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MASTER'S THESIS

THE DEVELOPMENT AND IMPROVEMENT OF HUMAN RESOURCE
MANAGEMENT THROUGH TEACHINGS AND THE BASIC PRINCIPLES OF
ISLAM

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INTRODUCTION

The purpose of the thesis is to prove that effective Human Resource Management (hereinafter: HRM) is working under principles that Islam has already established. In addition to that, this thesis will provide some research work on how to improve HRM, so people of Bosnia and Herzegovina (hereinafter: BiH) and other countries would benefit from.

According to Kaila (2005, p.13), HRM helps the company to achieve its objectives. Through Islam, it would be possible not just to achieve company's objectives but to prove that Islam is congruent and can contribute to the following chosen fields of HRM. Some of the research areas for this master's thesis are leadership, motivation, communication, emotional intelligence and culture. These five fields were chosen since they are linked together as well as they represent a basis for success (in business). How would a leader, for example, make it far if he does not communicate right with his employees, distributors or customers, neither if he doesn't know how to motivate them or his self?! Since there are a lot of people with different backgrounds, attitudes and values, a leader needs to be highly emotional intelligent. Without emotional intelligence he could surely have some issues while placing his products or services in other countries with different (cultural) backgrounds.

Primary, through three things: quotes (arab. *ayat*) from the Holy book Qur'an, than narrations about the life of the Prophet Mohammad, may God's peace and blessings be upon him (hereinafter: PBUH) including everything what he said, did or approved by silence (arab. *hadith*), (Halilović, 2007) and some scientific researches, we will be able to see how some existing principles of HRM are being applied today, which were established earlier in Islamic teachings. The above mentioned term *hadith* at the same time represent the SUNNAH¹ of the last Apostle (PBUH).

Smith (1874) has mentioned Mohammad's (PBUH) **leadership** skills, where he especially pointed up one characteristic like being non self-absorbed, though this feature of self-absorbance was typical for leaders. Another good example about leadership of the Prophet (PBUH) can be found in the SEERAH², which is the Biography of the last Prophet (PBUH), (Halilović, 2007).

¹SUNNAH denotes following the life of the Prophet (PBUH). It means the practice of Prophet's actions, behavior and all what he (PBUH) has approved or attributed. Believers are trying to live the Sunnah and to incorporate it into their dayle life.

Thereby, Halilović (2007, pp. 22-27) mentioned Apostle's (PBUH) great leadership skills by citing famous people like Mahatma Gandhi, Leo Tolstoy, Bernard Shaw and others.

When it comes to **motivation**, it influences people to behave in a certain way and it can encourage them to set challenges and to contribute to the society – which is going to fulfil them (Armstrong, 2008). People are more creative and contribute more to the company if there are working for free or for a greater cause, as it was the case in Islam. The Prophet (PBUH) actually motivated his followers to join his (PBUH) mission for the sake of God and not for the sake of money. That feeling of satisfaction is known as the intrinsic (internal) drive, where the person shows even better performances by her own initiative, and not only by doing what she is asked for (Pink, 2011). Through intrinsic reward, the joy of the task becomes its own reward. Harlow and Deci have proven that the external reward (like money) or the biological drive (like the need for food) is not the only source of motivation. It has even a negative effect, since the internal drive gets lost and the motivation lasts for a short term if rewards are used (Pink, 2011).

Today's definition of **communication** stands for: talking to one another, television, spreading information, our hair style, media and others (Fiske, 2002, p. 1). For one group of scholars, communication is only about transmission of messages, but for another group of scholars communication is about production and exchange of meanings (Fiske, 2002). In the time of prophethood, Mohammad's (PBUH) communication was based on connecting (with the recipient). Thereby, his (PBUH) communication method was always very mild and gentle (Al-Bukhari, 2004) with the aim not only to say something, but to connect with the other side, which starts with actively listening to what others have to say.

Antonakis, Ashkanasy and Dasborough (2009, pp. 247-261) said that **emotional intelligence** is strongly associated with the effectiveness of leadership. The term of emotional intelligence (hereinafter: EI/EQ) was not known at the beginning of Islam, but SABR was. Linguistically, the word SABR means patience, endurance, perseverance, self control, temperance. God Almighty said in the Quran: "O you who believe, you shall be steadfast, you shall persevere, you shall be united, you shall observe God that you may succeed" (Qur'an 3:200), because "patience is the exercise of restraint in trying situations" (Khan, 2000, p.100). By that, the secret of success is in SABR and those who perform it will be rewarded by their Lord.

During a particular event or a specific situation there is (sometimes) some background that a person is not able to understand or recognize immediately. Therefore, to avoid stress and other difficulties, one way is to accept the situation as it is, because you are sure everything happens for a reason and (for believers it) *comes from God* (Halilović, 2007, p.25).

At the end, it has to be suggested to pay attention to **culture** as a common social attitude.

Culture makes all of what is permissible and accepted in society although that does not mean that it is also evaluated in another society (Koslovska, 2003). Meyer (2014) explains that culture is about decoding of information, because of different communication background. As he said, culture differences have an important impact on international businesses. God has mentioned in His Holy book: “O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware” (Qur’an 49:13). By this example it is visible that God has mentioned the existence of different cultures, but points up the righteous of them, no matter which culture they belong. So, right, just, respect, high moral principles, ethical values and other useful items are criteria of Islamic culture.

The purpose of this thesis is to provide a clear presentation of Islamic principles and teachings, to those interested groups – employers and employees, so they can apply and benefit from it. In addition to the major hypothesis, there are three more questionnaires with their hypotheses given in the following order:

Q1: Is the basic concept of leadership congruent with the Islamic approach?

Q2: Do conflicts decrease by respecting cultural differences?

Q3: Is EQ congruent with the Islamic approach?

Based on the following research questions, three hypotheses will be elaborated:

H1: The basic concept of leadership is congruent with the Islamic approach.

H2: Through the Islamic approach, respecting cultural differences decreases conflicts.

H3: EQ is congruent with the Islamic approach.

The company can benefit from each of the above mentioned sub hypothesis and questions, since these situations are almost unavoidable today. Without a good leader there are no results, without emotional intelligence there is no progress and without getting respect from people with another culture there can be no success.

Main objectives, which will be paid attention to, are:

- Recommendations to the improvement of HRM through the principles of Islam.
- Encourage the use of the best and most successful leadership style in all fields through the principles of Islam.
- The internal motivating factor is completely congruent with Islamic principles and teachings, which leads to employee’s satisfaction.
- To benefit both, business and society, by applying emotional intelligence.
- Proving that people with high level of EQ are stable and solve problems effectively, which are closely linked with the principles of Islam.

- Solving conflicts with Islamic values, when it comes to interpersonal relations and cultural differences.

Schneiders (in Bryman & Bell, 2007, p.40) defines a research method as simply a technique for collecting data. It can involve a specific instrument, such as a self completion questionnaire, a structured interview schedule or a participant's observation.

The authenticity of the above mentioned hypothesis is going to be tested by the most used method in economy - the method of analysis, explained through both descriptive and comparative analysis. In this confirmatory research work, employees will be tested through a questionnaire. Faulkner (1998, p. 117) states that the advantage of questionnaires is that once produced they can provide a vast body of information.

In this research the questionnaire was fulfilled by the employees of 37 local and foreign companies from and out of BiH. The data from the questionnaire was then collected and analyzed. Questions were set in English or their native language (Turkish and Bosnian). Results of all companies were compared in order to determine did they work (un)consciously according to the basic teachings and principles of Islam. If they did, the hypothesis was proven. But if they didn't work, appropriate Islamic recommendations were made so their work could be improved.

McGivern (2009, p. 26) defines the study of ethics as the study of standards of conduct, of the rights and wrongs of the behaviour of a particular person or group. Ethical standards are important in a research context in order that those involved in research know what is (not) an acceptable behaviour in the conduct of the research. Ethics, as moral principles, are common goals that everyone tries to achieve in order to show professionalism and success (McGivern, 2006). These goals include beneficence, least harm, voluntary participation, just and respect for autonomy and confidentiality (privacy) if the person requests it.

The thesis consists out of eight main chapters, where the first chapter starts with HRM and Islam in general, reason for connecting Islam with HRM and the clarification of their selected focus. The following five chapters indicate the mentioned selected focus, which are presented in this order: leadership, motivation, communication, emotional intelligence and culture. Every topic starts with the overview of HRM and Islam.

At the end research findings will be shown. The whole work displays two analyses, descriptive and comparative, where the research methodology includes a questionnaire.

Finally, after the major analysis of data and their interpretation, limitations of the research, recommendation, and a clear conclusion will follow.

1 DEFINITION AND LINKS AMONG HRM AND ISLAM

1.1 Definition of HRM

To completely understand the meaning of HRM, below is given a comprehensive, simple and easy memorable definition, because an universally accepted one does not exist. The origin of the word HRM lies in the following three terms:

1. Human – as a person or a human earthly being (male, female)
2. Resource – source from which we can benefit (materials, people, services, money)
3. Management – a process of dealing with people or things to achieve the goal (organization)

Simply explained, HRM is a process of managing people and other sources to get benefit from and to reach the final organizational goal (Mitchell & Gamlem, 2012).

Experience has shown that human resource is the most important resource of the company, which is more valuable than capital or equipment. Unfortunately, it is also the most wasted one (Khan, Farooq, & Hussain, 2010, pp.17-34).

HRM deals mostly with issues related to hiring, managing performances, wages, development of people and organizations, security, employee motivation, communication, administration, training and others. It has even established itself into a global context, more recently known as International HRM (Hereinafter: IHRM), which presents an overall approach of managing people and the workplace where different cultures and the environment come together (Briscoe, Schuler & Claus, 2009).

1.2 Definition of Islam

Islam is a monotheistic religion, derived from the Arabic root of the word which means both peace and submission (Ahmad, 2011; Khan et al., 2010). Submission refers primarily to God and secondly to God's Prophet (PBUH). Only through Gods submission, a person may get the peace of body and mind (Abuznaid, 2006, p. 127).

Islamic Holy book is the Qur'an, which is God's speech. It was announced to the last Prophet Muhammed (PBUH) through the angel Gabriel (Qur'an 26:193). Every person who accepts by heart the faith of Islam is decelerated as a Muslim. There are six fundamentals of the faith (Muslim, hadith 1): "Affirm the faith in God, in His angels, in His Books, in His Apostles, in the Day of Judgment and in the Divine Decree about good and evil."

The main purpose is to worship God through positive and approved actions, behaviour and speech, with the aim to get His satisfaction and mercy.

The structure of Islam is raised on five (pillars), (Muslim, hadith 18):

- The oneness of Allah (arab. *Iman*),
- The establishment of five prayers (arab. *Salah*),
- Payment of almsgiving (arab. *Zakat*),
- Fasting during Ramadan (arab. *Sawm*) and
- Pilgrimage to Mecca (arab. *Hajj*).

Islamic work ethic has economic, moral and social dimensions (Khan et al., 2010). Therefore, Islam is a complete system of living, from the point “how you conduct yourself at work, how you treat family and friends, even in the way you do business” (Islamispence, n.d.). Additionally, a believer tries to contribute to the community through sharing’s, (in)tangible help and knowledge. Every (scholar) Muslim knows that knowledge presents a shield against all adversities, since the Evil is more afraid of one scholar than of thousand devout worshippers (Balagha, n.d.).

Islam also teaches us how to become a person worth love and mentioning by God and people, because of her positive features. Here are just few examples (from Qur’an only):

Do not talk without proof (Quran 2:111), speak honestly (Qur'an 2:235), speak truthfully (Qur'an 3:17), speak pleasantly (Qur'an 4:5), speak good words (4:8), speak the truth (Quran 4:9,33:70), speak effectively and consult (Qur'an 4:63), speak right(fully), (Qur'an 6:152), speak with respect (Qur'an 17:23), speak in the best way (Quran 17:53), speak gently (Qur'an 20:44), do not tell a lie (Qur'an 22:30), do not slander (Qur'an 33:58), do not speak ill of (someone), (Qur'an 49:12) and so on.

From the above it can be seen that Islam is not only a religion, but it is also a way of living which includes all aspects of life. So Islam can not be judged through Muslims (behavior). Do not get confused, because Muslims aren't perfect, but Islam is.

1.3 The reasons behind connecting Islam with HRM

Firstly, some parts of effective HRM, which will be mentioned later on, were already defined long time before through Islamic teachings and principles. HRM, for e.g., is managed through several important values, such as trustworthiness, sincerity, dedication, responsibility, discipline, diligence and cooperation. According to Branine and Pollard (2010, p. 11), all of these values and their successful applications can be found in the Holy book Qur’an and the Sunnah of the Prophet Mohammad (PBUH). Even though, there are some additional points (in Islam) which are also indispensable such as cleanliness, good conduct, moderation and gratitude which brings us to the next reason.

Secondly, HRM can be improved through Islam, since Islam is comprehensive. In the Holy book and the authentically hadiths it is easy to find details and explanations not only about HRM, but also about other scientific disciplines, such as natural, social, environmental, earth sciences, medical, biological, agricultural, political, economical and other sciences.

The third reason is to inspire and motivate others to continue with the research of this and similar topics, which can improve HRM and company's business.

1.4 Selected Focus of HRM topics to be explained in the thesis

Five fields of HRM are going to be taken under consideration: leadership, motivation, communication, emotional intelligence and culture. These fields are significant in the business world as well as they are generally essential for every human being. It is important to mention the connection between them, because today it is not possible to be a leader without some crucial skills as are communication, being able to motivate others and emotional intelligence. At the end, considering today's growing movement and mobility of people, a leader should be aware and heedful of cultural differences between the one's he leads.

1.4.1 Leadership

Leadership is the ability of a person to influence and obtain followers. This person, known as a leader, is the one who is setting strategies, who motivates, builds culture and gets results (Goleman, 2000b). This ability was also seen by Mohammad (PBUH). During only 23 years of prophethood, he (PBUH) achieved remarkable success (Hamidullah, 1990a, p.39).

For instance, at the very beginning of spreading Islam, firstly he (PBUH) gave a call in secret for three years only to close people (Halilović, 2007, p. 117). So, from 609 Calendar era (hereinafter: CE), he (PBUH) got only few followers (Hamidullah, 1990a, p. 99). After a while, the number of the first followers was officially 40, known as ES-SABIKUNE-L-EVVELUN (Qur'an 9:100), which means "The ones who precede because they first accept Islam" (Halilović, 2007, p.117). Furthermore, during the first year of HIJRA³ (622 CE), Islam was not just known as a religion which does not propagate the belief in idols, statues or several gods. Through his (PBUH) specific speech and unique leadership methods, Islam became a whole way of living which now counted 1500 believers who converted to Islam (Hamidullah, 1990b, p. 171).

After 10 years of leading, this number suddenly increased. On the Farewell Pilgrimage in 632 CE the number of believers was about 124.000 (Hamidullah, 1990a, p. 99). This number was actually greater, because only the people who were able to come on that day were counted. In the same year the Prophet (PBUH) died, but not his (PBUH) leading

³HIJRA (arab.) means the migration of Mohammed (PBUH) and his followers from Mecca to Medina.

methods, whereby Islam continued to expand. Even today, the number of Muslims is growing and counts billions of followers worldwide (Al-Faruqi, 2011).

He (PBUH) was also the first one who made a muniment, as the first written constitution in the history of mankind. It is known as “The Muniment of Medina”, made of precise regulations which refer to the Medina community. Some thought that Aristotle, Confucius and Cautilie set the first constitution, but their works were only “historical descriptions (of the city of Athens)”, written instructions for the rulers and those who study political science (Halilović, 2007, p. 191).

That leader, Mohammed (PBUH), showed how a person needs to act, behave and live to be successful. It is also important to know his (PBUH) methods of gaining such a huge number of followers (even today) without the use of force and coercion. In the upcoming chapters, his (PBUH) leadership skills will be broader explained.

1.4.2 Motivation

Motivation is like a drive action. It stimulates you to take action because of the upcoming reward. The most common rewards (which can be material and immaterial) are: money, bonuses, free day(s), attending of conferences and seminars, getting certificates, paid trips, flexible working time, titles, praising in public or organization and so on. Through studying organizational behaviour, managers get the insights how to deal with individuals and teams for getting high performances (Schermerhorn, Hunt, Osborn & Uhl-Bien, 2011).

In the upcoming chapters, the achievement of commitment and getting high results, will be shown through Prophet’s (PBUH) behavior and deeds. Here are only few short examples:

- He (PBUH) gave his maximum (meaning 100% of effort in his actions) and in turn got high productive and loyal followers.
- He (PBUH) took care of his followers and was involved in the work.
- He (PBUH) was self-motivated, because of the higher purpose.
- He (PBUH) raised his standards and taught the followers to do the same, telling that we should not aim just for Paradise, but for FIRDAWS, which is the best and highest level of Paradise (Bukhari, book 52, hadith 48). Also in the other example, every work a person does need to strive near to perfection (Bukhari, book 2, hadith 38).

The best thing is that all of his actions and recommended ways of behaving and doing business can be found in the Qur’an and the hadiths. Chapter 3 will cover the part about motivational methods from the Islamic point of view.

1.4.3 Emotional intelligence (EQ/EI)

EI is a set of abilities like self-consciousness, self-confidence, self-understanding, self-control and empathy. It is all about recognizing and reducing stress, resolving conflicts

positively and understanding the own and the emotions of others (Armstrong, n.d.). According to Emmerling & Goleman (2003), EI is being inherited, but on the other side it can be improved by the environment, so genes are not the only one who have impact on it.

EI is quite often mentioned in the Quran and the Sunnah of the Prophet (PBUH) just under the name SABR, which was mentioned before. The next two characteristics of SABR will be taken as an example and the rest will follow later on. Firstly, God's Messenger (PBUH) was talking about a person who is not strong because of her wrestling skillfully. "It is the one who controls his anger when he is in a fit of rage" (Muslim, hadith 6313). Therefore, Islam teaches a person to be aware of her own emotions and to take control over them, demonstrating thereby the strength.

Secondly, empathy as a crucial element of EI appears in Islam, too. God's Apostle (PBUH) said that whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the needy (having some jobs to do)" (Bukhari, hadith 90).

1.4.4 Communication

Communication is an act of sharing information. When a person expresses her thoughts, it means that she is trying to communicate. It can be manifested through the basic tools, such as the tongue, writings and the body. During a conversation direct communication, showing respect by listening and the choice of words is very important, rather than interruptions, long speeches or inattentions (Martins, 2012). The direct approach in communication is used in Islam, too. For instance, believers have the habit to practice gathering and regular meetings, where they talk, listen, educate their self's, solve current issues and care about the community, environment, family and friends. This way of getting together helps to improve communication skills, considering that they connect with each other and not just talk.

Abdullah used to give a religious talk to the people on every Thursday. Once a man asked him why he does not preach daily, he replied that he hates to bore them. Additionally, there is no doubt that he took care of them in preaching by selecting a suitable time just as the Prophet (PBUH) used to do with them, for fear of making them bored (Bukhari, hadith 70).

God's Apostle (PBUH) knew how to listen properly. During a conversation, he (PBUH) used to ask questions, so that recipients may be involved in the conversation. Thereby, they would be more interested in the particular topic, having also time to think about it and remember better. The following hadith will show the above mentioned examples.

Abu Huraira reported that God's Apostle (PBUH) said: "Do you know what is backbiting? The Companions said: Allah and His Messenger know best. Thereupon he (PBUH) said: Backbiting implies you are talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him)

what you assert, you in fact backbit him, and if that is not in him it is a slander” (Muslim, hadith 6265).

1.4.5 Culture

Culture is the entire social heritage of a group. It is a learned form of thoughts, behaviors, values, beliefs and actions of groups of people (Barthel-Bouchiel, 2013). For instance, Islamic culture is primarily linked to religion and the existence of one God. The moral factor has a special significance in it, too. The Prophet (PBUH) was an “ideal example” for the Mankind in moral, ethics and behavior (Bukhari, hadith 1793). Thereby, God has sent him to perfect good manners and to do good deeds. According to today’s multicultural and international companies, there is a need of an organizational culture which should have highly moral and ethical values, as well as just and equal rules. These rules and values should not be in conflict with the existing cultural background of employees.

In Islam this internationalism is present and it emphasizes equality among people except in their deeds. Therefore, Islamic culture does not mean an Arabic or Muslim culture. It is a culture which cares for every person, regardless of her background. Prophet’s (PBUH) obligation was to give a call to all people (not just to a specific group of them). As it is reported in the Holy book: “And We have not sent you, [O Muhammad], except as a mercy to **the worlds**” (Qur’an 21:107).

A lot of verses in Qur’an start with “**O mankind**, ...” which shows that it is addressed to all people on Earth (Qur’an 2:21, 2:168, 4:1, 4:170, 4:174, 7:55, etc). Everybody, not just Muslims, are included in it, without any exception.

Another characteristic of Islamic culture is the connection to other sciences, not only to religion which gives a broader view and an easier understanding of all facts about social, natural and other sciences. The Qur’an and hadiths are full of such examples and most of them are also scientifically proven today.

The last characteristic is about replenishment and upgrade, because Islam is not a new religion, rather replenishment and upgrade to former whose original Holy books were changed, after the death of Prophets. God's Messenger (PBUH) said: “The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (PBUH) said: And I am that final brick” (Muslim, hadith 5674). Therefore, every manager can achieve successful results just by using the perfect guideline which is the Qur’an and the life of the Prophet (PBUH). And all instructions can be applied in every segment of business and life in general. Hereinafter, it will be more talk about the culture differences and their advantages in business life.

2 LEADERSHIP

2.1 Leadership in HRM

Leadership has always been, and probably always will be, an important factor in human affairs (Kotter, 1988). It is a process of influencing people to act and achieve a required goal through a dialogue, not a monologue. Leadership is also seen as an ability to gain others to strive together towards a given vision and aim. Therefore, leadership is a team effort and the ability to make even good decisions in bad times (Kouzes & Posner, 1995 with Thompson, 2010).

The significance of getting into leadership, especially in managerial jobs, has “grown considerably more than most people realize” (Kotter, 1988). It also became a synonymous of revolutionary changes, considering the previous ways of managing and leading people.

In the book “The leadership challenge”, leaders were studied when they were on their personal best. They were able to (Kouzes & Posner, 1995, p. 34):

- Challenge the process,
- Inspire a shared vision,
- Enable others to act,
- Model the way and
- Encourage the heart.

These five significant points are main fundamental practices of exemplary leadership.

Challenge the process means to step out of everyday life and get into the unknown. Leaders are the ones who take risk to find a new and better way to do things. They show courage, though they are not always those who innovate or create the process, product or services.

When it comes to leadership trait, like **to inspire a shared vision**, leaders have a vision how it is going to look like and how it would be. If they want to initiate people in this vision, leaders must speak their language and give them the sense of carrying about their needs. Only if their interests are going to be showed at hart, they will succeed.

Enable others to act means to enable them to be involved in the action, through the use of the word “we”. As a leader, he spreads out his knowledge, with the purpose of making new leaders. Also, he gives the feeling of capability, hardiness and commitment, where the relationship between him and the followers is based on trust and confidence.

Model the way means to be the one who goes first. Simply, they do not want to ask somebody to do anything they were unwilling to do first. Therefore, a personal example is the best modeling way.

Encourage the heart means to get followers to continue and move on. Leaders make people look at the project as it is an action adventure. They try to motivate them through an individual recognition, group celebration and other rewards linked with performances. Followers tend to be tired and frustrated, sometimes exhausted as well, so he knows that they often give up. Therefore, he encourages their hearts by giving them additionally a feeling of ownership during the project. That is uncollectible and highly valued by followers.

From the numerous characteristics that a leader should have, only four were chosen as a must have during one research in 1987 and repeating the same one in 1995. For the first four characteristics, the results were the same (Kouzes & Posner, 1995, p. 22):

- Honesty
- Forward-looking
- Inspiring
- Competency.

Honesty is the most important characteristic in a relationship with others. It is connected to person's values, ethics and standards. Also, words need to be visible in person's deeds, because that is the way of judging her honesty.

Forward-looking includes thinking and striving toward the big goal. Leaders are thinking ahead, where and how company's future is going to look like. Mostly, it comes through a vision, a dream, a call or a personal agenda. They need to know where they are going. So, without a purpose and direction, there is no leadership.

Inspiring includes showing energy, positive thinking and enthusiasm. The purpose needs to have a meaning and a greater worth. If a leader wants to inspire others, it is primary he, who should be self-confident, enthusiastic and excited.

Competency is a skill of a person who is capable to successfully perform a specific or critical task (UTHealth, 2010). It is an important attribute without any leader can't have followers. Although he has the first three characteristics, without the last one he can't achieve the goal. It is like a person who is efficient but not effective, since one goes with the other.

2.2 Leadership in Islam

According to Kouzes and Posner (1995), titles are granted, but it is the *behaviour* that wins you respect. As a role model of mankind in all aspects of life (including the way of leading) God's Prophet (PBUH) was described as a person with the most beautiful behaviour (Musić, 2013). His leadership skills, as the rest of his acts, were simply based on the aspiration of God's satisfaction and mercy through moral and good deeds. So, a

leader can get what he is looking for, when putting the next in the following order of importance:

1. God, according to His 99 names (Muslim, hadith 6475 & 6476) which are additionally mentioned in Qur'an, like the Powerful (Qur'an 2:20, 2:109, 3:26, etc.), Creator of everything (Qur'an 6:102, 13:16, 39:62, etc.),
2. Prophet (PBUH) as the best role model (Qur'an 33:21),
3. The rest (like family members, neighbours, friends, job, property and other).

Because of this, the Prophet (PBUH) gained success as a leader while making the right sequence in life. Everything was made by a strong reliance on God (arab. *Tevvekul*), since it is told "And rely upon Allah; and sufficient is Allah as Disposer of affairs" (Qur'an 33:3) as well as by doing all actions in God's name (arab. *Bismillah*).

He (PBUH) also used to say, before telling what he (PBUH) was up to: "By Him in Whose Hands my life is,..." (Bukhari, book 2, hadith 13), which shows how God came on the first place. Qur'an also confirms the above mentioned ranking, because "The Prophet is more worth/important of the believers than themselves, ..." (Qur'an 33:6) and "... when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error" (Qur'an 33:36).

In the Holy book the true leaders are described with their obligated actions: "(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs" (Qur'an 22:41).

A leader should always be righteous and aware of the fact, that every gotten position and power is a temptation. As it is told in the Nobel book: "And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (Qur'an 6:165).

A leader should also know the (mental and physical) strength and capacity of each person, so they would avoid to encumber them. As God's Apostle (PBUH) was aware of it, whenever he (PBUH) would order something, it would be deeds which were really easy for them to do (Bukhari, book 2, hadith 19).

A leader should have a greater responsibility to be honest and fair to his subordinates. But if he is being dictatorial, cruel and mean, within humiliation and contempt, than he is considered as a bad leader. As such he has failed to achieve God's mercy and the Paradise. As the Prophet (PBUH) said: "If God appointed anyone ruler over a people and he died

while he was still treacherous to his people, God would forbid his entry into Paradise” (Muslim, hadith 4500).

2.3 Islamic principles for successful leadership

A leader (considered as a believer) uses the basic Islamic principles to become successful. So, the main principles of Islam with significant implications for the practice of HRM are as follows (Branine & Pollard, 2010):

- Intention (arab. *Nya*)
- Forever mindful of the Almighty God (arab. *Taqwa*)
- Kindness and care while feeling the presence of God (arab. *Ehsan*)
- Justice (arab. *Adl*)
- Trust (arab. *Amana*)
- Truthfulness (arab. *Sedq*)
- Conscientious of self-improvement (arab. *Etqan*)
- Sincerity and keeping promises (arab. *Ekhlas*)
- Consultation (arab. *Shura*)
- Patience (arab. *Sabr*)

2.3.1 Intention

Intention is an act of the heart and has nothing to do with the tongue (what we are saying). It is like a main target, after which a person is trying to think how to achieve it. Intentions are “representations of possible actions” (Cohen & Levesque, 1990, p. 215), depending on how much a person is committed to it. They should also be related to its actions. From Islamic point of view “every action is based on the intention (behind it), and everyone shall have what he intended” (Bukhari, book 1, hadith 1). Considering that a believer has the intension to do (what he intended) in His name, he will act carefully and at his best with the aim to get primary God’s satisfaction through the intended thing, and then the rest of it.

There is also a difference between a good and bad intention, whereby Islam teaches a person to have the good ones only, because “God does not change the condition of people unless they change what is in their hearts” (Qur’an 13:11). Additionally, good intentions will be rewarded, as the Messenger of God (PBUH) observed: “He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded” (Muslim, hadith 236).

The implication of this principle in HRM is that employees should not, for example, be punished for making unintentional mistakes. They should be rewarded for their good intention at least through a good word and counseled how to avoid making mistakes again, except if the outcome of their action was not affected by external factors beyond their

control (Branine & Pollard, 2010, p. 717). Managers should also have good intentions towards their employees. If they, for example, have the intention to pay them less than they deserve, they should not be surprised by getting dishonest, mistrustful, disloyal and unsatisfied employees.

2.3.2 Forever mindful of the Almighty God

When a person is filled with TAKWA, she will abstain from unjustly behaving and will order her soul to be righteous. Her thoughts are going to be occupied by good deeds, justice and religion. TAKWA makes a person emotionally stable and steadfast in her properly acting's, because she doesn't fear anyone beside God. This consciousness and (abstention of evil through) fear of God is understood as "a protection and a shield against wrongdoing" (Karolia, 2003).

Employees with a high level of TAKWA will give their best to accomplish company's tasks, regardless to the existing subordinates, supervisors, cameras and others. Additionally, if a person is surrounded with good (behavior, deeds and justice) that will have a positive influence on her.

2.3.3 Kindness and care while feeling the presence of God

EHSAN is the responsibility of believers to achieve perfection in **worshipping**, in such a way that Muslims try to worship God as if they see Him, even though they can't (due to the belief that God can not be seen). Worship (in Islam) is "everything one says or does for the pleasure of Allah" (The Institute of Islamic Information and Education, n.d.), which includes not only "rituals, but beliefs, social activities and personal contributions to the welfare of one's fellow human-beings" (Cohen & Levesque, 1990). Those without doubt believe that He is always watching over them. This definition came from the following hadith, where Gabriel (the angel), in a form of a man, came in front of companions, while asking what EHSAN is. God's Apostle replied: "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you" (Bukhari, book 2, hadith 47). Based on it, there is no need for any supervisor, because this feeling of awareness of God makes the person behave at her best, striving to reach perfection. Managers with a high level of EHSAN promote the training and development of their employees and encourage employment involvement and participation in decision-making (Branine & Pollard, 2010, p.718).

2.3.4 Justice

Justice is a virtue which every person should have. It is mentioned so many times in the Noble book where God orders and reminds a person to be just regardless of anyone (white-black, old-young, male-female, rich-poor, familiar-unfamiliar, friend-enemy, and so on). Islam teaches to protect people's rights, freedom and equality, without getting emotional attached to a person who is doing wrong (which may be the case in kinships and friendships). This is confirmed through following two examples:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted” (Qur’an 4:135).

“[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly” (Qur’an 5:42).

According to Islam, just should be also performed in business. For instance, it is not allowed to inject in someone else finished deal. As the Prophet said: “one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price)” (Bukhari, hadith 73).

The main consequences of being unjust are avoidance from others and loss of their trust, so the unrightfully person becomes lonely and desperate, as it is mentioned in the hadith below which is narrated by Abu Said Al-Khudri. During a conversation with a man, the Prophet (PBUH) answered him: “Who could do justice if I did not? I would be a desperate loser if I did not do justice” (Bukhari, hadith 807). Therefore, employees should perform their duties fairly. They should also not just pretend to work. Thereby, managers should be open for employee’s suggestions and views and they should never look down to them.

2.3.5 Trust

Trust comes with time. Once lost, it is hard to (re)build it again. Mostly, the biggest trust is in family members, but sometimes they are making mistakes and let us (unintentionally) down, too. So God tells to put trust in Him because His trust is 100 % safe and for real without exception (Qur’an 2:53, 8:2, 65:3). Also, people of trust were God’s Apostles, because they knew its great value and meaning, as it is mentioned in the third chapter of Qur’an: “No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly”(Qur’an 3:161).

Qur'an especially insists on the duty of choice of the person who deserves and is worthy of trust, whereby justice is the most important criterion (Qur’an 4:58). On the other hand, one of the general principles that pertain to power and high position are to show loyalty to the chosen ruler: “O you, who have believed, obey Allah and obey the Messenger and those in authority among you” (Qur’an 4:59). Thereby, leaders and followers need to be surrounded by trust (to each other).

Mohammed (PBUH) before he became a Prophet had several nicknames, like ES-SADIQ EL-VA'D and EL-EMIN meaning "The one that fulfills the promise and The trustfully, The trustworthy, The righteous" (Deedat, 1980, p. 38).

Anas reported about one man (named Ubaida) who was mentioned by the Prophet Mohammed (PBUH) as a man of trust of this UMMA (Muslim, hadith 5948)⁴. Thereby, it is worth of studying his live, which may bring us closer to get our self and others to become trustworthy. The Prophet (PBUH) mentioned three signs of recognizing a hypocrite, and one of three is: "If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it)" (Bukhari, book2, hadith 32).

Linked to HRM, company's business secrets need to stay at the workplace, so workers must be trustworthy if the manager is expecting it from them. On the other side, managers should trust workers, for example, if they sometimes take a break because of their healthy or private issues which are essential and urgent. Because, "business is all about people, that if you trust in people they'll trust you back" (Stewart, 2010, p. 2). Additionally, manager should entrust important task to his workers, and therefore workers should give their best just to prove that they are worth it. A worker should also put trust in the manager when it comes to making promises, paying everything on time, giving bonuses and free days and others, where the manager will become a man of trust when he accomplishes the expected.

2.3.6 Truthfulness

Truthfulness means to do and to say what is right. Islam encourages a person to be honest and truthful. At the same time, it strictly prohibits lying and cheating. There are a lot of examples in authentically hadiths which emphasizes truthfulness. The following one tells about how a person gets truthful and how it is being reflected on getting another good characteristic. Narrated by 'Abdullaf, the Prophet said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to AL-FAJUR (wickedness, evil-doing), and AL-FAJUR leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar" (Bukhari, book 73, hadith 116). An interesting part from Qur'an is the one where God tells about the benefit and success of the truth man: "This is the Day when the truthful will benefit from their truthfulness. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment" (Qur'an 5:119). Especially, when it comes to business, being truthful brings blessings into the transactions. As God's Apostle (PBUH) said:"Both parties in a business transaction have the right to annul it so long as they have not separated; and if they speak the truth and make everything clear they

⁴UMMA is an arabic term, used for every person who is born from the time of Islam till the end of the world.

will be blessed in their transaction; but if they tell a lie and conceal anything the blessing on their transaction will be blotted out” (Muslim, hadith 3661).

From HRM perspective, managers as well as workers should not bring along their subjective opinion, rather they should support each other (by example) in being truthful which leads to righteousness. Even if somebody lies or does bad deeds, there is no excuse not to be honest and truthful. Additionally, “never compromise your integrity and reputation by associating yourself with people whose standards of integrity you mistrust” (Sonnenberg, 2013).

2.3.7 Conscientious of self-improvement

Islam teaches a person to question herself whether she is good enough. So, the need of continuously self improvement through training, studying, learning, and getting new skills should be always there. Developing creativity and seeking perfection helps a person to improve herself too, where the community may also benefit from that. Thereby, a good deed can be made and the reward is automatically being gotten, as it was mentioned in a hadith before.

Seeking for self-improvement is a way of worshiping and giving thanks to God. So, “whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise” (Muslim, hadith 36).⁵ Bukhari, the transmitter of hadiths, told once that he gives „greater respect to knowledge rather than to people, for it is they who are in need of the knowledge and it is they who should seek it“ (Hadith Collection, n.d.).

One of Prophet’s (PBUH) practice was the ability of staying focused and seeking independence (except from God). So to conclude, managers should invest in their self as well as in employees, even if there is a possibility to lose a worker. Every loss of workers needs to be seen as a sign that there can be missing something in the current company. But if the manager incorporates all or most of these Islamic principles, greater are the chances that employees show loyalty and satisfaction.

2.3.8 Sincerity and keeping promises

Sincerity is a merit of a person who speaks truthfully and acts with true intentions. This person is always honest regardless of time, place and individuals. Insincere, in the opposite, leads to a lie and cheating which is prohibited in Islam.

Keeping promises is such an important item which brings trust with it. A promise is like a debt, and a debt is an obligation for a believer, which needs to be fulfilled. There is a morally obligation too, to keep promises and to be sincere. Down below are just some good and helpful examples from the Quran and hadiths:

⁵Imam Nawawi mentioned this authentic hadith under the number 36, which is related by Sahih Muslim.

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives ZAKAH⁶, [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who are sincere, and it is those who are the righteous” (Qur’an 2:177).

Abdullah reported that the last Messenger (PBUH) said: “It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah” (Muslim, hadith 6309).

Narated by Abu Huraira, the Prophet (PBUH) said: “Signs of a hypocrite are in three:

1. Whenever he speaks, he tells a lie
2. Whenever he promises, he always breaks it (his promise)
3. If you trust him, he proves to be dishonest (If you keep something as a trust with him, he will not return it)", (Bukhari, book 2, hadith 32).

God's Apostle (PBUH) wrote once a letter to Caesar and invited him to Islam. After reading it, Caesar asked for someone who could knew The Prophet (PBUH). Abu Sufyan bin Harb was present, so he explained him the following:”The Prophet (PBUH) ordered you to worship God alone and not to worship others along with Him, to leave all that you fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you” (Bukhari, book 52, hadith 191). Therefore, the best way for both employer and employee, to figure out if someone is honest and keeps promises, is through a test. A good example of testing potential employees is through interviews, tricky questions, specific tasks and others. Also if a manager wants workers to follow him, he needs to have the two characteristics mentioned above. Otherwise, employees will leave or reciprocate, meaning respond on the same way.

2.3.9 Consultation

Consultation is a process of finding the best solution including the opinion of others. It is an act of seeking advice before the final decision is made. Islam recommends consulting with others besides God (through Quran and prayer) and His Prophet (PBUH) (through his

⁶ZAKAH arab. means cleaning, growth, progress. It is an obligatori alms-giving by Muslims, a caritable giving based on accumulated wealth. Look at Quran (9:60) for details.

actions and deeds). The importance of consulting is accentuated in the Holy book where one chapter is written under the name ASH-SHURRAA, which means Consultation.

Here are two examples how others did and how every person can do, if she wants to gain success:

“So when they had despaired of him, they secluded themselves in private consultation” (Qur’an 12:80).

“And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend” (Qur’an 42:38).

During the consultation, God is always in the course of all events:

“Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are” (Qur’an 58:7).

Managers should consult with employees and include them in the process of decision making. They should not be excluded from the conversation or decision making. Both gain advantage from it, the manager gets good (new) ideas, suggestions and solutions or a view from another perspective, while the worker gets the feeling of ownership and that his supervisor cares about his opinion which is motivating to him, too.

2.3.10 Patience

Patience is the highest level of Islamic belief. It brings you to make wise decisions and to avoid dispute. Patience is the strongest weapon which leads to success, regardless of other threats, while God’s protection is over a person: “If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do” (Qur’an 3:120).

Impatience can lead to rushing in which state a person skip steps and makes bad decision (ATR, n.d.). It “raises stress level which cause physical harm to our bodies” (Manktelow, n.d.) and plays a part in getting “headaches, high blood pressure, heart problems, diabetes, skin conditions, asthma, arthritis, depression and anxiety” (Golberg, 2014). According to that, Islam is teaching believers to be patient with everybody, especially with children. Because, with patience comes help, as it is told in the Qur’an on several places:

“And seek help through patience and prayer. But it is difficult, except for the devout” (Qur’an 2:45).

“O, you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient” (Qur’an 2:153).

The conclusion of the story about Moses and the man who had some of the knowledge, which God has taught him and which Moses did not know, was to be patient. Even though that the cases of the old man do not seem right, Moses should not interrupt and blame the man when he did not know the whole background of the cases. As a matter of fact, the sources of all evil (doing), resentment, anger and aggression stems precisely from our lack of knowledge (IBR, n.d.). As the Prophet (PBUH) said: “if he had remained patient, we would have been told further about their case” (Bukhari, hadith 613), where we would gain more beneficial information how to be and act wise. So, sometimes it would happen “... that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know” (Qur’an 2:216).

Therefore, managers should be patient with their employees, especially during new tasks or negotiations with strenuous clients. It is also not realistic to expect from employees to be productive every day. Therefore, managers should figure out the reason for being less concentrated and finding ways how to bring them up again. Employees should be patient during the tasks. Even if they can not accomplish all of the daily work, they should be calm, set priorities and give their best. Additionally, they should be patient with the employer, since he has the greatest responsibility and obligation.

To conclude, Islamic principles are good instructions which a person should have to satisfy the title of a successful and righteous leader. Since every man is someone’s leader (and follower), thereby everyone has an obligation and (a right) over someone, as it is told in the followed hadith. It has been narrated on the authority of Ibn 'Umar that the Prophet (PBUH) said: “Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph⁷ is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust” (Muslim, hadith 4496).

According to Islam, the two major roles of a leader are those of a servant- and of a guardian-leader (Khan et al., 2010, p. 26). Therefore, a leader is the servant, who takes care of their welfare while he leads them to good. He is also a guardian, because he protects them from enemies and injustice and encourages them to good. All of these things he

⁷Caliph is a successor of the Prophet (PBUH). He is an religious and civil leader of the Muslim community.

should do based on God's rules and orders, which can be found in the Holy book and the SUNNAH of the Prophet (PBUH).

Additionally, if leader's faith in God (arab. *Iman*) is strong enough, he will have no worry. Thereupon, a leader will show commitment and will give his best to accomplish the task, where God can do the rest. His ideas, passions and his thinking will be turned to God. In fact he seeks for patience and gratitude (El-Uvejd, 2012, p. 84).

2.4 One of the best leaders of all time

The best example of the greatest leader is the one who is the fairest and the most caring to his followers. Such person isn't leading with words, but with ideas she truly lives (HLC, n.d.). Most of the biggest leaders were killed, regardless to their revolutionary changes they made, while it was their belief which made them stronger to accomplish the vision.

Mohammed (PBUH) left an enormous and deep impression on non-Muslim intellects, great thinkers, other leaders and emperors. According to the research (historically facts, opinion of experts) he (PBUH) was high ranked among the greatest leaders of all time. Gandapur (2009) made a selection of some famous names and leaders, who have studied and recommended Prophet's (PBUH) methods (like George Bernard Shaw and Bertrand Russel).

Napoleon Bonaparte, as one of the greatest leaders in history, said that he hoped to "shall be able to unite all wise and educated men of all the countries and establish an uniform regime based on the principles of Qur'an, which alone are the truth and which alone can lead men to happiness" (Gandapur, 2009, p. 52).

The Emperor Caesar told about Mohammad (PBUH), after receiving a letter from him (where he was invited to Islam): "I knew that he was to appear but I did not think that he would be from among you (Arabs). If I knew that I would be able to reach him. I would love to meet him; and if I had been with him. I would have washed his feet (out of reverence). His dominion would certainly extend to this place which is under my feet" (Muslim, hadith 4380).

Dr. William Drapper (2010) mentioned Mohammad (PBUH), in his book "History of Intellectual Development of Europe", as the religious head of many empires, who guided the daily life of one-third of the human race. According to the historical data, four years after the death of Justinian, Mohammad was born. "The man who, of all men, has exercised the greatest influence upon the human race" (Drapper, 2010, p. 330).

In TIME Magazine of 15th of July 1974, selection of opinions of different historians, writers, military personnel, business people and others was published, on the subject:

“Who were history’s greatest leaders?” According to Jules Masserman, a psychoanalyst from USA, the criterion to the judgment was based on three functions (Deedat, 2010):

1. Ensuring the welfare of those they lead,
2. Ensuring that there is a present social organization in which people feel relatively safe,
3. Ensuring that they have certain number of beliefs.

He searched through history and analyzed Hitler, Paster, Cesar, Moses, Confucius and many others. He mentioned that people like Paster and Salk were leaders of the first category. People like Gandhi and Confucius on one side, and Alexander, Cesar and Hitler on the other side, were leaders of the second or maybe third category. Jesus and Buddha are only in the third category. Masserman concluded that Muhammad was the only leader who represents the combination of all three categories. Therefore, the title of history’s greatest leader, in this case, belongs to him (PBUH) only.

In the book “The 100 - A Ranking of the most Influential Persons in History”, Hart also ranked the world’s most important names based on the historically facts and research. On this list it was easy to find famous names like Ghandi, Buddha, Galileo Galilei, Aristotle, Charles Darwin, Albert Einstein, Adam Smith, Napoleon Bonaparte, John Locke, Queen Isabela I, Queen Elizabeth I and others. But it was the Prophet Muhammed (PBUH) who was put on the first place of the ranking. He was “the only man in history who was supremely successful on both the religious and the secular level” (Hart, 1993, p.3).

According to De Lamartine’s (1854) research, Mohammad (PBUH) was a successful man in several roles, like the warrior, orator, philosopher, legislator, apostle, conqueror of ideas, restorer of rational dogmas and of a cult without an image, the founder of twenty terrestrial empires and of one spiritual empire. As he said, never has a man, in such a short time, accomplished such “*an immense and long lasting revolution in the world ... As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than Mohammad?*” (De Lamartine, 1854, pp. 276-277).

Based on Islam, to become of the greatest leaders, the next steps down below need to be followed. Prophet (PBUH) Mohammed stood out (of others) through his manners, ethics and personal characteristics. God described His Apostle in the Holy book: “And indeed, you are of a great moral character” (Qur’an 68:4). The Messenger (PBUH) itself also said that “the best amongst you (people) are those who are **best in morals**” (Muslim, hadith 5740).

God’s Messenger (PBUH) encouraged followers to be generous. And he (PBUH) alone was “the **most generous** of people in charity”, especially “to the utmost in the month of Ramadan, like the blowing wind” (Muslim, hadith 5718). Today’s one study of the University of Michigan discovered that the greater mental and physical health is tied to

generosity. Also, other studies have shown that practicing generosity reduces stress hormone and contributes to stronger immunity to illness.

From 500 scientific studies which are connected to power of unselfishness, Stephen Post (from Case Western Reserve University) noted that people who live generous lives also live happier lives (Rosen & Rutligiano, 2013).

Additionally, God's Messenger (PBUH) was “the **most sublime** among people (in character) and the most generous amongst them and he was **the bravest** of men” (Muslim, hadith 5715).

Anas b. Malik reported about Apostle’s (PBUH) **manners in words**, while serving the Messenger of God (PBUH) for ten years. He said: “by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that ” (Muslim, hadith 5720).

Jabir b. 'Abdullah reported about Mohammed’s (PBUH) **kindness** and **accessibility**, whereby it never happened that God's Messenger (PBUH) was “asked for anything and he said “no” (Muslim, hadith 5726).

Abu Huraira reported how the Messenger (PBUH) was **caring** and **merciful** (especially to children). God’s Apostle (PBUH) said: “he who does not show mercy (towards his children), no mercy would be shown to him” (Muslim, hadith 5736).

Masruq reported, when they went to Abdullah b. 'Amr, where Mu'dwiya came to Kufa and made a mention of God's Messenger (PBUH), by saying: “He was **never immoderate** in his talk and he **never reviled** others” (Muslim, hadith 5740).

Abu Huraira reported how he was **heedful** and **careful**. God's Apostle (PBUH) said: “O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection” (Muslim, hadith 6290).

Abu Barza reported about his **environmental care** and **awareness**, where God's Messenger (PBUH) answered him, as saying: “Do this and that and remove the troublesome things from the paths” (Muslim, hadith 6344).

Abu Huraira reported about his **care** and **concern for animals**, where he (PBUH) prohibited mistreatment of them. God's Messenger (PBUH) said: “A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the insects of the earth, until it died” (Muslim, hadith 6348).

These were only some characteristics of the Prophet (PBUH), where more of them will be mentioned during the followed topics. All of the above mentioned characteristics will help a person to become a great business leader and respected man in the society and business world.

2.5 The impact of leadership styles on employees

Management is crucial in Islam and having a leader is obligatory in most circumstances of life. The Prophet Mohammed (PBUH) said: “When three are on a journey, they should appoint one of them as their leader” (Abu Dawud, book 14, hadith 2602).

Regardless of the size and cohesiveness of certain groups, situational factors, factors of time and group tasks that need to be performed, it seems impossible to apply a single style that is universal for all occasions. Today, there are so many leadership styles existing, so it is almost like every leader has his own (chosen) one.

Characteristics of the most known leadership styles are listed below (Manktelow & Carlson, n.d.):

Adaptive-, agile-, appreciative-, authentic-, autocratic (or authoritarian)-, bad-, bureaucratic-, collaborative-, crisis-, cross-cultural-, democratic (or participative)-, directive-, emergent-, facilitative-, directive (or Laissez-Faire)-, servant-, transactional- and transformational leadership. There are even more leadership styles like charismatic-, task oriented-, people/relations oriented-, lean-, level 5-, narcissistic-, narrative- and other leadership styles (Goethals, Sorenson & Burns, 2004).

Some of them are just characteristics of a person and can't be applied without being combined with another leadership style. On the other side, some of them are intended only for specific situations or sectors. So, if a person wants to become a great leader, she needs to master more than one leadership style (Goleman, 2000, p.82) or to specialize herself in a specific field. Additionally, one company can have running more than one leadership style lead by different people. To conclude, HRM does not have one leadership style which can be implemented everywhere, regardless of time, place, environment and people.

The Prophet Mohammed (PBUH) was having a unique and perfect leadership style which can be applied even nowadays. Parts of the characteristics of his way of leading can be found in some of today's different leadership styles. Whether it is about a company, corporation, politics, ethics, person's home or family members, from this formula everyone can benefit.

Additionally, the Prophet (PBUH) ruled with the aim to teach, build trust and show commitment as well as to involve followers in decision-making (parts of Adaptable leadership style). Regardless to external and internal pressures and environment, the Prophet (PBUH) did not adapt to it. He was the one who made change to the environment

and people's bad acting's and behavior without going to adapt to any upcoming or current negative changes.

Additionally, he (PBUH) rather decided to step up and to "disappoint the group" that has build the wrong environment then God who expects from him to do only right (Ahmad & Fontaine, 2011). Therefore, Agile and Adoptable style are not recommended. The same refers to the Appreciative style. Focusing on what works without focusing on the current problem will not result in success. When there was a problem, the Prophet (PBUH) used to solve it rapidly, even if it was something little like two men who did not talk with each other. He (PBUH) would just say: "Let us go to resolve the situation and make peace between them" (Al-Sheha, 2006, p. 33).

The Authentic style is full of Islamic characteristics which the Prophet used to apply, such as equality in speech and actions, speaking the truth and out of the heart. But the fact that a person does not tend to be perfect, rather she is satisfied to be just excellent, is not good enough, especially if a person wants to become a leader. The Prophet (PBUH) tended to be perfect and to improve his self further, which was deeply explained in the part of defining EHSAN.

He (PBUH) also used to be punctual, kind, just, facilitating and motivational to his followers (parts of Collaborative style), where he (PBUH) did not made difference in any kind of diversity among people except in their deeds (parts of Cross-Cultural style). He (PBUH) used to make SHURA, like regular meetings with his followers, where they discussed and consulted about important issues. By this way, he (PBUH) additionally showed trust, commitment and attention (to their opinion). Therefore, Bureaucratic, Bad, Autocratic and Directive leadership styles are not recommended. Conversely, Democratic leadership style is too liberal, which causes poor decision-making and makes the leader looking incompetent. So, another team member may (un)consciously guide the rest of the group to a direction with his style. The same thing is with compromising, which can bring either an ineffective action without solving the main problem. Surely, it is good to compromise, but there can be no compromise on some basic principles, moral issues, matters of knowledge, of truth, of rational conviction, etc (Rain, n.d.).

Facilitative, Transactional and Servant leadership styles have a lot of characteristics which were used by God's Apostle (PBUH). The only problem is that these leadership styles are unable to function by their own, because they are just a part of the package.

Leadership style in Islam means to follow the above mentioned principles of Islam, including the Qur'an, the SUNNAH of Prophet Mohammed (PBUH) and everything (in accordance with Islam) what can be beneficial for the humanity.

In Islam it is also forbidden to give any kind of power or high position to a person who wants and asks for it (Abu Dawud, book 24, hadith 3572), except in some justified cases.

When two men came to the Prophet (PBUH) they asked for power over something that God gave him (PBUH) from governorship. Then, God's Apostle (PBUH) said: "Verily, by God, we do not provide government and authority over this (governorship) to anyone who requires it or yearns and longs for" (*Muttefekun alejhi*)⁸, (Enna-Wawi, 1992, p. 97). Otherwise, requiring for authority and power over something may not follow by right intension. This person can become arrogant and may endanger others. Thereby, it is better when a man is chosen by others and not by his self, as the Prophets were chosen by God (not their self's).

Moreover, it is commendable to "not accept the authority and the high position, except if the duty really fall on the person, and if it is a need (*Muttefekun alejhi*)", (Enna-Wawi, 1992, p. 97). As the Prophet said to Abu Zar (since he knew his abilities) who asked for a high position: "Abu Zar, you are truly weak, and that (position) is a trust, and on the day of Judgment it may be a humiliation, shame and contrition, except for that (man) who accept and is capable for it, so he accomplishes that for what he is obligated" (*Muttefekun alejhi*)", (Enna-Wawi, 1992, p. 97).

Islamic leader needs to be aware of his own abilities, so he should operate there where he is best at. This example is mentioned in the Quran when it comes to the story of the Prophet Joseph. The ruler gave him the opportunity to choose whatever position he wants to be placed in. Joseph didn't choose the highest one. He requested for the one where he was competent and best at. Additionally, he as well as the rest of the Prophets knew that a role of a leader is an obligation, not a power.

As it is mentioned before, it is recommended to accept the position if the one is capable or if there is a need for that. And who would be better to take the duty than the Prophets. Considering to the circumstances of that time and the need for a just and able person in an (for the humanity) important sector, the Prophet Joseph requested from his master for that particular position. As it is mentioned in the Qur'an: "(Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows their importance" (Qur'an 12:55).

Another good example is by the Prophet Solomon who requested from his Master authority over the kingdom, as he was the fairest and able for it. He did not separate the spiritual from the material. Indeed, he knew that they are inseparable from one another. Firstly, the Prophet Solomon began to ask for forgiveness from God, which is a sort of IBADET.⁹

⁸Muttefekun alejhi means that the hadith is (undoubtedly) authentic, since more authorities (e.g. Al-Bukhari and Muslim) have transmitted it.

⁹IBADET is like a submission to God and everything what He loves and is pleased with (words and deeds - made in public or in secret). It is divided into three: the heart (beliefs), tongue (speech) and limbs (body, movement)

Then he asked for dominion over the kingdom which no one except him would have. As it is mentioned in the Qur'an: "he prayed: O my Sustainer! Forgive me my sins, and bestow upon me the gift of a kingdom which may not suit anyone after me: verily, Thou alone art a giver of gifts!"(Qur'an 38:35)

Another important thing for the ruler is to take and hire only good and honest consultants and employees. Because, God has not set a ruler less he had not "two sorts of companions (consultants, friends), where he needs to choose between them" (*Muttefekun alejhi*)", (Enna-Wawi, 1992, p. 97). There were consultants which ordered and encouraged him in good deeds and actions, and consultants which commanded and encouraged him in bad (deeds).

The Prophet (PBUH) really knew how to motivate others and to put them in a stage of self-initiative and action without ordering or delegating. Just being a role model was the highest motivation for them. So, when he would start with something alone, people would get interested in that particular thing. They would voluntarily do the same or get involved in it (Ramadan, 2007). Prophet's (PBUH) practice was to encourage his companions in things by which they were good at, through giving them responsibilities and positions in it (Sha'ban, 1998, p. 149).

God's Apostle (PBUH) was also seeking to teach his followers to become great and right leaders. Abu Bekr, for example, was one among the first ten followers who believed in Islam. After Apostle's (PBUH) death, he was chosen by people, as the next Islamic leader. Unfortunately, he died after two years of successfully serving as the first caliph. Another example is 'Umar Ibn Al-Khattab, who became a principle figure in spreading Islam. Hart (2003, p. 261) also mentioned 'Umar on the 52nd place in his book as "the second, and probably the greatest, of the Muslim caliphs". Because of his impressive achievements, he was ranked higher than the famous Charlemagne and Julius Caesar (Hart, 2003, p. 265).

The Prophet (PBUH) also pointed out how your biggest enemy can become your best friend, through being gentle in speech, answering wise and trying to find out the right cause of bad behavior and hatred. As an example, 'Umar was originally one of the bitter opponents to Mohammed (PBUH) and his new religion. But, after a while, when he met God's Apostle (PBUH), 'Umar converted to Islam and became a truly friend and advisor to Mohammed (PBUH), (Hart, 2003). There are countless of examples and all of them may have the best impact on employees. But to sum up and clarify the new way of success on the long term, Islamic leadership style may include:

1. Implementing all main principles of Islam
- +
2. Operating only there where you are best at
3. Acting in both religious and secular
4. Seeking for contribution, not power

5. Charity (giving) and being generous
6. Hiring only good and honest consultants and staff
7. Being a role model (in words and acts)
8. Constantly studying and sharing knowledge
9. Creating followers into new right leaders
10. Being wise and gentle to every human (although they are not with you) and living being
11. Seeking for moral values nad characteristics
12. Caring of nature
13. Nutrition (taking care of health) ¹⁰

3 MOTIVATION

3.1 Motivation in HRM

Most commonly, motivation refers to a set of drives, requests, needs and desires. It represents a call to action (Albert & Robbins, 2014) and a way to satisfy certain human needs (BookFresh, n.d.) The main components of motivation are (Albert & Robbins, 2014):

- Activation (having initiative and deciding to start)
- Persistence (resumption of the activation, meaning to bring it to the end) and
- Intensity (the level of a person's energy).

Some of today's most motivational factors in the workplace, which present a reward for the employee, are good salary, good working conditions, salary on time, bonuses, creative and interesting work, free weekends, stable and secure job, recognition and others. Demotivating factors are reduced salary, job "under the open sky", boring work, bad relations with colleagues or supervisors, staying overtime, imperious director, bad environment and others. According to Brian Tracy (2013) the two major demotivators are additionally the fear of failure and the fear of rejection. In the conditions of modern (industrial) life, the intellectual potential of the average human being is only partially utilized. According to Marušić (2002), that is an indicator of a wrong approach toward employees.

During the fifties, three motivational theories turned up, which explanation is still seen as a good base for improving and creating new theories of motivation. The first one is Theory of hierarchy of needs. This one is the most known, where Abraham Maslow gave the definition of "Motivation and Personality" (Akrani, 2010). The theory explains that within every living thing there is a hierarchy of five types of needs, ranked by the following order:

¹⁰ The importance of nutritions and healthy food is mantioned in Chapter 3 – MOTIVATION.

physiological, safety, love/belonging, esteem and self-actualization (Marušić, 2002). According to this theory, the motivation of every person is rather linked with the achievement of a certain need, than with rewards and unconscious desires (McLeod, 2007).

The second theory is known as Theory of X and Y proposed by Douglas McGregor. There are two aspects of human society, the negative unhelpful one (theory X) and the positive beneficial one (theory Y), (businessballs, n.d.). According to the theory X, the assumptions of managers are that employees do not like to work. They will try to avoid it whenever possible. Rather they should be forced, controlled, directed and fearing punishment. Furthermore, this average person prefers directing, wishes to avoid responsibility, has relatively little ambition and wants security above all. Contrary to the above, theory Y presents the employee as self-directed and self-controlled if committed to. His physical and mental effort at work is natural and equals more to a play or rest. This average person can learn to accept and seek responsibility. According to this theory, managers should use theory Y approach to triumph in business. Further, creativity and ability to make good decisions are not only for managers. They need to be widely spread among employees, too (Stewart, 2010).

The third theory is Theory of motivation-hygiene, proposed by psychologist Friedrich Herzberg (businessballs, n.d.). His research has appeared in the Theory of motivation of two factors. These factors are causing satisfaction (such as growth, achievement, recognition, work itself, advancement, accountability) and dissatisfaction (like monitoring, working conditions, wages, status, interpersonal relations, security, company's policy and administration). According to this theory, managers should pay attention to improve the content of their work, because it increases the feeling of satisfaction.

Today's employees are being pushed to work under pressure and often more than legally allowed, e.g. 40 hours per week (often without getting extra payment or compensation), (businessballs, n.d.). Although, it became a standard to work overtime, forgetting the risky consequences over the long term for the employee. Michael Kelley, for "Business Insider", writes about the issue of overworking in e.g. America (Kelley, 2012). He tells that these extra hours are demotivating. They bring less productivity, less money and more mental and physical health like obesity, depression, unhappiness, hatred and dissatisfaction (with own job and life). Unfortunately, working more means actually making less. Germans, for example, made it into practice. They do not work for long hours, but very efficiently (Laura B, 2014). The same method of working less but still being productive and successful is recommended in the #1 International bestseller book "Never work again" by the young businessman, author and speaker Erlend Bakke (2014). He additionally reveals that by working less time a person can even earn more money, without losing the life-freedom (Bakke, 2014).

As it is seen, with time passing the motivational theories and methods have been changed and refreshed through having a HRM sector, a consulting house or a private motivational coach.

Brian Tracy, as a Professional Speaker, Author, Success Expert and CEO may teach you “*5 Tips for motivating employees*” and gain success (Tracy, 2012). His speech will leave a strong impression on you, because he went through (almost) all of it, from being unsuccessful to broke, without a job, support and faith. Knowing how it feels and making the right change on a right way (through self-discipline, clear vision, hard work, belief and no complaining) is something what he is sharing with people (Tracy, 2010). Most of his information he learned over the last three decades in his travel, work, and experience consulting for over 1.000 companies and five million people in over 80 countries worldwide, are for free to find on the internet (Tracy, 2014). He explains that one of the reasons for underachievement is that “the great majority of people do not decide to be successful” (Tracy, n.d.). Rather they wish, intend to, hope and going to, but someday. Not now. Another important issue is that people intend to stuck in past by looking back and regretting their business or life mistakes. Instead of it, it is better to look further by learning from it, since “nothing is a waste of time, if you use the experience wisely” (Tracy, 2014).

Henry Ford, founder of the Ford Motor Company and sponsor of the development of the assembly line technique of mass production, was guided by a simple motto: “The man who thinks he can and the man who thinks he can't are both right. Which one are you?” (Ford, n.d.). This shows again, that no matter how big your goal is or how everyone is telling how impossible it is (to achieve), if you believe that you can make it, you will make. Therefore, the first step is to convince yourself.

Mojca Domiter, Corporate HRM Executive Director at Atlantic Grupa, gives a really useful advice when it comes about motivating employees. “Ask and listen. Do not presume you know”, because everyone functions in a different way (posao.ba, n.d.). Furthermore, she is telling about four simple steps to motivate employees:

- 1) by telling them *Why- which purpose?*
- 2) by giving them *space for their own strategy* (which will suit them),
- 3) by *supporting* them in their goals (through feedback, time, training, etc.),
- 4) by recognizing and celebrating success.

Anthony Robbins, as a best motivational speaker, personal life coach (of average people, companies and celebrities) and business trainer of big corporations motivates people not just to get up, but do action. Through his long time experience, he learned how to produce measurable results, increase company's income 30-100 % (of products or services), raise peoples standards, changing person's limiting beliefs, getting focused on things that matter and changing someone's (wrong) strategy. He helps people to master their emotional, physical, relationship, financial and time problems (Robbins, 2013).

It is about opening people's eyes, considering that everything is in front of a person, only she is not seeing and not believing in it. Just having in mind, **people chose to be in a certain condition**. Why? Mostly, because of a specific fear (of something or someone). It can be, for example, a bad one for more than 30 years that holds you back from moving and improving forward in life (Robbins, 2013). Tony is just there to remind people that they do not need to be in that state. If they chose to get out of the bad ones, they will succeed. As he said: "If you want things to change, you have to change. For things to get better, you got to get better"(Robbins, 2013).

When it comes to staying focused, he compares it with shooting (from a gun). A person can mentally bring that focus near to her face. So, she may not just shoot, but focus on the target. Thereby she will successfully shoot, right in the middle by just staying focused. The same thing is with our motivational goals, which needs to be on mind every day (whereby we stay focused).

All of these great leaders have one important thing in common. It is finding their time for others, helping them direct and indirect (like through free books, articles, videos, sessions, seminars and others). Their satisfaction is to get someone else to succeed. It is not about money, because they have it. It is about believes (in God, ourselves, others and better tomorrow) and about finding the things in which we are good at so we can perform the best.

3.2 Motivation in Islam

Islamic motivation is primarily based on five sources: The Qur'an, the Sunnah (life of the Prophet (PBUH)), the Hereafter, good companions and God's creation.

Reading and studying of **Qur'an** makes a person better and it brings blessings into a person's life, considering that the Qur'an itself is blessed. The Lord says: "this is a Book We have sent down and blessed, confirming what came before it" (Qur'an 6:92). As a miracle, it also protects and cures from everything what is not good, like psychological and physical diseases: "And We send down of the Qur'an that which is healing and mercy for the believer" (Qur'an 17:82). It is full of "every kind of example" (Qur'an 17:89) and "clear proofs and guidance" (Qur'an 2:159) which can be beneficial for private and business life. Because, Qur'an helps to go in a right direction, so a person saves precious time. A person will also be able to earn money by being openhanded, considering that she will receive more. Although, it seem impossible (especially in business) to give less (e.g. money) and get more of it by itself and not through interest (rate), still it is true. The point is not in earning, but in giving, after which a person results in more earnings. Here is just one example, when God encourages a person to give by asking: "Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?" (Qur'an 57:11). Coming back to the point, studies have shown that reading of books is highly recommended since it can expand your knowledge, preserve memory and improve

brain function (Bergland, 2014). So, the Holy book can be an additional literature for reading, regardless of the mentioned benefits.

By learning and practicing the **Sunnah**, which is the life of the Prophet (PBUH), it brings truly success in each segment of life. From the way of behaving toward all beings, including ourselves, to the way of making business, sharing, helping, right acting and managing (time, stress, difficulties, temptations, duties etc.), more of it can be find in Prophet's (PBUH) life. In the business world, for example, it is easy to gain (long-term) success if the production of goods and services is without cheating and impersonation (Al-Faruqi, 2011, p.276). So, to achieve a great triumph there needs to be honesty in trade (Bukhari, hadith 327). Considering the limitation in writings, this work contains a determined number of useful examples for business life by following the Sunnah. By studing the biography of successful people (like their daily habits, methods of how they did it and what they do now to stay successful) the common features would be visible to the audience (Eldridge, n.d.). Then, there remains only to copy (and implement) the scheme, meaning to do what they do to become even more successful (Tracy, 2014).

The **Hereafter** is a Day of judgement where God will revive all beings after He gave them death. On that day everybody will be told, according to their belief and deeds, do they enter into Paradise or Hell. This is a huge source of motivation for an individual to perform at his best, so that God may show His mercy upon him (El-Eškari, 2003). By seeking for that ultimate goal to get to the eternal place of cleanness, beauty, rest and pleasure a person will continue with doing good (El-Eškari, 2004). As God said: "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope" (Qur'an 18:46). Therefore, the employee (who strongly believes in God) will look at his job as an additional way of getting closer to the Paradise. Additionally, all difficulties on the workplace (which may cause stress, worries and other negative issues) will be observed as a temporary temptation and a challenge rather than as a problem. By understanding the true value of life (like the Hereafter) as well as reminding ourselves that this worldly life is too short and precious to be wasted in stress and worry helps a lot to pass through it happy and healthy. Because, with every hardship comes ease (Qur'an, 94:5-6).

Having **good companions** is the next relevant point. A person isn't created to pass through life on her own. It is just unnatural to live like that. Even Adam, as the first man of mankind, got his companion Eva from the Lord (Qur'an 4:1) considering the fact that he felt lonely and dispirited while being in Paradise. At that point, it is important to pick the right companions, because both sides will benefit from it (Qur'an 43:67). "The case of the good companion and the bad companion is like that of the seller of musk and the blower of the bellows (iron-smith). As for the seller of musk (odor), he will either give you some of the musk, or you will purchase some from him, or at least you will come away having experienced its good smell. Whereas the blower of the bellows will either burn your

clothing, or at least you will come away having experienced its repugnant smell" (Bukhari, book 34, hadith 314).

Ferrazzi and Raz (2005) wrote about values of a good companion and the importance of cherishing and keeping good relations in a long-term. Their first advice is *not to keep score*, meaning not to take only from the other side, without giving. Both partners should be from use to each other, since it is not only about taking. Another advice is to *build it before you need it*, meaning its important to constantly stay in contact with others, and not only when in need for something. At the end, they have mentioned the significance of *eating together* during work, whether in a corporation or on an event. Therefore, interacting, connecting and building relations with others brings the key to success (Ferrazzi & Raz, 2005).

The last motivational source lies in **God's creation**. Whether it is about the 7 Havens (Qur'an 13:2), the Sun and the Moon (Qur'an 55:5), nights and days (Qur'an 21:33) or just the animal kingdom like the spider (Qur'an 29:41), the fly (Qur'an 22:73), bees (Qur'an 16:68) and other creations, all of them are inspiring for mankind. For instance, everywhere around us are a lot of human-made items inspired by Nature. These items which imitate the elements, models and symbols of Nature are called Biomimetics or Biomimicry. So today scientists are actually studying Nature's best ideas for the purpose of solving difficult human problems (Benyus, 2009).

3.3 Another form of motivation system

Another form of getting high productive and satisfied is not through money, since it is not the greatest source of motivation (Pink, 2011). It is through BARAKAH, which is a free source of blessing and **unexpected goods**. Imagine a person plants one seed from which she is expecting to get one tree. Instead of it, she gets surprisingly five trees. That is called barakah. "Being able to achieve more with few resources, doing much in little time, and generating a lot with little effort is surely a blessing" (Productive Muslim, 2011). There are a huge number of sources which are fulfilled with barakah. However, only few of them which can be connected with HRM will be considered and recommended.

The main sources of barakah are¹¹: good intentions, reading Qur'an, eating with people, honesty in trade, permissible income and food, health, charity, month of Ramadan, waking up early, tying your ties with kinship and following the Sunnah of the Prophet (PBUH). Considering that the first two items were explained before, the start will be from the third point by this order.

¹¹ Seminar attended in Sarajevo. Motto: „Productive lifestyle“ organized by productivemuslim.com , November 2013.

3.3.1 Eating with People

Barakah comes when eating together (Abu Dawud, book 27, hadith 3755; Figh-us Sunnah, Volume 5, Section 79, Hajj and Umrah, Fikh 5.135B). Since God attaches blessing to the people who eat together, there will always be enough food for more people than planned. The Prophet (PBUH) used to say: “Whoever has food enough for two persons, should take a third one, and whoever has food enough for four persons, should take a fifth or a sixth” (Bukhari, book 56, hadith 781). Therefore, this (encouraged) generous act of sharing food as well as eating together makes the stomach full, even if the food intake is less than usual. Additionally, there are even more beneficial things from eating together. When supervisors and employees eat at the same table, the feeling of equality will be present. It is also a good way to connect, socialize and support each other (in private and business issues). After all, regardless of the work-position, every person feels like a part of a big family (Holwegner, 2013), because family meals have a powerful and positive impact on people. According to Weinstein (2006), by eating together a person is going to be smarter, stronger, healthier and happier.

3.3.2 Honesty in Trade

God's Apostle (PBUH) said: "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost" (Bukhari, book 34, hadith 293). As it is visible from the above sayings, honesty in trade brings additionally unexpected goods. Even though many people reach their goals through lying and injustice, actually “Honesty works” better and is worth every effort (Gaffney, 2013). “Honesty Sells” and keeps profitable relationships with clients (Gaffney, 2009) where long term successes are being produced.

3.3.3 Permissible (income/money and food)

HALAL means everything what is allowed and permissible in Islam. The opposite of it is HARAM or impermissible things which are prohibited, for they cause a type of damage and harm. Therefore, if managers or employees want to get blessings in their income or money, they need to know the origin of the earnings. These earnings need to be fairly and legally earned. When talking about foods which bring barakah, the Prophet (PBUH) has recommended some of them which are among the blessed ones, like olive oil (Qur'an 24:35), dates (Buhari, book 65, hadith 355), milk (Muslim, hadith 4985) especially from a goat (Abad-ur-Rahman, Badshah, Khan & Ayaz, 2012, p. 235) and water (Čemo, 2014). He also mentioned the appearance of barakah in the middle of the plate fulfilled with food (Muslim, hadith 5043). There are lots of examples from the Qur'an and hadiths for

alternative treatments through food, consumed by the Prophet (PBUH). Without having a specialization or a doctor license, he (PBUH) knew which food was good for what. All of the food from that time is easy to find even today and causes no harm or contra indications. The following five examples with basic information should be found in every company.

Ginger is mentioned in the Quran as a drink of Paradise (Qur'an 76:17). His effects are natural and numerous, like "anti-inflammatory, anti-oxidant, antiseptic, carminative, circulation-stimulating, detoxifying, digestive, perspiration-inducing and warming" (Aphra, 2013, p. 4). This root is an excellent prevention against viruses and it is recommended to consume it against nausea and vomiting, especially after a surgery (Bone et al., 1990, p. 669). The root is also a prevention of getting cancer (colorectal, lung, prostate, breast and ovarian cancer) and it stimulates the blood flow (Aphra, 2013, p. 8). Among the already mentioned, here are more good effects (proven by researches) about ginger, like anty-bacterial activity, photo-protection effect, anti-diabetic effect, gastro-protective effect, anty-obesity activity, heaptoprotective activity, anty tumour effect, neuro protective activity and inhibition of inflammatory activity.

Based on these incredible benefits, during lunch or breakfast at work, ginger could be used as a spice, cool drink or a hot tea to gain effects.

Black cumin seed is permissible and highly recommended in Islam, since the Prophet (PBUH) said that it cures all diseases except death (Bukhari, book 71, hadith 591)¹². Scientists have currently proven that the black seed is a natural antioxidant (Ramadan, 2007, p. 1212) which also helps against inflammations and infections (Gray, 2012). It is also good as a preventive and as a treatment (for diseases like AIDS¹³ and cancer), since these seeds are antibacterial, antiviral, antihistamine, anti-tumor, anti-inflammatory (Goreja, 2003, p. 2), anti-microbial effects, impact on the gastrointestinal and cardiovascular system (Ramadan, 2007, pp. 1213-1215). The consumption of black seeds in one research work has shown that majority of human and animal trials done among humans and animals with diabetes or metabolic syndrome demonstrated reduction in weight and improvement in serum lipid levels (including decrease of total lipids¹⁴, triglycerides¹⁵, LDL¹⁶ levels). In another study it was shown that black seeds significantly improved lipid profiles of menopausal women more than the placebo treatment over 2

¹² The same hadith can be found by Sahih Muslim under the number 5489 and 5490.

¹³ AIDS is an abbreviation for Acquired Immunodeficiency Syndrome.

¹⁴ Lipids are molecules. Examples of lipids include fats, oils, waxes, certain vitamins, hormones and most of the non-protein membrane of cells.

¹⁵ Triglycerides, as a type of Nonhydrolysable lipids in blood, are necessary to measure the heart health. E.g. fats and oils are composed of triglycerides.

¹⁶ LDL is an abbreviation form Low density Lipoprotein. It is a bad one cholesterol. LDL collects in the walls of blood vessels, causing the blockages of atherosclerosis. Higher LDL levels put you at greater risk for a heart attack.

months of intervention (Qidwai & Ashfaq, 2014, p. 3-8). The reaserchs of other yet unproven benefits are in progress.

Therefore, before going to work or before breakfast, it is highly recommended to take one table spun of black seed oil every morning, since it additionally boosts the immune system (Schleicher & Saleh, 2000, pp. 16-30.). Taking the same dose every night helps a person to have a decent and deep night sleep (Luetjohann, 1998, p. 118).

Honey is often mentioned in the Qur'an, mostly in the Chapter called Bee (arab. *An-Nahl*). It is a strong cure, especially for the ones with abdominal trouble (Bukhari, book 71, hadith 588). Honey, as a natural antioxidant (Orey, 2011, p. 7), has an incredible "inhibitory effect on sixty species of bacteria" that are actually resistant on antibiotics (Altman, 2010, p. 3). It is nontoxic, as the opposite of antibiotics and other medications. It also helps to promote restful sleep as well as it controls diabetes, treats wounds, burns and other internal diseases, skin infections, upper respiratory infections and cough suppression (Altman, 2010, p. 3). Additionally, it is anti-inflammatory, anti-allergic, anti-septic and prevention for radiation (by people suffering from breast cancer), (Nordqvist, 2014).

Therefore, it is recommended to take every day one table spun of honey on an empty stomach or with a coup of warm (not hot)¹⁷ tea to calm the nerves and pass (successfully) through the working day (Altman, 2010, p. 3; Bukhari, book 71, hadith 585).

Vinegar, as the best condiment according to Islam, should be present in every household and company (Muslim, hadith 5091 & 5093). Metabolized, the acetic acid gives carbohydrates, proteins and fat (Al-Qudsi, 2013). So, if a person for example takes a slice of bread (carbohydrates) with some olive oil (fat), by taking the vinegar she will recompense the meat (protein) as the missing one substance (Al-Qudsi, 2013). Apple vinegar has an important mineral, called POTASIUM which is crucial for heart functions as well as for normal digestive and muscular functions (Ehrlich, 2011). This vinegar detoxifies the body (Orey, 2011), helps by diabetes, weight loss, activates the digestion system, makes a person satiate, reduces bloodpressure and maintains the pH bases value. Among all, it is anti-cholesterin, anti-fat, anti-cancer, anti-bacterial and anti-fungal (Zentrum der Gesundheit, 2014).

Therefore, this (not expensive) condiment should be used in salads or as a dilution (on an empty stomach) in water with one table spun of honey (Zentrum der Gesundheit, 2014).

¹⁷Honey should not be raised above 100 degrees, since honey bees keep the temperature of their brood nest under this degree. Thereby, many of its good qualities will be preserved and less enzymes will be damaged.

Thalbeens, as the last one, are beneficial for people who are sick, distressed or for those who had been stricken by a tragedy (Bukhari, book 71, hadith 594). As a healing, it “gives rest to the heart of the patient and makes it active” (Bukhari, book 71, hadith 593). It also relieves some of the sorrow and grief (Muslim, hadith 5491).

This is a useful gift for a coworker, who has experienced a personal loss of a close person in life. As his colleagues will be there for him so they should know that thalbeens help to set free of bad emotional state.

To conclude, nutritional and healthy food helps by maintaining the stress level, which is pretty useful, especially if important decisions need to be done (Thompson, 2010, p. 9). These five tips can have a positive impact on a person’s physical and psychological state. So, if a manager decides to take care of employees’ health condition, he is going to have minimum problems with the employee’s health issues, concentration, costs of sick pay and fallings behind with work.

3.3.4 Health

Health is one of two blessings which a person loses very quickly (Bukhari, hadith 421). Therefore, it is good to prevent the body and boost the immune system from different kind of illnesses. The best way to defend yourself is by taking natural remedies and having a healthy-living strategy. The strategy, recommended by the Harvard Medical School, accents to avoid smoking, saturated fat, alcohol, get adequate sleep, washing your hands frequently and cooking meats thoroughly (Harvard Health Publications, n.d.). All of these examples are actually following the Islamic approach to health, considering the fact that everything what makes harm to our body is prohibited:

- **Alcohol**, which is forbidden in Islam, according to his harmful effects (Qur’an 5:90-91). In Quran it is told that there are some benefits from the alcohol, but since the damages are much greater, it is prohibited (Qur’an 2:219).
- **Smoking**, considered as a harmful act. According to the Qur’anic verses 2:195, 4:29 and 7:157 it is forbidden to destroy not just our health but more the health of others (around us), (Naik, 2008). Active and passive (secondhand) smoking at home or work can cause serious health problems, like cancer and heart diseases (webmed, 2014).
- **Taking unsaturated fat** before the saturated one is recommended through the Qur’an. The meat of animals from the sea is actually always mentioned before the meat of terrestrial animals. No wonder that the fish (as unsaturated fat) comes on the first place. It also prevents excess fat in the blood and blockage of blood vessels, which directly causes heart attacks and strokes. Additionally, olive oil, which is specially recommended through ayats and hadiths contains unsaturated (omega 3) fat, too.
- **Sleeping** in the night (Qur’an 25:47) and taking a mid-day nap (Bukhari, book 74, hadith 265) is highly recommended in Islam since it revitalizes the heart and helps

during the night sleep (Abdul-Rahman, 2004, p. 60). According to the authentically hadith, the Prophet (PBUH) told to take a nap, since the Evil (Satan) does not take naps (Abdul-Rahman, 2004, p. 60). Today, scientists have shown that a mid-day nap will improve person's learning and increase productivity, memory, creativity and effective problem solving (Harvard Health Publications, 2009).

- **Whashing hands frequently**, like taking ablution frequently for each prayer (minimum 5 of them) per day where a person needs to be clean by starting with the whashing of hands (Bukhari, book 4, hadith 142). The same is with taking a bath each time because of being impure (e.g. after lovemaking, menstruation, others) where the cleaning starts with the whashing of hands first (Bukhari, book 5, hadith 262).
- **Cooking meats thoroughly**, according to the fact that in Islam eating bloody meat is forbidden (Qur'an 2:173), so the meat needs to be completely cooked.

Therefore, a company should have on mind that only through healthy living it is possible to gain high performance and long term success.

3.3.5 Charity

God says: "O son of Adam! Spend (on charity) and I shall spend on you" (Muslim, hadith 264). Then, "For, those of you who believe and spend (in charity), for them is a great Reward" (Qur'an 57:7). According to Islam, God has an enormous amount of resources (for spending) in His right hand and these can't decrease (Muslim, hadith 2175). If a person spends on charity, she can expect barakah. The act of charity alone shows that the person actually cares about others. According to Klein (2010) caring for others reduces depression and makes a person happier and healthier. Therefore, every manager and employee should give any kind of charity, so they can earn a lot of (un)expected goods.

3.3.6 Waking up early

The time from the last third of the night, till sunrise, is full of barakah (Productive Muslim, 2011). In that particular time a person can do a lot of work for which she usually would need a whole day or more. God mentioned the importance and value of the last third of the night and the morning, in the Holy book, too. The Prophet (PBUH) said: "O Allah, bless my people in their early mornings." (Sunan ibn Majah, book 12, hadith 2236; Abu Dawud, book 14, hadith 2600). So, whenever he (PBUH) planned to send out a detachment or an army, he would send them at the beginning of the day. Another example is about one man who was a merchant. He would send off his merchandise at the beginning of the day, after which he became rich and had much wealth (Abu Dawud, book 14, hadith 2600). Thereby, if managers and employees want to get done their tasks and duties in a proper and quick way, they should start with their work pretty early instead of staying late and over time.

3.3.7 Month of Ramadan

Ramadan is a Holy month. During that time, Muslims are fasting and trying to make as many good deeds as possible (at home, work, and others). The uniqueness of Ramadan is in the increase of the reward system for good deeds. For instance, a reward of one good deed outside Ramadan equals the reward of 10 good deeds during Ramadan. Meaning for one good deed a person earns 1 reward point, but during Ramadan she earns 10 points, because God rewards (the good deeds) for it multiplied ten times (Bukhari, book 31, hadith 118). There is also no wonder that Qur'an is truly blessed, considering that the Holy book was revealed in the night of Ramadan (Qur'an 2:185). During this blessed month there is one night which is better than 1000 months (Qur'an 97:13). Who finds that night and makes wishes in her, they will come true. Therefore, the Prophet (PBUH) said: "Search for the Night of Qadr in the last ten (odd) nights of the month of Ramadan" (Bukhari, book 32, hadith 234).

Since the whole month is blessed in such an enormous way, it is recommended to do important work, projects and any kind of business even in the late hours of his nights. According to hadiths these night times for SAHUR¹⁸ are specially blessed and full of barakah (Muslim, hadith 2412).

At the end, one should keep in mind that all before mentioned sources of barakah will be blessed even more in Ramadan. This is like getting a double blessing, through which a person may ensure success.

3.3.8 Tying your ties of kinship

In the Qur'an, well-doing to parents and relatives is mentioned immediately after worshipping God (Qur'an 2:83). So, Islam points up the importance of setting the right priorities, meaning family before job (business). Thereby, who ever is pleased or loves "that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his kith and kin" (Al-Bukhari, book 73, hadith 14 & 15). Al-Hashimi (2005, p. 127) writes that upholding the ties of kinship is one of the major Islamic principles, which truly increases wealth and love between relatives. But those of people, who have broken the ties of kith and kin, got cursed from God (Qur'an 47:22-23), so the one "who severs the tie of kinship would not enter Paradise" (Muslim, hadith 6199). Therefore, if managers and employees firstly take care of their relatives and family members, they will get satisfaction, blessings and wealth in both home and work.

3.3.9 Following the Sunnah of Prophet Muhammad (PBUH)

Whoever follows the Sunnah of God's Apostle (PBUH) will get a great source of blessings. For example, all mentioned examples of barakah in this work are parts of the Sunnah. Qur'an brings blessings, not just through reading, but also through practicing the

¹⁸Sahur is a time before dawn, in which Muslims are standing up for taking a meal.

mentioned actions (e.g. Qur'an 65:2-3). Whenever a manager or an employee decides to incorporate a part from the Sunnah, they will get blessings (in health, food, money, etc.), which depends from the chosen action. Here comes one example.

3.4 Encouragement and incentive of creativity of workers

Creativity and innovation are encouraged in Islam, though a person will be rewarded (for her good intention) even if she does not get to the end with work. Islam encourages a person to work further, stay creative and optimistic. The Prophet (PBUH) promised that those who performed it assiduously would be rewarded in the next world, even if their answers were technically incorrect (Abd-Allah, 2006). As it is explained in the hadith: "When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him" (Muslim, hadith 4261). Another way of incentive the creativity of followers was through gentle talk and productive dialog. He (PBUH) used to make interactive conversations, which involved creative and logical thinking for followers, questioning them, encouraging to give answers (even if the answer is incorrect), educating and motivating to reflect on the particular topic. Here is one example. God's Messenger (PBUH) asked whom do his companions count as "RAQUB" amongst them. His Companions would answer that it is the one who has no children (meaning that the children are born but they did not survive). Thereupon he would (PBUH) gently give the right answer: "He is not a Raqub but Raqub is one who does not find his child as the forerunner (in Paradise)" (Muslim, hadith 6311).

Muhammad (PBUH) never criticized his followers if a wrong answer would come. He would just give the correct answer. Therefore, managers should encourage employees to try things on their own. In case they fail, they should have a manager who would help them to stand up straight and continue with work. Surely, employees would be more creative, initiative and brave to try a different (new) approach to solve a task and less worried of getting criticism (University of Colorado Boulder, 2012). Actually, the biggest source of stress is because of the fear of someone's criticism or rejection. A study has shown that employees who put themselves under big pressure in order to please superiors become ill and often "die of heart attacks before the age of 55" (Tracy, 2014). Otherwise, Islam teaches a person to please (Qur'an 87:1) and be afraid of God only (Qur'an 2:40-41), since fearing God makes a person successful (Qur'an 3:200). He is the much Forgiving (Qur'an 2:173) and the utterly Just (Qur'an 6:115).

4 COMMUNICATION

4.1 Communication in HRM

Maurović explains the communication as “the subtraction of the organization” (Vajzović, Maurović, Nedić, Pašić, Nuhanović, Radan & Sedlar, 2006, p. 89). Communication is also related to community and communion, because translated from the origin (of the word) it means “to make common” or “to share”. In the business world, communication, as a social interaction (Fiske, 2002), is often about establishing a contract, deal or arrangement, where a person is trying to build a strong and stable bond with the other party. Since negotiating and making loyal business-relations is a high sensitive and important topic, the business will be successful if the recipient gets clear and painless inputs (Anderson, 2013).

Today’s communication is primary based on technology. Digital workplace got a standard, considering the growth of using e-mails, instant messaging¹⁹, online meetings, video conferences, social media and others. The biggest advantage is in the company’s cost reduction and saved time. But how productive is the effectiveness and efficiency of online communication between the recipient and sender, where it is easy to interpret an online message wrong? This case may often appear while doing business with people from different cultures (Newman, 2013).

Despite all, oral communication is still the number one important skill. People still have face to face communication, which is the most personal form. That is also the best way for building (business) relationships (Newman, 2013, p. 14). Newman (2013, p. 4) mentioned that if the employees are happy with the communication style of their managers (especially with the choice of communication they use when making a difficult decision), they are going to be “twice as likely motivated to work for their company and four as likely to recommend their company.”

When it comes to a speech, Amanda Gore shows tips and tricks through fifteen years of experience. As the Best professional speaker in the USA of 2009 and today’s Business Coach, she explains more about how people get easy motivated through positive communication, because the mind can affect our body. She explains it through an example of conscious and subconscious. When the captain (conscious), who is on the see, tells to turn ten degrees left, the worker (subconscious), who is under the water and sees nothing, will accept the command without complaining. So the same is with our minds. If a person thinks negative, the subconscious will register it as an “ok” without asking why or for what reason. That leads to a negative form of communication, which brings no success.

¹⁹Instant messaging, known as IM or IMing is a sort of electronic communication for exchanging messages. It provides the ability to see is somebody (friend or co-worker) online or not .

Practicing of positive thinking, brings incredible results into a person's private and business life. The secret is in "reprogramming" the thoughts. So, if a person catches herself in negative thinking, she just needs to immediately correct herself aloud. After repeating it for several times, the subconscious will accept this new positive way of thinking in business and life in general (Gore, n.d.). There is no completely and precise explanation why a person has negative thoughts, but the cure is there. As Amanda said: "Thoughts need to become our beliefs so that beliefs can affect our behavior" (Gore, n.d.).

Another teacher in business science and a social psychologist, Amy Cuddy, talks about the nonverbal communication and how it can be powerful if you know how to use it properly. After seen that minds can change our body, it is proven that the body can change our minds too. Her results were amazing. In the experiment she split participants into two groups. One group was supposed to make the high power poses (making yourself big). The second group was supposed to do the low power poses (making yourself small). After adopting for two minutes the mentioned poses, the participants were asked how powerful they felt on a series of items. After that, they were given an opportunity to gamble (decide), would they take a risk or not.

Results have shown that the Risk tolerance of the first group (with the high power poses) was 86% and for the second group (with the low power poses) only 16%. The level of testosterone (dominance hormone) was increased for 20 % in the first group and decreased for 10% in the second group. Additionally, the level of cortisol (stress hormone) decreased for 25% in the first group, and increased for 15% in the second group (Carney, Cuddy & Yap, 2010). To conclude, if a person "fakes" through her body that she can do it, she will really make it. Because, that person will be more confident and less stressed than usual. In fact, after nonstop repeating a particular thing, she said: "You will not just fake it till you make it, you will fake it till you become it" (Cuddy, 2012). So, a person becomes confident and less stressed in general. Based on that, during a verbal communication it is also recommended to use the nonverbal communication, where a person will think positive, speak positive (through the body language) and convey positive messages. Therefore, all of these useful advices should be adopted in a company, too.

4.2 Communication in Islam

It is incredible to know about a man and his communication methods of successfully changing one difficult nation which lived in the time of paganism, where it was normal for example to kill one's own child (Qur'an 17:31). Without the use of violence, but with a proper way of communication and reliance on God, Muhammad (PBUH) made the change possible. Regardless of the situation, he (PBUH) was constantly gentle and pleasant in the speech. He (PBUH) also explained publicly what is forbidden (e.g. to bury their daughters alive, to be undutiful to mothers, others) and what is hated by God (vain useless talk, wealth-wasting by extravagance, others), (Bukhari, book 41, hadith 591).

The word that he (PBUH) has spoken 1200 years before became the life-guidance of a hundred and eighty millions of man (Carlyle, 1840). Now, more than 1400 years later, a greater number of people appear, believe and follow him in his (PBUH) kindly words and actions.

The Prophet (PBUH) knew how to transmit the message so that everyone could understand it. Since two people can understand and look completely different at the one same thing, it is necessary to pay attention to and thereby avoid misunderstandings (Newman, 2013). His (PBUH) secret of success to deliver the message right in the way was through the use of metaphors and comparisons. For example, one camel-driver was riding a camel, while transporting (the camels) oil. God's Apostle (PBUH) said to him: "drive slowly, for you are carrying (on the camels) vessels of glass" (Muslim, hadith 5746).

The Prophet (PBUH) knew when to stop with talking, so that no one felt boring. Inspired by him (PBUH), this feature was practiced by others as well (Bukhari, hadith 70). Besides, he (PBUH) wanted to get his followers to remember and apply (what they learned), so he (PBUH) used to repeat crucial things three times. Anas reported: "Whenever the Prophet asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a (important) sentence (or thing) he used to repeat it thrice" (Bukhari, book 3, hadith 94).

The Messenger (PBUH) never ignored someone's addressed message to him. Even he (PBUH) encouraged the followers to give positive feedback. So, "When the People of the Book offer you salutations, you should respond: The same to you" (Muslim, hadith 5380).

God's Apostle (PBUH) tried to teach his followers to have the right intentions during a conversation, not just to show off with knowledge with a swelled head. As he (PBUH) said: "The most despicable amongst persons in the eye of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation)" (Muslim, hadith 6447).

The importance of positive talking was also known to him (PBUH). He used to talk only good and optimistic, what he recommended to his followers to do, too. Otherwise, if there is nothing good to say, it is better to be silent. While "anybody who believes in Allah and the Last Day should talk what is good or keep quiet" (Bukhari, book 73, hadith 48). Since, science has not yet proven the reason why humans have negative thoughts, even if the cure is found. Though, Islam gives not only a cure, but an explanation about the cause, too. Negative thoughts come "from the evil of the constantly slinking whisperer" (Qur'an 114:4), who is trying to convince a person to do bad (things). In moments of negative thinking about others or yourself, a person knows now that these thoughts are not coming from her. According to that, there is no sin for bad thoughts, but there is one if she puts them into action.

The part about how the body affects our minds was proven and dipper analized by Dr. Andrew Newberg and Mark Waldman, too. Based on the wide research survey and the brain-scan study, they discovered that prayer and spiritual practice: 1. reduces stress, 2. the Pre-Frontal Lope becomes active while praying (which helps to make good decisions), 3. reduces blood pressure and heart pulse, 4. eliminates anxiety and depression, 5. stimulates activity in parts of the striatum (which plays an important role in creating contentment and a sense of safety in the brain, 6. slows the aging process and others (Newberg & Waldman, 2010). Now, if we look at the Islamic aspects, with the e.g. five obligatory daily prayers, there are even more valuable things. The Islamic “work-outs”, while at the same time reciting the Qur’anic verses, have a positive effect on the brain, too (Al-Kaheel, n.d.). Every movement of the body, from staying in the prayer, sitting, turning the head (right and left) , turning always to the same prayer direction (called QIBLAH) or touching the ground with hands, the nose and the forehead and other, have their positive effects on person’s health and mind, too.

5 EMOTIONAL INTELLIGENCE (EI/EQ)

5.1 Emotional Intelligence in HRM

Today it is proven that the Intelligence Quotient (IQ) determines only 20 percent of life success, where the rest consists out of other impacts (Goleman, 1995). Thereby, as Goleman (1995, p. 4) said: “Intelligence serves no one when emotions fail”.

Emotions are “feelings and diverse opinions, psychological and biological conditions and range of different possibilities of behavior” (Goleman, 1995, p. 271). Each of them prepares the body to different kind of responds. Goleman (1995, pp. 6-7) has mentioned some of the emotions that every human being has, like anger, fear, happiness, love and sorrow. So, through emotional intelligence, a person is able to “recognize the meanings of emotions and their relationships” (Mayer, Caruso, & Salovey, 2000, p. 267).

Through EQ, a person learns about the importance of self-control, empathy, self-conscience, optimism, self-motivation, self-management in general, as well as recognizing the emotions of others (Wyatt, 2014). So, if a person has a low level of emotional intelligence, she doesn’t need to worry. The good thing is that EQ can be learned and it increases with age (Bradberry & Greaves, 2009).

People, who are generally in a good emotional state, can positively influence others, since emotions can be “easily transmitted to others” (Goleman, 1995, p. 110).

Managers can improve their performances at the workplace through applying emotional intelligence. By doing so qualitative relationships with co-workers and a high level of motivation and inspiration can be achieved (when working together for the common goal).

Considering that high EQ brings less stress, it also improves the health condition (Wyatt, 2014).

5.2 Emotional Intelligence in Islam

The term SABR is known as patience in Islam. When practicing patience, a person may learn to be self-motivated, self-controlled, self-disciplined and self-consciences, knowing that God will reward her for that (Qur'an, 3:125). The practice of patience is mentioned many times in the Holy book with the aim to accent the value and benefits of it (Qur'an 42:43, 2:155-157, 6:34, 7:87, 10:89, 11:11,etc.).

Patience is so powerful that it helps a person to enjoy life more (Ryan, 2003). God wants to guide a person to the right path, by saying: "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient" (Qur'an 2:153). He also wants to see "which of them are best in conduct" (Qur'an 18:6).

A believer is self-disciplined and self-conscience. He constantly keeps in mind that he will be put under a temptation which may cause different emotions, like fear as the biggest demotivator in life (Tracy, n.d.). So, if he responds properly, he will earn rewards and success. As God says: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return."Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."(Qur'an 2:155-157). This comprehension helps to reduce and even avoid stress, because a person is informed (e.g. through this ayat) about the tests. So, firstly knowing the fact that the person is going to be tested reduces the stress a lot, because this test came not unexpected. The second thing is that there is time to prepare and plan.

Under stress, a person can experience another emotional feeling which is anger (Mental Health Foundation, n.d.). Anger seems like the hardest to overcome, although the solution is in self-control. God's Messenger (PBUH) said: "One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage" (Muslim, hadith 6314). So, through practicing patience and controlling emotions, a person shows that she is mentally stronger and wiser. Additionally, the Prophet (PBUH) also preached to his followers how it is easy to get sins for those who attack first. In that case, a person has failed to overcome her bad emotions and to put them under control. Therefore, in order to prevent anger, followers were encouraged to share this example of two persons, who indulged in hurling (abuses) upon each other. The Prophet (PBUH) said: "It would be the first one who would be the sinner so long as the oppressed does not transgress the limits" (Muslim, hadith 6263).

A believer is social aware and shows empathy as the Prophet did. Mohammad (PBUH) was aware of the conditions in which they were and he (PBUH) gave his best to make it better. The prophet (PBUH) was high emotional intelligent because he felt empathy for others and he recommended to his followers to do so, too. Here is one example where he (PBUH) said: “whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the needy (having some jobs to do)” (Bukhari, hadith 90). Another example of empathy tells about two young men who fall into dispute, where the one did hit the back of the other. Thereupon God’s Prophet (PBUH) said: “Well, a person should help his brother whether he is an oppressor or an oppressed. If he is the oppressor he should prevent him from doing it, for that is his help; and if he is the oppressed he should be helped (against oppression)”, (Muslim, hadith 6254).

And yes, being emotional is nothing for what someone should be ashamed of. A person who is not able to share positive emotions can’t expect to get them in return. Therefore, Jarir reported from God’s Messenger (PBUH) that “he who is deprived of tenderly feelings is in fact deprived of good” (Muslim, hadith 6270).

To conclude, a manager and an employee should practice sabr. In that way, they may become emotional intelligent, which is an important part of today’s stressful and fast living. Keeping in mind that stress impacts a person’s health condition (like heart diseases, hypertension, weak immune system) it is recommended to include Islamic elements of EQ in life (Wyatt, 2014).

5.3 After IQ and EQ comes SQ

Recently, people suggest to turn more to religion and spirituality²⁰, because it can positively influence behavior and the organizational performance (Ali, 2009; Wigglesworth, 2011). It also encourages a person to give high performances.

Cindy Wigglesworth wrote about Spiritual intelligence (hereinafter: SQ), which is a high motivator for each person. SQ, as she defines, is the ability “to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances” (Wigglesworth, 2011). The same thing is recommended in Islam, whether if we look at the Islamic principle (SABR) or by studying the life of the last Prophet (PBUH). Through her workshops she discovered that spiritual leaders were described as kind, courageous, generous, loving, forgiving, wise, peaceful, faithful, motivating and honest, which inspires others. Again, all of these mentioned characteristic are qualities of God’s Apostle (PBUH), stated in this work.

²⁰Spirituality is the innate human need to connect with something larger than ourselves.

Today, SQ is used by several corporate settings as a tool of motivation for employees (Wylie, 2005). The academic and Author Danah Zohar tells that SQ is about person's need of meaning (Zohar, n.d.) So, the point is not to make work more important than e.g. home, but to find more meaning at work, which may increase person's motivation at the workplace (Wylie, 2005). That is similar to Islamic teachings, where working has not just one meaning, like getting money for existence, rather worshipping God (through the intention to make Him satisfied with the person's work), being useful to the society, taking it as a responsibility toward the company and as an obligation toward family members.

5.4 Conflict resolution through the EQ

Sometimes, when a person is in the stage of anger, she forgets about the emotional and even physical harm (damage) that could follow (Metal Health Fondation, n.d.). Therefore, it is good to have someone who may remind a person to leave the negative stage, as it was the case in this hadith. Sulaiman b. Surad reported when two persons abused each other in the presence of God's Apostle (PBUH), the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon God's Messenger (PBUH) said: "I know of a wording, if he were to utter that, his fit of rage would be no more and that wording is: I seek refuge with Allah from Satan the accursed" (Muslim, hadith 6316).

Conflicts can be minimized or totally solved by following these steps down below:

1. Sabr (patience) practicing

Sabr, as one of the Islamic principles, helps with right decision-making and negotiating-skills. For instance, it reduces the possibility of making mistakes in decision-making and increases the chance of successful negotiating (Branine & Pollard, 2010, p. 721). If it comes to situations where tensions are present, it is important not to lose your cool (Guey, 2013). Once getting the routine by repeating and practicing patience, it will help every individual to overcome the ego, pride and persona. It is not worth the time, health and nerves to let the ego gain and that the person leaves the right thoughts, words and actions (Lokos, 2011). Additionally, reminding our self's to think (about the consequences) before taking action, helps too.

2. Leaving the disputation

Disputations increase tensions, which can easily lead to anger, attack or hate. One Tibetan teacher was asked about the most successful method to overcome anger. His advice was not to repress it, but also not to react to it (Goleman, 1995). Islam recommends immediately leaving a discussion, especially after seeing that it will go in a wrong direction. This will avoid embarrassing and awkward situations, bring rewards and with time passing problem solving (Qur'an, 8:46). There is also a guarantee for a house in the surroundings of Paradise for a person who avoids quarrelling even if she is in the right, additionally a house in the middle of Paradise is she avoids lying even if she was joking,

and a house in the upper part of Paradise if she makes her character good (Abu Dawud, book 42, hadith 4782).

3. Taking a break

When two are arguing, it is better to stop it immediately through making a break (and if possible to leave the environment for a short time). Since release of anger comes through a break, by taking it, from the other person or from the situation, it cleans the mind and brings control over the emotions (Goleman, 1995). Additionally, it helps managers and employees to avoid bad decision-making. The Sunnah also recommends that no one should “judge between two persons when he is angry” (Muslim, hadith 4264). The Prophet (PBUH) also said when a person gets angry, while standing, than she should change her position by sitting down. If that doesn’t help, than she should lie down or, as the last solution, perform ablution²¹ (arab. *Wudu*) with water (Abu Dawud, hadith 4764). Today’s science has proven that water can heal (Emoto, 2005), so in order to get read of anger, it is good to follow the above mentioned advice of Muhammad (PBUH).

4. Always talking gentle

The Qur’an says: “Have you not seen how God cites the example of a good word, which is like a good tree, whose root is firm and its branches in the sky” (Qur’an 14:24). This proves that perseverance in good and kind talk earns success in (private and business) life. Some experts claimed that calm words improve self-control (Third Age, n.d.). Nice words have also a good impact on water. When talking nicely to her, she makes clear and beautiful crystals (Emoto, 2007). According to the Qur’an, the most beautiful speech has had the Prophet (PBUH) who never raised his voice against someone: “It is by God’s grace that you were gentle with them for if you had been harsh and hard-hearted, they would surely have deserted you so bear with them and pray for forgiveness for them. Take counsel with them in the conduct of affairs; then, when you have decided upon a course of action, place your trust in God: for God loves those who place their trust in Him” (Qur’an 3:159).

5. Prevention (taking)

In general, it is expected and useful to be just, honest and helpful to others. Thereby, preventing misbehavior and wrong actions leads to the right path (Mayer, 2011). The best prevention is through the Qur’an and the Sunnah of the Prophet (PBUH).

²¹Ablution (Arab. *Wudu*) is an religious act of washing some parts of the body. It is needed to have it for performing prayer. (Younos, 2013, p. 57)

6 CULTURE

6.1 Culture in HRM

Sille (2003) defines culture as a historical term, whose roots lie in the acquired habits. The term culture, in the simplest form translated, means civilization or a refinement of the mind. Social anthropologists explain this term further, which includes the way how to think, feel, act, eat, greet, maintain personal hygiene and other (Hostede, n.d.). Hofstede (1984) says that the collective programming of the mind represent the culture, which distinguishes the members of one group from another (since culture is not inherited but learned).

It can be expressed through values, symbols, hero's and rituals. Today, almost every nation, state and law has their own culture. Companies have established it too, which is known as the organizational culture. "The values and behaviors that contribute to the unique social and psychological environment of an organization" presents an organizational culture (Business Dictionary, n.d.).

When talking about culture differences, the accomplishment of goals and problem solving will successfully be achieved if everyone participates. Their diversity makes each individual in a company so special which contribution is priceless for all (Page, 2007).

6.2 Culture in Islam

Since Islam contains norms, values, symbols, language, rituals and a whole picture of living, it presents a culture, where everything is determined in a best possible order. Islamic culture is not inherited, but revealed (and received) by God through His last Messenger (PBUH), (Younos, 2013). Through Islamic culture people become better because of their structure of living and acting. There is not one part which persuades on evil and bad in every sense and way. Based on God's rules it brings only good. Regardless of the differences in appearance, look, color, gender, wealth and others, it is emphasized that God looks only into people's "hearts and deeds" (Muslim, 6221). As it is told: "Verily Allah does not look to your bodies nor to your faces but He looks to your hearts, while the Prophet pointed towards the heart with his fingers" (Muslim, hadith 6220).

Symbols, like greetings are really often in Islam. It is even defined that "the rider should first greet the pedestrian, and the pedestrian the one who is seated, and a small group should greet a larger group" (Muslim, hadith 5374).

Islamic culture points out the importance of self-sacrifice for the sake of others against their own interests and desires. Such effort will be rewarded by God as in this world so in the Hereafter (Al-Qurtubi, 2008). Therefore, humanity, sharing and being economical comes before extravagance and greed. Wasting money or time for nothing or for getting luxury and being miser or greedy is not recommended in Islam. God says that every man

will be asked for all his actions, even for the use of time (Qur'an 103:1-3). As the Prophet said: "There are two blessings which many people lose: Health and free time for doing good" (Bukhari, hadith 421).

The value of peace and forgiveness is also preferred, because "if you do good openly or in secret, or forgive evil, verily, Allah is Forgiving and Powerful" (Qur'an 4:149).

To set off, Organizational culture should primary be based on doing good for the sake of others, such as employing people, contributing to the environment and society through business, helping others to improve in their work and so on. The culture also needs to be based on the principles of fairness and equality among employees. If done so, the culture could be used as a strong tool for improving employee's motivation. If it's not harming company's culture, the managers should also accept the culture background of their employees. Additionally, if there is something beneficial from the other culture, it should be considered or implemented into the company.

6.3 Cultural differences in a company

From the HRM perspective (which is not contrary to Islam), for defining culture differences in a company with the aim of getting great performances, it is essential to point out three things: Individual Profile, Organizational culture and National culture (Hosfeld, n.d.). Regardless of the cultural differences, every individual has her own way of working and acting. Through a personal test (like e.g. DISC Platinum Rule Assessment) **individuals** can figure out which type of a team player they are (e.g. dominant, interactive, steady or compliant). This helps the company to know which position suits a person the most. When it comes to **Organizational culture**, she positively affects organizational performances and their long term effectiveness (Cameron & Quin, 2011, p. 6). Sometimes, the organizational culture needs to be changed for the sake and wellbeing of the company (Cameron & Quin, 2011, p. 6).

National culture, gender, age, religion, race, ethnic groups and other different areas can have an impact on the organization, too. Thereby, the principles of a company and the ones of an individual, as well as their cultural policies, should be in correspondence and congruence with each other (Hosfeld, n.d.).

From the Islamic perspective, there is a reason why God made us different from each other. In the Quran He says: "We have made you into tribes and sub-tribes that you may recognize one another" (Qur'an 49:13). God's Messenger (PBUH) also said: "Souls are troops collected together and those who familiarized with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world)" (Muslim, hadith 6376 & 6377). Therefore, if there is this (invisible) connection between the employee and the company, regardless of their different backgrounds, they are going to

find together. They are going to accomplish their common goal, because success lies in diversities (including the look within us, not outside), (Page, 2007). Also, as it was mentioned before, the Prophet (PBUH) encouraged every person to work in the field where she performed the best.

When talking about conflicts, they naturally arise out of differences, such as different objectives, motivations, values and even thinking differently (Covey, 2013, p. 17). Conflicts can be avoided through the Islamic principle called Sabr (Qur'an 2:153). Even if a person is right, it is better for her to leave the disputation, because when continuing with the conflict, a person may show unprofessional behavior. She should rather wait for a better moment to solve the issue, than to repress it in herself. When bad feelings develop over time, a barrier to good relationships and productivity can be created. This is known as the latent conflict (Polinsky& Gerschel, 2011).

Culture diversity among employees presents a challenge, where negotiation and communication skills are demanded. The Prophet used to know how to deal and take advantage from diversities, since he (PBUH) was from Mecca, which was a multicultural city (Richardson, 2013). Therefore, when visiting the multinational city Medina he (PBUH) had no problems to establish equality among Muslim and Non-Muslims. At the same time he (PBUH) also established a city with its first fair and legal code (Halilović, 2007). So, managers should know the value of different cultures and how they can positively affect and build one business.

The Prophet (PBUH) accepted the required way of writing letters for one ruler (where the letter needed to be sealed). Since that approach was not in harm with Islam, there was no reason not to accept it. Therefore, the Prophet ordered to make the silver ring with "Muhammad Allah's Apostle" engraved on it (Bukhari, book 1, hadith 65). So, in business it is about accepting new approaches, if they are not in contrary with the company's principles.

According to Verma (1998), managers who successfully run projects are: listening effectively, maximizing their output through consulting with team members, encouraging openness, emotional expression, new ideas, serving as role models in their activities and giving their best to minimize potential conflicts (Verma, 1998). After a large number of Islamic examples so far, Verma's criteria confirm only that running successful projects can be achieved through implementing Islamic principles and teachings, which is a part of the Islamic culture.

When it comes about conflict resolutions, it can be achieved if it is managed effectively, especially through proper communication (Monash, n.d.), which excludes talking behind someone's back. Therefore the Prophet (PBUH) pointed some crucial things out: "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity

with one another, but be brothers" (Bukhari, book 62, hadith 74). As it was mentioned before, it is allowed to talk about someone in his absence only if a person tries to solve a problem (Muslim, hadith 6265).

6.4 Way of behaving towards people

Regardless of any existing differences one thing is always the same, the fact that we all are human beings. Therefore, both sides need to treat each other with respect and honor, showing kindness and understanding. The already mentioned principles of Islam may help to get a healthy and pleasant organizational environment, which can increase positive and kind behaving not only towards coworkers, but clients, family members, friends and others. Aisha, the wife of God's Apostle (PBUH), reported that the Prophet (PBUH) said: "Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective" (Muslim, hadith 6276). She also reported that God's Messenger (PBUH) said: "Aisha, verily Allah is kind and He loves kindness and confers upon kindness which He does not confer upon severity and does not confer upon anything else besides it (kindness), (Muslim, hadith 6273). Sometimes, a man is not aware of how much he can achieve through kindness (and patience). It is even scientifically proven that kind words, like "Thank you" are building beautiful and complete crystals (in the water) which positively affect our body (Emoto, 2005, p. 6).

Islam also recommends being nice, even to the ones who are bad. Someone's bad behavior should not be an excuse to act like that, too. Therefore, believers should follow the Sunnah of the Prophet (PBUH), as it is shown in the following hadith. When one man asked for permission to see Muhammed (PBUH), he granted it. Even though The Prophet (PBUH) knew that this man was a bad (doing) person of his tribe, when the man came in, the Prophet (PBUH) used only kind words while talking to him. Aisha reported that she said: "Allah's Messenger, you said about him what you had to say and then you treated him with kindness." He said: "Aisha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of indecency" (Muslim, hadith 6268).

When it comes about hiring new employees, companies are looking for fairness (Erb, n.d.). So, if you don't have a good employee, the company is going to expiate. God's Messenger (PBUH) recommended to every individual to always be fair and just. Here is one example: "Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah" (Muslim, hadith 6219). At the end, it is not just about the business only, since "business situations almost always come down to people situations" (McCormack, 1986, p. 5).

7 RESEARCH FINDINGS ON THE DEVELOPMENT AND IMPROVEMENT OF HUMAN RESOURCE MANAGEMENT TROUGH TEACHINGS AND THE BASIC PRINCIPLES OF ISLAM

7.1 Methodology

The purpose of the thesis is to prove that effective HRM is working under principles that Islam has already established. Another purpose of the research was to prove that today's employees are (un)consciously working according to Islamic principles and teachings. Questions, which were directly related to the company and the superior's behavior (exactly 21 questions from the 25 requested ones), were from help for the proving. In addition to the major hypothesis, three research questions were given:

Q1: Is the basic concept of leadership congruent with the Islamic approach?

Q2: Do conflicts decreases by respecting cultural differences?

Q3: Is EQ congruent with the Islamic approach?

Based on the research questions following hypothesis will be elaborated:

H1: The basic concept of leadership is congruent with the Islamic approach.

H2: Through the Islamic approach, respecting cultural differences decreases conflicts.

H3: EQ is congruent with the Islamic approach.

Since it was difficult to find a sample of Islamic questions related to the five effective HRM fields, I made the questionnaire on my own. The criterion for the questionnaire was to include the five fields of HRM: leadership, motivation, communication, EQ and culture. After that, the survey was made according to the ayats from Qur'an and the authentically hadiths, which were connected with the above mentioned HRM fields. The research questions from the questionnaire were set in a way so that employees felt comfortable to answer them. To make shore that people, when answering the questions, stay open minded, without any prejudice, negative suspicion or mistrust, non Islamic term was used. Only the last question was having the term "Religious activities", which was chosen from the Questionnaire of psychological and social factors at work (QPS Nordic). That question, through his ranking of five elements (e.g. Free time, Family, Religious activities, Job, Volunteer work) helped to insight which type of a person gave answers to this questionnaire and according to their ranking to see are they strong believers or not. Knowing that a monotheistic believer needs to put Religious activities on the first place (since God is the Creator of the world, who gives people jobs, family, free time and the rest of things), that information was useful to compare questions with this last one.

The anonymous questionnaire was made out of 30 questions, where the last five were optional. Their classification was made according to the five chosen HRM fields, were

each field had five questions. The first 15 questions were set as multiple choice (to choose more answers) and Checkboxes (to choose one answer). The next eight questions were based on Grid where a person had a scale from 1 to 5 (e.g. 1 was “I don’t agree at all” and 5 was “I totally agree”). The ninth question was a rank from 1 to 5 (e.g. 1 was the lowest and 5 was the highest score). Question ten presented a code for each company, so the companies could be easily differentiated from each other. All details about the exact use of ayats, hadiths, answers in percentages and a short description of the chosen answers can be found in the Appendix F, Table 21. The questionnaire was classified through answers which were based on Islamic principles and those which were the opposite. These answers were connected to leadership, motivation, communication, EQ and culture. Questions which were not Islamic ones were actually in contrary with the hadiths or ayats.

For the statistical analysis of data SPSS 20²² program was used. The authenticity of the hypotheses was basically tested through the Two-way ANOVA analysis of variances. That was useful, since it was easier to compare questions, show the interaction between them and to find the bond which will justify the hypotheses. Beside the comparative analysis, the descriptive analysis was used, too.

7.2 Data details

Data from the questionnaire were collected from 37 companies (23 domestic, 13 foreign in B&H and one foreign outside of B&H). Companies were chosen according to the required two conditions:

1. each company had to have minimum 15 employees or more
2. the number of collected companies needed to be minimum 30, so that $n \geq 30$

Firstly, I tried to make an appointment through the phone with the director or the superior from HRM department, so I could explain what it was about. In most cases, I got the e-mail address from the superiors, so I explained everything in detail over the mail, but neither did the superiors give me a positive reply, nor had they responded to my e-mails. After a couple of failures, I realized that the superiors were too busy, disinterested, mistrustful, skeptical or against some questions related to their acting’s and work methods. So, my solution was to find someone (from trust for each superiour) who would recommend me to the company so I could explain that there is no need to worry. I used my personal contacts to reach out people who are (or knew) owners and managers in and out of B&H. Finally that method worked out.

²²SPSS 20 is an abbreviation from Statistical Package for the Social Sciences, version 20.

Most of the employees responded to the on-line questionnaire and few of them got the questionnaire in a hard copy (since they worked in production or other sectors where the computer wasn't necessary). Afterwards, the survey responses were entered in excel whereby the total valid number of fulfilled questionnaires was 639.

Most of the employees responded also on questions which were optional. So, by the first question (e.g. Gender) 621 (97.18%) employees had responded, where 312 were males and 309 were females. By the second question (e.g. Age), 624 (97.65%) employees have responded. From that number, 5 were less than 20 years old, 306 were between ages 20-30, 216 were between the age 31-40, 68 were between 41-50 and 29 were more than 50 years old. The third question (e.g. Education) was having 616 (96.4%) responses. Thereby, 5 employees have completed the elementary school, 269 completed high school, 269 completed faculty and 73 were with higher university education (MA, PhD, Specialist).

Questions were set in Bosnian, English and Turkish language. To be shore that the translations had the right meanings, the translations were checked separately by several profesionales. The questionnaire in Bosnian language was made by me. The English version was translated by a court Interpreter (the certified translation can be send on request). The Turkish version was translated by a person who had finished Faculty of Philosophy, department of Turkish Language and literature.

The questionnaire had 30 questions, where 25 of them were required for fulfilling. The time, needed for fulfilling the questionnaire, was about 10 minutes. All required questions were based on the teachings and basic principles of Islam as well as they were connected to HRM. If companies were (un)consciously operating according to Islamic teachings and principles, the hypothesis was proven. If they didn't, appropriate (Islamic) recommendations were made, so their work could be improved.

7.3 Data reliability analysis

Based on the statistical analysis, the alpha coefficient for the last nine questions with their forty items is .839, suggesting that the items have relatively high internal consistency (look at Appendix D, Table 20). The reliability coefficient of .70 or higher (as it is the case here) is considered as "*acceptable*" in most social science research situations (Idre, n.d.). For the rest of the questions the reliability analysis could not be made, since it belongs to the descriptive analysis (percentage display).

7.4 Analysis of data and interpretation

In order to prove the following main hypothesis: effective HRM is working under principles that Islam has already established, the three auxiliary hypotheses were analyzed first. For each of them, if in ANOVA a more grater F is gotten, and if the P-value is < 0.05 ,

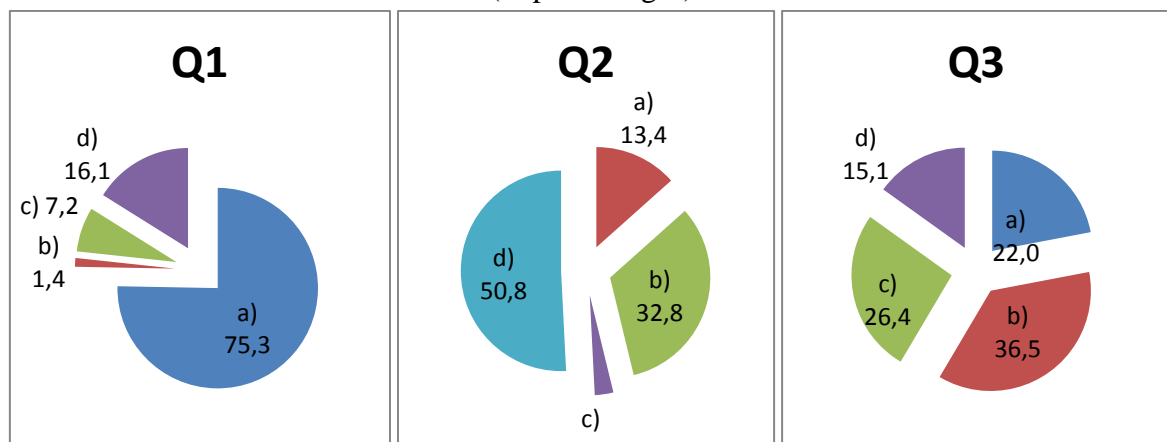
than the null hypothesis (hereinafter: H0) is being rejected and the alternative hypothesis (hereinafter: H1) is being accepted.

1. Q1: Is the basic concept of leadership congruent with the Islamic approach?

H1: The basic concept of leadership is congruent with the Islamic approach.

In order to prove H1, the first three questions from the questionnaire regarding leadership were used for interpreting the data through the Two-way ANOVA method. In this case, it was more important to see if participants would choose Islamic answers, regardless of their religious background. For each question, they could pick only one answer. So firstly, if we look at the percentage results for all three questions, the highest percentage belongs to the Islamic answers (look at Appendix F, Table 21, column 3) and here comes the explanation.

Figure 1. Distribution of answers from employees, category leadership, for Q1, Q2 and Q3 (in percentages)



Q1: One of the workers has insulted you. Meanwhile, your superiors asked for your opinion on his/her work performance regarding the current project. You are aware that she/he works well. What would you say? a) That she/he is good, regardless of the insults, b) That she/he is generally bad, c) That she/he is lately bad, d) I don't give a comment, I cut my self of the conversation

Q2: When selecting a team leader for a project, the best team leader is: a) The one selected by the superior, b) The one chosen by the majority of employees (in the team), c) The one suggested by himself, d) The one who is selected by both the employees and superior

Q3: We have briefings with the superior: a) Daily, b) Weekly, c) Monthly, d) Never

The first question was having one Islamic and three Non-Islamic answers. Over 75 % of the employees have chosen the Islamic one under a). In the second question, one answer was Islamic and three of them were Non-Islamic. Thereby, over 50 % of the employees chose the Islamic one under d), which was again the highest percentage in answers. The

third question had three Islamic and one Non-Islamic answer. Again, employees gave the highest percentage to the Islamic answer under b) with 36.5 %.

To make a short conclusion, people are mostly practicing the Islamic approach of Leadership which is congruent with the Leadership of effective HRM. Additionally, the questions were related to righteousness (in decision-making), equality (in choosing the team leader, since employees will be the ones who will closely work with the selected leader) and regular briefings. In fact, it is necessary to have the briefings in general, which is again an Islamic approach. So, the information that more than 15% of the employees said that they don't have briefings at all is more a disadvantage for the company and neither it is recommended in Islam nor in HRM.

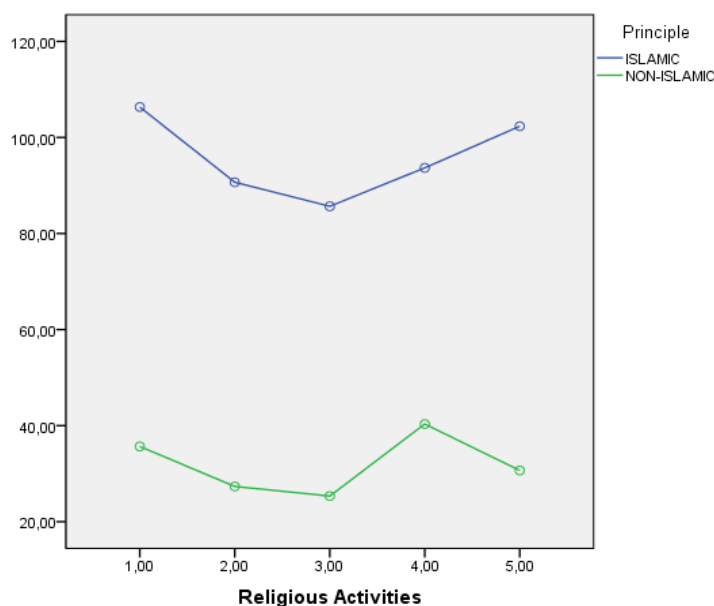
What will happen if we additionally define two ancillary hypotheses?

H0: The basic concept of leadership is congruent with the Islamic approach, regardless of the priority given to religious activities

H1: The basic concept of leadership is congruent with the Islamic approach, depending on the priority given to religious activities

When comparing the Islamic answers (question 1, 2, and 3, category leadership) with the priority given to Religious activities by the employees (Appendix F, Table 21, question 9) another interesting data was gotten. It was found that, in question1, all of the 218 employees gave Islamic answers, where 110 of them gave the highest score to "Religious activities" and 108 of them gave the lowest score to "Religious activities". An almost identical ratio is gotten for question 2 and 3, too (look at Appendix D, Table 5). So, regardless of their ranking (for Religious activities), people have chosen the Islamic answers meaning they are (un)consciously acting and working according to Islamic principles. Figure 2 shows a greater value of the Islamic answers (in comparing to the non-Islamic ones) as well as the significant differences in Islamic and Non-Islamic answers.

Figure 2. Number of employees (Islamic) answering, with regards to their religious activities



Note. * Religious activity is ranked from 1 to 5 (1 - the lowest and 5 - the highest ranking)

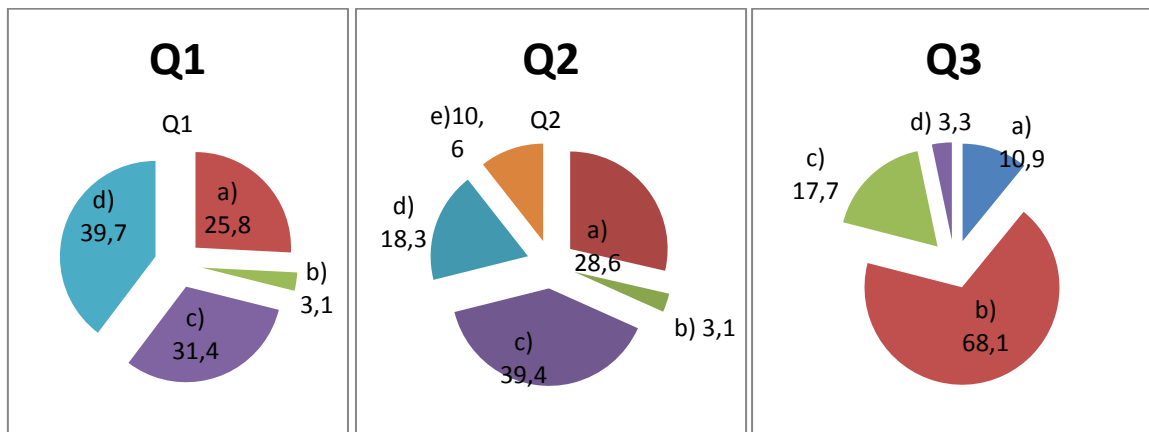
The above mentioned examples have fulfilled the requested conditions, were F needed to be less than 0.50 and P-value needed to be higher than 0.05. Therefore, the hypothesis is proven, since $F=0.470$ and $P\text{-value}=0.757$ (look at Appendix D, Table 4). This is a mathematical proof that, whether people gave the priority to religious activities or not, they all tending to Islamic principles of Leadership. So, H_0 is being accepted and H_1 is rejected.

2. Q2: Do conflicts decrease when respecting cultural differences?

H2: Through the Islamic approach, respecting cultural differences decreases conflicts.

In order to prove H2 for the first three questions from the questionnaire regarding culture, the same method Two-way ANOVA was used. Again, for each question participants could pick only one answer. So, if we look at the percentages of the questions, for the first question the chosen answer was Non-Islamic, but for the two next questions the chosen answer was Islamic (look at Appendix F, Table 21, category culture, column 3). Explanations are given in the following text.

Figure 3. Distribution of answers from employees, category culture, for Q1, Q2 and Q3 (in percentages)



Q1: In the company, I notice that all my colleagues are being judged as a result of their: a) Actions/results, b) By the nationality, religious, racial, ethnical and other affiliation, c) The same, without exemptions (objectively), d) Differently, depends on whom is it about (subjectively)

Q2: When a colleague at work behaves badly with me, I: a) Respond equally (bad with him/her), b) Respond worse (to him/her), c) I am patient and I forgive (him/her), d) I behave even better (with him/her), f) I inform the superior

Q3: In the company we adapt to the requests of our clients: a) Regardless of the rules and values of our company, b) If they are not breaking the rules and values of our company, c) Depends on who the client is, d) We don't adapt

The first question was having two Islamic and two non-Islamic answers. Most of the employees chose the Non-Islamic answer (39.7%). Closely, behind them were the two Islamic answers under a) and c). However, this Non-Islamic answer about subjectively judging of employees is more an indicator for wrong leading, managing and conflict existence. So, if all colleagues are being judged for their performances differently, depending on whom it is about, rather than according to their actions (results) or objectively, than this can't be acceptable in Islam neither HRM. The second question was having two Islamic and three Non-Islamic answers. The Islamic answer was chosen by 39.4% of the employees. The third question had one Islamic and three Non-Islamic answers, where employees have chosen the Islamic answer again (68.1%). To conclude, people are mostly practicing the Islamic approach in (culture) diversities which is congruent with the Global HRM. Additionally, the questions were related to conflict avoidance and resolution through equal treatment and fair judgment (to all employees), practicing of patience, self-discipline and respecting (moral) values and rules (of the company). For companies, who are subjectively judging, it is recommended to look what will happen with the performances and satisfaction of their employees if they are going to be judged fairly according to their actions only. All conflicts, which appeared from such situation, could significantly be minimized.

Furthermore, in order to get a greater value in the proving, questions (1, 2 and 3, category culture) were linked with the Claim which is connected to culture differences (Appendix F, Table 21, question 8). Not knowing enough about culture differences can lead to misunderstandings and conflicts. Therefore respecting culture differences is from an important issue in order to decrease conflicts (Cardona & Morley, 2013). The above mentioned „claim“ gave additionally information about a group of people who are defined by the way how they look at cultural differences, whether in a positive or negative way. From the scale 1-5 (where 1 was “I completely agree” to 5 which was “I don’t agree at all”) the highest percentage of responses was on the scale from 4 (with 47.7 %) to 5 (with 33.1 %), (results from the Minitab program can be sent on request). This data tells that most people are respecting culture differences. For that reason, two hypotheses were defined.

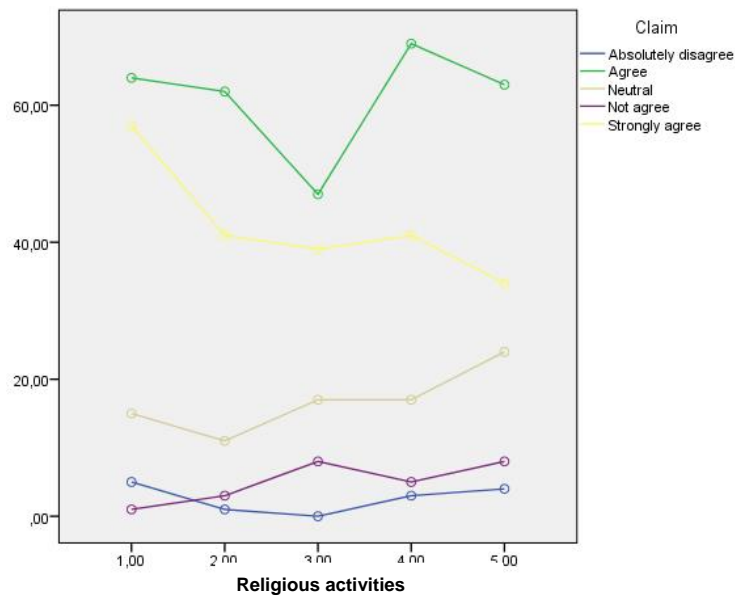
H0: The conflicts are going to be lowered, regardless of cultural differences

H1: The conflicts are going to be lowered, depending on respect for cultural differences

The gotten results rejected H0 and accepted H1, which was proved according to the ANOVA method. Respondents who choose answers where it was claimed that only the goal in the company mattered and cultural difference where of no importance, gave Islamic answers on questions related to reduction of conflicts (look at Appendix D, Table 9). In such way they lowered the conflicts within a company, regardless of their religious background. This is shown in Figure 10 (Appendix D), where you can see the statistically significant differences between the Islamic and Non-Islamic answers, which were compared with the claim. In graph 4, the distribution of answers with the included religious activities can be seen, too. It explains that people, who gave the highest score to religious activities, are more accepting culture differences than people who gave the lowest score to religious activities.

According to all these results it can be concluded that people who are accepting culture differences, gave Islamic answers to the above three questions, which decreases the conflicts. The possibility of conflict increasing could appear by those who gave Non-Islamic answers, since the questions were related to unjust actings which are neither congruent with effective HRM. On a long-term, these Non-Islamic methods of wrong behaving and unequal treatment toward clients and employees, as well as disrespecting of company’s cultural values, could easily lead to conflicts which are based on cultural differences.

Figure 4. Number of employees answering about the high tolerance and the low conflict factor for those who gave religious activities high priority



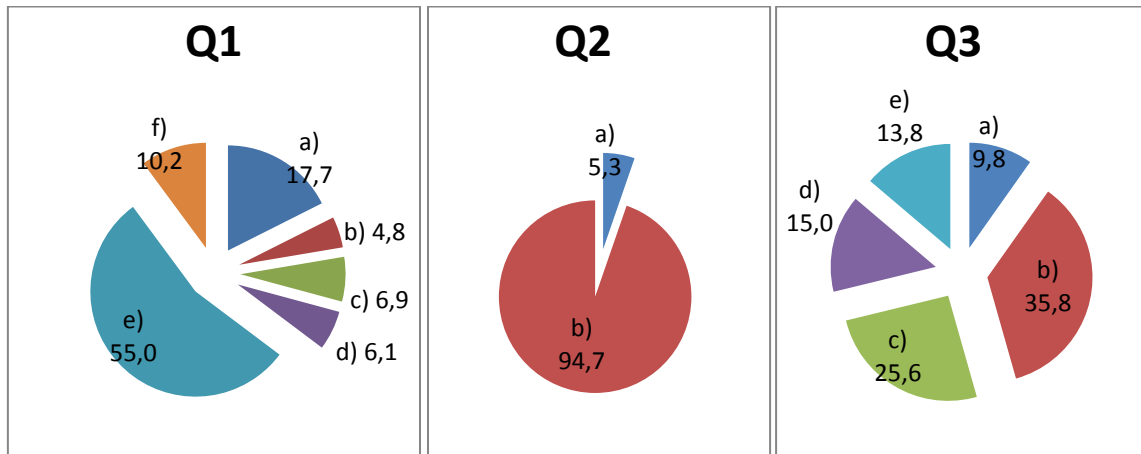
Note. * Distribution of answers within Religious activities.

In this way, we may derive the conclusion that H2 is proven, as there is a positive link between the respect for cultural differences in general (and hence lowering the conflicts and disputes in the company), with the selected categories of culture elements for which Islamic approach is evident and respected. Although conflict variable is not directly examined, conflict prone activities are shown through the Non-Islamic answers versus Non-conflict activities which are shown in the Islamic answers.

3. Q3: Is EQ congruent with the Islamic approach?
4. H3: EQ is congruent with the Islamic approach.

In order to prove H3, the first three questions from the questionnaire regarding EQ were used for interpreting the data through the ANOVA method (look at Appendix F, Table 21, category EQ). Again, it was more important to see if participants would choose Islamic answers, regardless of their religious background. For each question, participants were able to pick only one answer. So firstly, if we look at the percentage results for all three questions, the highest percentage belongs to the Islamic answers (look at Appendix F, Table 21, column 3) and here is the explanation.

Figure 5. Distribution of answers from employees, category EQ, for Q1, Q2 and Q3 (in percentages)



Q1: When two argue (or have a conflict) in the company, the superior mostly: a) Tries to reconcile them as soon as possible, b) Tries to be as far as possible away from the situation, c) Is defending one side, d) Doesn't mind, e) Thinks of the best way how to calm down the situation and help, f) Is not there, he is away

Q2: I believe the strongest is the one: a) Who is the strongest in strength, b) Who masters himself in anger

Q3: In stressful situations in the company, I mostly: a) I quickly lose control, b) I react calmly, c) I take a short break, d) I ask for advice from my colleagues, e) I ask for advice from the superior

The first question has two Islamic and four Non-Islamic answers. The highest percentage of responses belongs to the Islamic answers (answer under a) with 17.7% and under e) with 55 %). The second question has one Islamic and one Non-Islamic answer where 94.7 % of the employees chose the Islamic one. The third question has four Islamic and one Non-Islamic answer. Most of people (35.8 % of them) have chosen the Islamic answer under b). Actually, the lowest percentage in answers belongs to the Non-Islamic answer (with 9.8 %). To conclude, most people are practicing the Islamic approach of EQ which is congruent with the emotional intelligence of effective HRM.

Additionally, the questions were related to (dealing with) stress, emotional strength and conflict resolution.

To continue with the proving of H3, two hypotheses were created:

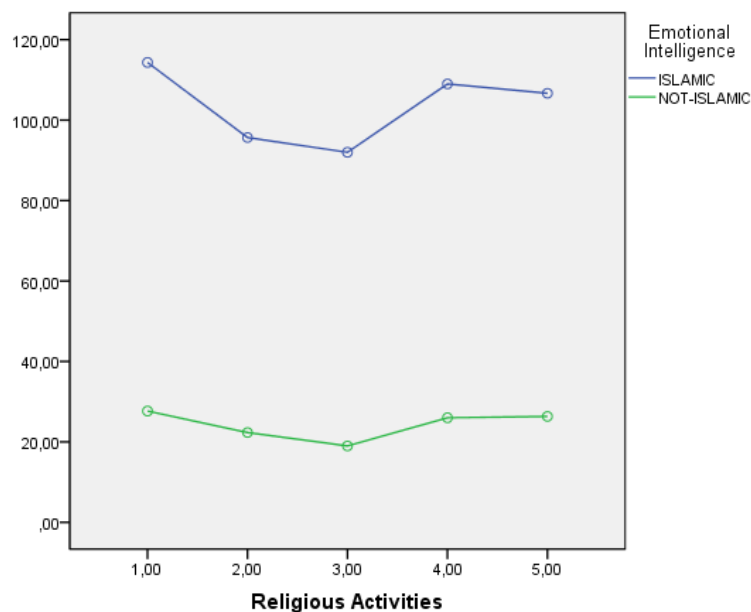
H0: EQ is congruent with Islam, regardless of the priority given to religious activities

H1: EQ is congruent with Islam, depending on the priority given to religious activities

Through the analysis of two factors, factor of religious activity (Appendix F, Table 21, question 9) and factor of three questions (Appendix F, question 1, 2 and 3, category EQ) amazing results were gotten. As in previous cases, again the Two way ANOVA method was used. According to the obtained results the following conclusion can be made.

If only observing the groups within religious activities and between them, following results are gotten: $F=0.894$ and $P\text{-value}=0.486$ (Appendix D, Table 10). This is showing that there is no statistical difference existing between answers from employees who gave priority to religious activities and those who didn't (look at Appendix D, Table 11). Everyone choose the Islamic answers. If the Islamic principle factor is included, even better results are gotten where $F=0.196$ and $P\text{-value}= 0.938$ (Appendix D, Table 10). Based on these observations, H_0 can definitely be accepted and H_1 is being rejected. Depending on the priority given to religious activity and the Islamic principles, graph 8 in a very clear way shows how the answers are arranged. This was also mathematically proven.

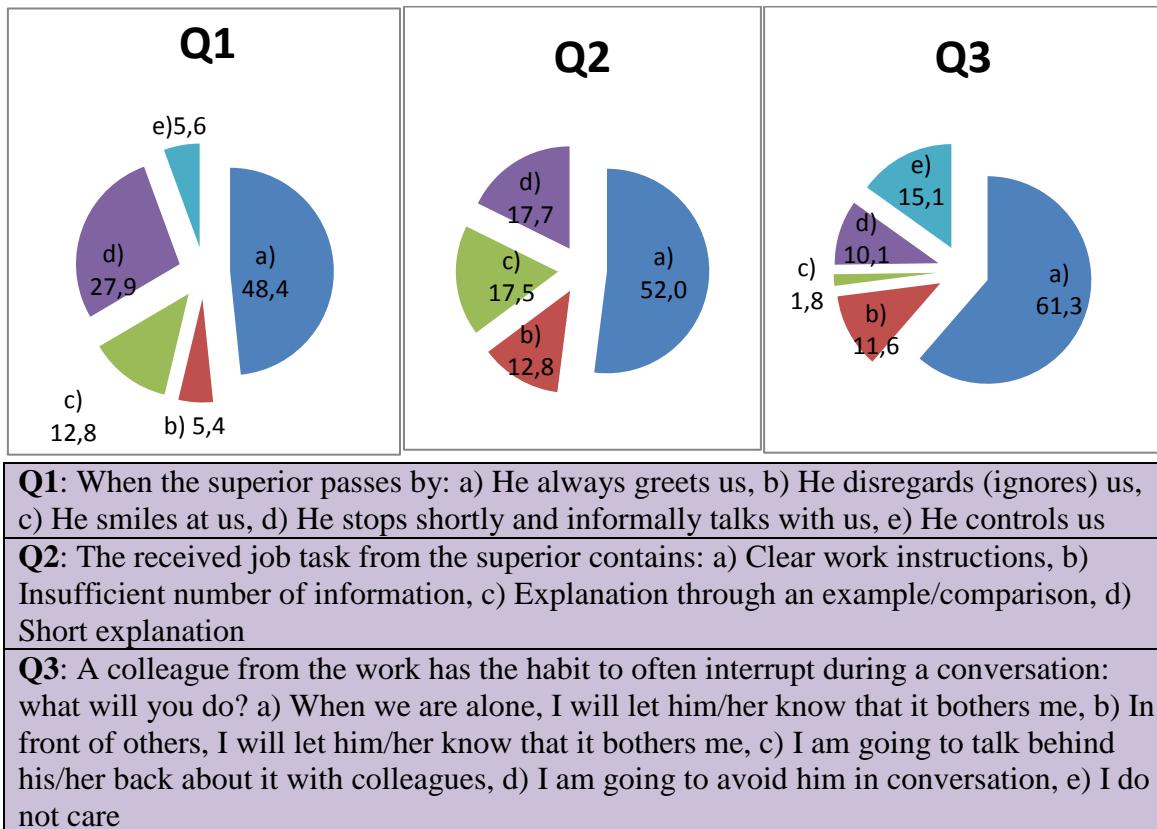
Figure 6. Number of employees answering on questions related to EQ within the (non)Islamic answers



Note. * Principle - means (Islamic/Non-Islamic) answers from the first three questions, category EQ.

When it comes about Communication, there were also some interesting data gotten. For all three questions from the questionnaire regarding communication, participants were able to pick more than one answer. Firstly, if we look at the percentage results for all three questions, the biggest percentage belongs to the Islamic answers (look at Appendix F, Table 21, column 3) and here follows the explanation.

Figure 7. Distribution of answers from employees, category communication, for Q1, Q2 and Q3 (in percentages)



The first question had three Islamic and two Non-Islamic answers. The highest percentage belongs to all Islamic answers under a), c) and d) (in total 81.9 %). The second question was having two Islamic and two Non-Islamic answers. Most of the employees gave the highest percentage number to the Islamic answer under a) (52 %), followed by the Non-Islamic under d) (17.7 %) and the Islamic one under c) (17.5 %). The third question has one Islamic and four Non-Islamic answers, were the highest responses belong to the Islamic answer with 61.3 %. After that came a Non-Islamic response with only 15.1 %. To shortly conclude, most of the people are practicing the Islamic approach of communicating which is congruent with Communication of effective HRM. Additionally, the questions were related to superior's behavior, actions, delegating skills and employee's problem-solving skills among colleagues. The second question, where 17.7 % of employees said that the superior's job task contains a short explanation, is neither recommended in Islam nor in effective HRM. Short explanations can have insufficient inputs and unclear instructions for task-solving, so it is recommended to preferably avoid it. Once a task is good explained (like in Islam, clear and through an example) the possibility to come back to the same topic because of some misunderstandings is reduced.

After this, an additionally deeper analysis was taken. To prove the main hypothesis, questions which describe how superiors in the company are acting towards employees, are going to be used. The Islamic answers are defined through the following questions:

5a. While addressing employees, the superior: [Asks us questions, with the aim to involve us in the conversation]

5c. While addressing employees, the superior: [Asks for other opinions and listens to them]

6a. The superior in the company: [Often consults with us]

6d. The superior in the company: [Never refuses us when we come to him (with questions)]

These questions represent independent variables, which all belong to Islamic answers. To see how the feedback of independent variables is going to be, some dependent variables will be from help:

3a. In the company: [We often communicate with the superior]

3b. In the company: [I work exclusively for money]

In order to prove the hypothesis, a separate analysis of each dependent variable and a comparison of data have been done. So, what will happen if we compare question 3a and the four independent variables (5a, 5c, 6a and 6d)?

According to the first statement (Look at Appendix D, Table 12) and from the four graphs (look at Appendix D, Figure 11, 12, 13 and 14) it can be concluded that common communication with the superior contributes to a higher trust (between employees and superior), which represents an important item in business. At the same time it is an Islamic principle. Additionally, the employees are motivated to give their contribution since they are encouraged to tell their opinion, somebody is listening to them and their opinion is actually being respected. So, if the superior doesn't regularly (and in a right way) practice communication with his employees, or in other words said, if he is not using the Islamic approach of communicating, the bond between employees and superiors will be disturbed. No commitment (to the company and the work) or empathy (to others) will be shown and dissatisfaction of employees could easily appear.

Now comes the explanation for the comparison between question 3b and the four independent variables (5a, 5c, 6a and 6d) in Table 13 (Appendix D).

From the graphs (look at Appendix D, Figure 15, 16, 17 and 18) it can be seen that employees who are only working for money are led by superiors who don't work according to Islamic teachings and principles, while companies who work according to Islamic principles have employees who are much more satisfied and their first item wasn't

money. Therefore, these statistically significant differences on the graphs can be an indicator for the existence of dissatisfaction in a company. Since money is not the greatest drive for getting high performances from employees, money also can't make them truly happy and satisfied (Pink, 2010). If so, it becomes just about doing the tasks without any additional effort or the need for improving a company's business. Thereby, employees are mostly fulfilling the basic needs (e.g. for living), which is not good for the company, neither for them.

Furthermore, questions which describe how superiors in a company act towards employees are going to be used. As a reference for the proving, the following questions were selected.

4. Statement [The superior often puts the needs of the employees above his own personal demands]

2. Statement [All superiors of our company are consistent of their function and an example to us all]

These statements represent independent variables, which are withal Islamic answers. Also, couple dependent variables were selected:

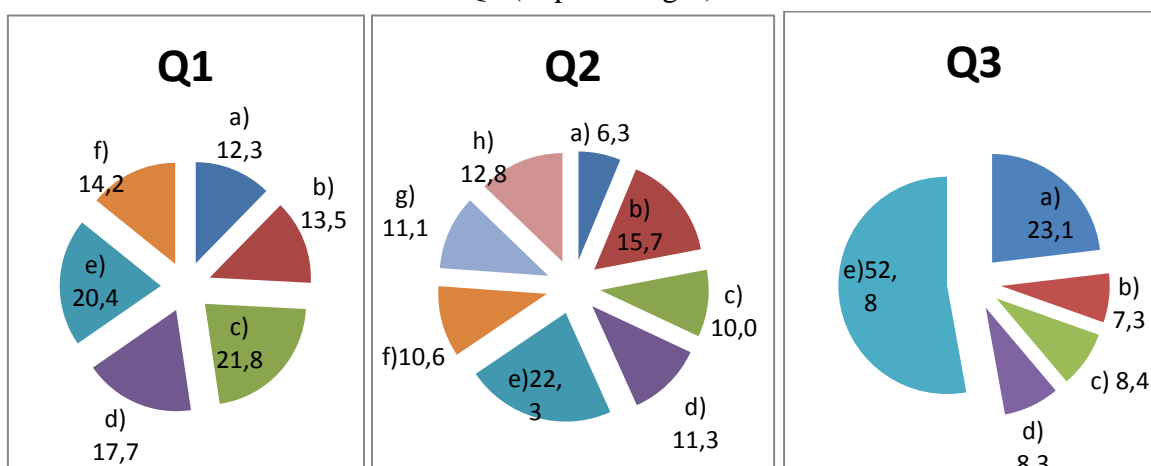
7a. In the company: [We sympathise for each other, we help each other]

7b. In the company: [We are very optimistic when facing a problem]

Table 14 and 15 (look at Appendix D) explains the comparison between the two statements and question 7a. We have definitely a linear dependency variable, where it is proven that if the superior is acting in accordance to the Islamic principles, the colleagues among themselves are going to have a feeling to help each other. All that implicates to a better working environment and employees actually imitate their superior, since he represents a role model (look at Appendix D, Figure 19 and 20). The comparison between the statements and question 7b is shown in Table 16 and 17 (Appendix D). From the graph 21 and 22 (Appendix D) it can also clearly be seen that if the superiors are going to exemplary behave to their employees, fulfilling their tasks correctly and showing that the employees are important to them and that they have their (superiors) support in every moment, the superiors are going to have employees who will not be afraid of any crisis and stressful situation. Their employees are also going to have a positive approach towards a problem, as they consider it as a challenge which can be mastered.

When it comes about motivation, some important data were also gotten from the questipnnaire regarding motivation. The first two questions were multiple choice questions. It was about the (de)motivating factors in a company. Results have shown that employees have chosen the Non-Islamic answers, which really worries if we look at the whole choice of answers (look at Appendix D, column 3). Here are the percentages for each question.

Figure 8. Distribution of answers from employees, category motivation, for Q1, Q2 and Q3 (in percentages)



Q1: I am motivated to do my job mostly when: a) My superior participates in the work, b) I received extra bonus, c) My monthly salary increases, d) I contribute to myself and others, e) The superior appreciates my effort no matter what my results/accomplishments are, f) I can manifest my creativity

Q2: I am demotivated to do my job mostly when my superior: a) Criticizes my work , b) Underestimates my abilities, c) Does not appreciate my good intention, d) Does not respect me/ bad behaving towards me, e) Does not notice the results of my work, f) Ascribes my accomplishments to others, g) He does not demotivate me, h) Nothing from the above mentioned

Q3: When the employee unintentionally makes a mistake, the superior mostly: a) Criticizes him publicly, b) Justifies and encourages him, c) Punishes him, d) Does not react, e) Gives him advise

The first question was having actually four Islamic and only two Non-Islamic answers, where the highest score belongs to the Non-Islamic one (21.8 %). The second question was having one Islamic and seven Non-Islamic answers. Again, employees have chosen the Non-Islamic one (22.3 %). In the third question, where participants could chose only one answer, two Islamic and three Non-Islamic answers were offered. The highest percentage belongs to the Islamic answer (52.8 %). To conclude, the highest motivation in a company would be the increase of money for 139 employees (21.8 %). After that the Islamic answer has followed (with 20.4 %) when the superior appreciates their effort (regardless of the accomplishments). The most demotivating Non-Islamic answers were when the superior doesn't notice the results of their work (with 22.3 %), and when he underestimates their abilities (with 15.7 %). These (Non-Islamic) answers have nothing to do with Islam or effective HRM. Therefore, the following next (Islamic) steps are recommended. Companies who are dealing with these kinds of issues should change their way of leading

and behaving towards their employees. They should rather invest in proper communication by 1. paying attention to their work, 2. encouraging them even if they (unintentionally) make mistakes, 3. having regular meetings and consultations with them and 4. get to know their character and abilities better. Additionally, superiors should be aware of the consequences when ignoring the effort of their employee's or the results of their work. According to the scientifically proven facts, ignorance or exclusion can cause pain, which is often deeper and lasts longer than a physical injury (Williams & Nida, 2011, pp. 71-75). So, by changing the current way of behaving toward employees, both employees and the company can benefit from it.

Through the whole sources of literature and the deep research analysis, the major hypothesis was proven: HRM is working under principles that Islam has already established.

Additionally, if a superior in a company is acting according to Islamic principles that are going to leave a positive effect on his employees, which is enough to prove that the Islamic principles can be the foundation of a positive environment in a company. Even, according to research results, most of the employees are working under Islamic principles and teachings. Since the five fields of HRM are congruent with Islamic teachings and principles, it isn't suprising that most of the answers from the questionnaire (65.3 %) were Islamic ones on questions related to leadership, motivation, EQ, communication and culture. If the answer was Non-Islamic, that was an indicator for existing issues in company, whereby that answer wasn't recommendet by Islam, neither effective HRM.

7.5 Limitations of the research

This research has several limitations that lead to suggestions for future research. Firstly, the implications are from a study with samples mostly from foreign and domestic private companies in B&H. Only one company was outside of B&H. Therefore, the results should be made on a greater number of employees from foreign companies. Secondly, some of the questionnaires were fulfilled only by one big or few departments, because of the long and exhausting procedures. For each department an approval from the supervisor or the major director was necessary.

Most of the companies which did not took a part in it, were disinterested and mistrustful, especially when it came to the part of signing and putting the stamp on the required statement (for partaking and contributing to the research). Supervisors were also sceptical and against some important questions, related to their acting and work methods. If they would have more time or show more openness and interest, the sample would surely be more reliable and they would be able to get beneficial recommendations.

Thirdly, company's success (in profit and employees satisfaction) could be measured through an experiment on an annual level. Their effects of applying Islamic principles and

teachings for one year could be not just measured but compared a) with their own last work results (while Islamic methods were not applied yet) and b) with other companies (which are working the whole time in a same way, without the implementation of Islamic principles and teachings).

Future studies should incorporate qualitative methods such as in-depth interview with managers or observations, which could help provide more in-depth analysis why Islamic teachings and principles are more successful to use in companies.

Finally, the last limitation was in the use of literature. The translations and explanations of ayats and hadiths could be better, if there was the knowledge of Arabic language. Actually, one Arabic word may have from 1 to over 100 meanings (Arabic Gems, 2006). The ability of misunderstandings and misinterpretations could be avoided. That accentuates the importance of knowing the Arabic language and grammar. Therefore, future studies could be made on a higher level which includes better references, unmentioned examples of ayats, hadiths and their scientifically evidences.

8 RECOMMENDATION FOR IMPROVING HRM THROUGH OBSERVING TEACHINGS AND PRINCIPLES OF ISLAM

This work consists out of Islamic examples which are connected to human resources. Since Islam is comprehensive, it can help to develop the main areas of HRM. Starting with each field, it will be seen that there is enough space for new improvement through the Islamic principles and teachings.

For instance, HRM has lots of different leadership styles, where Islam has only one. That unique style is not based on rules and forms, but primary on personal characteristics that a person should have if she wants to become a highly successful leader. Since the Prophet (PBUH) was considered as the best leader of mankind, in Table 20 are his (PBUH) main characteristics shown (look at Appendix E). So, if a person wants to become the best leader, the first thing she needs to do is to work on herself and to have a higher goal. According to Islam, this person is not seeking to get a high position or power. Instead, she wants to educate herself, achieve personal mastery and try to get as much experience as possible in a particular field of her interest. Additionally, every person should accept an offered position but not because of the money, fame or pride. It should be followed by the right intention, like to contribute to the society.

Another reason why people who want to be successful should follow the Sunnah of the Prophet (PBUH) is because they can get barakah - the free blessing. Furthermore, there is also the possibility of increase in employee's productivity and satisfaction. According to the Corporate Leadership Council (2003), studies have found that unhappy employees are less productive, whereby satisfied employees are more productive, innovative and loyal to

the company. To avoid the unproductivity, the analyzed companies in this work should invest in stuff to make them feel happy and satisfied with job. Some studies have shown that the increase in job satisfaction will lead to increase in morale of employees, which leads to higher productivity (Corporate Executive Board, 2003, p. 2). While Islam is based on moral values, it is recommended to follow it to get high productive people. Additional, by knowing that mental blocks, boredom and fear are some of the reasons for decrease in productivity, superiors should take these few (as a matter of fact Islamic) tips in consideration (Adams, 2014):

- **Being well rested** (mening going to bad early and waking up early, starting with work earlier to get more things done). Remember the part about “barakah”.
- **Breaking up the work day** (meaning taking ten to fifteen minutes break between the work intervals to refresh the mind). Muslims are using “the five daily prayers” for it.
- **Passion** (if you are doing tasks/work with passion you will experience greater productivity). Just to remind on “Prophet’s (PBUH) desire and the Sunnah”.
- **Adding exercise** (daily exercise causes person’s stamina, which increases the productivity). Just to remind on “the five obligatory daily prayers” which are similar to basic Yoga work-outs (positions), as they are even recommended by doctors because of their healty and beneficial impact on body and mind (Burns, 2014).

If we look at the communication methods, the point is give on the use of metaphors, comparisons and repeatings of crucial things (three times). So, if it is for the first time well explained, there will be an accomplished result and a constantly good and improved relationship with employees. Additionally, the research findings explain why employees are working exclusively for money. It was clear that the main reason they did so was lying in the wrong behavior of the superior. All superiors, who worked according to the Islamic principles, had employees who were much more satisfied and when it came to pick the first item, they have not chosen money. Therefore, if the superior uses the Islamic approach of communication, the employees will get motivated to work without focusing primarily on the money. Daniel Pink, in his #1 Best Seller book Drive, has actually proved that money is not the best motivational system. He says that motivation is about our desire to be self-directed, the mastery to get better and better at things we do and to be a part of something what is larger than ourselves (Pink, 2011). This is in agreement with the Islamic approach, where people are focused to get e.g. God’s satisfaction and mercy rather than the sallery. So, it is recommended to the companies to have focus on this internal drives (which are free), rather then on the external motivational drives (which cost money).

Furthermore, the research has shown that even if the superior puts his own needs under the needs of the employee and if he acts as a capable person who is additionally a role model, his employees will show empathy and they will help each other. Further, the analysis has indicated that employees, while facing a problem, will have no negative emotions, since

they are supported and encouraged by their superior to look at the problem as a temporary obstacle which can be solved.

When it comes to EQ, even though the Prophet (PBUH) didn't know anything about it, he (PBUH) was an emotional intelligent person. His method of effective leading, motivating and communicating was presented through this work. Therefore we can say that emotional intelligence is not enough without the involvement of spiritual intelligence (SQ). Additionally, it is recommended to make further studies of his (PBUH) whole life with the aim to get new (unknown and unnoticed) information for gaining bigger accomplishments in business.

One of the concepts of EQ is social awareness, meaning, a person's ability to form relations with others. It also tells about achieving personal mastery rather than comparing (oneself) with competitors and other people (Rosen, 2013). Scientists have proven that people with great social skills can work with different people without any problems (Porter & Angle & Allen, 2003). This is also linked to culture and cultural differences, considering the growth of multinational companies and international business joining's. In case a person applies the principles and teachings of Islam which are congruent with HRM, she will become highly emotional intelligent. In Medina, for example, Muhammad (PBUH) was, at the same time, dealing with different cultures, nations and religions without any problem. His (PBUH) secret was to consult others (regardless of their backgrounds), as well as to carry out equality among the population, regardless of their different confessions (Hamidullah, 1990).

Last but not least, if we look at the beginnings of HRM, starting from the early 1920s till today, HRM went through big changes by making progress from the traditional to the modern approach. First it was about keeping and tracking records of personal files in the industrial companies. Few decades later HRM did put its focus on the employee, as the major asset in the company, who is also responsible for running the business. Even through HRM, knew methods and global approaches were given, with the aim to make greater success in a multinational company (Briscoe, Schuler & Tarique, 2011). So, it is still in the stage of development and improvement.

On the contrary, there is Islam with the Holy Qur'an and the Sunnah of the last Prophet (PBUH), which for more than 1400 years, never changed (Hamidullah, 1990). The reason lies in the precisely arranged system for the private and business life which don't have to change. It has already reached its final perfection, considering that the All-Knowing has made it (Qur'an 2:29). Therefore, through Islam HRM can achieve the highest level of perfection which will be beneficial for the employees, managers, the environment, society and the company in general.

CONCLUSION

Only five fundamental fields of HRM were set out: leadership, motivation, emotional intelligence, communication and culture. All of these fields are also present in Islam. Through historical facts, sources, research findings, the Holy book and authentic hadiths, it was easy to see the connection, contribution and establishment of Islam to effective HRM as well as to other scientific fields.

The second aim of this work was also to provide a clear presentation of the principles and teachings of Islam for the managers and employees, since they can apply these principles and benefit from it. Through examples from Qur'an, the Sunnah and the analysis of the made research, it was found that HRM is strongly congruent with the Islamic teachings and principles.

The research analysis has shown that from 36206 answers from the questionnaire (excellent can be sent on request) 23638 were Islamic answers (65.29 %). It indicates that employees (un)consciously practice the Sunnah, which is congruent with HRM teachings. According to the Qur'an and the Sunnah, The Creator has sent Muhammed (PBUH) to be an example and a role model to the mankind. Therefore, all his actions, speeches, behavior, instructions, skills (of leading, planning, organizing, coordinating, time-managing, communicating, motivating, self control, empathy, patience, other), unselfishness and balance of spiritual and worldly, became an exemplary of good for humankind.

As it was seen from this work, in the process of becoming a leader, there is not only one act needed. It is about getting into the "all in one" act. So, a truly Islamic leader will be someone who is doing good because of his higher aim (e.g. getting God's satisfaction). Through his right actions he is simultaneously being thankful (for the blessing which he is surrounded by) and afraid (not from people, but God and His punishment if he abuses). The leader motivates them (the followers) through proper communication based on honesty, justice and right intentions. That means same rules, values and rights go for all kind, regardless of whom they are or where are they from. A good leader is also an emotional intelligent person, who improves the community and environment. At the end, this leader is someone who supports and believes in his followers. So, HRM can benefit from the Qur'an and the Sunnah of the last Prophet (PBUH), since it simultaneously protects and develops the individual, society and the environment.

Furthermore, HRM is oriented on the employee, his process of hiring, developing, getting the best out of him, making him be satisfied, productive, effective, efficient and much more. On the other side, Islam is oriented on every man on the earth who has several functions in life. God's words are for all "Mankind" (Qur'an 49:13, 22:1, 4:1), whether it is about the role of a father/mother, son/daughter, brother/sister, the rich/poor,

manager/employee, believer/disbeliever, etc. Therefore, HRM will have use from it, since it is focused only on the individual in the business world.

HRM can be developed and improved through teachings, the main principles of Islam and the sources of blessings which have already been mentioned. Islamic principles should be incorporate by all staff at the workplace, if they want to establish or raise their current success. The Islamic principles and teachings are multifunctional, which means that the individual on the workplace can apply them in other fields, too.

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APPENDIXES

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Appendix A: List of abbreviations

ADL	Justice
AL-FAJUR	Wickedness, evil-doing
AMANA	Trust
ASH-SHURRAA	Consultation
AYAT	Quotes from the Holy book Qur'an
B&H	Bosnia and Herzegovina
BARAKAH	A blessing; An unexpected good
CALIPH	An religious and civil leader of the Muslim community
EHSAN	Kindness and care while feeling the presence of God
EKHLAS	Sincerity and keeping promises
EI	Emotional intelligence
EQ	Emotional Coefficient
ETQAN	Conscientious of self-improvement
HADITH	Sayings, actions and behavior of Prophet Mohammad (PBUH)
HRM	Human Resource Management
IBADET	Like submission to God
IHRM	International Human Resource Management
IMAN	Faith in God
IQ	Intelligence Quotient
NYA	Intention
PBUH	May God's peace and blessings be upon him
POTASIUUM	An important mineral, crucial for digestive, muscular and hart funcions
QUR'AN	the Holy book of Islam
SABR	Patience, endurance, perseverance, self control, temperance.
SEDQ	Truthfulness
SEERAH	Biography of the Prophet (PBUH)
SHURA	Consultation
SIRA	The Biography of the Prophet (PBUH)
SQ	Spiritual intelligence
SUNNAH	Following of everything what the Prophet has approved or attributed, did through his (PBUH) actions and behavior
SURAH	Chapter from the Qur'an
TAQWA	Forewer mindful of God
UMMA	Every person, born from the time of Islam till the end of the world
ZEKAH	An obligatory alms-giving by Muslims

Appendix B: Example of the questionnaire in English, Turkish and Bosnian

HRM QUESTIONNAIRE (ENGLISH VERSION)

The following pages contain questions and statements referred to your job and company where you work. The purpose of completing this survey is to collect data that will help us to contribute to the development and improvement of human resource management. We kindly ask to you read all questions carefully and honestly.

LEADERSHIP

1. One of the workers has insulted you. Meanwhile, your supervisor asked for your opinion on his/her work performance regarding the current project. You are aware that she/he works well. What would you say?

(CHOOSE 1 ANSWER)

- | | |
|---------------------------------------------------------------------|---------------------------------------------------------------------------|
| <input type="checkbox"/> That he/she is good, regardless of insults | <input type="checkbox"/> That he/she is generally bad |
| <input type="checkbox"/> That he/she has been bad lately | <input type="checkbox"/> I don't give a comment, I leave the conversation |

2. When selecting a team leader for a project, the best team leader would be:

(CHOOSE 1 ANSWER)

- | | |
|-----------------------------------------------------------------------------------------------|-------------------------------------------------|
| <input type="checkbox"/> The one chosen by the superior majority of employees (from the team) | <input type="checkbox"/> The one chosen by the |
| <input type="checkbox"/> The one suggested by himself/herself employees and the superior | <input type="checkbox"/> The one chosen by both |

3. We have briefings with the superior:

(CHOOSE 1 ANSWER)

- ☐ On a daily basis ☐ On a weekly basis ☐ On a monthly basis ☐ Never

MOTIVATION

1. I am very motivated at work when:

(POSSIBILITY OF MULTIPLE ANSWERS)

- | | |
|------------------------------------------------------------------------------------------------------------|------------------------------------------------------------|
| <input type="checkbox"/> My superior participates in work | <input type="checkbox"/> I received extra bonus |
| <input type="checkbox"/> My monthly salary increases | <input type="checkbox"/> I contribute to myself and others |
| <input type="checkbox"/> The superior appreciates my effort, no matter what my results/accomplishments are | <input type="checkbox"/> I can manifest my creativity |

2. I am very demotivated to do my job when my superior:

(POSSIBILITY OF MULTIPLE ANSWERS)

- | | |
|---------------------------------------------------------------------------|-----------------------------------------------------------------------|
| <input type="checkbox"/> Criticizes my work | <input type="checkbox"/> Underestimates my abilities |
| <input type="checkbox"/> Does not appreciate my good intention towards me | <input type="checkbox"/> Does not respect me/behaves badly towards me |
| <input type="checkbox"/> Does not notice the results of my work | <input type="checkbox"/> Ascribes my accomplishments to others |
| <input type="checkbox"/> He does not demotivate me | <input type="checkbox"/> Nothing from the above mentioned |

3. When the employee unintentionally makes a mistake, the superior mostly:

(CHOOSE 1 ANSWER)

- ☐ Criticizes him publicly ☐ Justifies and encourages him ☐ Punishes him ☐ Does not react ☐ Gives him advice

COMMUNICATION

1. When the superior passes by:

(POSSIBILITY OF MULTIPLE ANSWERS)

- ☐ He always greets us ☐ He disregards (ignores) us ☐ He smiles at us
- ☐ He stops shortly and informally talks with us ☐ He controls us

2. The received job task from the superior contains:

(POSSIBILITY OF MULTIPLE ANSWERS)

- ☐ Clear work instructions ☐ Insufficient number of information
- ☐ Explanation through an example/comparison ☐ Short explanation

3. A colleague from work usually interrupts a conversation: what will you do?

(POSSIBILITY OF MULTIPLE ANSWERS)

- ☐ When we are alone, I will let him/her know that it bothers me ☐ In front of others, I will let him/her know that it bothers me
- ☐ I am going to talk behind his/her back about it with colleagues ☐ I am going to avoid him in a conversation ☐ I do not care

EMOTIONAL INTELLIGENCE

1. When two argue (or have a conflict) in the company, the superior mostly:

(CHOOSE 1 ANSWER)

- ☐ Tries to reconcile them as soon as possible ☐ Tries to be as far as possible away from the situation ☐ Is defending one side
- ☐ Doesn't mind ☐ Thinks of the best way how to calm down the situation and help ☐ Is not there, he/she is absent

2. I believe the strongest is the one:

(CHOOSE 1 ANSWER)

- ☐ Who is the strongest in strength ☐ Who masters himself/herself in anger

3. In stressful situations in the company, most frequently:

(CHOOSE 1 ANSWER)

- ☐ I quickly lose control ☐ I react calmly ☐ I take a short break ☐ I ask for advice from my colleagues
- ☐ I ask for advice from my superior

CULTURE

1. In the company, I notice that all my colleagues are being judged as a result of their:

(CHOOSE 1 ANSWER)

- ☐ Actions/results ☐ By national, religious, racial, ethnical and other affiliation
- ☐ The same, without exemptions (objectively) ☐ Differently, depending on the person in question (subjectively)

2. When a colleague at work behaves badly with me, I:

(CHOOSE 1 ANSWER)

- ☐ Respond in the same manner (with him/her) ☐ Respond worse (with him/her) ☐ I am patient and I forgive (him/her)
- ☐ I behave even better (with him/her) ☐ I inform the superior

3. In the company, we adjust ourselves to requests of our clients:
(CHOOSE 1 ANSWER)

- ☐ Regardless of the rules and values of our company ☐ If they are not breaking the rules and values of our company
☐ Depends on who the client is ☐ We don't adjust

Honestly answer to the following statements. Please, sign to which extent you agree or don't agree with every statement, considering that (1) presents the lowest and (5) the highest range position.

1. In my opinion the features/characteristics of an ideal leader are:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
Just	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Good reputation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Highly educated/knowledgeable	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Integrity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Coming from a good family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
With experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Honest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Patient	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Role model	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brave	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Generous	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Devoted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Statement:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
All superiors of our company remain consistent in their function and an example to us all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. In the company:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
We often communicate with the superior	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
I work exclusively for money	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
I never surprise my colleagues with a gift	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
I have a higher goal in life	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

4. Statement:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
The superior often puts the needs of the employees above his/her own personal demands	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

5. While addressing employees, the superior:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
Asks us questions, with aim to involve us in the conversation	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Emphasizes sentences, repeating them many times	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Asks for others' opinions and listens to them	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Forgets about the time, conversations last very long	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Raises his tone (he/she yells)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

6. The superior in the company:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
Often consults with us	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Lets us make our own decisions	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Excludes us from important tasks	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Never refuses us when we come to see him/her (with questions)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Often isolates himself/herself and tries to solve issues alone	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

7. In the company:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
We sympathise for each other, we help each other	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
We are very optimistic when facing a problem	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
I experiences organizational problems at work as my own	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

8. Statement:	I don't agree at all	I don't agree	I am neutral	I agree	I completely agree
My personal values are similar to organizational values	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
It is vital for the company that everyone has the same aim, regardless of cultural differences	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

9. Rate the offered items by priority, where you will give the number 1,2,3,4, or 5, considering that (1) presents the LOWEST and (5) the HIGHEST range position.
(e.g. if one item gets number 5, the rest of items can get only the numbers 1, 2,3 or 4)

	1	2	3	4	5
Freetime (hobbies, sports, recreation, contacts with friends)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Activities in the community (volunteer work)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Job	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Religious activities	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Family	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

To be able to pair the data from all questioners, please write the name of the company where you work at:

Gender:

☐ Male ☐ Female

Age:

☐ Less than 20 ☐ 20-30 ☐ 31-40 ☐ 41-50 ☐ More than 50

Education:

☐ Completed elementary school

☐ Completed high school

☐ Completed University

☐ Higher university education (MA, PhD, Specialist)

Name of your current position:

How long have you been working in the organization:

Name of the country where you work:

THANK YOU VERY MUCH!

Have a good working day!

HRM QUESTIONNAIRE (TURKISH VERSION)

İnsan Kaynakları Yönetimi Anketi

Aşağıdaki sayfalarda mesleğiniz ve şirketiniz hakkında sorular ve iddialar bulabilirsiniz. Bu anketin amacı insan kaynakları yönetimin gelişmesine ve ilerlemesine katkı sağlayacak verilerin toplanmasıdır. Lütfen tüm soruları dikkatli okuyunuz ve dürüstçe cevaplayınız.

LİDERLİK

- Çalışma arkadaşlarınızdan biri sizi çok kırdı. Müdürünüz sizden, o kişinin devam eden bir projedeki performansı hakkında yorum yapmanızı istiyor. İyi çalıştığını biliyorsunuz. Müdürünüze ne söyleyerdiniz?
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ sizi kırmasına rağmen, projede başarılı olduğunu ☐ genel olarak kötü olduğunu
☐ son zamanlarda kötü olduğunu ☐ yorum yapmam, konuşmayı bitiririm
- Bir proje için ekip lideri seçilirken, en iyi lider:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ yönetici tarafından önerilen kişi ☐ ekibin çoğunluğu tarafından önerilen kişi
☐ kendini aday gösteren kişi ☐ hem ekip hem yönetici tarafından önerilen kişi
- Sorumlu olduğunuz kişiyle ne sıklıkta brifing (kısa bir ortak toplantı) düzenliyorsunuz?
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Günde bir ☐ Haftada bir ☐ Ayda bir ☐ Hiç bir zaman

MOTİVASYON

- Beni işte en çok motive eden şey:
(BİRDEN FAZLA CEVAP SEÇEBİLİRSİNİZ)
☐ yöneticinin de çalışmaya katılması ☐ ekstra ücret
☐ Maaşın artışı ☐ Kendime ve başkalarına yararlı olmam
☐ sonuç ne olursa olsun, çabalarımın yönetici tarafından takdir edilmesi ☐ yaratıcılığımı ortaya koyabilmem
- Yöneticinin çalışma motivasyonumu en çok bozduğu durum :
(BİRDEN FAZLA CEVAP SEÇEBİLİRSİNİZ)
☐ Çalışmamı eleştirmesi ☐ yeteneklerimi küçük görmesi ☐ iyi niyetimi takdir etmemesi
☐ bana saygı duymaması / bana kötü davranması ☐ çalışmamın sonuçlarını görmemesi
☐ benim başarılarımın başkalarının gibi göstermesi ☐ Beni motive etmemesi ☐ Hiç biri
- Bir çalışan istemeyerek hata yaptığı zaman, yönetici onu/ ona genelde:
(CEVAPLARDAN BİRİNİ SEÇİNİZ)
☐ Alenen eleştirir ☐ Savunur ve teşvik eder ☐ Cezalandırır ☐ Tepki vermez ☐ Nasihat eder

İLETİŞİM

1. Yöneticimiz yanımızdan geçerken:
(BİRDEN FAZLA CEVAP SEÇEBİLİRSİNİZ)
☐ Bize hep selam verir ☐ Bizimle hiç ilgilenmez ☐ Bize gülümser
☐ Kısa bir süre yanımıza gelip bizimle sohbet eder ☐ Bizi kontrol eder
2. Yapılması için tarafımıza verilen iş şunları kapsar:
(BİRDEN FAZLA CEVAP SEÇEBİLİRSİNİZ)
☐ Çalışmaya ilişkin açık yönergeler ☐ Yetersiz miktarda bilgi
☐ Örnek verme ya da karşılaştırma yoluyla açıklama ☐ Yüzeysel açıklama
3. Çalışma arkadaşınızın sözünüzü kesme alışkanlığı varsa
(BİRDEN FAZLA CEVAP SEÇEBİLİRSİNİZ)
☐ Konuyu kendisiyle şahsi olarak görüşürüm ☐ Diğer çalışma arkadaşlarıyla birlikteyken konuyu gündeme getiririm
☐ Konuyu diğerleriyle arkadaşın arkasından konuşurum ☐ Bu konuyu gündeme getirmekten kaçınırım
☐ Beni ilgilendirmez

DUYGUSAL ZEKA

1. Şirkette iki kişi kavga ettiğinde yöneticimiz genelde şunları yapar:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ En kısa zamanda barıştırmaya çalışır ☐ Kendisini olaydan olabildiğince uzak tutmaya çalışır
☐ Taraflardan birini savunur ☐ İlgilenmez
☐ Olayı en iyi şekilde yatıştırma ve sakinliği tesis etme yolunu düşünür ☐ Orada değildir
2. Bana göre en güçlü kişi:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Kuvveti en fazla olan ☐ Öfkesini kontrol edebilen
3. Şirkette stresli durumlarda ne yaparsınız:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Hızlı bir şekilde kontrolü kaybederim ☐ Sakin bir tepki gösteririm ☐ Kısa bir mola veririm
☐ Çalışma arkadaşlarımdan tavsiye alırım ☐ Yöneticimden tavsiye alırım

KÜLTÜR

1. Şirketimizde aşağıdaki hususlara bağlı bir yargılama kültürü olduğunu görüyorum:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Çalışmaların sonuçlarına göre ☐ Vatandaşlık, din, ırk, etnik köken ve diğer aidiyetlere göre
☐ Eşit ve objektif ☐ Ayrımcı ve kişiye göre değişken
2. Çalışma arkadaşımın bana yönelik kötü davranışına şöyle cevap veririm:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Aynı ölçüde ☐ Fazlasıyla ☐ Sabreder ve affederim ☐ Daha iyi bir davranışla cevap veririm ☐ Yöneticiye şikayet ederim
3. Şirketimizde müşterilerin taleplerine şu şartlarda uyarız:
(CEVAPLARDAN BİRİNİ SEÇİN)
☐ Şirketimize ait prensip ve kurallardan bağımsız şekilde ☐ Şirketimizin prensip ve kurallarına aykırı olmamak şartıyla
☐ Müşteriye göre değişir ☐ taleplerine uymayız

Aşağıdaki iddialara dürüstçe cevap veriniz: Her bir iddiaya ne ölçüde katılıp katılmadığınızı işaretleyiniz.

1.Bana göre ideal bir liderin özellikleri	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Adil olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Saygın olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Eğitimli olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Katı olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dediğini yapan birisi olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Saygın bir aileden olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Tecrübeli olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dürüst olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Sabırlı olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
İyi örnek olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dost canlısı olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Cesur olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Cömert olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Fedakar olması	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

2. Açıklama:	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Şirketimizin bütün yöneticileri sorumlulukları konusunda istikrarlı ve hepimize örnek teşkil ederler	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

3. Şirkette:	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Sık sık yöneticimizle iletişim halindeyiz	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Sadece para için çalışıyorum	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Hiç bir zaman iş arkadaşlarıma hediye olarak sürpriz yapmadım	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Yüksek hedeflerim var	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

4. Açıklama:	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Yönetici genellikle çalışanların ihtiyaçlarını şahsi taleplerinin üstünde tutuyor.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

5. Çalışanlarına hitap ederken yönetici:	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Görüşmeye dahil etmek için bize sorular sorar	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Cümleleri vurgular birçok kere tekrar eder	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Diğerlerinin fikrini sorar ve onları dinler	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Zamanı unuttur, toplantılar çok uzun tutar	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Sesini yükseltir (bağırır)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

6. Şirkette yönetici:	Kesinlikle katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle katılıyorum
Sık sık bizimle istişare eder	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Kendi kararlarımızı vermemize izin verir	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Bizi önemli görevlerin dışında tutar	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Ona gittiğimizde bizi hiç geri çevirmez (sorularla)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

7. Şirkette:	Kesinlikle Katılmıyorum	Katılmıyorum	Nötrüm	Katılıyorum	Kesinlikle Katılıyorum
Birbirimize karşı duyarlıyız ve karşılıklı yardımlaşıyoruz	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Bir problemle karşılaştığımızda iyimser bir yaklaşımımız söz konusudur	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Çalıştığım şirketin sorunlarını kendi sorunlarım gibi algılıyorum	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

8. İddia:	Kesinlikle katılmıyorum	Katılmıyor um	Nötrüm	Katılıyoru m	Kesinlikle katılıyorum
Şirketimizin değerleri benim şahsi değerlerimle uyuyor	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Şirkette tüm kültürel farklılıklara rağmen önemli olan hepimizin aynı amaç etrafında birleşmesi	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

9. Aşağıdaki maddeleri kendi önceliklerinize göre (1) en az ve (5) en yüksek olmak üzere 1 ile 5 arasında değerlendirin

(Eğer maddelerden birinin önceliğini 5 olarak belirlerseniz diğer maddeler için yalnızca 1,2, 3 ve 4 rakamlarıyla derecelendirebilirsiniz)

	1	2	3	4	5
Boş Zaman (hobiler, spor, eğlence, arkadaşlarla iletişim)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Toplum hizmeti (gönüllü çalışma)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
İş	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Dini faaliyetler	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Aile	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Tüm katılımcıların verilerini eşleştirebilmemiz açısından çalıştığınız şirketinizin ismini yazınız:

Cinsiyet: ☐ Bay ☐ Bayan

Yaş: ☐ 20'den küçük ☐ 20-30 ☐ 31-40 ☐ 41-50
☐ 50'den büyük

Eğitim durumu: ☐ İlköğretim ☐ Lise ☐ Üniversite ☐ Yüksek Okul (Mastır, Doktora, Uzmanlık)

Çalıştığınız şirketteki konumunuz:

Ne kadar süredir çalışıyorsunuz:

Çalıştığınız ülke:

AYIRDIĞINIZ ZAMAN İÇİN TEŞŞEKKÜR EDİYORUZ!

Başarılar!

Appendix C: Example of an EQ test

Are you emotionally intelligent? Through this short test a person will be able to determine her EQ level. If there is a low point number, there is no need to be disappointed. In contrast to the intellectual intelligence, emotional intelligence can be learned. After submitting answers, see the results below (at the end of the 5th question). Start and choose only one answer.

1. You are on an airplane that suddenly hits extremely bad turbulence and begins rocking from side to side. What do you do?
 - a) Try to attract the attention of the stewardess to find out what is going on.
 - b) Continue to read your book or magazine, or watch in-flight film, trying to pay little attention to the turbulence.
 - c) You would not really notice what is going on.
2. You are in a meeting when a colleague takes credit for some work you have developed on your own. What do you do?
 - a) Nothing, it is not good idea to embarrass colleagues in public.
 - b) Immediately and publicly confront the colleague over who did all the work.
 - c) After the colleague speaks, publicly thank him/her for referencing your work and give the group more specific detail about what you were trying to accomplish.
3. A young manager has joined your team. You have noticed that they appear to be unable to make a simple decision without asking you first. What do you do?
 - a) Accept that the manager is incompetent and allocate tasks to someone more capable.
 - b) Engineer an ongoing series of challenging, but manageable, experiences and make yourself available to act as their mentor.
 - c) Purposely give the manager lots of complex decisions to give them more confidence in the role.
4. A discussion between you and your partner has escalated into a major argument. You are both upset and, in the heat of argument, start making personal attacks which neither of you really mean. What is the best thing to do?
 - a) Say that you are sorry and ask your partner to apologise too.
 - b) Agree to take a 20 minute break before continuing the discussion.
 - c) Go silent, regardless of what your partner say.
5. You are student who is hoping to get over 80 % (the top grade) in a course that is important for your future career aspirations. You have just find out, half way through the course that you are likely to finish with just over 60 % (a lower grade). What do you do?
 - a) Decide that you do not really have what it takes to make it in that career.

- b) Tell yourself that it really does not matter how much you do in the course, concentrate instead on other classes where your marks are higher.
- c) Draw up a specific plan that incorporates way to improve your final grade and resolve to follow this to completion.

The results of EQ test are:

Question 1: b), Question 2: c), Question 3: b), Question 4: b) and Question 5: c)

Appendix D: Tables and figures from the SPSS

Since that the down below mentined dependent variables are categorical and since an additional criteria was used (i.e. has the answer an Islamic or Non-Islamic character according to the methodology in appendix F), the approach for testing the hypotheses was as follows. First, for each question wich represents the dependent variable (in leadership, culture and emotional intelligence), the Islamic and Non-Islamic answers were counted. After that, the average value of answers was calculated, to get one dependent variable. Parallel, all variables were distributed according to the objective categorical criteria (e.g. level of importancy of Religious activities or the statement on importance of culture).

Q1: Is the basic concept of leadership congruent with the Islamic approach?

H1: The basic concept of leadership is congruent with the Islamic approach.

Figure 1. Graphical presentation of interaction between priority given to Religious activities and the use of Islamic vs. Non-Islamic answers

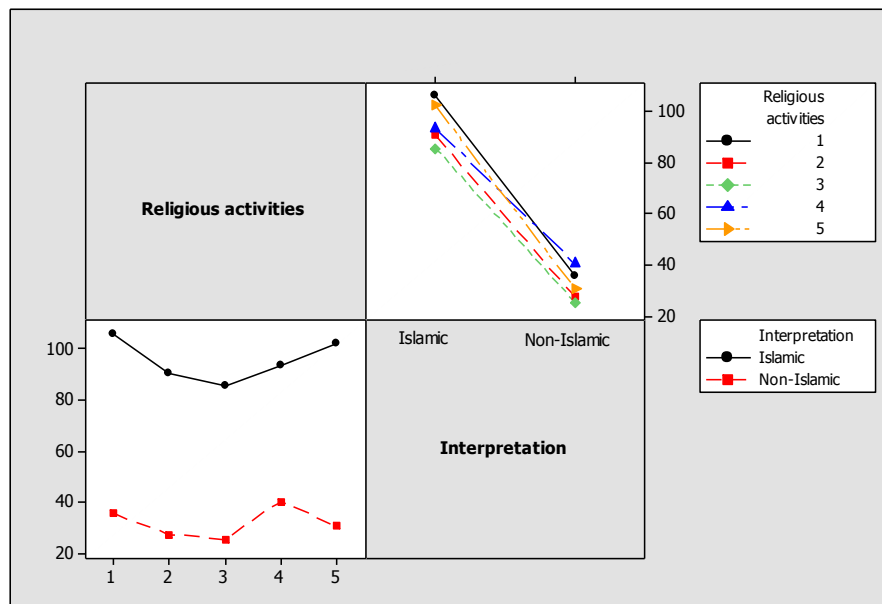


Table 1. Factors for proving the hypothesis

Between-Subjects Factors for three questions

Category leadership		N
Religious Activities	1,00	6
	2,00	6
	3,00	6
	4,00	6
	5,00	6
Interpretation	ISLAMIC	15
	NON-ISLAMIC	15

Note. * N - Number of questions, 6 = 3 x 2 (meaning 3 questions x 2 options, Islamic and non-Islamic) and 15 = 5 x 3 (meaning 5 rankings of Religious activities x 3 questions)

Table 2. Review of the descriptive statistics of factors in the analysis, category leadership

Religious Activities	Interpretation of (non)Islamic answers	Mean (Average)	Std. Deviation	N (Number of questions)
1,00	ISLAMIC	106,3333 ^a	13,86843	3
	NON-ISLAMIC	35,6667	13,86843	3
	Total	71,0000	40,64480	6
2,00	ISLAMIC	90,6667	12,66228	3
	NON-ISLAMIC	27,3333	12,66228	3
	Total	59,0000	36,49109	6

table continues

continued

Religious Activities	Interpretation of (non)Islamic answers	Mean (Average)	Std. Deviation	N (Number of questions)
3,00	ISLAMIC	85,6667	11,01514	3
	NON-ISLAMIC	25,3333	11,01514	3
	Total	55,5000	34,48333	6
4,00	ISLAMIC	93,6667	17,67295	3
	NON-ISLAMIC	40,3333	17,67295	3
	Total	67,0000	33,21445	6
5,00	ISLAMIC	102,3333	11,59023	3
	NON-ISLAMIC	30,6667	11,59023	3
	Total	66,5000	40,59926	6
Total	ISLAMIC	95,7333	13,89484	15
	NON-ISLAMIC	31,8667	12,79993	15
	Total	63,8000	35,03141	30

Note.* ^a Example of the mean calculation is given in the next Table 3

Table 3: Example of the average value calculations for Table 2, average value 106.3333

Religious activities	Interpretation	Criteria for leadership	Value
1	ISLAMIC	Question 1	110
1	ISLAMIC	Question 2	91
1	ISLAMIC	Question 3	118
Average:			106,3333

Table 4: Tests of Between-Subjects Effects

Source	Type III Sum of Squares	Df	Mean Square	F	Sig. (P-Value)	Partial Eta Squared	Noncent. Parameter	Observed Power ^b
Corrected Model	31906,133 ^a	9	3545,126	19,253	,000	,897	173,277	1,000
Intercept	122113,200	1	122113,200	663,178	,000	,971	663,178	1,000
Religious Activities	967,800	4	241,950	1,314	,299	,208	5,256	,334
Interpretation	30592,133	1	30592,133	166,141	,000	,893	166,141	1,000
Religious Activities * Interpretation	346,200	4	86,550	,470	,757	,086	1,880	,138
Error	3682,667	20	184,133					
Total	157702,000	30						
Corrected Total	35588,800	29						

Note. * R Squared = ,897 (Adjusted R Squared = ,850) and Computed using alpha = ,05.

Table 5: Division of answers based on two factors (factor of religious activity and the (non)Islamic answers)

VALUE (Number of answers from employees), category leadership for:		
Question 1: One of the workers has insulted you. Meanwhile, your supervisor asked for your opinion on his/her work performance regarding the current project. You are aware that she/he works well. What would you say?		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	110	32
2	93	25
3	85	26
4	85	49
5 (high rank)	108	25

table continues

continued

VALUE (Number of answers from employees), category leadership for:		
Question 2: When selecting a team leader for a project, the best team leader would be:		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	91	51
2	77	41
3	75	36
4	82	52
5 (high rank)	89	44
Question 3: We have briefings with the superior:		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	118	24
2	102	16
3	97	14
4	114	20
5 (high rank)	110	23

Q2: Do conflicts decreases by respecting cultural differences?

H2: Through the Islamic approach, respecting cultural differences decreases conflicts.

Table 6: Review of the descriptive statistics for three questions, category culture

Dependent Variable: CULTURE

Claim (Statement 8b)	Principle	Mean (Average)	Std. Deviation	N
I don't agree	ISLAMIC	15,6667	5,68624	3
	NON-ISLAMIC	9,3333	5,68624	3
	Total	12,5000	6,15630	6
I am neutral	ISLAMIC	46,6667	21,38535	3
	NON-ISLAMIC	37,3333	21,38535	3
	Total	42,0000	19,79899	6
I don't agree at all	ISLAMIC	9,3333	2,30940	3
	NON-ISLAMIC	3,6667	2,30940	3
	Total	6,5000	3,72827	6
I agree	ISLAMIC	219,0000	45,13314	3
	NON-ISLAMIC	86,0000	45,13314	3
	Total	152,5000	83,28445	6
I completely agree	ISLAMIC	160,0000	19,07878	3
	NON-ISLAMIC	52,0000	19,07878	3
	Total	106,0000	61,56622	6
Total	ISLAMIC	90,1333	89,50089	15
	NON-ISLAMIC	37,6667	37,12271	15
	Total	63,9000	72,41754	30

Note. * Claim represent the following statement in the questionnaire “It is vital for the company that everyone has the same aim, regardless of cultural differences”; Average values are calculated according to the same principle explained in the Table 3.

Table 7: Tests of Between-Subjects Effects for the Claim (question 8), category culture

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^b
Corrected Model	140500,700 ^a	9	15611,189	26,953	,000	,924	242,577	1,000
Intercept	122496,300	1	122496,300	211,492	,000	,914	211,492	1,000
Claim	96232,200	4	24058,050	41,537	,000	,893	166,147	1,000
Interpretation	20645,633	1	20645,633	35,645	,000	,641	35,645	1,000
Claim * Interpretation	23622,867	4	5905,717	10,196	,000	,671	40,785	,998
Error	11584,000	20	579,200					
Total	274581,000	30						
Corrected Total	152084,700	29						

Note. * Culture is dependent variable * R Squared = .924 (Adjusted R Squared = .890) and Computed using alpha = .05.

Table 8: Comparison between claims and (non)Islamic answers for every unique respondent

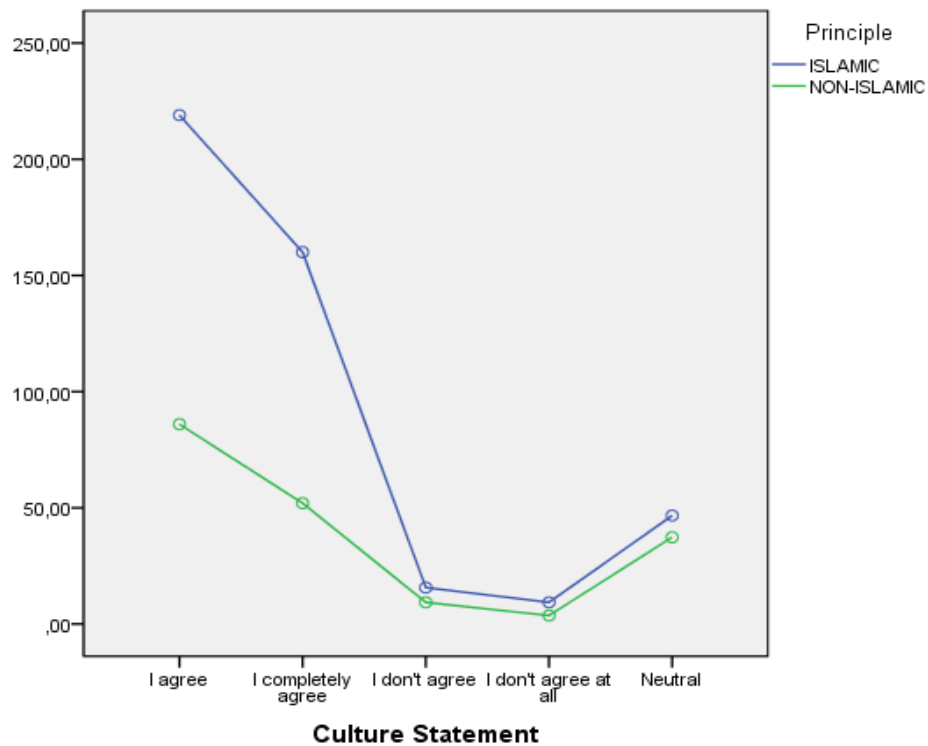
VALUE (Number of answers from employees), category culture for:		
Question 1: In the company, I notice that all my colleagues are being judged as a result of:		
STATEMENT: [It is vital for the company that everyone has the same aim, regardless of culture differences]	Islamic (answers)	Non-Islamic (answers)
I am neutral	28	56
I agree	176	129
I completely agree	142	70
I don't agree at all	8	5
I don't agree	11	14

table continues

continued

VALUE (Number of answers from employees), category culture for:		
Question 2: When a colleague at work behaves badly with me, I:		
STATEMENT: [It is vital for the company that everyone has the same aim, regardless of culture differences]	Islamic (answers)	Non-Islamic (answers)
I am neutral	70	14
I agree	266	39
I completely agree	180	32
I don't agree at all	12	1
I don't agree	22	3
Question 3: In the company, we adjust ourselves to requests of our clients:		
STATEMENT: [It is vital for the company that everyone has the same aim, regardless of culture differences]	Islamic (answers)	Non-Islamic (answers)
I am neutral	42	42
I agree	215	90
I completely agree	158	54
I don't agree at all	8	5
I don't agree	14	11

Figure 10: Interpretation of culture differences within the (non)Islamic answers



Note. * Clam - Culture Statement: It is vital for the company that everyone has the same aim, regardless of the culture differences. Principle - means (Islamic/Non-Islamic) answers for the first three questions, category culture.

Q3: Is EQ congruent with the Islam approach?

H3: EQ is congruent with the Islamic approach.

Table 9: Factors for proving the hypothesis

Between-Subjects Factors for three questions

Category EQ		N
Religious Activities	1,00	6
	2,00	6
	3,00	6
	4,00	6
	5,00	6
Interpretation	ISLAMIC	15
	NON-ISLAMIC	15

Note. * N - Number of questions, 6 = 3 x 2 (meaning 3 questions x 2 options, Islamic and non-Islamic) and 15 = 5 x 3 (meaning 5 rankings of Religious activities x 3 questions).

Table 10: Tests of Between-Subjects Effects for Religious activity

Dependent Variable: EQ

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	48328,700 ^a	9	5369,856	19,442	,000
Intercept	122496,300	1	122496,300	443,506	,000
Religion	988,200	4	247,050	,894	,486
Principle	47124,033	1	47124,033	170,616	,000
Religion * Principle	216,467	4	54,117	,196	,938
Error	5524,000	20	276,200		
Total	176349,000	30			
Corrected Total	53852,700	29			

Note. * R Squared = ,897 (Adjusted R Squared = ,851).

Table 11: Division of answers based on two factors (factor of religious activity and the (non)Islamic answers)

VALUE (Number of answers from employees), category EQ for:		
Question 1: When two argue (or have a conflict) in the company, the superior mostly:		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	94	48
2	83	35
3	89	22
4	104	31
5 (high rank)	90	43
Question 2: I believe the strongest is the one:		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	136	6
2	113	5
3	108	3
4	123	12
5 (high rank)	126	7
Question 3: In stressful situations in the company, most frequently:		
Religious activities	Islamic (answers)	Non-Islamic (answers)
1 (low rank)	113	29
2	91	27
3	79	32
4	100	35
5 (high rank)	104	29

Table 12: Tests of Between-Subjects Effects, combinations with question 5 (While addressing employees, the superior: a) Asks us questions, with aim to involve us in the conversation, c) Asks for others' opinions and listens to them) and question 6 (The superior in the company: a) Often consults with us, b) Lets us make our own decisions, d) Often isolates himself/herself and tries to solve issues alone)

Dependent Variable: 3a. In the company: (We often communicate with the superior)

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	428,953 ^a	241	1,780	4,895	,000
Intercept	1205,583	1	1205,583	3315,841	,000
Q21 (question 5a)	6,489	4	1,622	4,462	,002
Q23 (question 5c)	6,887	4	1,722	4,736	,001
Q27 (question 6b)	2,523	4	,631	1,735	,142
Q29 (question 6d)	1,862	4	,466	1,280	,277
Q26 (question 6a)	5,335	4	1,334	3,669	,006
Q21 * Q23	2,320	7	,331	,912	,497
Q21 * Q27	3,129	10	,313	,861	,570
Q21 * Q29	5,286	9	,587	1,615	,109
Q21 * Q26	4,281	8	,535	1,472	,166
Q23 * Q27	4,724	8	,590	1,624	,116
Q23 * Q29	6,302	8	,788	2,167	,029
Q23 * Q26	4,982	5	,996	2,740	,019
Q27 * Q29	6,572	10	,657	1,808	,057
Q27 * Q26	14,603	8	1,825	5,020	,000
Q29 * Q26	2,548	7	,364	1,001	,430
Q21 * Q23 * Q27	2,804	4	,701	1,928	,105
Q21 * Q23 * Q29	,449	3	,150	,412	,745

table continues

continued

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Q21 * Q23 * Q26	6,430	3	2,143	5,895	,001
Q21 * Q27 * Q29	,615	3	,205	,564	,639
Q21 * Q27 * Q26	3,872	7	,553	1,521	,158
Q21 * Q29 * Q26	,923	3	,308	,846	,469
Q23 * Q27 * Q29	2,785	6	,464	1,277	,267
Q23 * Q27 * Q26	2,433	7	,348	,956	,463
Q23 * Q29 * Q26	2,577	3	,859	2,363	,071
Q27 * Q29 * Q26	3,162	5	,632	1739	,124
Q21 * Q23 * Q27 * Q29	,000	0	.	.	.
Q21 * Q23 * Q27 * Q26	,000	0	.	.	.
Q21 * Q23 * Q29 * Q26	,000	0	.	.	.
Q21 * Q27 * Q29 * Q26	2,858	1	2,858	7,861	,005
Q23 * Q27 * Q29 * Q26	,000	0	.	.	.
Q21 * Q23 * Q27 * Q29 * Q26	,000	0	.	.	.
Error	144,342	397	,364		
Total	10535,000	639			
Corrected Total	573,296	638			

Note. * R Squared = ,48 (Adjusted R Squared = ,595).

Figure 11: The comparison between variables, question 3a and 5a

3. In the company: [We often communicate with the superior]

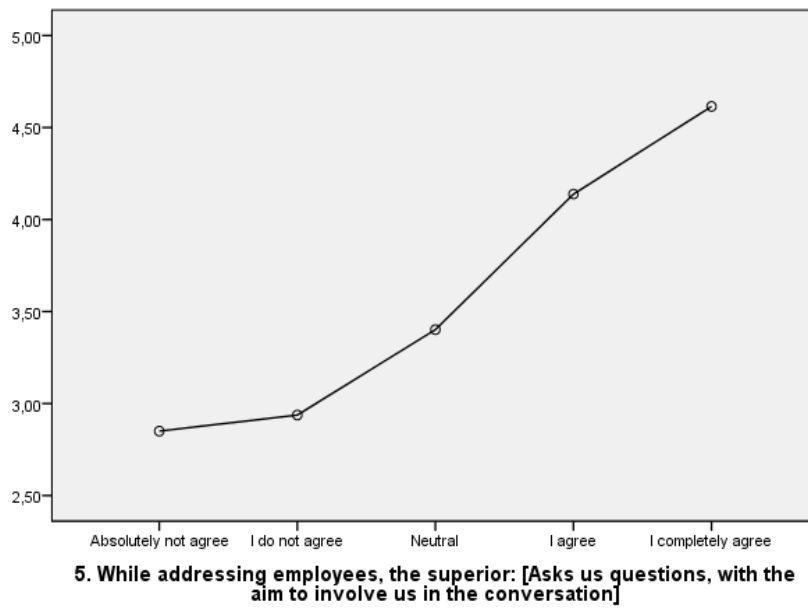


Figure 12: The comparison between variables, question 3a and 5c

3. In the company: [We often communicate with the superior]

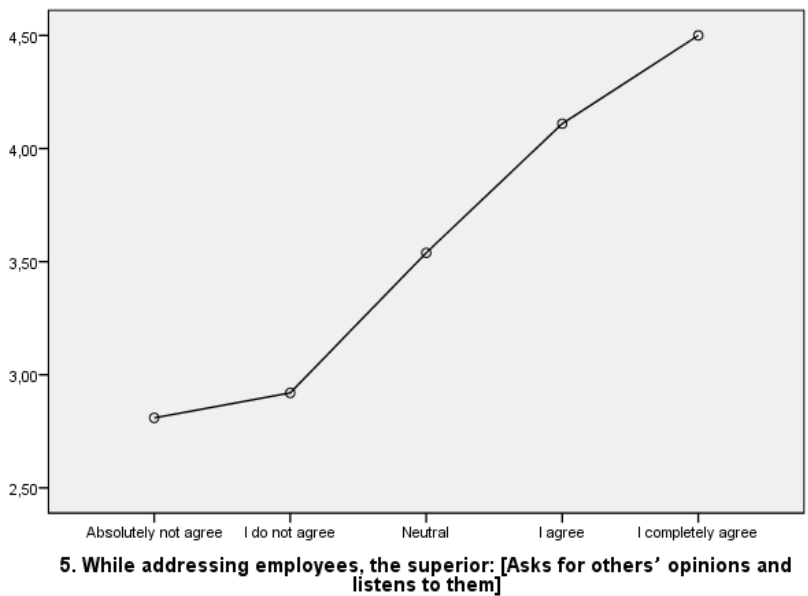


Figure 13: The comparison between variables, question 3a and 6d

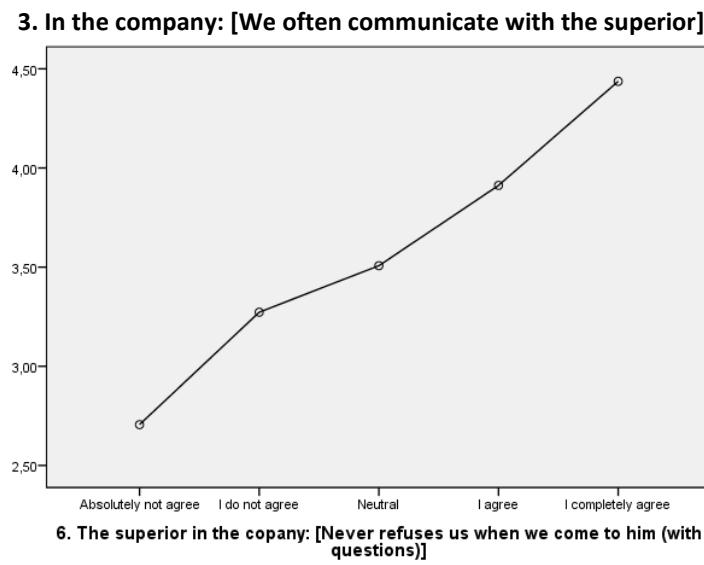


Figure 14: The comparison between variables, question 3a and 6a

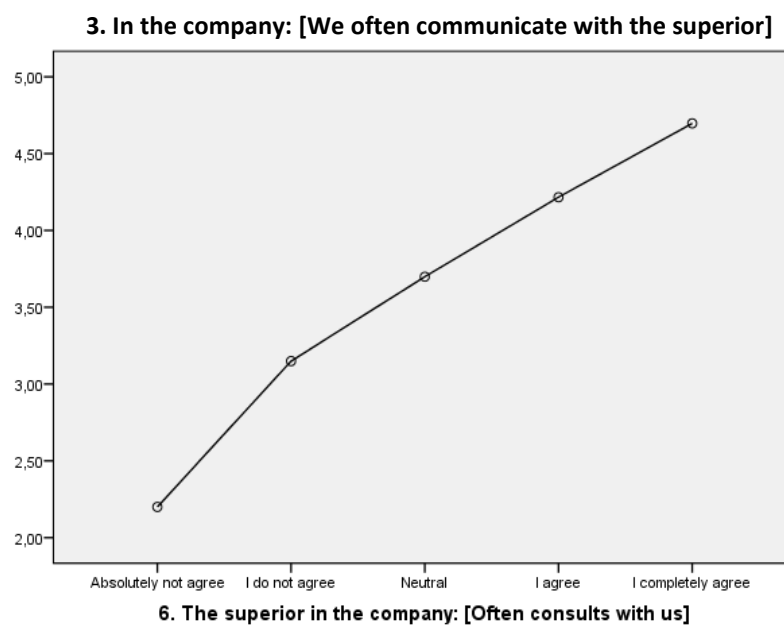


Table 13: Tests of Between-Subjects Effects, combinations with question 5 (While addressing employees, the superior: a) Asks us questions, with aim to involve us in the conversation, c) Asks for others' opinions and listens to them) and question 6 (The superior in the company: a) Often consults with us, b) Lets us make our own decisions, d) Often isolates himself/herself and tries to solve issues alone)

Dependent Variable: 3b. In a company: (I exclusively work for money)

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	369.126 ^a	241	1,532	1,338	,005
Intercept	1004,721	1	1004,721	877,661	,000
Q21 (question 5a)	1,517	4	,379	,331	,857
Q23 (question 5c)	4,722	4	1,180	1,031	,391
Q27 (question 6b)	3,187	4	,797	,696	,595
Q29 (question 6d)	5,897	4	1,474	1,288	,274
Q26 (question 6a)	1,473	4	,368	,322	,863
Q21 * Q23	18,422	7	2,632	2,299	,026
Q21 * Q27	13,285	10	1,329	1,161	,316
Q21 * Q29	24,988	9	2,776	2,425	,011
Q21 * Q26	5,575	8	,697	,609	,771
Q23 * Q27	5,841	8	,730	,638	,746
Q23 * Q29	7,854	8	,982	,858	,552
Q23 * Q26	3,513	5	,703	,614	,689
Q27 * Q29	16,437	10	1,644	1,436	,162
Q27 * Q26	16,991	8	2,124	1,855	,066
Q29 * Q26	8,849	7	1,264	1,104	,359
Q21 * Q23 * Q27	19,879	4	4,970	4,341	,002

table continues

continued

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Q21 * Q23 * Q26	2,198	3	,733	,640	,590
Q21 * Q27 * Q29	4,330	3	1,443	1,261	,287
Q21 * Q27 * Q26	13,013	7	1,859	1,624	,127
Q21 * Q29 * Q26	,323	3	,108	,094	,963
Q23 * Q27 * Q29	4,877	6	,813	,710	,642
Q23 * Q27 * Q26	4,374	7	,625	,546	,800
Q23 * Q29 * Q26	3,043	3	1,014	,886	,448
Q27 * Q29 * Q26	3,656	5	,731	,639	,670
Q21 * Q23 * Q27 * Q29	,000	0	,	,	,
Q21 * Q23 * Q27 * Q26	,000	0	,	,	,
Q21 * Q23 * Q29 * Q26	,000	0	,	,	,
Q21 * Q27 * Q29 * Q26	1,853	1	1,853	1,618	,204
Q23 * Q27 * Q29 * Q26	,000	0	,	,	,
Q21 * Q23 * Q27 * Q29 * Q26	,000	0	,	,	,
Error	454,474	397	1,145		
Total	6671,000	639			
Corrected Total	823,599	638			

Note. * R Squared = ,448 (Adjusted R Squared = ,113).

Figure 15: The comparison between variables, question 3b and 5a

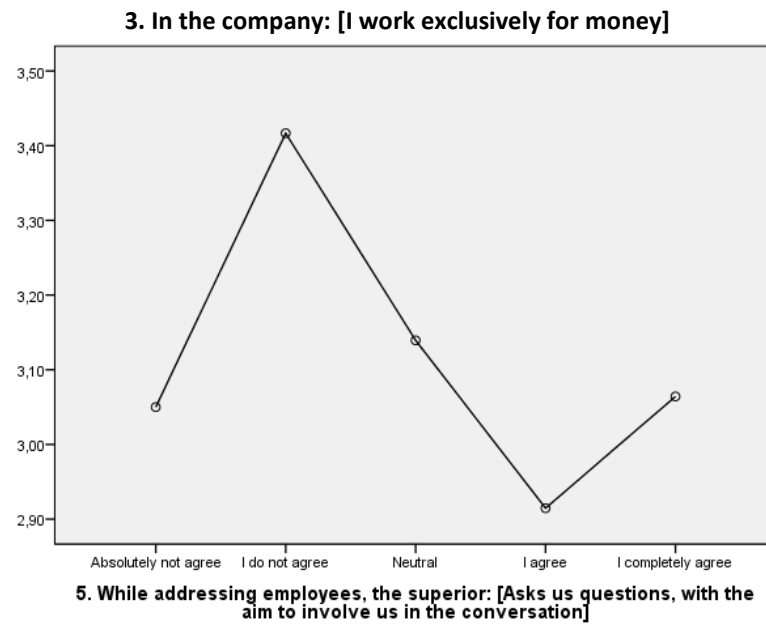


Figure 16: The comparison between variables, question 3b and 5c

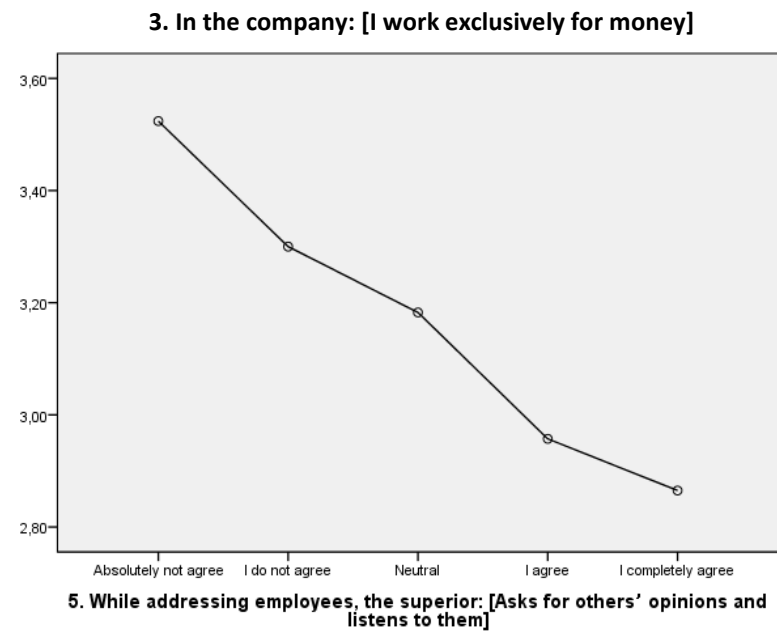


Figure 17: The comparison between variables, question 3b and 6c

3. In the company: [I work exclusively for money]

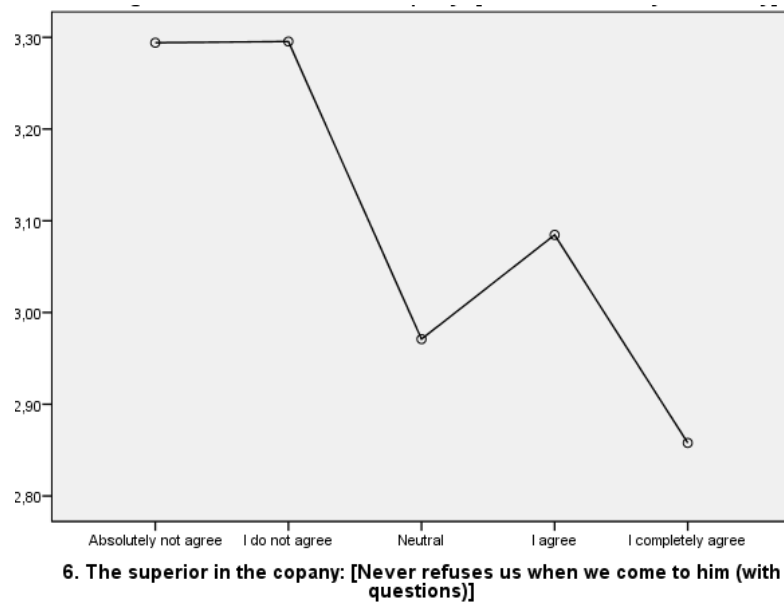


Figure 18: The comparison between variables, question 3b and 6a

3. In the company: [I work exclusively for money]

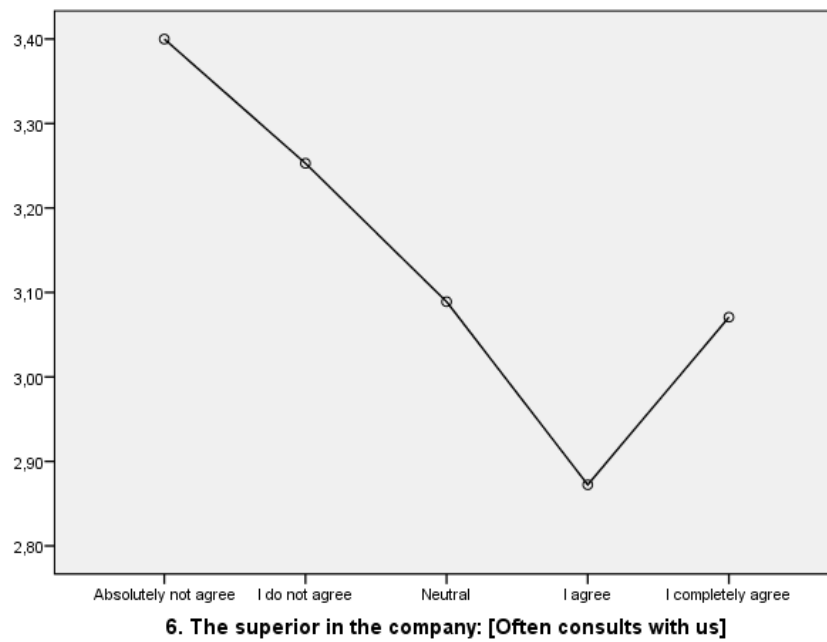


Table 14: Tests of Between-Subjects Effects for Q15 (Statement: All superiors of our company are consistent of their function and an example to us all)

Dependent Variable: 7a. In the company: [We sympathise for each other, we help each other]

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	129,902 ^a	4	32,475	44,078	,000
Intercept	6611,640	1	6611,640	8973,755	,000
Q15	129,902	4	32,475	44,078	,000
Error	467,115	634	,737		
Total	9937,000	639			
Corrected Total	597,017	638			

Note. ^a R Squared = ,218 (Adjusted R Squared = ,213).

Figure 19: The comparison between variables, question 7a and 2
7. In the company: [We sympathise for each other, we help each other]

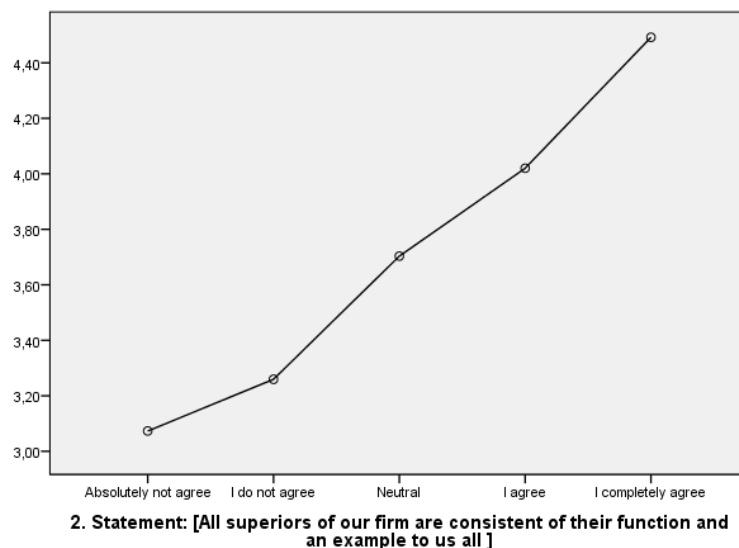


Table 15: Tests of Between-Subjects Effects for Q20 (Statement: The superior often puts the needs of the employees above his own personal demands)

Dependent Variable: 7a. In the company: [We sympathise for each other, we help each other]

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	69,600 ^a	4	17,400	20,916	,000
Intercept	7015,778	1	7015,778	8433,562	,000
Q20	69,600	4	17,400	20,916	,000
Error	527,417	634	,832		
Total	9937,000	639			
Corrected Total	597,017	638			

Note. * R Squared = ,117 (Adjusted R Squared = ,111).

Figure 20: The comparison between variables, question 7a and 4
7. In the company: [We sympathise for each other, we help each other]

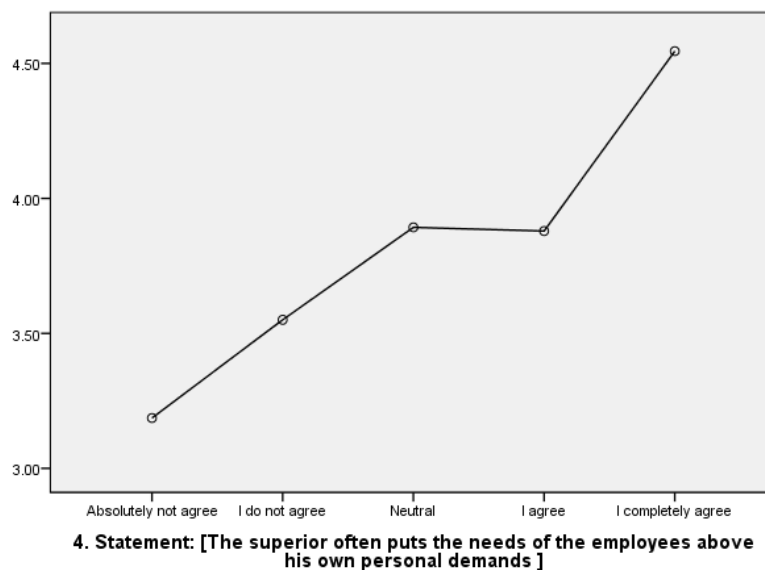


Table 16: Tests of Between-Subjects Effects for Q15 (Statement: All superiors of our company are consistent of their function and an example to us all)

Dependent Variable: 7b. In the company: [We are very optimistic when facing a problem]

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	125,884 ^a	4	31,471	45,757	,000
Intercept	6105,091	1	6105,091	8876,381	,000
Q15	125,884	4	31,471	45,757	,000
Error	436,059	634	,688		
Total	9197,000	639			
Corrected Total	561,944	638			

Note. * R Squared = ,224 (Adjusted R Squared = ,219).

Table 17: Tests of Between-Subjects Effects, for Q20 (Statement: The superior often puts the needs of the employees above his own personal demands)

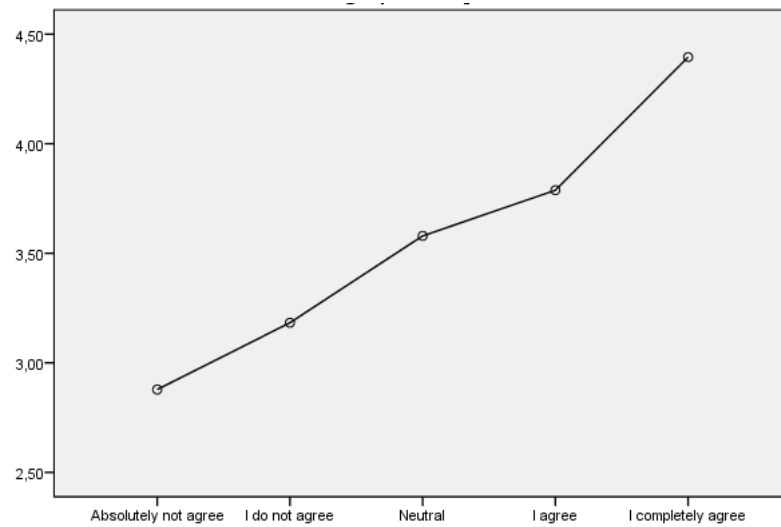
Dependent Variable: 7b. In the company: [We are very optimistic when facing a problem]

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	86,686 ^a	4	21,672	28,910	,000
Intercept	6552,484	1	6552,484	8741,104	,000
Q20	86,686	4	21,672	28,910	,000
Error	475,257	634	,750		
Total	9197,000	639			
Corrected Total	561,944	638			

Note. * R Squared = ,154 (Adjusted R Squared = ,149).

Figure 21: The comparison between variables, question 7b and 2

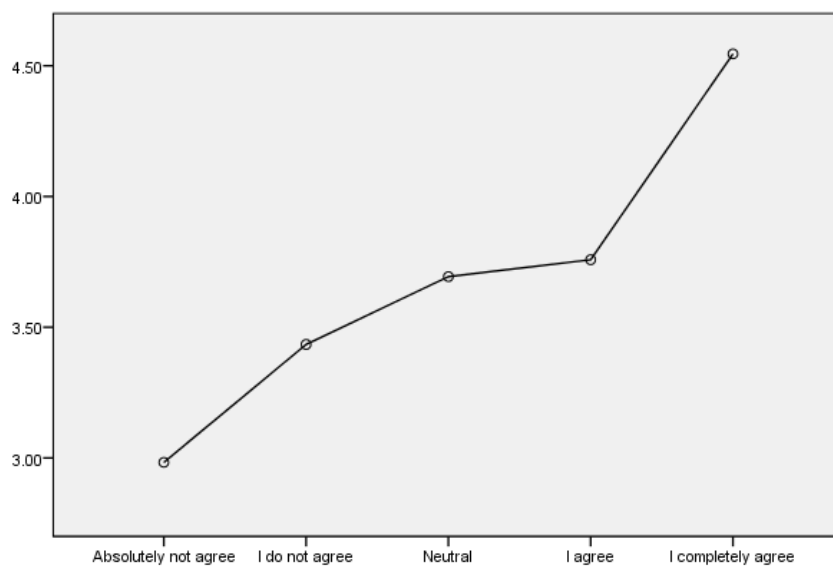
7. In the company: [We are very optimistic when facing a problem]



2. Statement: [All superiors of our firm are consistent of their function and an example to us all]

Figure 22: The comparison between variables, question 7b and 4

7. In the company: [We are very optimistic when facing a problem]



4. Statement: [The superior often puts the needs of the employees above his own personal demands]

Table 18: Alpha coefficient for 40 items with a high internal consistency

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
,839	,853	40

Table 19: Review of all answers and of the most frequently given answers

1. Mode for each question (24 requested questions – 15 with multiple choice/check box and 9 with scale)			
	MODE OF NON- ISLAMIC ANSWERS	MODE OF ISLAMIC ANSWERS	TOTAL NUMBER OF ANSWERS
QUESTIONS 1-15	2	13	15
QUESTIONS 16-24	4	32	36
SUM OF QUESTIONS 1-24	6	45	51
TOTAL IN PERCENTAGES 1-24	11,76 %	88,24 %	100 %
2. Total number of all answers			
	TOTAL NUMBER OF ISLAMIC ANSWERS	TOTAL NUMBER OF NON-ISLAMIC ANSWERS	TOTAL NUMBER OF ALL ANSWERS
NUMBER OF ANSWERS	12568	23638	36206
PERCENTAGE	34,71 %	65,29 %	100,00 %

APPENDIX E: Table of characteristics of a successful leader

Table 20: Main characteristics for getting the title of a successful leader

Most generous	Best in moral and ethics	Manners in words and acts	Full of kindness	Full of accessibility
Most caring	The bravest	Most merciful	Heedful	Never immoderate (in his talk)
Truthful	Kind	Careful	Patient	Believer
Moderate	Compassion	Honest	Cooperative	Environmental care and awareness
Pleasant	Modest	Just	Faire	Care and concern for animals
Motivator	Taking consultations (with followers)	Never seeking for power	Trustful and trust-building	Fearless (except from God)
Role model	Studying knowledge	Honest	Encouraged	Rapidly problem-solving
Charity (giving)	Equality (in behavior)	Never reviled (others)	Sharing knowledge	Approachable
Grounded	Good listener	Persistent (in difficulties)	Social	Consistent (in acts and words)

APPENDIX F: Table with statistical results and sources from the questionnaire

21: Table with all questions from the questionnaire, related to ayats and hadiths

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
LEADERSHIP				
1. One of the workers has insulted you. Meanwhile, your supervisor asked for your opinion on his/her work performance regarding the current project. You are aware that she/he works well. What would you say? (CHOOSE 1 ANSWER)	a) That she/he is good, regardless of the insults b) That she/he is generally bad c) That she/he is lately bad d) I don't give a comment. I cut my self of the conversation	a) 75,3 b) 1,4 c) 7,2 d) 16,1	It is primary about the Islamic principle of ADL and SHURRAA,	<p>Quran : (4:135), (5:42), (23:96)</p> <p>Hadith: Sahih Bukhari, Volume 009, Book 089, Hadith Number 272)</p> <p>Muhiddin En-Nawawi, Rijaduu-s-salihin, Hadith number 240, p. 46 Muhiddin En-Nawawi, Rijadu-s-salihin, Hadith number 847, p. 120</p>

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
LEADERSHIP				
2. When selecting a team leader for a project, the best team leader is: (CHOOSE 1 ANSWER)	a) The one selected by the superior b) Te one chosen by the majority of employees (in the team) c) The one suggested by himself d) The one who is selected by both the employees and superior	a) 13,4 b) 32,8 c) 3,0 d) 50,8	It is primary about the Islamic principle of SHURA. It is forbidden to give a person power or position if she is seeking for it. There need to be consultations among all people.	Quran : (42:38) (58:7) Hadith: Muhiddin En-Nawawi, Rijaduu-s-salihin, Hadith number 678, p. 97 Muhiddin En-Nawawi, Rijaduu-s-salihin, Hadith number 680, p. 97 Abu Dawud, Book 24, Hadith 3572 (no employment-position to the one who wants it)

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
LEADERSHIP				
3. We have briefings with the superior: * (CHOOSE 1 ANSWER)	a) Daily b) Weekly c) Monthly d) Never	a) 22,0 b) 36,5 c) 26,4 d) 15,1	It is primary about the Islamic principle of SHURA. Believers regularly come together minimum on every Friday- prayer, where the Prophet (PBUH) used to give a moderate and clear speech about important things. After the prayer, they used to make short Shura. Even the five daily prayers were a motive to come together and make briefings. There is an obligation for man to pray in a mousque. Answer under d) doesn't come into question.	Quran : (62:9), (9:36), (103:1-3) every moment should be taken into account to make good deeds. Hadith: Sahih Bukhari, Volume 2, Book 13, Hadith number 3 (Friday prayer speech) Sahih Bukhari, Volume 2, Book 14, Chapter: Friday prayer, Hadith number 1-26 Fiqh-us-Sunnah Volume 002, Supererogatory Prayer, Fiqh 2.140

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
MOTIVATION				
1. I am motivated to do my job mostly when: * (POSSIBILITY OF MULTIPLE ANSWERS)	a) My superior participates in the work b) I received extra bonus c) My monthly salary increases d) I contribute to myself and others e) The superior appreciates my effort no matter what my results/accomplishmen ts are, f) I can manifest my creativity	a) 12,3 b) 13,5 c) 21,8 d) 17,7 e) 20,4 f) 14,2	It is primary about the Islamic principle of NYA; TAQWA, EHSAN, ADL and ETQAN. The Prophet use to participate in work and the war (e.g. being in the first row).	Hadith: Sahih Muslim Book 001, Hadith Number 0236, Sahih Muslim Book 01, Faith Chapter: Whenever a person intends to do a good deed, it is recorded, but whenever he intends to commit evil, it is not written, An Nawawi Hadith Number 036 : The Authority Of Abu Hurairah Sahih Muslim Book 018, Hadith Number 4261, Sahih Muslim Book 032, Hadith Number 6311, (questions-answers) Sunan Abu Dawud, Kitab Al-'ilm (Book of Knowledge), hadith 3645 Book: SIRA, Halilović, S, Chapter: The battles

Year	Population (millions)	Urban Population (millions)	Rural Population (millions)
1950	2,537	700	1,837
1955	2,794	800	1,994
1960	3,033	900	2,133
1965	3,269	1,000	2,269
1970	3,509	1,100	2,409
1975	3,744	1,200	2,544
1980	3,974	1,300	2,674
1985	4,200	1,400	2,800
1990	4,421	1,500	2,921
1995	4,638	1,600	3,038
2000	4,851	1,700	3,151
2005	5,059	1,800	3,259
2010	5,262	1,900	3,362
2015	5,461	2,000	3,461
2020	5,656	2,100	3,556
2025	5,847	2,200	3,647
2030	6,034	2,300	3,734
2035	6,217	2,400	3,817
2040	6,396	2,500	3,896
2045	6,571	2,600	3,971
2050	6,742	2,700	4,042
2055	6,909	2,800	4,109
2060	7,072	2,900	4,172
2065	7,231	3,000	4,231
2070	7,386	3,100	4,286
2075	7,537	3,200	4,337
2080	7,684	3,300	4,384
2085	7,827	3,400	4,427
2090	7,966	3,500	4,466
2100	8,101	3,600	4,501

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
MOTIVATION				
2. I am demotivated to do my job mostly when my superior: * (POSSIBILITY OF MULTIPLE ANSWERS)	a) Criticizes my work b) Underestimates my abilities c) Does not appreciate my good intention d) Does not respect me/ bad behaving towards me e) Does not notice the results of my work f) Ascribes my accomplishments to others g) He does not demotivate me h) Nothing from the above mentioned	a) 6,3 b) 15,7 c) 10,0 d) 11,3 e) 22,3 f) 10,6 g) 11,1 h) 12,8	Demotivation is not an Islamic method or principle,	Hadith: Sahih Muslim, Book , Hadith number 0075, Chapter 020 Sahih Muslim, Book 30, Hadith number 5720 Sahih Muslim, Book 30, Hadith number 5726 Sahih Muslim, Book 30, Hadith number 5736 Sahih Muslim, Book 32, Hadith number 6290

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
MOTIVATION				
3. When the employee unintentionally makes a mistake, the superior mostly: * (CHOOSE 1 ANSWER)	a) Criticizes him publicly b) Justifies and encourages him c) Punishes him d) Does not react e) Gives him advise	a) 23,1 b) 7,3 c) 8,4 d) 8,3 e) 52,8	It is primary about the Islamic principle of NYA, EHSAN and SHURA.	Qur'an: (14:24-26) nice word like a nice tree Hadith: Rijaduu-s-salihin, Hadith number 847, p. 120 (the one of seven rights - to get consulted) Rijadu-salihin, Hadith number 635, p. 91 (1992) Rijadu-salihin, Hadith number 467, p. 91 (1995) Sahih Muslim Book 018, Hadith Number 4261, En-Nawawi, Rijaduu-s-salihin, HAadith number 695, p. 100 Sahih Bukhari Volume 008, Book 073, Hadith Number 048 Sahih Bukhari Book 73, Good Manners and Form (Al-Adab)

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
COMMUNICATION				
1. When the superior passes by: * (POSSIBILITY OF MULTIPLE ANSWERS)	a) He always greets us b) He disregards (ignores) us c) He smiles at us d) He stops shortly and informally talks with us e) He controls us	a) 48,4 b) 5,4 c) 12,8 d) 27,9 e) 5,6	It is primary about the Islamic principle of EHSAN,	Hadith: Rijadu-salihin, Hadith number 847, p. 120 Sahih Muslim Book 026, Hadith Number 5380, Sahih Muslim Book 26, Hadith Number 5381, On Salutations and Greetings Chapter: Prohibition of saying first as-Salam-u-Alaikum to the people of the book, and how their salutations should be responded, ahlih Muslim Book 026, Hadith Number 5374, Chapter: The rider should first greet the pedestrian and the small number should greet the large number of persons,

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
COMMUNICATION				
				Rijaduu-s-salihin, Hadith number 695, p. 100 Sahih Muslim Book 032, Hadith Number 6290, En-Nawawi, Rijaduu-s-salihin, Hadith number 602, p. 106 (1995) En-Nawawi, Rijaduu-s-salihin, Hadith number 602, p. 88
2. The received job task from the superior contains: * (POSSIBILITY OF MULTIPLE ANSWERS)	a) Clear work instructions b) Insufficient number of information c) Explanation through an example/comparison d) Short explanation	a) 52,0 b) 12,8 c) 17,5 d) 17,7	It is primary about the Islamic principle of EHSAN.	Hadith: Sahih Muslim Book 030, Hadith Number 5746, The Excellent Qualities Of The Holy Prophet (PBUH) And His Companions Chapter 18: The mercy and compassion of Allah's Apostle (PBUH) for women and his command to the camel-driver to drive the mount slowly on which they ride, Sahih Bukhari Volume 001, Book 003, Hadith Number 094,

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
COMMUNICATION				
				Sahih Bukhari Book 03, Knowledge (3x repeating the same thing, additionally, see Hadith No, 261, Vol, 8)
3. A colleague from the work has the habit to often interrupt during a conversation. What will you do? (POSSIBILITY OF MULTIPLE ANSWERS)	a) When we are alone, I will let him/her know that it bothers me b) In front of others, I will let him/her know that it bothers me c) I am going to talk behind his/her back about it with colleagues d) I am going to avoid him in the conversation e) I do not care	a) 61,3 b) 11,6 c) 1,8 d) 10,1 e) 15,1	It is primary about the Islamic principle of EHSAN and ADL.	Qur'an: (23:96) Hadith: Sahih Muslim Book 032, Hadith Number 6265, Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship Chapter: The prohibition of backbiting.

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
EMOTIONAL INTELLIGENCE				
1. When two argue (or have a conflict) in the company, the superior mostly: * (CHOOSE 1 ANSWER)	a) Tries to reconcile them as soon as possible b) Tries to be as far as possible away from the situation c) Is defending one side d) Doesn't mind e) Thinks of the best way how to calm down the situation and help f) Is not there, he is away	a) 17,7 b) 4,8 c) 6,9 d) 6,1 e) 55,0 f) 10,2	It is primary about the Islamic principle of NYA and EHSAN.	Qur'an: (8:46) dispute Hadith: Sahih Muslim Book 032, Hadith Number 6303, Sahih Muslim Book 032, Hadith Number 6316, Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship Chapter : The merit of self control at the time of anger, An Nawawi's Fourty Hadiths, 001:001, The Authority of Omar bin Al-Khattab

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
EMOTIONAL INTELLIGENCE				
2. I believe the strongest is the one: (CHOOSE 1 ANSWER)	a) Who is the strongest in strength b) Who masters himself in anger	a) 5,3 b) 94,7	It is primary about the Islamic principle of SABR.	Qur'an: (2:153) (2:155-157) (18:6) Hadith: Sahih Muslim Book 032, Hadith Number 6314, Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship Chapter: The merit of self control at the time of anger,

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
EMOTIONAL INTELLIGENCE				
3. In stressful situations in the company, I mostly:*(CHOOSE 1 ANSWER)	a) I quickly lose control b) I react calmly c) I take a short break d) I ask for advice from my colleagues e) I ask for advice from the superior	a) 9,8 b) 35,8 c) 25,6 d) 15,0 e) 13,8	It is primary about the Islamic principle of SABR and SHURA.	Qur'an: (2:155-157) (42:38) (58:7) Hadith: „O Bilale, odmori nas namazom“ [Oh Bilal, rest us with the prayer] (Abu Dawud, Sahih, book 42, hadith 4967 & 4968, Ahmed, Tirmidi) Sahih Bukhari Volume 008, Book 075, Hadith Number 391, Sahih Bukhari Book 75, Invocations, Hadith number 330 (reciting 33x SubhanAllah, 33x Elhamdulillah, 34x Allahu ekber to get through the day without additional (human) help).

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continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
CULTURE				
1. In the company, I notice that all my colleagues are being judged as a result of their: * (CHOOSE 1 ANSWER)	a) Actions/results b) By the nationality, religious, racial, ethnical and other affiliation c) The same, without exemptions (objectively) d) Differently, depends on whom is it about (subjectively)	a) 25,8 b) 3,1 c) 31,4 d) 39,7	It is primary about the Islamic principle of ADL,	<p>Qur'an:</p> <p>(4:135)</p> <p>(22: 37)</p> <p>(55:60)</p> <p>Hadith:</p> <p>Sahih Muslim Book 032, Hadith Number 6220,</p> <p>Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship</p>

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
CULTURE				
2. When a colleague at work behaves badly with me, I: * (CHOOSE 1 ANSWER)	a) Respond equally (bad with him/her) b) Respond worse (to him/her) c) I am patient and I forgive (him/her) d) I behave even better (with him/her) e) I inform the superior	a) 28,6 b) 3,1 c) 39,4 d) 18,3 e) 10,6	It is primary about the Islamic principle of EHSAN and SABR. The word Forgiveness (117x2) is two times more mentioned in the Qur'an, compared to the word reward (117 times),	Qur'an: (42:40), (43:126-128), (3:120), (41:34), (21:35), (8:46) Hadith: Sahih Bukhari Volume 009, Book 089, Hadith Number 268, (No doubt, patience is at the first stroke of a calamity) Sahih Muslim Book 032, Hadith Number 6263, Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship Abu Dawud, Hasan hadith number 4776 & Tirmizi, hadith number 2061

table continues

continued

QUESTIONS/STATEMENTS (FROM THE HRM QUESTIONNAIRE)	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	STATISTICAL RESULTS (%) (mode in bold)	INTERPRETATION(S)	REFERENCE(S) (main base)
3. In the company we adapt to the requests of our clients: * (CHOOSE 1 ANSWER)	a) Regardless of the rules and values of our company b) If they are not breaking the rules and values of our company c) Depends on who the client is d) We don't adapt e)	a) 10,9 b) 68,1 c) 17,7 d) 3,3 e)	It is primary about the Islamic principle of TAQWA.	Qur'an: (21:35) Hadith: Sahih Bukhari Volume 001, Book 003, Hadith Number 065, Sahih Bukhari Book 03, Knowledge (a sealed letter, ring engraved)
QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
1. In my opinion the features/characteristics of an ideal leader are:	a) Just b) Good reputation c) Highly educated/Knowledgeable d) Strict e) Integrity	a) 5 (64,1%) b) 4 (39,0 %) c) 4 (41,6 %) d) 4 (35,5 %) e) 4 (53,8 %)	It is primary about the Islamic principle of ADL, EKHLAS and SABR.	Qur'an: (4:135), (5:42), (3:190), (2:164), (2:177), (3:120), (3:92), (2:45), (2:153), (61:2-3), (59:9) Hadith: Sahih Bukhari, Volume 7, Book 62, Hadith number 73 (just behaviour)

table continues

continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
	a) From a good family b) With experience c) Honest d) Patient e) Role model f) Social g) Brave h) Generous i) Devoted	f) 3 (34,8 %) g) 5 (44,7 %) h) 5 (55,3 %) i) 5 (46,3%) j) 5 (48,8%) k) 4 (43,6%) l) 4 (40,2 %) m) 4 (39,1 %) n) 4 (42,2%)		Sahih Bukhari, Volume 4, Book 56, Hadith number 807 Sahih Muslim, book 32, Hadith number 6309, (about honesty), Sahih Bukhari, Volume 4, Book 55, Hadith number 613 Sahih Bukhari, Book 2, Hadith number 1793, Sahih Muslim Book 030, Hadith Number 5715, The Excellent Qualities Of The Holy Prophet (PBUH) And His Companions, Chapter 11: The valour and courage of Allah's Apostle (PBUH) Sahih Muslim Book 030, Hadith Number 5718, Rijadu-s-Salihin, p. 99 (Generosity)

table continues

continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
				<p>Sahih Muslim Book 30. Hadith Number 5718. The Excellent Qualities Of The Holy Prophet (PBUH) And His Companions. Chapter 12: Allah's Apostle (PBUH) was the most generous of people, his generosity was like the blowing of wind.</p> <p>Sahih Bukhari Volume 005, Book 057, Hadith Number 099.</p> <p>Book:</p> <p>Deedat Ahmed, 2010, (Prophets nicknames: e.g. El-emin)</p>

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QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
2. Statement: *	All superiors of our company are consistent of their function and an example to us all	4 (31,1 %)	It is primary about the Islamic principle of ADL.	Qur'an: (4:58) Sahih Bukhari, Book 2, Hadith number 1793, (ideal example)
3. In the company: *	a) We often communicate with the superior b) I work exclusively for money c) I never surprise my colleagues with a gift d) I have a higher goal	a) 4 (49,8 %) b) 2 (29,8 %) c) 2 (39,2 %) d) 4 (40,9 %)	It is primary about the Islamic principle of SHURA.	Qur'an: (38:86) Hadith: Sahih Bukhari, Volume 2, Book 13, Hadith number 3 (Friday prayer speech) Sahih Bukhari, Volume 2, Book 14, Chapter called Friday prayer, Hadith number 1-26 Book: The Companions of the Prophet who gained Jennah

table continues

continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
				Link: https://www.youtube.com/watch?v=UdRwKRqC_KU about Abdurahman - the companion.
4. Statement: *	The superior often puts the needs of the employees above his own personal demands	3 (40,8 %)	It is primary about the Islamic principle of EHSAN.	Qur'an: (59:9), (2:267),(3:164) Hadith: Sahih Bukhari Volume 005, Book 057, Hadith Number 099,
5. While addressing employees, the superior: *	a) Asks us questions, with the aim to involve us in the conversation b) Emphasizes sentences, repeating them many times c) Asks for others' opinions and listens to them	a) 4 (53,1 %) b) 4 (36,7 %) c) 4 (51,3 %)	It is primary about the Islamic principle of SHURA and AMANA.	Qur'an: (8:46) Hadith: Sahih Mulim, Book 32, Hadith number 6265, (asked questions, involving participants in the conversation) Sahih Bukhari Volume 001, Book 003, Hadith Number 070,

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QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
5. While addressing employees, the superior: *	d) Forgets about the time, the conversations last very long e) Raises his tone (he yells)	d) 2 (39,2 %) e) 2 (28,6 %)		Sahih Bukhari Book 03, Knowledge (knew when to finish with lectures) Fiqh-us-Sunnah Volume 002, Supererogatory Prayer, Fiqh 2.140.
6. The superior in the company: *	a) Often consults with us b) Lets us make our own decisions c) Excludes us from important tasks d) Never refuses us when we come to him (with questions) e) Isolating him/herself and tries to solve the issues alone	a) 4 (44,2 %) b) 4 (35,2 %) c) 2 (37,7 %) d) 4 (49,7 %) e) 2 (32,8 %)	It is primary about the Islamic principle of SHURA.	Qur'an: (42:38) (58:7) Hadith: Sahih Muslim Book 030, Hadith Number 5726, Sahih Muslim Book 30, The Excellent Qualities Of The Holy Prophet (PBUH) And His Companions.
7. In the company: *	a) We sympathise for each other, we help each other	a) 4 (51,4%)	It is primary about the Islamic principle of EHSAN.	Qur'an: (39:53), (21:35)

table continues

continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
	b) We are very optimistic when facing a problem c) I experiences organizational problems at work as my own;	b) 4 (49,5 %) c) 4 (40,2 %)		Hadith: Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship, Chapter 14: Help your brother whether he is an oppressor or an oppressed one, Hadith Number 6254, Sahih Muslim, Hadith number 2664, Sahih Bukhari Volume 001, Book 003, Hadith Number 090, Sahih Bukhari Book 03, Knowledge
8. Statement: *	a) My personal values are similar to organizational values	a) 4 (41,1 %)	It is primary about the Islamic principle of ADL.	Qur'an: (49:13), (109:1-6) Hadith: Sahih Muslim Book 032, Hadith Number 6376,

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continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
	b) It is vital for the company that everyone has the same aim, regardless of culture differences	b) 4 (47,7 %)		Sahih Muslim Book 32, Virtues, Good Manners and Joining Of The Ties Of Relationship Chapter 47: Souls are troops collected together. Hadith Number 6376 & 6377. Book: SIRA, Halilović, S.
9. Rate the offered items by priority, where you will give the number 1,2,3,4, or 5, considering that (1) presents the LOWEST and (5) the HIGHEST range position.	Free time (hobbies, recreation, contacts with friends) Activities in the community (Volunteer work) Job Religious activities Family	Gotten answers: Family (5) (with 68,8% of 100%) Job (4) (with 40,5 % of 100%) Free time (3) (with 33,9 % of 100 %)	It is primary about the Islamic principle of TAKWA, since God gave us life, health, family, job and other goods. They are also temporary goods, but Allah and the Paradise are eternal goods.	Qur'an: (33:6) (96:1-2) (10:56) (42:36) (42:11-12) (43:32) Book: Questionnaire of psychological and social factors at work (QPS Nordic)

table continues

continued

QUESTIONS WITH A SCALE	OFFERED ANSWERS (ISLAMIC ANSWERS, IN BOLD)	MODE (from the scale 1,2,3,4, 5) (%)	INTERPRETATION(S)	REFERENCE(S) (main base)
	NOTE: Islamic answers should be ranked as follows: Religious activities (5) Family (4) Job (3) Activities in the community (2) Free time (1)	Religious activities (2) (with 22,2 % of 100%) Activities in the community (1) (with 39,5 % of 100%)	According to Islam, this ranking should be present, as follows: 5.Religious activities 4.Family 3.Job 2.Activities in the community 1.Free time	

Note. * In the last question, some participant ranked two priorities on the same level (e.g. Family and Job ranked as one). Questions, marked with a star (*), represent personal questions about the company.