualities of scholarship and management which is the highest requirement for the effective administration and leadership.[60] Here, in this regard Goethe's attribute of Muhammad (*SAW*) is worth

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[55]William C. Chittick, "Modern Science and the Eclipse of *Tawhid*," (2014), http://traditionalhikma.com/wp-content/uploads/2015/02/Modern-Science-and-the-Eclipse-of-Tawhid-Chittick.pdf

[56]Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History* (Citadel Press, 1978).

[57]E. Gibbon and G. B. Piranesi, *The Decline and Fall of the Roman Empire, Volume Iii: A.D. 1185 to the Fall of Constantinople in 1453* (Random House Publishing Group, 2000).

[58]Ibid.

[59]M. M. Zakariyya, I. H. Kaandhlawi, and A. Ilaahi, *Fazail-e-Āamal* (Idara Ishaat-e-Diniyat, 1994). Chapter VI, Part 5.

[60]Sayyid Manazir Ahsan Gilani, *Islami Ma 'Ashiyāt* [Islamic Economics] (Hyderabad, 1947).

mentioning, who pays homage by saying that Islamic civilization touches its climax under the leadership of Muhammad (*SAW*).[61]

Rafi-ud-Din gives the comprehensive analysis of human nature explaining the lower and higher desires of man and raises the question "Does the phenomenon of prophet-hood really fulfill a purpose in nature." According to him, prophet-hood is the dire necessity of mankind.[62]

Rumi kindles the spirit of humanity among his readers and presents the fascinating ways of total transformation of human self with the attributes of wisdom, love and respect for the mentor (murshad) which are the guarantees of the success of organizing world.[63]

Jili describes the attributes of God in terms *of Akhlāq e Jalali* (Majesty) and *Akhlāq e Jamali* (beauty). Both attributes of majesty and beauty are the dire need of organizing world for making the organizations efficient and effective.[64]

Ali Shariati describes seven prisons of human self and suggests ways of embracing humanity with Islam out of shear love and conquering last prison of human self. The insights of Ali Shariati can revolutionize the world of organizations and in making the compassionate organizations for humanity at large.[65] Nadvi highlighted the importance of the message of Muhammad (*SAW*) by saying that there is no dichotomy of secular and spiritual in Islam.[66] Qur'ānic message reveals the salient feature or beautiful character trait of the *Sahaba* (*RA*) "Men whom neither merchandise nor sale beguileth from remembrance of Allah."[67] They do not leave *shari'ah* for taking *triqat* but they take them both. The Qur'ānic insight about companions of Prophet (*SAW*) suggests to develop such men for organizations who are not just absorbed in the organizational world but have a successful relationship with their creator while doing their all organizing activities. In short, they must be balanced personalities in both domains of secular and spiritual. This very phenomenon has also been observed by Huston Smith by showing the holistic view of both *zahir* and *batin* by focusing on different civilizations which can be seen from the figure below.[68]

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[61]See for details *Mahomet's Gesang or Song for Muhammad* (Schimmel, 2003), http://www.lieder.net/lieder/get_text.html?TextId=6507

[62]M. Rafiuddin, *The Manifesto of Islam* (SH. Muhammad Ashraf, 1996).

[63]Jalal al-Din Rūmi, *The Mathnawi of Jalalu'ddin Rumi*, vol. 2 (Adam Publishers, 1925).

[64]A. A. Al-Jili, T. Burckhardt, and A. Culme-Seymour, *Universal Man: Extracts* (Beshara Publications, 1995).

[65]A. Sharī☐atī, *Man and Islam* (Free Islamic Lit., 1981).

[66]S. S. Nadvī, *Muhammad, the Ideal Prophet ; English Translation of Khutabat-I Madras* (Islamic Book Foundation: , al-Maarif, 1979).

[67]Al-Qur'ān An Nūr 24: 37 http://corpus.quran.com/translation.jsp?chapter=24&verse=37

[68]Huston Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief* (Harper One, 2009).
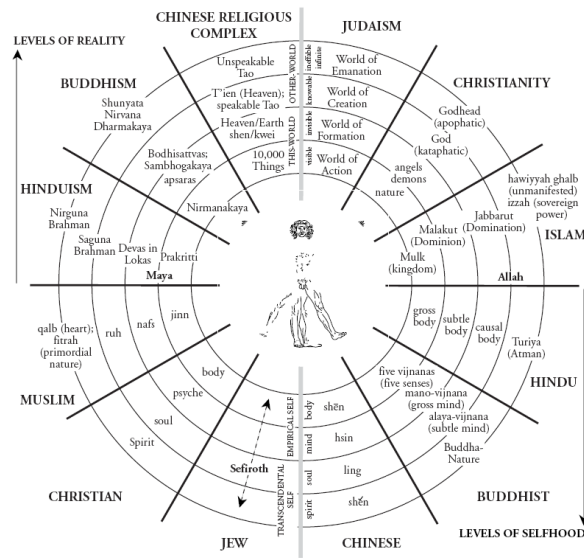
Figure 3. Why Religions Matter[69]

Unlike atomistic thinking of traditional organization theory (*TOT*), Prophetic Organization Theory (POT) highlighted the importance of relational ontology where metacosm, macrocosm and microcosm get connected to each other make a holistic hole, according to Murata.

Murata presented a stunning insight about the meeting point where both Chinese world view meets with Islamic world view by the interconnections of cosmology, theology and spiritual psychology.[70] This relationship can be seen from the following figure
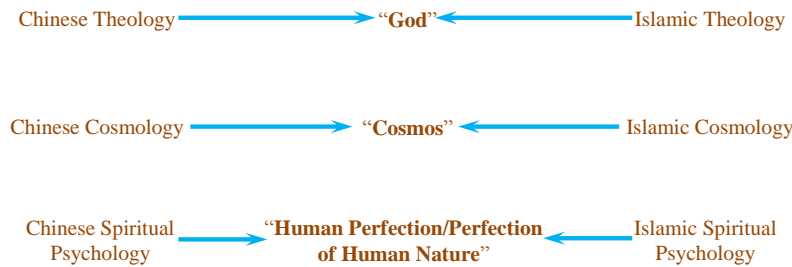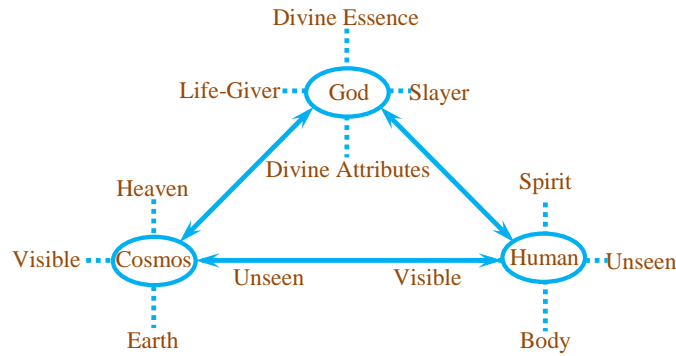

Figure 4. Three Realities, Three Qualitative Levels in the Perspectives of Chinese-Islamic Theology, Cosmology and Spiritual Psychology[71]

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[69]Ibid.

[70]S. Murata, A. Schimmel, and A. Schimmel, *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought* (State University of New York Press, 1992).

[71]Abbas, "Organizing and Human Nature."

Figure 5. *Ta'aluq Bain ul Hadith wal Qadeem* (Relationship between Necessity Being and contingent Being)[72]

For the further clarity of interconnectivity of concepts, it is worth mentioning the salient features of Sinic civilization in the form of model developed by Zamin below.
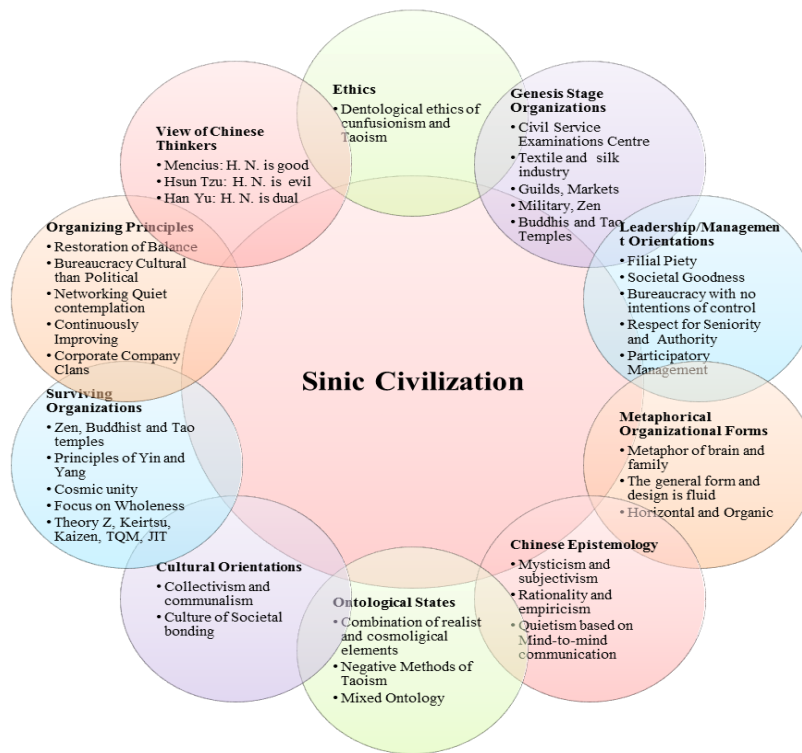
Figure 6. A Model of Sinic Civilization[73]

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[72]Ibid.
[73]Ibid.

7.   Conclusion

Scholars from East and West in their own styles as well as process philosophers are crying and looking for dynamism and holistic view of organization under the subject of process organization theory and suggest different ways of coming out from the static view as well as the atomistic/partial view of reality which they can find in Prophetic organization theory (*POT*) and bridge the distances between nature and nurture, ethics and science, facts and values and this is a classic way of moving forward for the traditional organization theory (*TOT*). Amid the cutthroat competition of organizations with selfish mentality of western utilitarian ethics both organizational world and humanity can seek guidance from the self-sacrificing examples of the values of companions of prophet.

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