



**MANAGEMENT OF RESOURCES IN  
MUSLIM COUNTRIES AND COMMUNITIES  
CHALLENGES AND PROSPECTS**

*Edited with an Introduction by*  
Hassan Ahmed Ibrahim  
Rafikul Islam



IIUM Press

**INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

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## Introduction

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Nearly a billion Muslims in masses had struggled for independence from colonial rule with the hopes and aspirations for a better quality of life and dignity. With the end of the first decade of the 21<sup>st</sup> century, most of the countries in the Muslim world have completed nearly half a century of their independence and sovereign identity in the post colonial period. During the same 50 years, countries like China, South Korea, Singapore, and Taiwan have achieved a remarkable economic development, prosperity and respectable standards of management resulting in better education, health facilities and living conditions for their masses.

Despite the fact that the Muslim world is blessed with enormous natural resources like fertile lands, water, gold, oil, uranium, minerals and hard working masses, a vast majority of Muslim countries have yet to deliver the goods to their people. During the post colonial period, many Muslim countries have received billions of dollars in aid and loans and have even benefited from competent advice offered by foreign experts in the areas where they lacked expertise. The irony is that in skills and professional manpower we are not totally handicapped as we have many among our own people who are highly qualified professionals, but more often than not such Muslim experts end up serving in the West due to the obstacles and predicaments they face in their own home countries. It is for these reasons that the International Islamic University Malaysia (IIUM), represented by the International Institute for Muslim Unity (IIMU) and the Kulliyyah of Economics and Management Sciences (KENMS), organized during the period 4 – 6 August, 2009 an international conference that focused on resource management in the Muslim world. It critically examined our performance in this area in the hope that appropriate recommendations will be made to meet the challenges facing the Muslim *Ummah* in the 21<sup>st</sup> century.

The conference explored issues pertaining to the utilisation of resources and identified ways and means to put them into good and efficient use. It is a known fact that these resources, namely, material (e.g.,



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## Chapter One

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### PRINCIPLES OF GOOD GOVERNANCE IN ISLAM

Mohammad Azram

#### **Main Thesis**

The first impression and the main thesis of this chapter is that the Qur'an does not teach us the art of slavery; it only teaches us the art of good governance: It is a different matter though that the Muslims are busy in reversing this process. The overriding objective of Islam is to establish a just socio-moral and economic-political order in this world. The Prophet (SAW) announced his Prophetic mission (in 610 C.E.) with social reforms such as the amelioration of the down-trodden, the have-nots in general, poor and the destitute, women, orphans, slaves, etc. were central to his mission (Nadwi, 1982). Both the Prophet (SAW) himself and his Meccan opponents were thoroughly convinced that if Islam were to unfold and implement itself in letter and spirit, it would entail a complete and comprehensive change of the existing (socio-moral and political) order. The Prophet (SAW) left Mecca for Madina (in 622 C.E.) and there he immediately assumed the managing of religio-political affairs of Madina (Būti, 1991). Here he initiated good governance by introducing social reforms (such as imposing Zakat for the betterment of the depressed layers of the society, rescuing the poor from chronic debts, to improve the defence of the new-born city-state, allotting shares in inheritance to women, regulating marriage and divorce, prohibiting usury and so forth), along with the promulgation of religio-moral and spiritual teachings of the Qur'an (such as the exclusive worship of God alone, and a firm faith in eschatology, that is, the day of judgment and the life hereafter). When people witnessed Islam being translated in practice and a just socio-moral order established, they entered the fold of Islam tribe after tribe so much so that when the Prophet (SAW) died (in June 632 C.E.) he was virtually a prophet-ruler of the entire Arabian Peninsula.



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## Chapter Three

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### **“INTERNATIONALIZATION” AS A RESOURCE: PRELIMINARY RESULTS OF A PROPOSED MODEL**

Yusof Ismail  
Suhaimi Mhd Sarif

#### **Introduction**

Internationalization is a potential sustainable Muslim resource. The word “internationalization” impresses everyone irrespective of one’s personal or institution’s efforts to align with the idealised internationalization or a few defined by referent organisations. “International” status enables one or an institution to penetrate into different nations. Muslim tertiary institutions might want to capitalise on the concept of internationalization to achieve their missions. In this way, their internationally recognised educational programmes could give them a competitive advantage.

#### **Research Objectives**

The chapter aims at: (a) trace the origin of the word and concept of “internationalization” within available literature in English, (b) reconcile between the literature definitions on the use of the word and concept among selected international organisations, especially Muslim-controlled and Islamic-oriented tertiary institutions, (c) explore whether the hybrid concept of internationalization matches strategically with the spirit of *Kalima Shahada*, the very foundation of Islamic belief which embraces the entire mankind, and (d) test the model with Muslim subjects.

#### **Significance of Research**

The proposed study is believed to be significant because it attempts to ascertain the degree of consonance or otherwise that might exist between



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## Chapter Four

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### MUSLIM WOMEN TODAY: CHALLENGES IN ACHIEVING THEIR FULL POTENTIAL IN RESOURCE MANAGEMENT

Nesamalar Panjalingam

#### **The Teachings of Islam**

Many Muslims as well as non-Muslims are interested in the status, social standing, and plight of Muslim women, and they seem to presume that religion is the primary factor that determines the position of Muslim women. Nevertheless, it can also be seen that there are other powerful operating factors, and religion is often wielded to strengthen arguments that are in reality not based on religious principles. Not only that, non-Muslim women too face the same prejudices and injustices as their Muslim sisters as all too often, the way women are treated is due to their gender and not only their faith.

In Islam, men and women are accorded equal rights (Stowasser, 1996; Salma, 1999). In fact, in the Quran both men and women have equal standing and obligations in religious duties, and are entitled to similar rewards or punishments (Al-Sayyid, 1996a). However, Islam is not a religion for those who believe that men and women have identical rights (Ghada, 1996; Stowasser, 1996). There is a subtle difference in what is meant by *equal* rights and *identical* rights.

They have different rights which are suitable within the context of a society which is imbued with the spirit of the religion and one that implements Islamic law, in which the law is not only the fount of order and punishment, but also the foundation of social as well as cultural definition and distinctiveness. For the women, throughout the centuries it has become part of their civilisation and culture, and has formed their value-system, in addition to affecting their way of life. Logically, there is no reason it should not continue to play an equally important role in the present time as it has in the past (Ghada, 1996).