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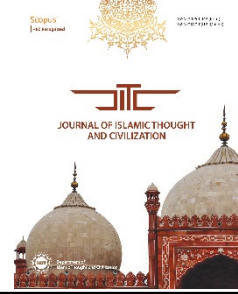
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# Qur'ānic TQM Philosophies and Principles: The Basis of an Islamic Welfare State

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## Abstract

This research study aims to identify the connection, order of precedence, and compare the scope and application between the Modern Total Quality Management (TQM) concepts recognised by contemporary global societies and the pre-existing Qur'ānic TQM wisdom, to bridge the gap between diverse religions and ideologies. The terms modern, latest, and advanced philosophies, principles, and terminologies are continuously being coined in literature worldwide across every field of business, socio-cultural, and economics. Continuous Quality Improvement (CQI) philosophy is the basic essence of the Modern TQM. Modern TQM is bound to a company's business and focuses mainly on profit generation. The Qur'ānic TQM philosophies and principles encompass life and living in total (mindset, spiritual, religious, cultural, social, economic, and physical etc) here and in the hereafter, rather than being confined to business concerns only. Therefore, its main focus is on the welfare and well-being of society and humanity. An exploratory and qualitative research methodology is used to study, identify, analyze, and discuss the traces of the relationship, precedence order, scope and application comparison of the modern TQM philosophies and principles with Qur'ānic TQM philosophies and principles of divine knowledge. The research aims to fill the gap that exists between the holistic Qur'ānic TQM knowledge base and the Modern TQM knowledge and scientific exploration. Filling the gap means establishing its relationship, the precedence order, and size of scope and then comparing the two TQM.

**Keywords:** CQI Philosophy, Holy Qur'ān, Hadith, Islamic Welfare State, Modern TQM, Qur'ānic TQM

## Introduction

TQM (Total Quality Management) emerged as a cornerstone for organizational success in the modern industrial world. Contemporary philosophies have provided a framework for achieving excellence in quality management in both operations and management. However, the roots of TQM present a comprehensive and timeless philosophy of quality governance. Thus, it indicates that the Quranic framework embodies ethical, spiritual, and operational dimensions, which resonates with philosophies and principles. The revisit explores the proximate scope and applicability of modern TQM philosophies and principles versus the Qur'ānic TQM philosophies and principles. The precedence order of the Qur'ānic TQM philosophies and principles against the contemporary TQM philosophies and principles was also established as Modern TQM, which appeared somewhere around 1980.

The facts established in this research paper are that Quranic TQM is the predecessor, larger in scope for all social and physical life and spiritual life here and hereafter and has the divine principles of universality.

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## 2. Literature Review

This research study examines the broader perspective of both the Qur'ānic Total Quality Management (TQM) philosophies and principles and the modern TQM philosophies and principles. It also aims to establish the relationship, precedence order, scope, and application comparison of the two. Qur'ānic TQM philosophies and principles were revealed some 1445 years ago, while the modern TQM is only half a century old. Hence, the modern TQM philosophies and principles are derivatives of the Qur'ānic TQM philosophies and principles. Also, the Modern TQM philosophies and principles are restricted to company business and focus on creating surplus. Whereas, the Qur'ānic TQM philosophies and principles are universal for all the humanities, encompassing socio-economic, cultural, religious and spiritual aspects here and hereafter.

In modern literature today, modern industrialized countries are publishing new business philosophies, principles, and terminologies under attractive, motivating, and catchy titles.<sup>1</sup> As a result, most of the educational systems (ex-colonial) of developing Islamic countries (schools, colleges, and universities), official protocols and cultures are influenced and inspired by these models of philosophies, principles, and practices and have adopted them as standards with pride<sup>2</sup>.

Inhabitants of Muslim societies in the 20<sup>th</sup> - 21<sup>st</sup> century are highly inspired and impressed by the titles 'modern' and 'advanced' in every sphere of social, educational, and industrial life. As marketplaces are flooded with literature and media promoting the culture of modern norms and practices, the mindsets of the young Muslim generations of ex-colonial Islamic societies are conditioned to accept the modern education system and modern socio-cultural norms and feel proud to adopt them. They often overlook its impact on socio-religious, cultural, spiritual, and economic aspects. Also, they fail to realise the relationship, precedence order, and scope comparison of the modern TQM philosophies and principles with the Qur'ānic divine knowledge, historical events, culture, religion, and its spiritual base and scope of applicability.

Modern societies, predominantly in Central Europe, America, and other regions, underwent revolutionary industrialization, resulting in large economies. This paved the way for global modernization and technological leadership. Islamic colonial societies and states, as a consequence of the trickle-down effect of modern power dominion, developed a public mindset eager and inspired to follow modern cultural, social, educational, and economic approaches, principles, philosophies, tools, and techniques.<sup>3</sup>

The World Wars (WWI and WWII) resulted in the colonization of nations and the invention of the slavery system, which changed the mindset of the young generation and society, thus promoting modern culture, the liberal and co-education system, and even generating a preference for white over black colour and the English language over Arabic to name a few. New and modern models and styles were adopted by the developing ex-colonial Muslim societies and praised for being modern, logical, scientific, and the latest. As a result, the native language, culture, socio-economic and religious system of the Muslims went into the backdrop.

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<sup>1</sup>Dale H. Besterfield, Carol B. Michna, Glen H. Besterfield, and Mary B. Sacre, *Total Quality Management* (Singapore: Pearson Education, Inc., 1999).<sup>2</sup>National Productivity Organization Pakistan, "Prime Minister Quality Award," *Government of Pakistan*, 2010. Retrieved from: <https://www.npo.gov.pk/prime-minister-quality-award/>

<sup>2</sup>National Productivity Organization Pakistan, "Prime Minister Quality Award," *Government of Pakistan*, 2010. Retrieved from: <https://www.npo.gov.pk/prime-minister-quality-award/>

<sup>3</sup>Joseph M. Juran, and A. Blanton Godfrey, *Juran's Quality Handbook*, 5th ed. (New York: McGraw-Hill, 1999).

Currently, the modern TQM philosophies and the Qur'anic TQM philosophies and principles are considered two different entities. However, one is derivative of the second. The main purpose of this research study is to study, analyze, traceback, and establish the relationship between the modern TQM philosophy for businesses (which is known as the benchmark business philosophy and is highly praised, and mostly quoted in the modern literature). On the other hand, the Qur'anic TQM philosophy and principles were revealed in the Holy Qur'an and narrated in Hadith about 1445 years ago. The tracking, linking, and establishing precedence order, and the comparison of the scope of these philosophies require knowledge and wisdom of both streams and schools of thought (knowing both sides of a coin), that is, the Qur'anic and modern TQM philosophies and principles.<sup>4</sup> This research study, along with others, uncovers the strong covert dependence and relationship between the modern TQM and Qur'anic TQM.

### 3. Research Objectives

The main issues focused here on this research study are as follows.

- A large gap is created between the modern TQM principles and philosophies, and the Qur'anic TQM philosophies are the two treated as separate entities.
- Establish the relationship and compare the scope of modern TQM philosophies and principles with the Qur'anic TQM philosophies and principles.
- The applicability of the modern TQM philosophies and principles are compared to Qur'anic TQM philosophies and principles.
- The order of precedence of the Qur'anic TQM philosophies and principles against the modern TQM philosophies and principles.

### 4. Research Methodology

The current study aims to investigate the contemporary subject matter concerning quality management and its excellence in operations and management through a descriptive, exploratory, and qualitative research study. This research relies on analysis, and discussions that are conducted to trace the relationship, precedence order, scope, and application comparison of the modern TQM philosophies and principles with Qur'anic TQM philosophies and principles. The Qur'anic TQM philosophy of Continual Quality Improvement (CQI) is one of the basic building blocks of Islam.

#### 4.1. Qur'anic TQM Philosophies and Principles

Here, the broader meanings and references of the three words abbreviations of TQM are made about Qur'an first which is followed by the Modern meaning of TQM to elaborate the purpose and originality of this research study.<sup>5</sup>

Holy Qur'an is the last source of divine knowledge revealed by the Allah Almighty some 1445 years ago, and its narration and exhibits are made in the Hadith by the Prophet Muhammad which

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<sup>4</sup>Afroza Bulbul, Farhana Ferdousi, and Md. Ataur Rehman, "Total Quality Management – Conventional and Quranic Approach," *International Journal of Islamic Thoughts (IJITs)* BIIT (Bangladesh Institute of Quranic Thoughts), December 2013. Accessed January 2013; Nawar Khan, *Total Quality Management – Concepts, Tools, Systems, and Awards* (Islamabad: NUST Publishing, 2008).

<sup>5</sup>Azgar Ali Mohammad, "Management principles in the Holy Qur'a," <http://azgaralimd.blogspot.com/2013/01/Management-Principles-in-the-Holy-Quran>.

is full of TQM philosophies and principles for a holistic life here and hereafter. The TQM philosophy of CQI is one of the thousands of basic principles revealed in the Holy Qur'an.<sup>6</sup>

A reference is made here to only one Surah (Al Baqarah) of the Holy Qur'an which indicates almost 1000 ahkam (commands/orders of Allah), 1000 manhiyat (prohibitions by Allah), and 1000 messages and events (events / happenings in the past Allah).<sup>7</sup>

#### 4.2. The Key Focus of 'T – Total / Totality' in Qur'anic Total Quality Management (TQM) Philosophy and Principles

T stands for Total / Totality. This word is used for all creatures and entities under the commands of the Allah Almighty. There is no discrimination among colour, shape, location, race, caste except their characters and actions. This concept of 'totality' also means all encompasses, no exemption of any kind to anyone in any shape, form, context<sup>8</sup> and concept, in the domain of creatures and entities. Around 1.8 billion humans on this planet have accepted one Allah, one prophet Muhammad and the Holy Qur'anic<sup>4</sup> as the last book of Allah.

Commands revealed by the Allah Almighty which is followed by the Hadith of prophet Muhammad. However, there are more than 6.8 billion humans who are totally or partially rejecting the commands of Allah Almighty. Qur'anic TQM philosophy of CQI is not limited to working inside a production, manufacturing, and services business as portrayed in the Modern TQM applied in industrialised businesses.

Also, totality means acceptance of Qur'anic TQM philosophies and principles for the holistic life here and hereafter; in physical, social, economic, trading, governance, religion, culture, spiritual, state and private affairs and dealing. In Islamic life, totality includes the 'Qur'anic Quality Standards' of wearing, walking, talking, eating, listening, spending, earning, relationships, trading, business, governance, welfare, character, relationships of all kinds, prayers, and recitations in a holistic mean; even distinguished for men, women, kids, young and old separately. A few narrations of 'Totality' are presented here from the Holy Qur'an.

- "You who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."<sup>9</sup>
- "Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion."<sup>10</sup>
- "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds."<sup>11</sup>
- "Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."<sup>12</sup>

<sup>6</sup>Zakir Naik, *Qur'an Pak and Our Jaded Science* (Qur'an and Modern Science), trans. Muhammad Zahid Malik (Lahore: Zubair Publishers, n.d.).

<sup>7</sup>Al-Qur'an.

<sup>8</sup>Mehmood Ul Hassan Devbandi and Shabir Ahmad Usmani, *Quran Kareem Urdu Translation and Tafseer* (Karachi: Islamic Book Service, 2004), <https://ia902805.us.archive.org/13/items/MolanaMehmoodUlHasanDeobandi/Molana-Mehmood-Ul-Hasan-Deobandi.pdf>

<sup>9</sup>Al-Baqarah 2:208.

<sup>10</sup>Aal-E-Imran 3:185.

<sup>11</sup>Al-An'am 6:162.

- “Who perfected everything which He created and began the creation of man from clay.”<sup>13</sup>
- “Allāh knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.”<sup>14</sup>
- “And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.”<sup>15</sup>

Re-visiting, re-focusing, and researching the divine knowledge of the Holy Qur'ān for CQI philosophies, and principles are required to re-establish factual relationship and precedence order between the Qur'ānic-Centric TQM knowledge, education, and culture against the Modern-Centric TQM philosophies and principles. It must be noted that the Qur'ānic quality philosophy of TQM (CQI) is the leader / driver of the modern era TQM philosophy and principles in all its concepts and contexts. The principles and philosophies of the quality standards of Qur'ānic TQM remain in the mind, heart, soul, and are practised by a true Muslim 24/7 as compared to the human-developed Modern TQM philosophies that is restricted to the boundaries of business companies in the Modern societies.

Hence, the totality concept used in the Modern TQM philosophy and principles by the industrialized societies is traced back to the Qur'ānic TQM basic philosophies and principles as revealed in the holy book of Qur'ān some 1445 years ago and narrated in Hadith.

#### 4.6 The Key Focus of 'Q – Quality' in Qur'ānic TQM Philosophies and Principles

Q stands for Quality. Quality means purity in Islam. Qur'ānic quality standards are interwoven in the soul and body of a Muslim and exhibited in every facet of life including mindset, thoughts, actions, processes, social, cultural, religious, spiritual, trading, marketing and governance. A few quotes of Quality (excellence / benchmark) of performance in Islam are narrated as follows:

- “They who are during their prayer humbly intent.”<sup>16</sup>
- “O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”<sup>17</sup>
- “O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is [fully] Aware of what you do.”<sup>18</sup>
- “Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”<sup>19</sup>
- “And be patient over what they say and avoid them with gracious avoidance.”<sup>20</sup>

<sup>12</sup>Al-An'am 6:79.

<sup>13</sup>As-Sajdah 32:7.

<sup>14</sup>Ar-Ra'd 13:8.

<sup>15</sup>Saba 34:21.

<sup>16</sup>Al-Mu'minun 23:2.

<sup>17</sup>Al-Baqarah 2:183.

<sup>18</sup>Al-Ma'idah 5:8.

<sup>19</sup>An-Nahl 16:90.

<sup>20</sup>Al-Muddathir 74:10.

- “O Children of Israel! Remember My favours upon you and how I honoured you above the others.”<sup>21</sup>
- “And We determined [it], and excellent [are We] to determine.”<sup>22</sup>
- “And indeed, you are of a great moral character.”<sup>23</sup>
- “Yes. [We are] Able [even] to proportion his fingertips.”<sup>24</sup>
- “Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him].”<sup>25</sup>

Hence, the Quality concept used in the Modern TQM philosophy and principles by the industrialized societies is traced back to the Qur'ānic TQM basic philosophy and principles revealed in the Holy book of Qur'ān and narrated in Hadith much earlier. Also, the Qur'ānic philosophies and principles are much more comprehensive in scope and applicability.

#### 4.4. The Key Focus of ‘M - Management’ in Qur'ānic TQM Philosophies and Principles

M stands for Management. Allah is the excellent designer, manager and architect of everything (life and living here and afterwards) made for all inhabitants and every entity of the universe which is even beyond the human imagination. Such management is the benchmark for all and everything. Management of every item and element of the universe is a sign of his management excellence. Also, at the earth planet level only, management from an Islamic perspective is what is guided by the Allah Almighty in the Holy Qur'ān and exhibited by the Prophet Muhammad in hadith and followed by his companions and Immams.<sup>26</sup> The planetary system working in the universe on the designated time, routes and speed is an excellent example of Allah's management. A few quotes of Islamic Management are narrated here from the Holy Qur'ān. Sun, moon, stars, constellations, and galaxies that revolve in their designated orbit in a fixed pattern and schedule.

- “Do you not see [i.e., know] that Allāh causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allāh, of whatever you do, is Aware?”<sup>27</sup>
- “And a sign for them is the night. We remove from it the [light of] day, so they are [left] in darkness. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.”<sup>28</sup>
- “And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world - We will give him thereof, and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.”<sup>29</sup>

<sup>21</sup>Al-Baqarah 2:122.

<sup>22</sup>Al-Mursalat 77:23.

<sup>23</sup>Al-Qalam 68:4.

<sup>24</sup>Al-Qiyamah 75:4.

<sup>25</sup>Al-Qiyamah 75:38.

<sup>26</sup>Samir Abuznaid, “Islam and Management: What Can Be Learned?” *Thunderbird International Business Review* 48, no. 1 (February 2006): 125–139; M G Mostafa, “Review of Management: Islamic Perspective, Edited by Professor Dr. Muhammad Loqman, published by Bangladesh Institute of Islamic Thought (BIIT), 2008.” *International Journal of Islamic Thought* 1 No. 1, 2 (2012), <https://ijits.net/ojs3/index.php/ijits/article/view/10>

<sup>27</sup>Luqman 31:29.

<sup>28</sup>Ya-Sin 36:37-38.

<sup>29</sup>Aal-E-Imran 3:145.

- Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed, He is, of all things, Seeing.<sup>30</sup>
- “And not alike are the two seas [i.e., bodies of water]. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each, you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.”<sup>31</sup>

These few quotations from the Holy Qur'ān are an exhibit of Allah Almighty's best vision and management. Prophet Muhammad used excellent management strategy and policy for peace, war, welfare, eradication of poverty, the socio-economic discipline of *zakāt*, *Qurbani* (animal sacrifices), the performance of Hajj upon the direction of Allah Almighty received through messenger Gabriel and *Ilhām* received in the mind/heart throughout his life.

Hence, the management concept used in the Modern TQM philosophy and principles by industrialized societies is traced back to the Qur'ānic TQM basic management philosophy and principles revealed in the Holy book Qur'ān and narrated in Hadith by the prophet Muhammad (PBUH) much earlier.

#### 4.5. Combination of Qur'ānic T, Q, and M as CQI Philosophy

Islam is a universal religion for life and it is in the mind, soul, and physics of a human being. CQI Philosophy means the Management Excellence (increasing efficiency and effectiveness of all processes and actions) of Totality (holistic involvement at all levels, in all processes and all actions for humanity's well-being) for attaining Quality (incremental and quantum improvements) through the guidance of thousands of Qur'ānic TQM philosophies and principles. A quote of the principle of Qur'ānic quality standards of CQI is narrated here to understand its comprehensiveness of scope and universality of applicability as a concept and standard in every facet of life and living here and hereafter. “And the Hereafter is better for you than the first [life].”<sup>32</sup>

Qur'ānic belief is that ‘Allah is one, has the absolute power for benchmark design and management, and monitoring through minutest details in every facet of life and living here and hereafter at all times. Fear of Allah reminds every Muslim to watch, monitor, control, and ensure his actions and carry out self-correction even by the Muslim society through the Qur'ānic system of quality standards in an Islamic social welfare society. “You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”<sup>33</sup>

#### 4.7.1 Summary of a few Qur'ānic TQM Philosophies and Principles

A few quotes from Qur'ānic TQM philosophies and principles of CQI applicable in a Muslim society revealed in the Holy Qur'ān are shown in Table 1. Each principle of Qur'ānic TQM has major facets of applicability in all fields of humanity in an Islamic welfare society and state.

<sup>30</sup>Al-Mulk 67:19.

<sup>31</sup>Fatir 35:13.

<sup>32</sup>Ad-Duha 93:4.

<sup>33</sup>Aal-E-Imran 3:110.



**Table 1.** A few Qur'anic TQM Philosophies and Principles as guides for a Muslim society

S No.	Quarnic Verses	References
1	<p>Do not speak disrespectfully during conversation.            Seek forgiveness from Allah; He is the Forgiving and Merciful.            Keep records of transactions.            If someone is going through a difficult time in repayment, give them more time.            Do not consume interest.            Do not mix truth with falsehood.            Give charity.            Seek out those in need and help them.            Do not indulge in extravagance.            Do not nullify your acts of charity by reminders or harming others.            Practice goodness yourself before advising others.            Do not prevent people from entering mosques.            Only fight those who fight against you.            Observe etiquette during the war.            There is no compulsion in religion.            Refrain from intimacy during menstruation.            Nourish your children with your mother's milk for two years.            Choose leaders based on merit.            Do not burden someone beyond their capability.            Avoid hypocrisy.</p>	Al-Baqarah <sup>34</sup>
2	<p>Stand firmly for justice.            Allocate inheritance equitably among the heirs.            Women also have a share in inheritance.            Do not usurp the property of orphans.            Protect the rights of orphans.            Do not spend unnecessarily on others' wealth.            Certain relatives are prohibited from marriage.            Man is the head of the household.            Do not be miserly.            Do not envy.            Do not kill one another.            Do not advocate falsehood.            Guard yourselves against greed.            Believe in all the prophets.            Allah forgives mistakes due to ignorance.            Allah forgives all sins except shirk (associating partners with Him).</p>	An-Nisa <sup>35</sup>
3	<p>Avoid adultery.            Serve your parents.            Do not say 'uff' to them.            Do not follow blindly.            Do not walk arrogantly on the earth.</p>	Al-Isra <sup>36</sup>

<sup>34</sup>Al-Baqarah 2:83, 199, 282, 280, 278, 42, 271, 273, 67, 262, 44, 114, 190, 256, 222, 233, 247, 286, 14-16.

<sup>35</sup>Al-Nisa 4:135, 8, 7, 2, 127, 6, 23, 34, 37, 54, 29, 135, 32, 150, 17, 48.

<sup>36</sup>Al-Isra 17:32, 23, 36-37

S No.	Quarinc Verses	References
4	Forgive the mistakes of others. Do not enter their rooms without permission. Do not enter homes without permission. Women should not display their adornments.	An-Nur <sup>37</sup>
5	Do not hoard wealth unnecessarily. Dress well during prayers. Maintain cleanliness.	Al-A'raf <sup>38</sup>
6	Invite people to Allah with wisdom and good advice. Do not kill your children due to fear of poverty. Do not engage in discussions about matters of which you do not know. Do not turn your backs and flee during battle. Punish crimes as an example.	An-Nahl <sup>39</sup>
7	Contemplate deeply the creation and marvels of the universe. Men and women will have equal consequences for their deeds. Keep your anger under control.	Aal-E-Imran <sup>40</sup>
8	Do your work, Allah, His Messenger, and the believers will observe your actions. Protect those who seek your protection and aid them. Hold fast to the truth and avoid falsehood.	At-Tawbah <sup>41</sup>

Syeda Ujala Zahid et.al. provides a discussion on the importance of social media as a source for dawah. The concept of 'Islam 360 degrees' is another Islamic concept of totality which is to be abided by Muslims 24 / 7 in all conceptual and perspectives.<sup>42</sup> The Qur'ānic TQM concepts and principles revealed in the Holy Qur'ān are mandatory Qur'ānic standards in Muslim life and living in an Islamic welfare society and state.

#### 4.6 Best Qur'ānic TQM Rewards

Qur'ānic quality standards and rewards are based on the CQI philosophies and principles. These awards are promised by Allah for all good deeds in every facet of physical, social, economic, religious, cultural, spiritual, marketing, industrial trading, activities. It even provides the Qur'ānic quality standards of, sitting, walking, talking, listening, eating, discussing, negotiating, trading, business, wearing, earning, and disbursement of wealth. In Islam, each one of these functions, processes and results are recorded in the book of accountability by angels for life and living here and hereafter. It is stated in The Holy as follows:

- “And then We would have given them from Us a great reward.”<sup>43</sup>
- “Indeed, we thus reward the doers of good.”<sup>44</sup>

<sup>37</sup>An-Nur 24:22, 58, 27, 31.

<sup>38</sup>Al-A'raf 7:31, 108.

<sup>39</sup>An-Nahl 16:125, 31, 36; Al Anfal 8:15, 39.

<sup>40</sup>Aal-E-Imran 3:190, 195, 134.

<sup>41</sup>At-Tawbah 9:105, 6, 119.

<sup>42</sup>Syeda Ujala Zahid, and Hafsa Ayaz, “Social Media as a Source of Dawah: An Appraisal on dissemination of Hadith,” *Al-Āfāq Islamic Research Journal* 3.1 (2023): 18-27.

<sup>43</sup>An-Nisa 4:67.

<sup>44</sup>As-Saffat 37:110.

- “[And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated.”<sup>45</sup>
- “And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.”<sup>46</sup>

The best competition rewards are Jannat – the righteous believers to dwell in for eternity, based on the Qur'anic TQM philosophies and principles. These Jinnat are promised by the Allah Almighty in the Holy Qur'an and categorized as *Jannatul Firdaus*, *Jannat Al Adan* according to the standard of the achievers (*Surah An-Najm*) and (*Surah Al-Waqi'ah*). Qur'anic TQM Philosophies and Principles of CQI resulted in the Islamic welfare society, first in the Arab Peninsula and then spread over the rest of the world.

#### 4.7. Modern TQM Philosophies and Principles

The discussion centers each area of the modern TQM philosophies and Principles, leading to CQI philosophy.

##### 4.7.1 The Key Focus of ‘T - T-Totality’ in Modern TQM

T stands for Total / Totality. This means participation, involvement, and commitment of all personnel directly responsible for the quality of all business processes at a primary level, and indirectly supporting the quality functions at the secondary or tertiary levels. This means everyone, (at all levels of the business hierarchy) from the top to the bottom level of any business (an enterprise, a company, a facility or an institution) work on the Modern TQM philosophy.<sup>47</sup>

This definition of ‘T’ also applies to all business/company’s functions (like marketing, human resource, financing, production (manufacturing) sale, purchase, healthcare and legal), at all times, in the production of products and provision of services and all departments of a business to contribute to the CQI processes, through quality control, assurance, and management in all its conceptual, and contextual forms.

##### 4.7.2 The Key Focus of ‘Q’ Quality in Modern TQM

Q stands for Quality. Quality is to meet the requirements, expectations, and needs of the customers (mainly external but it also includes internal customers). Products and services must be free from defects, deficiencies, substantial variations. There are needs of product/service quality standards required to be followed to satisfy the customer's requirements.

Quality has also been defined in terms of totality as ‘the totality of characteristics of an entity that bear on its ability to satisfy the stated and implied needs of customers. This definition is also limited to the function and product/service of a business. Personal, cultural, religious, and spiritual issues that are missing.

<sup>45</sup>Al-Insan 76:22.

<sup>46</sup>Al-Ankabut 29:7.

<sup>47</sup>Dale H. Besterfield, Carol B. Michna, Glen H. Besterfield, and Mary B. Sacre, *Total Quality Management*; James R. Evans, and William M. Lindsay, *The Management and Control of Quality*. 4th ed. (New York: West Publishing Company, 1999); K. O. Vincent, and E. J. Ross, *Principle of Total Quality* (London: Kogan Page, 1995); Philip B. Crosby, *Quality is Free* (New York: McGraw-Hill Book Company, 1979); Thomas H. Berry, *Managing the Total Quality Transformation* (Milwaukee: ASQC Quality Press, 1991); Samuel K. Ho, *Quality Management - An Integrated Approach* (London: Kogan Page, 1995); Joseph M. Juran, and A. Blanton Godfrey, *Juran's Quality Handbook* 5th ed. (New York: McGraw-Hill, 1999).

This is a man-made definition which can not stand Allah's standards of quality for a Muslim and his deeds in life here and hereafter. Dr Edward Deming, Joseph M Juran, Crosby, Ishikawa, Feigenbaum, John Oakland, Genechi Taghuchi, are all non-Muslim experts who developed quality concepts, philosophies, principles, controls, assurance, and management systems.

These modern definitions stand nowhere against Allah's divine knowledge, power, and vision of quality, who is the absolute perfect in itself. He set the Islamic quality standards for Muslims in the Holy Qur'ān and Sunnah. Qur'ānic TQM gurus are Prophet Muhammad Caliphs,<sup>48</sup> Imams, companions, and their followers till the day of doom.

#### 4.7.3 The Key Focus of 'M' Management in Modern TQM

M stands for Management. Management is the combination of science and art. Science is common for all, but the Art (style) part varies from person (manager) to person (manager). Management determines the vision, mission, policy, and objectives, and implements these by incorporating strategy, planning, control, assurance, and improvement actions within the system bounds of a business/company.<sup>49</sup>

Every manager (top, middle, and lower levels) performs the basic managerial functions of planning, organizing, staffing, leading, and controlling to execute the job/task assigned to them in all types of business functions in all industries. Khan's Model represents the management execution process and its quantifiable outcomes as desired by all modern businesses as shown in Figure 1.<sup>50</sup>

Western modern management is limited to businesses within boundary walls or functional limits. There is no mention and no room for spiritual and religious philosophies and principles to be exhibited during its process. These man-made principles are developed by management experts like; Henri Fayol, F. W. Taylor, Peter F. Drucker, Henry Mintzberg, Mary Parker Follett<sup>19</sup>.

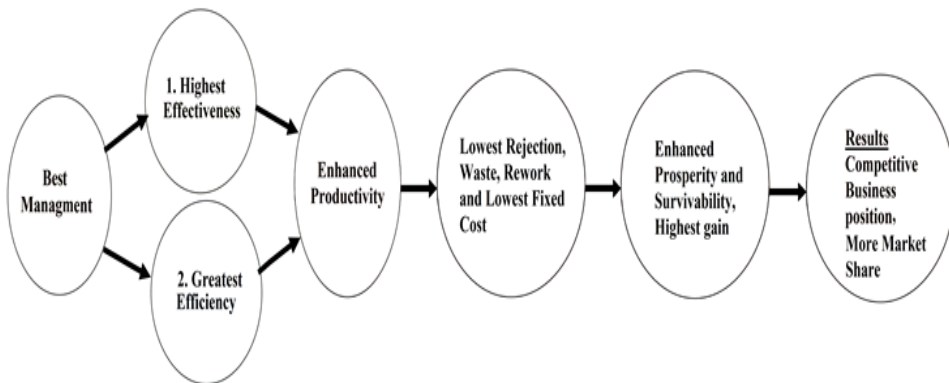


Figure 1. Khan's Model of Modern Business Management (ICIB, 2023).

<sup>48</sup>Mehmood Ul Hassan Devbandi and Shabir Ahmad Usmani. Quran Kareem Urdu Translation and Tafseer.

<sup>49</sup>Harold Koontz, and Heinz Weihrich, *Management – A Global Perspective*. Asia ed. (New York: McGraw-Hill Education, 1988); Stephen P. Robbins, and Mary Coulter, *Principles of Management*. Upper Saddle River (NJ: Prentice Hall, 2002); John R. Schermerhorn, *Introduction to Management* (New York: Wiley, 2011).

<sup>50</sup>Nawar Khan, "Islam and Modern TQM Philosophy," *Paper presented at the 6<sup>th</sup> International Conference on Quranic Business* (ICIB, 2023), (Islamabad, Pakistan, March 2023).

#### 4.7.4 Synthesized Philosophies and Principles of Modern TQM as CQI

The philosophies and principles of Modern TQM are related to businesses, companies, and enterprises, whereas Qur'ānic TQM philosophies and principles are universal.

An exhibit of Modern TQM literature is available in a book written by the researcher. The search, identification and synthesis of the Modern TQM concepts and principles used in company business is shown in Table 2.

**Table 2** Common Philosophies and Principles of Modern TQM as CQI

S No	TQM Factors (Principles)	TQM Elements (Sub Principles)
1	Top Management Roles	
1.1		Leadership
1.1.1		Vision
1.1.2		Style
1.1.3		Driving Force
1.2		Commitment
1.3		Involvement & participation
1.4		Teamwork
1.5		Communication
2	Customer and Market Focus	
2.1		Customer Focus
2.2		Market Focus
3	Quality Policy	
3.1		Quality Policy
3.2		Quality Mission & Objectives
4	Quality Planning	
4.1		Short Term Quality Planning
4.2		Long-Term Quality Planning
5	Quality Assurance	
5.1		Quality Management System
5.2		Data and Information Management
5.3		Quality Losses
5.4		Cross-Functional Management
5.5		Processes Quality
5.6		Standardization
5.7		Products and Services Quality
5.8		Measurement and Control
5.8.1		Measurement
5.8.2		Control
5.9		Audit
5.10		Integrated System Approach
5.10.1		Suppliers
5.10.2		Producers (Organization)
5.10.3		Distributors
5.10.4		Customers
6	Resources Management	
6.1		Human Resource
6.1.1		Human Resource Management
6.1.2		Education
6.1.3		Training
6.1.3.1		Quality Training

S No	TQM Factors (Principles)	TQM Elements (Sub Principles)
6.1.3.2		Job Training
6.1.4		Involvement
6.1.5		Participation
6.1.6		Teamwork
6.1.7		Empowerment
6.1.8		Reward and Recognition
6.1.9		Motivation
6.2		Financial Resources
//6.3		Material Resources
6.3.1		Technology and Equipment
6.3.2		Support and Maintenance
7	Quality Culture	
7.1		Quality Awareness
7.2		Corporate Quality Culture
8	Protection	
8.1		Health and Safety Protection
8.2		Environmental Protection
9	Continuous Quality Improvement	
9.1		Review
9.2		Quality Improvement Activities
9.3		Creativity, Innovation & Design
10	Satisfaction of All the Stakeholders	
10.1		Customers
10.2		Employees (Including Management)
10.3		Society
10.4		Shareholders
10.5		Government

#### 4.8. Modern TQM Certificates and Awards

In modern management, there are standards for certification based on minimum qualification criteria. These modern management system standards certifications are called ISO Management System standards.<sup>51</sup> Companies can get this certificate if it meets the minimum criteria requirements of the standard like; ISO 9001 Quality Management System (QMS), ISO 14001 Environmental Management System (EMS), and ISO 22001 Food Safety Management System (FSMS).

To get the TQM Award for excellent business performance, Table 2, provides excellent criteria or standards for the Competition-Based Award. The best quality performing businesses receive this award. Dr Deming's awards include the Deming Prize (DP) in Japan, the Malcolm Baldrige National Quality Award (MBNQA) in the USA, and the European Quality Award (EQA) for central European countries, besides each country-specific performance award like the UK, France, and PNQA of Pakistan etc <sup>4</sup>.

These awards are based on business performance excellence and are worldly compared to the eternal award given by the Allah Almighty in every facet of contextual and conceptual aspects of

<sup>51</sup>ISO. *ISO: International Organization for Standardization*. Accessed August 2023. <https://www.iso.org/home.html>.

life and living here and hereafter in the form of Jinnat. It is the recognition that consoles the mind, hearts, and souls.<sup>52</sup>

## 5. Findings

The findings drawn from all these discussions are as follows.

- The Modern TQM philosophies and principles are the derivatives of the Qur'anic TQM philosophies and are not two separate entities.
- The scope and applicability of the Qur'anic TQM philosophies and principles are universal for life here and hereafter. However, the scope and applicability of the modern TQM philosophies and principles are restricted to businesses and profit generation.
- The precedence order is set as the Qur'anic TQM philosophies and principles which were revealed 1445 years earlier than the modern TQM philosophies and principles.

## 6. Conclusion

This research study opens an avenue for more research studies on the subject. Modern business theories, philosophies, and principles can be traced back to the basic divine knowledge revealed in Qur'anic TQM standards (philosophies and principles as revealed in the Holy Qur'an and narrated in hadith). Hence, a relationship is established between Qur'anic and Modern TQM philosophies and principles.

Also, Qur'anic TQM is the basic source of holistic knowledge, driver, and predecessor for Modern TQM knowledge, including the modern business TQM philosophy of CQI. The Modern TQM philosophy is partial (as it covers only profit and loss of a business rather than social, spiritual, and religious aspects) and its only application is to a business rather than Qur'anic TQM, which is holistic for humanity, covering complete physical and spiritual life, and living here and hereafter.

### 6.1.Recommendations

More concerted efforts are required to be done by Qur'anic academicians, religious scholars, and practising Muslims to elaborate the Qur'anic-based TQM philosophies and principles to modern societies. The policymakers, educators, and governments in Muslim societies should lead such drives at personal, social, and governance levels to follow Qur'anic TQM philosophies and principles as quality standards for the benefit of humanity in a welfare Islamic society and state.

### Conflict of Interest

The author of this paper has no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

### Data Availability Statement

The data associated with this research study will be provided by the corresponding author upon request.

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<sup>52</sup>Zafar Saleem, Muhammad Tahir Malik, and Sajid Rahman Khattak, "Principles of Effective Management According to Quran and Sunnah," *Al-Idah* 33 (June 2016): 102–110.

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