Employees' performance management: Features and framework from Islamic perspective

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Abstract

The purpose of this paper is to develop the features as well as framework of employee performance management from Islamic point of view. This is a conceptual paper written using secondary materials available in Qur'an, sunnah, and other published literature. The paper has developed both the features as well as framework to manage the performance of employee from Islamic perspective. The paper has some implications for managers and employees who would like manage performance from Islamic perspective in Muslim countries representing one fourth of the world population. While many studies, partially, have focused on traditional performance management sparing the demand of Muslim world, in this paper, the author opens a new avenue contributing to the literature on performance management from Islamic perspective. The proposed framework will be of genuine interest and benefits to Islamic as well as non-Islamic employers, managers, employees, academicians, and policy makers because Islam as a religion of nature can solve problems of all.

Keywords   Islam, Performance management, Justice, Feedback, HRM

Paper type   Conceptual paper

1. Introduction

Performance management is regarded as one of the vital functions of human resource management and it has become an issue of concern in today's world in every type of organization whether it is large or small, business organization or non-business organization. Successful performance management system is considered as the hallmark of employee engagement. Indeed, engaged employees offer their best efforts to enhance performance every day and thereby contribute towards attaining goals of organizations. It is such an important function that whether an organization will sustain or not it largely depends on it. Indeed, whether different activities of HRM are done properly or not and the loopholes in this regard can easily be identified through performance management. Actually, every single activity of HRM is done properly and

professionally with a view to improving performance of an organization (Khan, Hoque, & Shahabuddin, 2019). Considering the importance of it, around the world, the popularity of performance management is growing and will grow in an exponential way.

The necessity of performance management is of great importance in Muslim world because the overall performance of the business organization is not up to the mark (Khan, Bhuiyan, Hoque, & Molla, 2015) rather below standard. Furthermore, business people of Muslim world are suffering from various problems at work such as injustice, lack of accountability, lack of transparency, bribery, stealing, nepotism, lying, deception and dishonesty, quality control issues, conflict of interest, discrimination, misuse of funds of public, falsification of information, and pollution of environment (Abuznaid, 2009; Hoque, Khan, & Mowla, 2013). However, Islam as a complete code of life (Qur'an, 5:3) does not permit and expect any working environment where such kind of counterproductive activities will prevail and thereby the performance of the organization will be deteriorated which will eventually lead to extinction. Surprisingly, Islam as religion of nature has sustainable solution of those critical social issues. Islam does not only command and encourage its followers to confine religious activities within five pillars (Iman, Fasting, Salah, Zakat, & Hajj) of Islam; it rather instructs its followers to do every single activity as per the prescribed guidelines and principles. Accordingly, detailed instructions and guidance are given to address the issues of human life (Qur'an, 16:89).

Therefore, Muslims are bound to follow Islamic instructions in their entire life. Interestingly, around the globe, Muslims are rediscovering Islam and showing their keen interest to comply with the religious instructions due to revitalizing religious sentiment and encouragement to counter the various prevailing social problems (Tayeb, 1996; Hoque, Mamun, & Mamun, 2014) Furthermore, currently there are 1.8 billion Muslims (around 24 percept of world's population) in the world and due to high growth rate it is anticipated that after 2070 Muslims will be highest in number surpassing the Christians. Therefore, this is the demand and aspiration of the Muslims to design the performance management system as per the instructions and guidelines of Islam with a view to ensuring maximum benefits for stakeholders both here and hereafter. However, one of the important constrains to the way of practicing performance management from Islamic perspective is the lack of framework in this regard. Though, Uddin (2019) developed a framework (see figure 1) to manage performance from Islamic perspective. However, this model lacks comprehensiveness from the perspective of both features and framework. Furthermore, this model did not discuss the phases of performance management categorically along with mentioning the role of

appraisers and the criteria to be used to measure performance from Islamic point of view. Hence, there is a research gap and this study is an exclusive endeavour to fill it up by developing the features as well as framework of performance management from Islamic perspective.
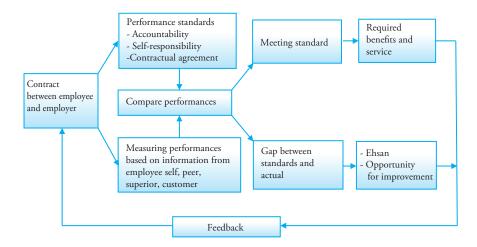

Figure 1: Proposed conceptual model of Islamic performance appraisal system (Uddin, 2019)

The study reveals that performance management from Islamic perspective consists of four phases (goal-setting, developing and supporting employees, appraising performance, and analysis and feedback) and in each phase there are specific principles and guidelines from Islamic perspective. The study also reveals that the salient criteria for performance evaluation from Islamic perspective are knowledge, total sincerity, team spirit, smart working, drive of doing better, excellence, initiative and creativity, sense of responsibility, sacrificing attitude, desire for continuous improvement, perseverance, optimism, loyalty to management and organization, honesty and truthfulness, Allah-fearing, generosity, morality, good behaviour, free from greed, and sound health.

The paper has some implications for employers, managers and employees who would like manage performance from Islamic perspective in Muslim countries representing one fourth of the world population. While many studies, partially, have focused on traditional performance management sparing the demand of Muslim world, in this paper, the author opens a new avenue contributing to the literature on performance management from Islamic perspective. The proposed framework will be of genuine interest and benefits to Islamic as well as non-Islamic managers, employees,

academicians, and policy makers because Islam as a religion of nature can solve problems of all.

2. Objectives of the study

In this study, the author took interest to identify the various features of performance management from Islamic perspective. The rationale of the study lies in the fact that no comprehensive research regarding performance management from Islamic perspective has been undertaken. There are few studies addressing this issue, though, were not fully and analytically throw light from the Islamic point of view. In line with the main objectives the specific objectives of the study are as follows:

- To focus on the concept of performance management;
- To focus on the concept of performance management from Islamic perspective;
- To develop a framework for comprehensive performance management the from Islamic perspective;
- To unveil and identify salient features of performance management from Islamic point of view;

3. Methodology

This study is a conceptual paper written to fill up the knowledge gap in the field of performance management from Islamic perspective. With a view to developing the necessary features as well as a framework from Islamic perspective the researchers studied the Holy Qur'an, Sunnah, and available published literatures, research monographs, journal, and magazines in this field. The study has been structured in the light of the research objectives.

4. Performance management

4.1. Traditional performance management

Performance management is the process that puts together aims, performances and development in a unique system, where the main goal is to assure that employee performances support strategic goals of the organization (Dessler, 2005: 310; Jaksic, 2011:8). Ivancevich (2001) stated that "performance management is a process where executives, managers and supervisors work together to combine employee performances with organizational goals, p. 243". The outcomes of employee performance management are, among others, keeping the best employees, and identification of the worse workers (Jaksic & Jaksic, 2013). It is also

emphasized that one of the significant outcomes and impacts of employee performance management is the level of employee satisfaction in organizations (Pauwe, 2004: 57).

4.2. Performance Management from Islamic perspective
Performance management is the process of setting performance standard, preparing organization members, appraising performance, analysing performance, and proving necessary feedback to improve the performance of employees and thereby achieving the goals of organization. From Islamic perspective, every single function of performance management should be done as per the instructions of Qur'an, Sunnah, Ijma, and Quias and thereby on one hand performance goals should be achieved and on the other hand the satisfaction of Almighty Allah is to be ensured. Therefore, the ultimate goal of performance management under Islamic perspective is getting the satisfaction of Allah (SWTA through doing every single activity effectively and efficiently in the light of Qur'an and Sunnah.

5. Islamic outlook of performance: stages and salient features
The performance management is generally consisting of four phases (goal-setting, developing and supporting employees, appraising performance, and analysis and feedback) and in each phase there need some principles from Islamic perspective for ensuring performance from Islamic perspective. It is to note that Islam is a complete code of life (Qur'an, 5:3). Therefore, guidelines are given for all spheres and every single action of life. The different phases (see figure 2) of performance management along with salient features relating to every phase have been discussed below;

5.1. Goal-setting with consultations
Goal-setting, performance planning, is the first step and very crucial job of performance management. While setting goals there should have scope of employee participation. There is a proverb that two heads are better than one. Gruman and Saks (2011) observed that mutually agreed goals stimulate energy, focus, and intensity or the feeling of engagement. Pulakos (2009) notes that employees' desires, goals, and needs should be considered while setting performance goals though employee's work goals should be in line with organizational objectives. Sheldon and Elliot (1999) argued that by allowing employees to have a say in setting goals, employee commitment can be ensured. Considering the importance of consultative decision making the holy book, Qur'an, declares "And those who answer the call of their Lord

and establish prayer, and who conduct their affairs by consultation and spend out of what We bestow on them for sustenance" (Qur'an 42:38). Therefore, Qur'an made it clears that Muslims are obligated to receive valuable inputs and suggestions from the organizational members while making decisions and thereby improving the quality of decisions. Regarding important issues, the Prophet Muhammad (SAWS) used to consult with his companions (Jabnoun, 1994; Syed, 2002; Bangash, 2001; Sweedan, 2000). Ghazali (1999) reported that

> It was the tradition of Prophet (SAWS) to seek advice from his companions during any critical and important issues. The most outstanding example of the Prophet's (SAWS) Shura occurred on the eve of the Battle of Uhud. While the Prophet was thinking that the city should be defended from within, the majority wanted to go out to fight. The Prophet accepted this and did not impose his own opinion on his companions. (Ghazali, 1999)

Regarding the benefits of consultative decision making, Hoque, Mamun, & Mamun (2014) observe that,

> Consultative decision making improve the quality of decision in one side and will develop trust between boss and subordinates on another side in an organisation; as a result, the subordinates will get inspiration in carrying out their duties. (Hoque, Mamun, & Mamun, 2014)

Ather (2019) argued that egoism is prohibited in Islam due to its negative effect and the consultative decision-making culture helps in rooting out the seed of egoism. Therefore, performance goals or standards are to be set very cautiously and carefully and in consultations with the all-organizational members of different levels with a view to make more pertinent decisions and thereby complying with Islamic injunction as well as motivating employees to pursue the goals.
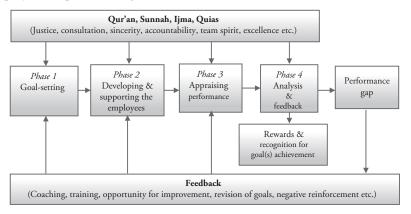

Figure 2: Framework of Islamic performance management system

It is to note that unrealistic or vague goals can frustrate employees, killing their motivation and productivity. Thus, goals should be specific, measurable, achievable, relevant and timely (SMART). The employers must keep in mind that the performance goals must be reasonable and rationale for employees to attain, as Allah (SWT) had reminded that He will still accept work based on the ability offer "No soul shall have a burden laid on it greater than it can bear." (Qur'an, 2:233). Another verse from Al-Qur'an also talked about the issues of the burden by referring to Prophet Shu'ayeb (AS) who declared a term of contract to Musa (AS) during the time of appointment:

> And I do not intend to put heavy burden on you. Allah willing, you will find me among the righteous people. He (Musa) replied; so be it (the contract) between me and you, achiever of the two terms I fulfil, (I trust) I will not be wronged. Allah is witness of what we say. (Qur'an, 28:27-28)

From the Islamic perspective, the provision of unreasonable goals may prevent the employees from fulfilling their job due to their inadequacies (Hashim, 2008). Prophet (SAW) also reminded on this issue by saying;

Those working under you are your brothers. They have been made by God subservient to you and should not be burdened with tasks beyond their powers and if such a burden has been put on their shoulders, then you should help them. (Bukhari, 2:21)

Unreasonable goals may lead to employees feeling demotivated for not fulfilling the expectations set by the organization and also other problems such as lack of commitment and inability to perform the job and tasks given by their superior.

5.2. Developing and supporting the employees

Setting goals is not enough rather; employees are to be prepared and necessary supports are to be provided at the required time. In this stage, the primary focus is on identifying and providing employees with the resources they need so that employees can pursue their goals properly and confidently. As a part of employee development initiatives (Khan & Jahur, 2017), necessary trainings are to be provided (Uddin & Khan, 2017; Uddin, Khan, & Solaiman, 2014) to make the employees capable and confident enough so that they can play significant, sufficient, and meaningful roles to achieve the assigned goals. Sutcliffe and Vogus (2003) argued that training can play effective role to promote resilience among the employees. Gruman and Saks (2011) observed that training, coaching, job design, social support, and leadership are highly essential to ensure employee engagement in an organization and thereby pursuing goals of organization. Hashim (2009) opined that training programs can improve knowledge, skills, and abilities of

employees and thus contribute more to organizational goal attainment. In fact, knowledge is such an important aspect that without it nothing can be done correctly. Even, the Qur'an considers knowledge as a basic qualification to be representative of Allah in this world. The almighty Allah says, (Qur'an, 2:30-33): "When the Angels questioned Adam's suitability for representation, Allah cited Adam's knowledge to convince them." Hashim (2009) observes that,

> Adam's progeny is entitled to a position of Allah's vicegerent on earth on the basis of knowledge and those who are more deserving of vicegerents among the children of Adam are those pre-eminent in knowledge. Men of knowledge surpass others, and limit the reception of admonition to those endowed with knowledge and understanding in ranks in the presence of their Lord, and are more favoured than others.

Allah says "He will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do" (Qur'an, 58:11). In another verse of the Holy Qur'an Allah says "Are those who know equal to those who know not? But only they who are endowed with understanding keep this in mind" (Qur'an, 39:9).

Ali (2005) and Hoque, Khan, and Mowla (2013) observed that while providing training, the Muslims managers must be sincere, committed and careful to ensure moral and spiritual development of the employees along with the development of technical, human and conceptual skills necessary for pursuing the goals of the organization. Altalib (1991) stressed that training and development from Islamic perspective is very widespread and comprehensive that encompasses from moral and spiritual development to physical development of human being. Training programs should be designed to exalt the 'Allah fearing' quality among the trainees too (Hashim, 2009; Chowdhury, Hoque, & Mowla, 2019). In Islam, work is an indispensible component of success of life both here and hereafter and accordingly, it motivates its followers to pursue excellence and perfection in all sorts of works. Al-Marsati (1980) argued that lack of proper and sufficient knowledge of people is one of the basic constrains to the way of working with full enthusiasm and capacity in every type of works. Therefore, for Muslims it is an obligation to acquire sufficient knowledge and skills required to perform assigned duties and responsibilities in an excellent fashion. Islam directs Muslims to perform all works and worship of life with sincerity, continuous consciousness, commitment and perfection because Almighty Allah is watching and recording everything and accordingly reward would be given (Hashim, 2009; Altalib, 1991). Prophet Muhammad (SAW) has said,

> Verily Allah has enjoined goodness to everything; so, when you kill, kill in a good way and when you slaughter, slaughter in a good way. So, every one of you should sharpen his knife, and let the slaughtered animal die comfortably. (Sahih Muslim)

Gruman and Saks (2011) argued that to develop and motivate the employees, coaching should be an on-going process and not limited to quarterly or annual performance evaluations. Schaufeli and Salanova (2007) suggest that coaching employees and helping them with planning their work, highlighting potential difficulties, and offering advice and emotional support helps to foster performance. Latham, Almost, Mann, and Moore, (2005) suggest that in order to promote the development of a "can do" mind-set, the coaching is very effective.

When assigning employees to tasks and jobs, managers should be mindful of task characteristics because work that is clearly delineated, challenging, varied, autonomous, and creative can motivate employees to do job spontaneously and sincerely (Gruman & Saks, 2011). Furthermore, when assigning employees to tasks managers must also ensure that there is a good fit between employee skills, needs, and values. Kahn (1990) observed that, "it is difficult for people to engage personally in fulfilling work processes when organizational ends do not fit their own values…" (p.716). Thus, employees are more likely to do the job wholeheartedly when they perceive a good fit between themselves and their job and organization.

5.3. Appraising performance

The performance appraisal is a system that involves evaluating actual performance of the employees with a view to taking necessary initiatives to improve performance. It is to note that different important HR decisions such as reward, recognition, training, counselling, negative reinforcement, and even punishment are taken on the basis of performance appraisal. Therefore, evaluation of performance is highly important due to having its multiple uses in organization. However, to ensure consistency and justice in the evaluation process, the determination of evaluation criteria and rating process is a must. In every step there are directions given by Qur'an and Hadith for the appraiser or judge (usually manager appraises performance) which can be used as guidance while carrying out the performance appraisal in an Islamic way. It is to note that in case of multi rating system (such as 360-degree feedback) different appraisers such as peers, subordinates, and customers etc. can also use those criteria to evaluate the performance of employee.

5.3.1. Criteria to be used in performance appraisal

Before evaluating employee's performance, the measurement of employee's roles and responsibilities must be based on certain criteria. These criteria should serve as guidance for employees in performing their tasks. These criteria must be in line with the Islamic principles and should be informed to the employees so that they can get comprehensive idea and take necessary initiatives to perform accordingly. The important criteria and principles those are essential to evaluate the performance of employees from Islamic perspective are discussed below;

Knowledge

Knowledge exalts a person and a nation. Without having necessary and sufficient knowledge and skills it is not possible to do any job perfectly. Acquiring knowledge is compulsory in Islam. Considering the importance of knowledge, the first verse of the holy Qur'an was revealed with the directive of reading. Allah says, "Read! In the name of your Lord, who has created you (Qur'an, 96:1). Concerning the significance of knowledge, the Almighty Allah declares: "Allah has chosen (Talut) above you (as king) as he gifted him abundantly with knowledge and physical strength. And Allah gives power whoever he likes" (Qur'an, 2:247). In Islam, there is always a scope for improvement, Prophet Muhammad (SAWS) always prays to Almighty Allah to increase him in knowledge (Qur'an, 20:114) no matter how knowledgeable or skilful he is. As regards knowledge, Allah says "Those truly fear Allah, among His servants, who have knowledge, for Allah is exalted in Might, Oft-forgiving" (Qur'an, 35:28). The Holy Qur'an also declares, "Pursue not that of which thou hast no knowledge" (Qur'an, 25:67). Imam Ali (1989) (R) stated that a person "who acts according to knowledge is like one whose road is clear". Excellence in knowledge helps in understanding and executing the job descriptions properly. Hoque, Khan, and Mowla (2013) argued that knowledge is nothing but Muslims' lost heritage.

Total sincerity

Nowadays most of the people do not work wholeheartedly (Mitroff, 2003). As a result, organisations hardly can generate the full potential and creativity of their employees (Rego, Cunha, & Souto, 2007). However, Islam instructs all the managers and employees to work with total sincerity for achieving the organizations goals set through mutual consultations and thereby having Allah's blessings. The messenger of Allah said:

> Actions are only by intention, and every man shall only have what he intended. Thus, he whose Hijra was for the sake of Allah and His Messenger, and he whose Hijra was to achieve some worldly benefit or to take some woman in marriage, his Hijra was for that for which he made Hijra (Bukhari).

Therefore, it is evident from the above Hadith that to be acceptable of one's action to almighty Allah (SWTA), the right intention is a must and this is termed as 'Ikhlass' in Arabic terminology. Hoque, Khan, and Mowla (2013) observed that 'absolute sincerity' or 'Ikhlass is a unique beauty of Islamic culture which means that all worship and other matters are to be performed exclusively for Allah (SWTA) and to have His pleasure. Thus, if any work is done without total sincerity that would never be acceptable to Allah. The almighty Allah declares "And they have been commanded to worship only Allah, being sincere towards Him in their Deen and true" (Qur'an, 98:5). The messenger of Allah said "Whoever says 'La ilaha illaalah' will enter paradise". He elucidated this plain announcement further by saying:

> Whoever says 'La ilaha illaalah' sincerely from his heart will enter paradise. Hence, once the true faith has entered your heart, it will never go. You may do wrong, may go astray sometimes but once you have tasted the reality of faith, it causes you to be sincere in all your deeds; and this sincerity will InshaAllah, ultimately make you attain paradise.

Hoque, Khan, and Mowla (2013) argued that "a heart that lacks sincerity is, from an Islamic point of view, the worst of hearts and it is the heart of a hypocrite or the heart of the enemy of Allah". In a study, Fawcett, Baru, Rhoads, Whitlark, and Fawcett, (2008) opined that the well performing workforce is the distinctive advantage of an organisation because; competitors can imitate technologies. Abbasi, Rehman, and Bibi (2010) argued that lack of sincerity of workforce is the vital problem in the modern organization. So, by inculcating the cultural value of sincerity, modern organization can ensure better performance.

Team spirit
Islam highly encourages team spirit. The believers' mutual love, kindness, and sympathy are similar to that of one body. Therefore, there is no scope of selfishness and self-centeredness in Islam. The Messenger of Allah (PBUH) said:

> You shall not enter Paradise until you believe; and you will not believe until you love one another. Shall I not guide you to a thing? Which when done, will make you love one another: Spread the greeting of Salam among you. (Muslim)

Prophet Muhammed (SAW) said:

> A Muslim is a brother to a Muslim: Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother, Allah comes in his need; and whoso removes a calamity of a Muslim, Allah will remove a calamity from the calamities of the Resurrection Day, and whoso conceals the faults of a Muslim, Allah will conceal his sins on the Resurrection Day. (Bukhari & Muslim)

The team spirit is to be based on mutual respect and cooperation and fulfilling needs and expectations of each other's during both difficult and comfortable times. The Messenger of Allah (PBUH) said: "The example of the believers' love, affection, and mercy for one another is like that of the body: when one of its organs ails, the rest of the body responds and watches over it by contracting fever." (Bukhari and Muslim). As a part of team spirit, if any member of team finds anything good in any member, he should inspire him for promoting this trait and if any shortcoming is seen in any member, then advice is to be given in secret to rectify the behaviour or attitude which is harmful for team performance. Therefore, team spirit is a mandatory responsibility in Islam. The Messenger of Allah (PBUH) said:

> Keep away from suspicion, for it is the most deceptive discourse. Do not attempt to probe, spy on, compete with, envy, or be hateful of one another, but be, O servants of Allah, brothers. The Muslim is the brother of his fellow Muslim: he does not oppress him, fail him, or scorn him. Taqwa is here [points to his heart]. It is wrong for a man to hold his Muslim brother in contempt. Everything pertaining to a Muslim is forbidden to another: his blood, his honour, and his wealth. (Muslim)

Prophet Muhammad (SAWS) stated that, "The best of people is those who benefit others". The Prophet Muhammad (SAWS) also says, "Allah shows no mercy to them who are not merciful to the people" (Sahih Muslim). Considering the importance of team spirit, the prophet SAW orders its follower to uphold team spirit by removing misunderstanding and conflicts because these foil team spirit. Abu Ad-Darda reported:

> The Messenger of Allah said: Shall I not tell you about what is more virtuous in degree than extra fasting, prayer, and charity? They said, "Of course!" The Prophet said: Reconciliation between people. Verily, corrupted relations between people are the razor. (Sunan At-Tirmidhi, 2509).

Therefore, while evaluating performance of employee, the level of team spirit among the employees is to be measured and according initiatives are to be taken to boost it up.

Smart working
Simply working is not enough in Islam rather; working should be backed by deliberate and delicate thinking with modern approaches for maximum

outcome. Therefore, the instructions of Islam for work can be considered as 'smart working' as of today. Allah declares "That man can have nothing but what he strives for (Qur'an, 53:30); That (the fruit of) his striving will soon come in sight; Then will he be rewarded with a reward complete" (Qur'an, 53:40-41). The almighty further says "Allah does not change the condition of people until they have changed themselves" (Qur'an, 13:11; 22:41). The almighty also declares "When Salat is complete, strike out into the earth and seeks His bounty" (Qur'an, 62:10). The Prophet used to seek Allah's shelter from idleness or laziness. The Prophet Muhammad strikes a balance between worship and work both in terms of quality and quantity. Therefore, Muslims are to be persistent and smart in very sorts of work with a view to making their life meaningful and purposeful and thereby enjoying peace and happiness her and hereafter. There is an eminent saying: "Work with best efforts and approaches (for making a living and survival) as if you are going to die" (Al-Albani). Furthermore, considering the significance of smart working the messenger of Allah declared, "Verily the best things which ye eat are those which ye earn yourselves or which your children earn" (Bukhari). Regarding the smart working, Imam Hasan Al-Basri, replied that,

> One, I believe that my sustenance will never be hijacked by anybody (so I work to attain it). Two, I know that a work that is mine must be performed by me, so I do not decrease my efforts in performing it. Three, I believe that my Lord is Omnipresent (watching me), so I do not like Him seeing me committing sins. Four, I know that death is somewhere waiting for me, so, I prepare for it (through good deeds).

In fact, the entire life of Prophet Muhammad is full of smart working. He never did any work without deliberate thinking and without the best approaches. The history recorded that with the help of smart suggestion, He transformed the thinking of a man (who visited him for alms) and made him an industrious and useful associate of the society by advising him just how to think and act to be self-sufficient in life.

Drive of doing better
Having a 'drive of doing better' Muslims can make their organisation excellent one in terms of performance and efficiency. Allama Iqbal, a great philosopher, narrated that "Re-read the lessons of Truthfulness, Judgment and Bravery, and you will be chosen to lead the world". The Holy Qur'an reveals that "Invite (all) to the way of your lord with wisdom, good advices and beautiful preaching with the best approaches (and scientific arguments)" (Qur'an, 16:125). Allah says, "Let there arise out of you a group of people inviting to all that is good, enjoying what is right (Ma'ruf) and forbidding

what is wrong (Munkar). And it is they who are successful" (Qur'an, 3:104). The almighty Allah further says, "and call to your collaborations whomsoever you can except Allah, if you speak the truth" (31:32). The almighty Allah declares, "Say, this is my way, I call to Allah with sure knowledge, I and whosoever follows me" (Qur'an, 12:108). Hoque, Khan, and Mowla (2013) observed that,

> Having a missionary zeal Muslims can sincerely and dynamically involve in organisational activities which will not only help in forgetting personal interest but also will help in exalting the performance of organisation in this world as a result the organisation would the best one among the competitors which will ultimately open the door of personal benefits of the employees because if the organisation can sustain and grow the employees would be promoted to the better and superior positions in the organisation.

Indeed, 'drive of doing better' is an important stimulus that inspires a person continuously to work closely with the subordinates, peers, and boss. This drive is regarded as 'missionary zeal' which makes the Muslim confidant, enthusiastic, and strong-minded to do anything extraordinarily. Iqbal (2006) argued that with the help of 'missionary drive' Muslims can construct the world as per their own fashion.

Excellence

Islam encourages its followers to do job in an excellent fashion. The almighty says: "Then strive together towards all that is good"(Qur'an, 2:148). Excellence is a salient feature and unique beauty of Islamic culture. The Prophet (SAW) told "Verily, Allah loves that when anyone of you does a job to perfect it". The messenger of Allah further said

> Verily Allah has enjoined goodness to everything; so, when you kill, kill in a good way and when you slaughter, slaughter in a good way. Therefore, every one of you should sharpen his knife, and let the slaughtered animal die comfortably (Sahih Muslim).

Great determinations are required to pursue excellence in different areas. Surprisingly, the companions of Prophet Muhammad (SAW) demonstrated excellence practically in different areas throughout their life. The messenger of Allah said:

> The most merciful in my Ummah is Abu Bakr, the most pious is Omar, the most genuinely honest is Uthman, the most fair is Ali bin Abi taleb, the one who knows best how to recite The Qur'an is Ubayy Ibn Ka'b, and the one who has most knowledge about what is lawful and what is prohibited is Mu'adh ibn Jabal. Every people have a trustworthy guardian, and the trustworthy guardian of this people is Abu Ubayd ibn al-jarah.

Indeed, the concept of 'excellence' is to be inculcated in every spare of life of Muslims comprising the working place where every manager,

executive, or person in charge should endeavour for making the organization an outstanding one. The last and final messenger of Allah articulated that "If you pray, pray well, and if you fast, fast well."

Initiative and creativity

Initiative and creativity can easily differentiate one employee from others. Most often, several creative initiatives are to be taken to materialise the goals of organization. Muslim employees should possess enough stamina, initiative, creativity and inspiration to handle different situation derived from volatile business environment (Ather, 2019). Furthermore, through creative initiatives employees can make the organization best performing one among the competitors in terms of productivity and profitability which eventually enhance the name and fame of organization.

From the religious aspect, there are a number of cases where the Prophet (PBUH) has expressed the elements of creativity and innovation throughout his life. In this regard, one of the most important and fundamental principles of creativity of the Prophet (PBUH) can be seen from his practice of the concept of ijtihad. It refers to the intellectual struggle – critically and legally – in search of answers to new problems. It is inherently creative and dynamic, and is considered as an indispensable religious duty (Umar, 2006). Mohamad et al, (2012) argued that

> In the process of ijtihad, a person must expend the best of his cognitive and moral efforts to achieve the desired goal. He must utilize the existing resources and methods and consider the possibilities and implications of his decision.

The prophet has also inculcated the concept of ijtihad amongst his Companions. In a hadith, the Prophet has actively encouraged the creative process of ijtihad by promising rewards to whoever practiced it regardless of the outcome. He said that:

> "When a judge gives a verdict according to the best of his knowledge and his ijtihad is correct, he will receive a double reward; and if he gives a verdict according to the best of his knowledge and his ijtihad is wrong, even then he will get a reward" (narrated by Al-Bukhari).

Sense of responsibility

Existence of active sense of responsibility among the employees is the precondition for performing duties properly and it is a mandatory quality of every single Muslim. According to Islam, each and every human being will be made responsible for his good or bad deeds and accordingly he will be rewarded or punished. Allah says "…whosoever does good equal to the

weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (Qur'an, 99:7-8). The prophet Muhammad (saw) said, "Surely, all of you are responsible and will be questioned about their responsibilities" (Sahih Bukhari, Hadith- 7138). Mohtsham (2007) cited the sense of responsibility of second caliph of Islam, Hazrat Umar. As second caliph of Islam, he refused to chop off the hands of the thieves because he felt he had fallen short of his responsibility to provide meaningful employment to all his subjects. Mohtsham (2007) further narrated that,

> As a ruler of a vast kingdom, Umar's vision was to ensure that every one in his kingdom should sleep on a full stomach. If a dog dies hungry on the banks of the River Euphrates, Umar will be responsible for dereliction of duty. He also knew that just having a vision is not enough unless it is supported by effective strategies. He didn't only have a vision; he truly transformed his vision into actions. For example, to ensure that nobody sleeps hungry in his empire, he used to walk through the streets almost every night to see if there is any one needy or ill. One night as usual he went in disguise, with one of his assistants. While patrolling, he heard crying in a house. Umar immediately left the house and went straight to the state treasury. Umar lifted a sack of flour and some other food-stuff on his back and rushed towards her house.

Sacrificing attitude

Sacrifice is the beauty of Islamic culture (Hoque, Khan, & Mowla, 2013). All the parties in organisation such as managers, operatives, and employers must have positive attitude towards sacrifice. In fact, sacrificing mentality of organizational members is a must to develop group cohesion. The tendency of sacrifice can remove various problems such as conflicts, poor interpersonal relationship and thereby group dynamics can be promoted. Ghazali (1999) and Bangash, (2001) reported that,

> The Prophet (SAWS) used to have sacrificing attitude and never did anything to benefit himself or his family. The second Khaliph, Umar Ibn al-Kkatab, SAWS marks on the Prophet's body because the Prophet (SAWS) had been lying on a coarse mat on the floor. Umar asked why the Prophet (SAWS) denied himself even the small comforts of life. The Prophet (SAWS) replied that such comforts are for people who wish to cling to the worldly life.

Regarding the sacrificing attitudes, Trad (1998) observed that

> The third Khaliph, Uthman Ibn 'Afaan, did not take any stipend. He only used his wealth, which he had accumulated through trade prior to his Khulafah, and he gave salaries to his governors out of his own wealth and did not touch one Dirham (currency unit in Arabia) out of the treasury for that purpose.

In fact, sacrificing mind-set is the precondition to develop group dynamics and thereby achieving the organisational and group goals smoothly.

Therefore, sacrificing attitude of employee is to be considered as an important criterion of performance appraisal.

Desire for continuous improvement
Continuous inner striving for self-improvement is an important trait of Muslim. Islam encourages its followers to improve knowledge, skills and ability, relationship with followers, and relationship with Allah. In fact, strives for continuous improvement in different skill areas such as technical skill, human skill, and conceptual skill for the better organizational performance is encouraged in Islam. Prophet Mohammad (saw) used to pray to Almighty Allah to increase him in wisdom and knowledge (Qur'an, 20:114). In fact, the drive of continues improvement, can make a person perfect in terms of knowledge, skill, and ability which eventually help in improving organizational performance.

Perseverance
Employees can pursue assigned goals upholding the virtue of perseverance. This trait is seen among all the Prophets from Adam to Mohammad (SAW). Muslims works for the satisfaction of Allah (SWT). It is not easy to achieve goals of organization in this competitive world due to having different constrains relating to environment and resources. Therefore, patience is highly required among the employees. Allah (swt) says, "Oh you who believe! Seek help with patient perseverance and prayer, for God is with those who patiently persevere (Qur'an, 2:153). However, it is not so easy to be patient in the practical life. Allah says, "It is indeed hard except for those who are humble" (Qur'an, 2:45). Patient person can enjoy different types of reward in this world too. Allah says, "And be steadfast in patience, for verily Allah will not suffer the reward of the righteous to perish" (Qur'an, 11:115). Regarding patience Allah also says, "No one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune (Qur'an, 41:35). Prophet Mohammad (SAW) says, "there is nothing superior and valuable than patience gifted to someone" (Al-Bukhari).

Optimism
Frustration is prohibited in Islam. Allah says, "Verily, with every difficulty there is relief (Qur'an, 94:5-6). Muslim is always hopeful regarding the success of his work. Believers do not feel insecure at any stage of life. Due to their trust on Almighty, they are made immune from disappointment. No doubt, ups and downs come in everybody's life but optimism for triumph

helps not to be frustrated. Then they do not look at life or world with gloomy and aimless eyes. They know that they have been asked to despair not of the mercy of Allah (Qur'an, 39.53) in any circumstances. They firmly believe that impossible is nothing and with greater enthusiasm and ambitiousness all the hurdles coming in the way become easy automatically. Jundub reported that,

> Allah's Messenger (may peace be upon him) stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him) (Sahih Muslim Book 032, Hadith Number 6350).

Loyalty to management and organization
Loyalty of employee to the organization is one of the import issues of the concerns in the modern organization. Interestingly, being loyal and having love for the organization is a part of the Islamic faith. The Almighty Allah declares "O ye who believe, obey Allah and obey the Prophet and obey those in authority from among you" (Qur'an, 4:60). In fact, the loyalty of employee to the management is a must for conducive and congenial work environment and thereby achieving the goals of organization. Therefore, employee loyalty can be considered one of the important criteria of performance appraisal.

Honesty and truthfulness
These are great virtue of Muslims. Muslims are to be truthful and honest always, privately and publicly, internally and externally, whether he acts or speaks, and whether observed by other people or not (Ather, 2019). Honest person is trusted by others. Prophet (SAWS) states that,

> Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continued to tell the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the Hell, and a man may continue to tell lies till he is written before Allah, a liar (Bukhari).

Therefore, there is no room for dishonesty and falsehood in Islam rather Islam inculcates truthfulness and honesty in every single action of life and thereby creating a trustworthy work environment which ultimately helps in building a congenial, conducive and productive environment for all the organizational members. Thus, employees' honesty and truthfulness should be set as important criteria of evaluating their performance.

Allah-fearing
Allah-fearing, Taqwa, is the inner consciousness and awareness of accountability of a person's duty towards almighty Allah. This quality

motivates a person to act according to Islam (Ather, 2019). A person having this trait is very careful to use the authority while performing responsibilities in organization. The Qur'an speaks "Verily, the most honourable person to Allah among you is he who fears Him most" (Qur'an, 49:13). Taqwa makes a person modest in his behavior with the creator as well as the creatures and be balanced in his dealings with them (Bhuiyan, 2007). Abu Bakral Siddiq proved himself an ideal of Taqwa. Al-Tabri (1987) reported that,

> In the first speech as khalifah of the Muslims, Abu Bakral Siddiq said, I have been appointed as a ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else…If I do right, you must help and obey me; if I go astray, set me aright…Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me.

Generosity

Generosity is a virtue in Islam. This trait helps a person to be acceptable to the team members. The Prophet Mohammed Stated that, "there is nothing worse than avariciousness". He declared, "The generous person is closest to God, heaven, people and far from hell" and "He who removes a distress, God blesses in this world and the hereafter". A man is created for nothing but to feel the needs of other humans if that was not the case, angels were more than sufficient to God for worship (Iqbal, 2006).

Morality

Morality is the salient characteristics of Islamic culture. Despite having numerous skills and knowledge, people do not accept a person unless and until his morality is good. The Prophet (SAW) said: "Indeed I have been sent to complete the perfecting of good character" (Sunan An-Nasai). Allah, the almighty, states about the moral standard of Prophet (SAW), "And you are on an exalted standard of character" (Qur'an, 68:4). Amar Ibn Al-Ans (R) says, "The Messenger of Allah neither spoke indecently nor he listens to any indecent talking". Messenger of Allah, used to say that "the best among you are those whose character is good" (Shhih-al-Bukhari). The wise says, "When money is lost nothing is lost, when health is lost something is lost, but when character is lost everything is lost". Allah states "Indeed in the Messenger of Allah (Muhammad [SAWS]) you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and the remembrance Allah much" (Qur'an, 33:21). Employees having strong morality are great assets for a company who are always careful in performing their duties and responsibilities properly and thereby contributing towards performance improvement.

Good behaviour

The performance of a company is highly related with employee's behaviour. The Holy Qur'an states, "The noblest of you in the sight of Allah is the best of you in conduct" (Qur'an, 49:13). The Holy Qur'an states in another verse, "…Speak good words to people…" (Qur'an, 2:83). With the help of good behaviour employee can win the heart of customers which eventually help in generating expected revenue for the company. Good behaviour helps in creating good interpersonal relationship and thereby creating strong bondage among the team members. The research demonstrates that good interpersonal relationship is positively correlated with organizational performance. Prophet (SAWS) Muhammad, the last and final messenger of Allah, says "All creations are the family of Allah and who well behave with the family of Allah is most likeable to Allah" (Bukhari). Therefore, good behaviour of employee can be considered as an important criterion of performance appraisal.

Free from greed

Greed for position is not acceptable in Islam. In Islam, position is nothing but heavy responsibility and accountability. Therefore, a greedy man cannot offer himself for that accountability knowingly (Bhuiyan, 2007). Abu Musa al-Ash'ari (R) reported that, I and two other persons from the family of my uncle told the messenger of Allah that, "O Prophet! Allah favored you with heavy power and responsibility; therefore, appoint me   in one of such responsibility. The Prophet replied, by Allah, I do not appoint someone in these positions who asks and desires for it" (Sahih Muslim). In another hadith reported by Abdur rahman Ibn Samara (R) that the Messenger of Allah told him: "Do not ask for the position of leadership. Because, if you get it by asking then you will be hand over to it (for accountability). If you get it without asking of it then the assistance of Allah will come for you" (Sahih Muslim). If he is selected or elected by the people for the said post then he will be given assistance by the people in his responsibility. However, a leader should have the desire that if he is selected or elected as a leader, he will perform his duty sincerely and with commitment and all the time he should be prepared for being a leader (Hoque, Mamun, & Kabir, 2012)

Sound health

Sound mind lies in a sound body. Without physical fitness it is not possible to perform challenging duties and responsibilities accurately under stressful and uncertain environment. Considering the significance of physical fitness, the

almighty Allah declares in Qur'an: "Truly the best of men for you to employ is the man who is strong and trustworthy" (Qur'an, 28:26). There is also indication in the Holy Qur'an about physical quality (Qur'an, 2:247). Regarding physical fitness the Messenger of Allah says: "A strong believer is better than the believer who is weak in physical strength" (Sunan An Nasai). Therefore, organization should encourage employees to maintain a good and vigorous health through having regular physical exercise, healthy and balanced diets, and healthy life style and thereby contributing to the organisation.

5.3.2. Rating method and the roles of appraiser(s)

It is the responsibility of management to rate the employee with the help of predetermined criteria. An important issue is that appropriate method is to be employed while rating the employees. Of course, single or multi rating method of performance appraisal is to be employed on the basis of the necessity and circumstances. Furthermore, the performance should be evaluated more than once in a year so that employees can get timely feedback following which they can take necessary initiatives to uplift performance. Most importantly, the appraiser (s) should rate the performance in the light of some important principles of Islam which have been discussed below;

Justices

Justice is the soul of Islam. Justice is to be ensured regardless of colour, race, religion, or national origin. Surprisingly, the almighty Allah orders Muslims to be just even with the opponents. The almighty Allah says: "And when you judge between man and man that you judge with justice" (Qur'an 4:58). The Qur'an also commands Muslims to be fair and just in any circumstances even if the verdict goes against their parents or themselves. Allah says "O you, who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both" (Qur'an, 4:135). The Prophet (SAWS) says, "Injustice is darkness in the hereafter" (An-Nawawi, 1993: 143). In fact, justice is such an important criterion and trait of Islam without which social order and harmony can never be established and ensured. The entire life of prophet Muhammad (SAW) was full of justice. There is no instance in His life of doing injustice even with the opponents. The companions of Prophet Muhammad (SAW) also ensured justice in their life. As a result, Islam was expanded very quickly around the world as a religion of justice. Even, while executing the instructions of Allah, the prophet Muhammad (SAW) did

utmost justice with his relatives. In Madinah, for example, the Prophet (SAWS) ordered to cut off the hand of a thief. The thief was of relative of prophet Muhammad (SAW). Therefore, many of the companions thought that the order would not be carried out. Hearing this, the Prophet (SAWS) replied, "If my daughter Fatimah had been guilty, she would not be spared" (Al-Bukhari, 1997: 409). Injustice always leads to conflict and turmoil. Ensuring justice both the owners and managers can inculcate an organizational culture where everyone of organization will be confident enough not to be the victim of any perceived injustice and discrimination which will tremendously contribute to improving the performance of organization. Therefore, while evaluating the performance of employees, the managers should be very careful and mindful to ensure justice.

Sense of accountability
Feelings of accountability are to be vibrant in the mind and heart of appraiser. If performance is rated with the feelings of accountability, the true picture of performance would be reflected (Altalib, 1991). In Islam, every human being is responsible for his bad or good deeds and he will be punished or rewarded accordingly. Allah says "…whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it" (Qur'an, 99: 7-8). Muhammad (SAWS), the last and final messenger of Allah, said, "Surely, all of you are responsible and will be questioned about your responsibilities" (Sahih Bukhari). Abu Bakr (R), the first Khaliph of Islam, said, "Obey me as long as I obey Allah and His Messenger, when I disobey Him and His Messenger, then obey me not" (Tabari, Abu Ja'far Ibn Jarir). Umar Ibn Khattab (R), the second Khaliph of Islam, said, "Obey me if I obey Shariah, correct me if I am deviated from the right path" (Ibn Sa'ad, 1944). While speaking to the people in the congregation, once a young man stood up and asked Umar (R) "We will not listen to you, until you give us the explanation that you owe us". Seeing this daring interference the people were astonished. For a moment Umar paused and then asked the young man, "Explanation for what"?

The young man said:

> The other day each one of us obtained a piece of cloth from the Baitul Mal. Today I find such two pieces of cloth on you. I want to know what right had the Khaliph to get a share double than the share of an ordinary Muslim.

The son of Hazrat Omar, Abdullah, stood up (before Umar to explain anything) replied:

> Friends, the truth of the matter is that like every other person me and my father obtained a piece of cloth each from the Baitul Mal. My father is so tall that the piece of cloth that he got from the Baitul Mal did not suffice him. So, I gave him my piece of the cloth.

Everybody, including the young man who asked the question, was pleased with that explanation. Accordingly, the young man replied, "We are satisfied. You can now proceed with your address. We will listen to you and obey your commands".

5.4. Performance analysis and feedback

After the rating session, it is the responsibility of management to analyse the status of performance of employees along with their pertinent causes for which employees could not attain their assigned goals. Following the analysis, management should identify both internal and external factors responsible for performance gap and accordingly managers should consult their employees during the feedback meeting in regards to their work, as it will give awareness to the employees on the strengths and weaknesses of their performance (Ilgen & Davis, 2000; Ismail, Sarbini, & Li, 2019). This act of consultation is also encouraged in Islam, as Allah (SWT) had said in this verse: "And those who have responded to their lord and established prayer and whose affairs is [determined by] consultation among themselves…" (Qur'an, 42:38). The Prophet (PBUH) said:

> "There shall be no envy but (emulate) two: the person whom Allah has given wealth and the power to spend it in the service of Truth, and the person whom Allah has granted knowledge of things and he judges by it and teaches it (to others)." (Bukhari, 3: 15)

The managers should give accurate feedback to their employees without any hesitation of possible reactions of employees regarding negative feedback (Waung & Highhouse, 1997). Islam always encourages telling the truth. Allah, the almighty declares "And never mix truth false, nor conceals the truth when ye know (what it is)" (Qur'an, 2:42). It is clear from this Qur'anic verse that they should strive to provide accurate feedback to the employees, as mentioned again in another Qur'anic verse "And shun the word that is false" (Qur'an, 22:30).

However, there is a risk of sharing negative feedback with employee because it is found that after receiving negative feedback on their performance, they showed high reaction and associated with counterproductive behavior (Belschak & Den Hartog, 2009). Therefore, managers should be smart and professional enough in conducting the feedback session. In this regard necessary wisdom and patience are required to handle the situation. In Islam, there are several qualities of managers that

should present in any Muslim managers especially towards their employees. They should view their employees as their brothers in term of their relations, as Prophet (SAW) said: "Those who are working under you are your brothers. Allah has placed them under your custody" (Bukhari). This means that managers should behave well with their employees, showing some tolerance especially with the faults of employees, and avoiding showing anger towards employees (Mohiuddin & Amin, 2012, Hoque, 2012). Managers should also show some compassion and not be harsh in their speech, as mentioned by Allah (SWT) to Prophet (SAW):

> "So, by mercy from Allah, O Muhammad, you were lenient with them. So, if you had been rude in speech and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter." (Qur'an, 3:159)

For the employees, there is a tendency for them to dislike receiving negative feedbacks from their managers (Belschak & Den Hartog, 2009; Ismail, Sarbini, & Li, 2019). Thus, it is advisable for them to practice sabr or patience in controlling their emotions, as according to Ahmad (2012), by being patience, it can help prevent the employees from doing portraying prohibited behaviours, which can lead to greater acceptance of managers' feedback in order to improve their performance. This concept of sabr had been stressed out several times in Al-Qur'an, "O you who believe! Seek help in patience and the prayer. Truly! Allah is with the patient" (Qur'an, 2:153). "Therefore, be patient as did the Messengers of strong will" (Qur'an, 26:35).

It is to note that if employees can achieve their goals as per expectations management should motivate them by offering both financial and non-financial incentives and rewards. Intrinsic and extrinsic rewards and recognitions motivate employees to put highest efforts with a view to improving performance (Ather, Khan, & Hoque, 2011; Ismail, Anuar, Haron, & Kawangit, 2015). Similarly, if the performance goals are not achieved due to internal problems, management should provide them opportunity of improving performance and take pertinent initiatives (such as training, job designing etc) to improve the performance of employees. However, if employees lower their performance intentionally then they should be rebuked and penalized on the basis of their degree of negligence and offenses (Ather, 2019; Bhatti, Aslam, Hassan, & Sulaiman, 2016).

6. Conclusion

In sum, it can be said that the paper has developed both the features as well as framework to manage the performance of employee from Islamic

perspective. The study reveals that performance management from Islamic perspective consists of four phases (goal-setting, developing and supporting employees, appraising performance, and analysis and feedback) and in each phase there are specific principles and guidelines from Islamic perspective. The study also reveals that the salient criteria for performance evaluation from Islamic perspective are knowledge, total sincerity, team spirit, smart working, drive of doing better, excellence, initiative and creativity, sense of responsibility, sacrificing attitude, desire for continuous improvement, perseverance, optimism, loyalty to management and organization, honesty and truthfulness, Allah-fearing, generosity, morality, good behaviour, free from greed, and sound health. Indeed, performance management from Islamic perspective is the outcome of integrated efforts of the all managers and operatives working in the organization. However, top level managers should play key roles because; they have the authority to formulate and adopt necessary policy and framework for improving employee performance. They can also select required people in an organisation.

The paper has some implications for employers, managers and employees who would like manage performance from Islamic perspective in Muslim countries representing one fourth of the world population. While many studies, partially, have focused on traditional performance management sparing the demand of Muslim world, in this paper, the author opens a new avenue contributing to the literature on performance management from Islamic perspective. The proposed framework will be of genuine interest and benefits to Islamic as well as non-Islamic managers, employees, academicians, and policy makers because Islam as a religion of nature can solve problems of all. Lastly, if all leaders and managers work wholeheartedly as per the instruction and framework of this research for managing performance of employees depending on Allah (SWTA) with the sense of total sincerity and accountability, it is anticipated that better productivity, employee engagement, and retention would be ensured and thereby contributing continuously towards achieving the goals of organization.

Notes
a. SAWS meaning Allah's blessings and peace be upon him.
b. SWTA meaning His (Allah's) top most sacredness and highness.
c. Sunnah – practices of Hazrat Muhammad SAWSS.
d. Ijma – consensus decision on the bases of The Holy Qur'an and Sunna of the well recognised and highly learned persons in Islamic religion.
e. Quias – individual (but not consensus) decision on the bases of The Holy Qur'an and Sunna in Islam.

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