

Applying Islamic Values of Management and Government System of Imam Ali ^(AS) into Current Political System of Pakistan

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Abstract

Every society has a kind of system of government that in order to manage and policy, it is necessary to solve the problems of society according to a set of principles and laws and guide the living standards of the people towards the enjoyment of welfare and prosperity. Accordingly and considering the importance of this issue, in this study, which was done by qualitative method and using library studies and field research, three important points were considered in this qualitative and comparative study: First, the need to establish an Islamic state and the need to maintain Islamic power to achieve Islamic goals, perceptions and principles. The second is the duty of the people, such as the one who controls the government and the scholars, who must preserve the legislation of Islam and implement the Islamic laws and the third is the way to establish the Islamic state and religious legislation.

Key Words: Management and Government, Islamic Values, Imam Ali ^(AS), Political System of Pakistan

Introduction

The management theories of Islam as practice by the believers of Islam might be thousand years old but still hold to this day as the best way of managing and leading. Some sectors of Muslims believe that the original sources (Quran and Hadith) have very little to say on the matter of management system for the state. There are hundreds of Ayahs in Holy Quran on management and it is one of the most basic sources of getting information.

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The essential foundation of Islam is the Quran from which decorous management concepts can be extracted through pondering. Today the importance of management at all level is not being denied by anyone and all the people accept the role of management in their lives. After the Prophet Mohammad ^(PBUH), Imam Ali as his successor continued to work on the Islamic management society and developed many systems. He devoted to the cause of Islam and rule of justice in accordance with the Quran and Sunnah. Muslims and non-Muslims scholars proliferate in notices on his proper religious duties, soberness and detachment from world.

Henry (1705) had stated that Ali Ibn Abi talib had a contempt of the world and its glory, he feared god much, gave many alms, was just in his all actions, humble and affable; of an exceeding quick it and of an ingenuity that was not common, he was exceedingly learned, not in those sciences that terminate in speculations but those which extend to practice. There was no one other than him to carry the flag of Islam to teach management system to Muslim world. During his years of Caliphate, he has given many rules of managing a state and often we can find him in history saying “saloni saloni”. Islam teaches us the way of life and how to manage ourselves.

Najib (2006) States that the basis of this distinction has to do with: how comprehensively Islam is incorporated into the affairs of the state. This study attempts to first discuss the importance and necessity of Islamic law and management in Pakistan political structure as well as mission in establishment of an Islamic government. Then the features of stake holders will be derived from the Verses of Quran, Nahj ul Balagah, Imam Ali ^(AS) letter to Malik Ashtar and from other literally sources. Good management is a core component in making an Islamic society. Pakistan was made on the name of Islam by the Mohammad Ali Jinnah.

Though he did not survive, the rope came into the hand of politicians and army generals who could not establish an Islamic management system. There is a growing concern in Pakistan over the Islamic management system, though it has gained popularity but still lacks a source from which they can derive the laws of management. Considering the success of the Islamic management system in Pakistan, concern has been raised on 'increased' criticism of the Islamic system in Pakistan. Hence the need of an Islamic management system in Pakistan necessitates further research.

God has created this earth and has always sent its representative. It was either in the form of Prophets and Imams. When Prophet Muhammad (PBUH) went away from this world, he appointed his successor on the command of GOD.

God says in Surah Al-Ma'ida, Ayah No. 55 that "Verily, your guardian is (none else but) God and His Messenger (Muhammad) and those who believe, those who establish Prayers and pay the charity while they be (even) bowing down (in Prayers)." (5: 55)

It is accepted by Sunni and Shia scholars that this ayah came for Hazrat Ali when he gave his ring to a beggar while he was praying. After Hazrat Ali (AS), the authority to establish Islamic Government remained with other 10 Imams. Until Imam Mahdi returns, the responsibility to establish the Islamic government is with the jurist (Wilayat-i-faqih). It is their duty to provide us guidance with regards to Islamic matters and address all questions to satisfy them accordingly.

Background of the Research

The research paper is conducted to examine the government system of Imam Ali (AS) that provided us true Islamic values and management practices. These Islamic values and managerial practices are essential to create peace, brotherhood, harmony and justice in the Islamic society.

Islamic perspective regarding managerial practices was based on providing complete justice to everybody living in Muslim society with equal rights of living and working.

From the exemplary Caliphate of Imam Ali ^(AS), we learned how and why Islamic values and managerial practices are based on true concepts of providing complete independence and equal human rights to all members of the society including minorities. Islam has provided us with the concept of excellent management practices adopted within a society and within an organization. According to Islam managers and leaders are responsible to provide complete support and justice to their subordinates.

Islam never allows government or management of a country or organization to treat their countrymen or employees equally without creating any injustice or discrimination. (Ather and Sobhani, 2008)

Islam provides ideal mechanism to live and work where Muslim leaders adopt effective managerial practices to improve the living of others. By implementing true Islamic values and managerial practices in Islamic society, Muslim individuals and their families could achieve a successful family life, business, government and political environment of the Muslim states.

The Islamic values and management practices are found to be essential for businesses and society as a whole to bring about quality of living and transformation. Islamic management model could be effectively used and implemented to resolve various managerial issues and work practices. Over the period of time, different countries around the world have adopted effective management systems based on Islamic values and managerial practices introduced by great Muslim leaders like Imam Ali ^(AS).

The principles of Islamic values and management practices could be traced back to the time of Prophet Muhammad ^(PBUH) when he established Islamic society in Makkah to provide justice, peace and stability to the local residents.

Prophet Muhammad ^(PBUH) established Shariah compliant principles in Islamic society and guided His companions to obey Him without questioning.

The Holy Quran becomes the source of guidance for common people and the Islamic values and management practices were based on work ethics and sayings of Prophet ^(PBUH).

The Islamic values stressed on increased learning and developing skills for ensuring good work for the organizations and the society to benefit the community. Islamic business practices were based on selling goods and services based on ethical and moral principles without deceiving their customers. The Islamic values never allowed unethical practices in the social, economic and political system and strongly recommended Muslims to stay away from gambling, fraud and deceit. At the same time, non-Halal products and services were strongly prohibited and condemned by the teachings of Islam.

During the early period of Islam, the Islamic values and management practices were based on Shura (consultation) where Muslim leaders needed suggestions from their subordinates through consultation. They were never allowed to adopt autocratic and authoritarian style of management and all matters of life were settled through Shura through proper consultation among different parties involved in the managerial and consultation process.

Islamic values and managerial practices also stressed the need of Ikhlas or sincerity by keeping the principles of Islamic management in the society without violating the rights of others. Managers and common people were responsible to obey moral obligation with complete sincerity by keeping their promises without creating discrimination in the society. Islam prohibited illegal earnings and emphasized on the legitimate and Halal earning and eating.

According to Islamic laws, everybody is allowed to do different businesses through lawful and legitimate means and permits only legitimate business that follows the principles of Quran and Islamic values.

Islam also advised Muslims never to follow profit maximization as their main principles of doing business, but Islamic society should be based on welfare principles. Islam also suggested Muslims to adopt righteous conduct, justice, peace, stability, equality and respect to others to ensure mutual respect and kindness in the Islamic society. (Kazmi, 2003)

The current research examines the influence of these Islamic values and management practices on the political system of Pakistan. The research points out the efforts of different political leaders that they adopted to implement above mentioned Islamic values and managerial practices in the society.

According to Islamic values and managerial practices, every manager or government leader is responsible to lead their followers by offering prayers, caring for their interests and creating justice, equality and respect for others in social as well as in economics and political system of the society.

The research work conducted the Abbasi, Rehman and Abbasi (2010) examined the principles of welfare and justice that could be implemented in Islamic businesses based on Shura, Ikhlas and welfare of the overall society. Islam provides excellent support to the businesses and political leaders to succeed by adopting effective managerial practices as suggested by Quran and Prophet Muhammad ^(PBUH) based on the concepts of justice, welfare and brotherhood in the society. Islam prohibits unethical and immoral business and political practices and suggests Muslim leaders to get complete consultation before taking important decisions regarding business growth. (Fiorina, 2001)

When we look at the implementation of these Islamic values and management practices on the political system of Pakistan, we found that most of the military and democratic governments tried to implement these practices in Pakistan but could not succeed in implementing true Islamic values based on moral and ethical grounds.

Pakistani people and minorities suffered a lot due to so-called Islamic and Sharia laws imposed by General Zia and other political leaders over the past 50 years in the political history of Pakistan. Due to Sharia laws, minorities like Christians, Hindus and Sikhs suffered a lot because Islamic laws imposed by General Zia and his followers created difficulties for them to live and work in an environment where equality of rights and justice prevailed.

The research identified that Islamic values and managerial practices were found completely compatible with the human needs and if something contradicts to these values, it could create injustice and political and economic instability in the society. The managerial practices in Islam stress the need to develop welfare-based political and economic policies where everybody enjoys complete justice and equality to work in welfare-based workplace environment. The research highlights how and why these values could never be achieved in the political system of Pakistan though different political leaders played important role to ensure equality of human rights, justice, business consultation and harmony among different sections of the society. (Choudhury and Hoque, 2006)

Aims and Objectives

The primary aim of this research paper will be to establish Islamic management system into Pakistan. However, the research paper will aim at achieving following objective:

1. To investigate the Islamic values and management system in Quran and Sunnah.
2. To investigate if Islamic management system existed.
3. To examine Nahj ul Balagah with regards to management theories.
4. To inspect the letter or Imam Ali to Malik Ashtar regarding managing a state.
5. To scrutinize the current political system in Pakistan.
6. To establish impacts of Islamic management system on Pakistan.

7. To investigate the reliability of other of other alternatives to Islamic management system.
8. To determine possible impacts if Islamic laws and Islamic Management system collapses in the Pakistan.

The following questions will be vital in ensuring achieving the core objective of the research project.

1. What is the meaning of Islamic government according to Quran and hadith?
2. Who was Imam Ali ^(AS) and what was his contribution towards Islamic management system? Why we should take Islamic management system from him?
3. What is Islamic management system? General management?
4. What are the importances of Islamic management system?
5. How these affect our daily lives?
6. What is the lack of Islamic management system in Pakistan?
7. Does Islamic management system conflicts with the modern management system in Pakistan?
8. What are the impacts of Islamization in Pakistan?
9. Why Muslim countries deny the Islamic management system? And western interference?
10. Which other alternatives exists for Islamic management system?

Research Methodology

The research methodology for the current research paper can be defined as the process to collect information and to evaluate it for the purpose of making better business decisions to investigate the influence of Islamic values and managerial practices of the political system of Pakistan based on the government system of Imam Ali ^(AS). The research could be based on exploratory, descriptive or explanatory depending upon the information collected on the suggested social science topic related to the field of Islamic studies.

The research methodology is adopted according to the main objective of the research to examine the government system of Imam Ali ^(AS) and to investigate the potential influence of Islamic values and managerial practices on the political system of Pakistan. The exploratory research method is preferred for the current research paper to explore the theoretical ideas about a social science research by laying down groundwork to determine the implications of research observation by explaining its relevance to the existing theories on Islamic values and managerial practices.

Secondary data will be readily collected from Quran, Nahj ul Balagh, peer reviewed journals, business reports and other academic articles which are documented. Also, the researcher will heavily utilize online data base, this includes EBSCOhost, Proquest, Sciencedirect and also Emerald to access reliable journals. For primary data, interviews and surveys will be conducted with scholars and government officials.

Similarly to methodology, data analysis is extremely useful in ensuring the realization of intended research objectives. For the purposes of this research, inductive approach will be utilized in analyzing the primary and secondary data collected.

The Importance and Necessity of Management in Islamic Society

1. Management in Islamic Society

Human beings are naturally a social creature and his social life results from his environment and a vital part of human success depends on gratifying his social and usual needs. One of the pillars of social life is the management which resolves the shared and dissimilar benefit of human beings. The difference between the globe of animalism and humanity elucidate the need of management in the social life of human beings. (berenji, 1993: 267)

Good management system has eight major characteristics such as: Justice, Equality, accountable, transparent, responsive, effective, consensus oriented and efficient.

The better the management system is the corruption is at its low peak. Participation by all sexes is required to maintain good management system. Whenever the people gather, the need of management arises and thus it proves the necessity of management. Prophet Mohammad ^(PBUH) stated that “Nothing is permissible for three people who are together unless they make one of themselves chief.” (Sarmadi, 2002: 10)

Islamic management issues can only be investigated using a religious source such as Quran and Hadith. Islamic management is measured to be ideological management because it provides solution to all problems. The realm of the Islamic management system is based on the foundation of ethics, manner of the Prophet Mohammad ^(PBUH) and the twelve Guided Imams ^(AS) from which a Islamic management theory is extorted.

Afjehee (1993) provides the definition of management that Islamic management is the religious issue and in his opinion the religion's responsibility is to offer solutions which are compatible with the concept of justice. The first step towards the Islamic management is to believe in oneness of GOD and seeking his guidance.

The research work conducted by Ather and Sobhani (2008) presented Islamic perspective regarding managerial leadership in Islam. The author pointed out that mankind was created by Allah (Swt) with a very noble objective to enhance peace and harmony and mutual brotherhood amongst them.

He sent down prophets from time to time to present the message of Allah to the people to make Islamic society a great society for everyone living with complete peace, security and independence of their human rights. Islam gave the concept of excellent management of the mankind in their social activities to support and influence others by achieving their common objectives. Islam provided best guidelines to the Muslims to adopt effective managerial practices to improve the living of others, attain successful family life, business concern, government and political sectors of the society.

Islam guided classical approach of managerial practices that the Muslims could adopt to get things done effectively and efficiently in a business environment or in the society as a whole. In Islamic point of view, a leader is a team member who serves for the rights of a team exercise his abilities and professional work experience according to the principles of Islam to form and accomplish the ethical goals and objectives in the society. The success of a leader is largely dependent on the spirits of their team members by adopting and exercising true Islamic values in life.

Islam provides excellent managerial guidelines to the managers and leaders to follow and succeed in contributing their part for the success of the organization and the society. It never allows anyone to live without the guidance of Islamic principles in any situation even if Muslims are on a trip or in a desert.

A manager in Islam has the main responsibilities of leading the people in offering prayers and looking after their interests with justice to run various managerial and business-related activities in a disciplined and systematic way to avoid any conflicts or injustice in the society. However, an Islamic managerial leader has the responsibility to serve his followers or subordinates by adopting distinctive principles of Islamic, out of which some of the distinct operational principles are described as given below:

- **Shura**

The managerial leaders according to Islamic principles are responsible to do proper consultation with their followers or employees to facilitate in decision-making process.

Hossain (2016) pointed out that management practices in Islamic organizations are based on the principles of democratic system and managers in the Islamic system are always advised to consult with their subordinates on various organizational issues to succeed in formulating any of the new business strategy or policy.

Allah (Swt) has directed his Prophet ^(PBUH) on various occasions to exercise consultation with his followers and companions in social spectrums of Arabic system. According to the guidance of Allah (Swt) in Surah Al Shura verse 38, Allah (Swt) directed the people to do proper consultation in various issues to create peace, harmony and equality in the society by saying “And those who have answered the call of their lord and setup prayer and conducted different affairs with proper consultation and spent out their time by bestowing on them for sustenance”.

Allah (Swt) also says in Surah Al-Imran, verse-159 that people should always seek the mercy of their Allah by dealing with their followers or subordinates gently. And if the subordinates are treated with harsh words, they would have broken away about you; so pass over their mistakes and always ask for Allah to forgive them by consulting with them in their affairs.

The research work conducted by Ashtankar (2015) identified that religion has become the important part of our society to impact human thinking, attitude, behaviors, their social interactions and relationship with others. The laws and regulation were never found to be enough to induce ethical as well moral decision making. The businesses regulations have never ensured that entire business practices and policies will be based on ethical and moral grounds. In order to provide an excellent solution of existent managerial practices and decision-making issues, the research provided Islamic notion of work and management practices to improve ethical and moral business in terms of their decision-making process.

Islam provided a perfect concept of basic human values and managerial practices and complete code of life based on humanity and managerial practices that were exercised 1400 years ago.

The teaching of Islam related to business and political world provided excellent direction to recent managers and political leaders to reap real fruits of Islamic teaching and managerial practices by implanting true Islamic values within a society and business enterprise.

The Islamic values prohibit businesses to adopt illegal or unethical business practices that promote injustice and discrimination in the society. At the same time, Islamic values strongly prohibit un-Halal products and services because they were never allowed to supply to other people of the society condemned by the teachings of Islam.

Zaman et al. (2015) also examined Islamic values and managerial practices according to the principles and ethical grounds suggested by the teachings of Islam. The authors pointed out that the role of ethics and morality has been widely recognized important in the businesses adopting Islamic values and managerial practices. Image building has increased in the recent years where real profit for businesses was based on ethics and morality. It was damaged when the morality or moral business practices were attacked due to un-Islamic and unethical business practices all over the world.

The questions on ethical business practices have increased in the recent years and highlighted the need for Islamic values and managerial practices to overcome these issues by creating managerial welfare, equality and justice in the society. Prophet Muhammad ^(PBUH) also stressed the need to create fairness in business and political systems of the society to encourage equality, justice and brotherhood in the society. Honesty and transparency to work was required in business transactions to provide profitability to everybody involved in business environment. The fairness and justice was stressed to create equality among business owners and their customers.

Islam provided a Sharia compliant banking and financial system to the Islamic society because it governed almost every section of the Muslim world including spirituality, economics,

148) / Journal of PURE LIFE, Vol. 7, No. 24 (Rajab 1442. Esfand 1399. March 2021) political and social life and faithful execution of their duties based on Islamic values and managerial practices. The Sharia compliant principles on Islamic values were promoted in the society to improve justice and welfare mechanism in the society to seek God's blessings, with ultimate objective to achieve success in this world and hereafter. (Haniffa and Hudaib, 2007)

- **Freedom of Thought and Justice**

Islam provides complete freedom to everyone in the society or in the business world to share their opinions with others. The Islamic society is based on brotherhood and equality and practicing managers are guided by the principles of Islam to create healthy workplace environment in the organizations by treating politely with their staff members and sharing their opinions on various organizational issues. The Four Khalifs of the Islam got huge aspiration and trust from their followers because they gave necessary importance to the Islamic Jurisprudence based on Quran, Hadith, Izmah and Kias. (Fozia et al, 2016)

They always followed these principles of Islam and treated their followers with justice, trust and reliability. The great Islamic leaders and managers followed these Islamic principles by behaving justly and fairly without creating any discrimination with their team members. The managers followed Quranic commands about Muslims to behave fairly with their subordinates even in any circumstances if the verdict goes against them. The managerial leaders in Islam showed complete dependence on the messages of Allah (Swt) for possible outcomes of their managerial actions in business environment.

Allah asked their believers to depend on Him without showing any dependence on other human beings. The managers in Islamic workplace environment are responsible to prepare and develop their managerial plans based on rational (halal) objectives without creating any discrimination or negative behaviors against others even against non-Muslims working under their management practices.

The managers are advised to depend on Allah (Swt) for the successful achievement of their business goals and their managerial plans.

2. Need of Management in Islamic Society

We need to analyze the Muslim leader's manners, Muslim way of management and its personality which originates from their own Islam. The most important is to examine the issues of management from Islamic sources (Quran and Sunnah) and to consider the manner of

Infallible Imams ^(AS) as the methodical practice. Ali Ibn Abi Talib ^(AS) emphasizes the importance and necessity of leadership and management in the society. Ali Ibn Abi Talib pointed that "Without a leader, people will fight among themselves". It has been mentioned in the Quran that it's obligatory for Muslim Ummah to follow their leaders and not to do anything without their permission.

Abbasi, Rehman and Abbasi (2010) investigated the need of management in Islamic society by describing the principles of welfare, justice and protection in organizational management perspectives. The authors highlighted several incidents in the past decade that shocked the corporate world and caused organizational struggle to survive and secure their interests in the national economic growth. In order to deal with several business and corporate-related issues, the managers and great leaders has adopted true values of Islam based on the concepts of welfare, justice and complete protection of the interests of their employees by following more powerful principles of Islam to ensure the satisfaction for all of their stakeholders of the organization.

The research article provided the model of Islamic management in today's corporate world to be successful in conducting their business practices and offering their services to their customers in the global business environment.

The research highlighted that need for management based on Islamic principles has increased to utilize religious perspective

150) / Journal of PURE LIFE, Vol. 7, No. 24 (Rajab 1442. Esfand 1399. March 2021) for the welfare and protection of their employees by preaching good and beneficial things for their employees. The Islamic management perspective was based on ethics and morality to deal with people without creating any injustice and discrimination among different groups and section of society.

The managers in Islamic society created the culture of harmony, sustainability, diversity and courage among different sections and groups of people to promote invention and prosperity in the Islamic society. Today, most of the organizations faced ethical and moral crisis and needed true values of Islam to conduct their managerial practices to build organizations that aspire to Islamic perspectives of management. (Fiorina, 2001)

Islamic values are preferred in today's organizations because they are based on beliefs and morals and social doctrine that promoted righteousness among all members of the organization. The need for Islamic management principles has increased in organizations because they were constituted on complete and self-contained ideology which respected all aspects of our existence in this society respecting moral and physical, spiritual and intellectual and personal and communal values of human life. Islamic values are found fully compatible with the needs of human beings to promote happiness and prosperity in all affairs of life containing business and corporate world.

Islamic management perspectives were based on the combination of welfare of all people living in the Muslim society and complete protection of all stakeholders of the organization by offering services to the fellow beings based on the true principles of Islam. (Choudhury and Hoque, 2006)

The management system in Islam promoted managerial perspective to treat their followers equally without causing any discrimination or injustice.

Islamic values never promoted servant leader relationship and demanded managers to show extraordinary commitment to their organizations by understanding the employee needs. The

managers were guided to show logical feelings towards their employees by cultivating complete understanding of their problems and everyday issues and showing gratitude, kindness, forgiveness and compassion to meet their employees needs to work in a healthy workplace environment. (Kazmi, 2003: 198-199)

The research work conducted by Jamil (2015) described the need of management in Islamic society by indicating the role of today's Muslim CEOs in following Islamic leadership practices and showing equal treatment with their subordinates. The true Islamic managers have adopted flawless principles of Islam to ensure effective communication, firmness and dynamism to deal with people of different personalities and different cultural backgrounds.

These managers have showed sincere commitment by always showing positive attitude to work during the conduct of their personal and professional lives. The need of management in Islamic society has also increased in the recent years to motivate and guide people in a manner and direction which are provided us by Allah and His Prophet Mohammad (PBUH).

The Quran proposes Muslim managers to create concrete commendations for the potentials that should be adopted by managers while working in an Islamic workplace environment. The Holy Prophet (PBUH) during his stay at Madina as the Chief Executive Officer of the State treated equally with justice and equality among common people. The Mohammad (PBUH) established the Muslim society by adopting true values of Islamic principles based on trust, equality and harmony.

In adopting effective managerial practices in Muslim society, Mohammad (PBUH) has guided Muslim managers to adopt sustainable comprehensive compliance and authenticity in accordance with the Shariah compliant principles of Islam.

The managers are also advised to perform their managerial practices in the best possible ways how Allah and His Mohammad

152) / Journal of PURE LIFE, Vol. 7, No. 24 (Rajab 1442. Esfand 1399. March 2021) would want to behave by showing complete trust, responsibility and accountability or Amanah, Taklif and Mas'uliyah.

The Holy Prophet Mohammad ^(PBUH) had all the qualities that were guided to Him by Allah the Almighty and He implemented these qualities in real life whether it was based on personal, practical or corporate to be based on true values of Islam to be successful. In order to address the true need of management in the Islamic society, the managers and leaders could adopt these Islamic values followed by universal attributes and characteristics such as trustworthiness, self-reliance, compassion, positivity, inspiration and their sightedness to daily managerial and operational issues in the Islamic organizations.

There are several Ayats in Quran which states about the management such as: Zakat, Khums and etc. Prophet Mohammad ^(PBUH) has also given a management system and commanded us to follow it strictly. We can take his time of medina as an example of management system, when he was giving all the rules of Islam to the people. He recommended people to perform hajj, Friday prayers and pay taxes to mention few. The necessity of government is one of the most important things to establish justice and maintain the social system. On the day of Ghadir, he showed the leader after him who will lead the Ummah and who will maintain the management of Islamic state. "We made them leaders who guided people by our order and we have inspired them to do good deed". (Quran, Anbia: 73)

The life of Prophet Muhammad ^(PBUH) and the Ayats of Quran provide us direction and guidelines to adopt Islamic values and management practices in almost every aspect of life to create justice and peace in the society.

Rafiki and Wahab (2014) pointed out that when Islamic values and managerial practices are adopted in the Islamic society, they develop people attitudes, values and behaviors and prepare them to respect the equal human rights of others.

It affects not only a business enterprise, but affects the society as a whole including changing work practices of managers,

employees, politicians and common people. The research indicated that Islamic principles of ethics and morality could be applied to every field of life and experienced in numerous forms of human interactions in the society.

As a comprehensive religious system, Islam governed true values of doing business and setting a good governance system through integrated system that clearly focused on the importance of its values and practices in order to seek the blessings of Allah and His mercy and the likings of His Prophet Muhammad ^(PBUH) in almost every aspect of life.

The research clearly highlighted that there is a strong relationship between the religious and work attitudes and their relationship at the individual level as well as the organizational level in the society.

The research identified that Islamic values and managerial practices are deep rooted based on true principles of Al-Quran and Sunnah which is concerned with ethical values, principles, beliefs and practices that differentiate the right path from the wrong and justice from injustice in the society. It provides complete justice and protection to common workers working at different businesses to reinforce their social business responsibilities and to adopt the virtues of work-orientation in their human life.

These principles could be applied to every business of life where behaviors of Muslims are examined and observed as the servants of Allah and true followers of Prophet Muhammad ^(PBUH).

The research conducted by Sulaiman, Sabian and Othman (2013) investigated the importance of Islamic values and managerial practices in Islamic society to get welfare of people at greater level. Islam not only focused on the private living of people, but it also provides a complete mechanism of living better life by covering human interactions and activities in their daily life.

Islamic values and managerial practices are based on comprehensive teachings of Islam and provided great benefits to

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Muslim leaders and managers to adopt best Islamic values to manage and treat their workforce equally.

The research investigated the managerial activities of Muslim leaders and managers in managing daily activities of their businesses and involving their employees in decision-making process. Large numbers of businesses are adopting Islamic values and best managerial practices of Imam Ali ^(AS) in different organizations of Malaysia to improve their organizational performance and to enhance the trust of their employees on equal decision-making involvement of the employees in their daily business operations.

The research evaluated the application and implementation of Islamic management practices by Muslim leaders in their daily business activities because it has become crucial to develop an effective business management model in the future. The research article highlighted how effectively Muslim managers can comprehend and implement the managerial practices and Islamic values that were recommended by Imam Ali ^(AS) to ensure good manufacturing practices, covering all aspects of Halal food production and handling their storage according to the principles of Islam.

The research critically investigated how successfully Muslim managers could adopt effective managerial practices that were recommended by Quran and Sunnah by enhancing the participation of their employees in daily business processes. The research pointed out how successfully these Islamic values and managerial practices could be implemented to every aspect of life including economic, political and social activities of life. It explored that if Islamic values and managerial practices in its true values and spirits are implemented in Islamic businesses and political spheres, it could make substantial change and improvements in Islamic societies to enhance justice, trust, brotherhood and peace throughout their society.

Imam Ali Ibn Abi Talib and its Management System

Ali Ibn Abi Talib was the son of Abu talib. He was the cousin, son in law of Prophet Mohammad ^(PBUH) and husband of his daughter Fatima. He was the first one to embrace Islam and to protect the prophecy. He fought all the wars and came back victorious. He was a warrior, a scientist and philosopher. He was declared Amir ul Momnineen (Master of all the believers) on the day of Ghadir.

He was famous for his faith, his wisdom, his bravery and his justice. Gibbon (1911) writes that the zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier and a saint: his wisdom still breathes in a collection of moral and religious sayings: and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent and the faithful Haroon of a second Mosa ^(AS).

Prophet Mohammad ^(PBUH) said that "I am the city of Knowledge and Ali is the door of it". Upon such virtuous, we can take his life as an example of leader and follow his management system to form an Islamic society. The messenger of Allah said that Every Prophet has vicegerent and inheritor and Ali Ibn Abi Talib ^(AS) is my inheritor and vicegerent.

We are going to study the management ideas of Imam Ali ^(AS) with special reference to his letter to Malik Ashtar. After Reading the letter, we discovered that his way of management system was pure Islamic and proven success. Imam Ali ^(AS) wrote many letters but this letter is more famous as regards to other due to its clarify of purpose. Imam Ali ^(AS) idea of management and justice does not only reflect his personal opinion but symbolize core Islamic values as stated in Quran and by Prophet Mohammad ^(PBUH).

Imam Ali started to change the state into Islamic state, changed the economy system. He cancelled the system of wealth distribution made by previous rulers, brought a Islamic management system in which all will be treated with just. Islamic Philosopher Al Farabi (950) theorizes that ideal state to be ruled by the Prophet Mohammad ^(PBUH) and his successor Ali Ibn Abi Talib ^(AS).

Imam Ali ^(AS) letter to Malik Ashtar about managing a government was all about Fear of God, equality, justice among all, do duties well, take care of orphans and many other which will be mentioned below. A famous Christian Scholar Abul Anthaki reports that “the letter explains what a human management should be like and how it is to be carried on and it justifies the claims of Muslims that Islam wants to introduce a Godly management of the people for the people and by the people and it wants that a ruler should rule not to please himself but to bring happiness to the rules.

Further he added that Ali Ibn Abi Talib ^(AS) should be congratulates for having introduced these principles in his government and for having written them down for posterity. The letter of Imam Ali is valuable document which highlights the Imam outlook toward Islamic government and teaches all the prospects of management.

Few of the things as mentioned by Imam Ali Ibn Abi talib ^(AS) in his letter to Malik Ashtar that:

- Communion with God
- Justice
- Equality
- Concern for poor
- Need for sincere and honest rule
- Typology of People
- Collection and distribution of Taxes
- Public interest and private interest
- Revenue management

Familiarity with Pakistan and its System of Government

Pakistan was formed on the name of Islam and got independence on 14th August 1947. It was Allama Mohammad Iqbal who gave this idea of separate nation for Muslims to Mohammad Ali Jinnah (the founder of Pakistan).

The famous speech of Jinnah just three days before the independence was remarkable example of Islamic state, where he declared that “you are free, free to go to temples, you are free to go to your mosques or to any other places of worship on this state of Pakistan. The vision of Jinnah was towards a nation which believes in Unity, faith and discipline, all these which are the important element of any Islamic society.

Mohammad Ali Jinnah also emphasizes that Muslim shall be enabled to order their living in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and Sunnah. The resolution thus injected religion into the core of Pakistan. It was a natural relation between Islam and Pakistan. However, it was the preceding exploitation and deformation of religion for political and deliberate ends that sadly materializes as a fundamental matter in Pakistan’s Islamic saga.

Lack of Islamic leadership resulted in destruction. There was no Islamic leadership who could manage the people of Pakistan and impose Islamic sharia system. There was no Islamic management context, people were divided and political parties gained ground and with the blink of eyes religious extremism supported by foreign powers and sectarianism wracked Pakistan. Pakistan has been ruled mostly by the Army generals, while few shares went to democratic government which seems to be a destructive era of Pakistan.

Islam was routed away, anti-Islam slogans were raised and foreign policies were utilized in the country. All political parties played with the name of Islam and such attempts to islamically delegitimize political players.

Due to lack of Islamization (Islamic law and management) Salafis with the help of Governments grew stronger and started to kill Shia. Many militants pave the way for killing their fellow Muslim brother through declaring them as non-Muslims.

After Seventy years of Independence, Pakistan is in state of internal and external war. Pakistan situation is in turmoil due to lack of Islamic management system. The political leaders are being chosen by foreign powers and their policies flourishes in the country.

The need of Islamic management system is required, where all are equal, where justice can be given to all, where property and taxes to be distributed fairly. Thus detailed research is required to get to the route of problems for Pakistan and to purpose a good management plan for them.

1. Islamic Management Practices and Political Development of Pakistan

The research critically investigates the Islamic period of Imam Ali ^(AS) and determines how effectively Islamic management practices and values could be implemented in the political structure of Pakistan.

Topychkanov (2009) pointed out the political structure and importance of Pakistan in the Middle East and South and East Asia based on Islamic values and principles. The research evaluated that Pakistan has faced weakening democratic institutions over the past few years with weakening government control of the tribal areas of Pakistan. Though Pakistan was established on Islamic management values and practices, but Islamic laws has never been implemented and the Islamic practices of Imam Ali has never been practiced in this country.

Topychkanov also highlighted incomplete transition of Sharia law in the political system of Pakistan due to instable political structure of the country that was often toppled by military dictators.

The military dictator, General Zia-ul-Haq established Sharia Court in 1980 in this country and conducted a number of amendments by establishing anti-blasphemy law to protect Islamic society from offensive crimes to insult Quran and a law making it offense to insult wives, family and companions of the Prophet Mohammad ^(PBUH) and two associated laws regarding Ahmediyya community living in this country.

General Zia-ul-Haq introduced Sharia law in 1988 and transformed the political structure of Pakistan into an Islamic state.

The courts were given the authority by this act to revise laws and statutes that were not conforming to the Islamic values and principles, But with the crash of aero plane in 1988 in Bahawalpur, General Zia died and new government of Benazir Bhutto was formed that adopted the policies of enlightening Islamization.

The political structure of Pakistan clearly indicates that large numbers of Islamic laws created by military dictators and some of political governments restricted minorities rights and caused increased tensions in the country among Muslims and other communities.

Different political and military governments tried to establish Islamic values and principles in government political structures according to their own will, but most of their efforts were proved to be harmful to the personal rights, religious freedom, customs and the way of living for non-Muslims. The legal measures undertaken by General Zia were the root causes of this evil which created increased corruption, crime and violence in the Pakistani society.

After the military regime of General Zia-ul-Haq, different political and military governments tried to revise the Sharia system introduced by General Zia for different crimes related to theft, sexual abuse and alcohol drinking and gambling which restricted the contradictory nature of the government policies in the political structure of this country.

The research work conducted by Rahman et al. (2013) pointed out the importance of Islamic values and management practices and their importance in the Islamic democratic societies like of Pakistan that was established on the principles of Islam.

The researchers identified that Islamic values in an Islamic state are based on ethical and moral beliefs and social doctrine that supported the existence of morality and spirituality and intellectual, personal and communal human life.

The Islamic values and management practices have become equally important for the existence of human being in the world and contributed greatly for the prosperity and happiness in all affairs of life.

Today, different societies are facing social, ethical and morality crisis including the society of Pakistan and their political structure because their successive governments never adopted the true values of Islam and management practices in their respective governments. The research showed strong relationship between the religion and the ethical behavior and indicated that it was highly important for the success of a business in the Islamic societies.

The challenging business environment has created undue competition in business world and indicated that human resources have become their highly valuable assets and considered the most powerful source of dynamism workforce assets. But, unfortunately, due to the negative policies of different political governments in countries like Pakistan has never adopted these principles and never gave importance to the human resources to improve productivity and enhanced business performance in various businesses in this country.

Waseem and Hayat (1997) investigated the political development of Pakistan based on Islamic principles and values and conflicts that created unstable political environment in this country.

Constitutionally, the state systems in this country faced severe problems and complications due to unorganized and underdeveloped provincial setups and dysfunctionality of the electoral system prevalent in the country with centralized authority structure and dominating role of the military leadership. The author highlighted the past five decades of the country and indicated that the political structure of the country faced various phases of centralism, constitutional engineering and the so-called Islamization, populism and unequal living for minorities by the military-bureaucratic establishments.

The political instability and increased role of military-bureaucratic establishment has largely affected provincial autonomy and business environment in the five provinces of Pakistan. The ethnic hostility among different religious has increased in the last ten years in Pakistan and rapid social change has created ethnic hatred all around in different provinces of the country.

Similarly, the influx of refugees from the neighboring countries has increased over the past few years and created several political, economic and social issues in this country where political instability and violence increased, drugs trafficking and illegal immigration of people increased from Pakistan to the Middle East and other Asian and European countries.

Overall, the research pointed out that the current political system of Pakistan was based on Islamic values and management practices but these practices were never implemented in the actual shape in this country. It promoted inequality, injustice and discrimination against minorities and other non-Muslim communities living in Pakistan.

Islamic values and management practices provide an excellent direction to the political or managerial system of country as highlighted by Waseem (2011) in his working paper that was published on January 2011, but the political system of Pakistan could never be strengthened due to increased military interventions and role of military-bureaucracy establishment in the local politics and political system of the country.

After the partition from India, the power structure in this country was largely military dominant. It weakened democracy and the establishment of democratic political systems in the country and Islamic principles could never be aligned with strengthening political systems.

The regional developments such as the issues related to Kashmir dispute with India have also affected the internal political systems of the country. The military of this country always played very active role in constraining the authority of Pakistan to be developed as the constitutional state by assuming that the role of political parties will be dominant and influential in the development of state policies and strategies. Over the past few years, Pakistan could never be established as the welfare Islamic state where Muslims and non-Muslims had the complete authority and freedom to live their lives according to their religious and political rights.

The country has faced military intervention, political instability, regional instability of the neighboring countries and weakening legal and institutional frameworks created unrest and instability in the lives of different communities living in this country. The Islamic values and management structures and systems could never be established in Pakistan since its establishment and the people of this country faced increased injustice, religious and social discrimination, poor and underdeveloped education system, civil society without any social and financial empowerment and the political system of this country remained vulnerable to political modernization and developed administrative structure.

The research conducted by Ahmad and Sajjad (2017) investigated the strategic management role of Islamic management system for Pakistan by analyzing shifting perspectives of this country over the past few years.

Pakistan after getting independence from the British rule was transformed into a religious Islamic state, but due to immoral and cruel ruling elites, Islamic laws could never be strengthened and different perspectives remained inactive to incorporate Islam and modern state system based on welfare objectives.

Most of the regional powers including Iran and Arab world never accepted the increasing role of Islam in their public spheres. Pakistan was established in the name of Islam, but their governments failed to establish true Islamic system in the country and it remained major concern for the modern state of Pakistan when and where to develop and establish the Islamic laws in the country.

Chughtai (2015) has explained the four phases of Pakistan since their independence in 1947 and establishment of PPP government until 2012. In the first phase of the political government in this country, Islam was used as the major government focus to enhance the social and economic welfare of Pakistani people who got independence from India and the British rule.

In the second phase of political structure in this country, Islamic values were adopted by local governments of Pakistan to promote peace, harmony and national unity throughout the country, because the separation of East Pakistan was the greatest upsets and religious divisions in the country.

In third and final phase of government structures and government development in Pakistan, Islam was used as the tolerant and most comprehensive and cooperative society for other religious groups and minorities. The role of has always remained the topic of intense discussions in the political system of the country where political governments were toppled several times and the image of welfare Islamic state has never been established for promoting peace and justice in the country.

2. Enactment of Sharia Law in Pakistan

Pakistan has been recently in the violent controversy of Sharia law (Islamic management system). It is understood from the Islamic point of view that if the majority of the people are Muslims, they have a right to bring Islamic management system known as Sharia. It is further believed that if a Muslim has a belief in Quran, then he/she must do things according to Sharia. It is obligatory on him to purpose such system for himself and for the society.

Muslims of Pakistan should follow the logical conclusion and endorse sharia law (Islamic management) and make it the only law valid for the Pakistan. Many difficulties have been pointed out that due to constitutional problem; it is hard to bring Sharia into Pakistan. In other ways, it becomes difficult for those Muslims whose way of living are not according to Islam and not willing to accept.

The Islamic management system can be brought to the place where people are ready for it and willing to adopt the laws of Islam. Sharia (Islam management system) is the only law from the Islam and on the right path, But the question here how far can this law be transformed into legislation for running a political government?

The most fundamental issue to legalize the Islamic system is the unity which unfortunately in Pakistan; people are divided by race, clan, tribes, faith and political parties. Some people argue if the Islamic management system to introduce then what will happen to minority religion Pakistanis. The lack of knowledge in the country is forcing non Islamic law to continue, while Islam is a complete religion, which has given a complete management system including treating Non-Muslims living in Muslims states. Within Sunni Islam and Shia Islam whose interpretation of Sharia differs from each other makes it difficult to impose Sharia in the country.

More than fourteen centuries have passed since Islam came; still it is not enough for people to define the fundamentals of Islam. Question arises, How much more time do we need?

People of Pakistan has to reach a unanimously decision to adopt one Islamic system which each sector at least accepts. According to each sect, the punishment for certain crimes differs, so it is hard to imply the Islamic management system. The government itself is not a serious candidate but often says it's difficult to enactment of sharia law in Pakistan.

Parliament is now deciding to take the law from the Quran and make Quran the supremacy of all Management system. The law passed in Pakistan is that they will accept the supremacy of the Quran. These are some of the difficulty of bringing Islamic management system in Pakistan. The life style of the Muslims and most of the country is not truly Muslims, which makes it difficult for a government to impose Sharia law in the country. Each country has its own climate, system and readiness to accept or deny the Islamic management system (Sharia). Sharia can only be declared if all the people are ready and the one who impose are on the right path.

When you are praying five times a day, when you behave honestly, you do not need a Sharia law (Islamic management system). When you speak truth, you do thing honestly, you do not need Sharia Law. When robbery, thieving, killing, exorcism, injustice, inequality becomes normal, then how would you expect Sharia to work? How Sharia will be imposed under such situation, is itself a big Question.

Analysis and Discussion

The research paper critically investigated the Islamic government system of Imam Ali ^(AS) as a base for the research to examine the influence of Islamic values and management system on the political structure of Pakistan.

The research examined the Islamic values and management systems according to Quran and Sunnah by adopting the secondary sources of data collection and observation through already published sources. It highlighted how Islamic values and management practices promoted harmony, justice, peace and stability in the society and corporate world. It investigated if the Islamic management system existed in businesses and political structure of Pakistan by evaluating Nahj-ul-Balagh with respect of management theories and practices.

After carefully evaluating the managerial practices of Imam Ali to create strong Islamic values and management practices in the society and businesses, the research investigated the influence of such managerial practices on the development of political structure and system in Pakistan over the past 70 years. It evaluated how effectively these management practices influenced the current political system in Pakistan by exploring the reliability of other alternatives to the Islamic management system. It highlighted the possible impacts of Islamic laws and management system collapse in Pakistan by examining the meanings of Islamic government according to Quran and hadith. It highlighted who was Imam Ali and what was his contribution to the Islamic management system and how these management styles affected our daily lives. It explored the deficiencies and lacks in the political system and structure of Pakistan.

The Islamic values and management practices that were initiated and followed by Imam Ali ^(AS) showed conflicts with the existing management systems and practices followed by modern government system in Pakistan.

The current research paper was mainly focused on three important sections; the section describing the government system of Imam Ali ^(AS), the section highlighting the importance of Islamic values and management practices in Islamic society and the section highlighting the impacts of Islamic values and management practices on the current political structure of Pakistan.

The research investigated how the Islamic management systems and practices adopted in Pakistan showed conflicts with the true Islamic values and managerial practices of Imam Ali ^(AS).

The detailed literature review pointed out that the government system of Imam Ali ibn Abi Talib was based on fulfilling societal needs and the values by showing their focus on addressing the rights of human beings in the society.

Imam Ali had always taken necessary steps by giving importance to the Muslims living in the Islamic society by showing a strong viewpoint of Islam towards the Islamic government system. When Imam Ali sent Imam Malik the governor to a country under his rule, he pointed out to Imam Malik to differentiate between just and unjust rule and asked him to scrutinize his actions with a searching eye to create peace, harmony, justice and stability in the country under his rule.

The government system of Imam Ali ^(AS) presented the true values of Islam and indicated that good deeds are the richest treasure of Islamic culture and Islamic values. Imam Ali always directed his governors and rulers that they should keep their desires and actions under control by denying themselves from the actions that prohibited Allah and His Prophet ^(PBUH) by distinguishing between the good and evil in the society.

Rulers and governors during his government system were always directed to develop their heart with feelings of love for their people and let it be the source of kindness and blessings to them. He directed his rulers and governors that they should never treat their people like a barbarian by not appropriating them which belongs to them.

The government system of Imam Ali ^(AS) clearly indicated that Islam has never allowed their rulers to develop laws that deteriorate the living of common people. The Islamic values and management practices were clearly focused to improve justice in the society and prohibited their rulers to follow un-Islamic values and practices.

Imam Ali ^(AS) prohibited his Governors of different states to never become dictator for his people and therefore, bow to his command because dictator and overload thinking will corrupt their heart and mind and weaken their faith in religion and create disorder in the state.

Imam Ali ^(AS) directed his governors to show respect through their actions as the rights of Allah and the rights of man and always hear about the complaints of their people. Islamic values and management practices clearly highlighted the need to create justice in the society by treating equally with common people, employees and subordinates.

Islam provided a guideline to the managers and leaders according to the true principles of Islam to treat everybody in a community or in an organization with justice, equality and humanity by creating justice and harmony among different groups of people working within the organization. Islam also prohibited Muslim leaders to deal negative to their employees who belong to communities other than Muslims including Christians, Jewish and Hindus.

According to the government system of Imam Ali ^(AS), the Muslim leaders are responsible to maintain justice in the administration and never impose it on their subordinates and always seek for the consent of the people.

Islam advised leaders never to treat negative to the subordinates and never face the discontent of the masses because it could shatter their trust on you. If the managers and leaders never treat equally with their subordinates, they could face the circumstances when nobody will be near to them in the moments of difficulty. (Chughtai, 2015)

In the final section, the research paper investigated the influence of Islamic values and management practices on the current political system of Pakistan. It was the most important section of the research which demonstrated the influence of adopting true Islamic values and management practices on Muslim societies and institutions.

The research tried to explore whether the Islamic values and managerial practices of the era of Imam Ali has positive or negative relationship with the Islamic values and managerial practices adopted in the political system of Pakistan.

According to Rahman et al. (2013), Islamic values and management practices in Muslim societies and countries are based on ethical beliefs and social doctrine. These ethical beliefs and social doctrine supports morality, spirituality, intellectual and communal human rights among all the residents of that society.

The research highlighted that Islamic values and principles could never be ignored in the political and economic environment of Islamic states. It was the responsibility of their government officials and policymakers to ensure peace, stability, equal human rights and society without creating any discrimination against minorities.

The results drawn from the reviewed literature indicated that Pakistan as a Muslim society failed to implement Islamic values and management practices in their society. The Islamic laws created by General Zia and other political and military government created unrest and inequality in the society where powerful people ignored the rights of common people. The negative government policies of different political governments in this country showed conflicts with the basic Islamic values and management practices implemented and suggested by the government system of Imam Ali.

The constitution of Pakistan faced several issues and complications because it completely ignored the rights of minorities and created unrest in the country due to dysfunctional electoral system. In the past five decades, different political and military governments were established in Pakistan including the political government of Zulfiqar Ali Bhutto, military regime of General Zia and then the political governments of Benazir Bhutto and Mian Nawaz Sharif.

Similarly, the military and political governments of General Musharraf from 1999 to 2008, the political government of Asif Ali Zardari from 2008 to 2013 and the current government of Mian Nawaz Sharif failed to create justice, equality and harmony among Muslims and other non-Muslim communities living in this country. Pakistan faced various faces of centralism, engineered constitution and so-called policies of Islamization that increased the role of military-bureaucratic establishment in the country in almost every sphere of life. (Ahmad and Sajjad, 2017)

Right now, every single department of Pakistan including Railways, Wapda, Steel Mills, even government policymaking is controlled by military- bureaucratic establishment. It enhanced the ethnic hostility among different religions and created ethnic hatred all around the different provinces of this country. Similarly, the influx of refugees from the neighboring countries has created severe political, economic and social issues for Muslims and minorities living in this country including Christians, Sikhs and Hindus. Political violence against Christians and discrimination against Hindus and Sikhs increased in Punjab and Sindh provinces where Churches of Christians were set under fire during Muslim Christian riots and Hindu girls were forced to accept Islam in Sindh. (Waseem, 2011)

Conclusion

The current research paper was conducted to critically investigate the Islamic values and management practices of the government system created and implemented by Imam Ali ^(AS). It identified the true values of the government system of Imam Ali by investigating the Islamic values and managerial practices of this system according to the teachings of Quran and Sunnah. The research investigated how Islamic management system was created, developed and implemented in different parts of the world where Imam Ali ^(AS) established the government of Islam.

It highlighted how Islamic values and political system adopted managerial practices that promoted justice, peace, stability, equality and trust among Muslims and non-Muslims living and working with each other. Once the political system of Imam Ali ^(AS) has been discussed and the true Islamic values and managerial practices are examined, the research investigated the influence of true Islamic value and managerial practices on the political system created and developed in Pakistan over the past 70 years.

The research was conducted to examine the validity and reliability of the Islamic government system according to Quran and Sunnah and discussed what was the contribution of Imam Ali ^(AS) in setting up exemplary Islamic political system and managerial system and why we should follow the Islamic management and political system created by Imam Ali.

The research highlighted the importance of Islamic management system because it provided justice, equality, peace, stability and harmony among different communities living in the Islamic society.

Islamic values and managerial practices contributed greatly in developing highly valuable and progressing societies throughout the world. The research examined the influence of these political systems and managerial practices on the political system of Pakistan.

The research made in-depth analysis of determining whether or not Islamic values and managerial practices of Islamic political system showed conflicts with the modern management and political system in Pakistan. The research highlighted that different governments in Pakistan played their role in developing government political policies and practices to achieve greatest Islamic values and managerial practices in their society.

The government of General Zia created Islamic and Sharia Laws to protect Islamic values in this society and stressed for the Islamization of legal and political norms in the country, But his Sharia laws and policies created against Ahmadiyya community

172) / Journal of PURE LIFE, Vol. 7, No. 24 (Rajab 1442. Esfand 1399. March 2021) and other sections of the society created unrest among non-Muslims and their political, economic and social rights were badly affected. Unfortunately, different political and democratic governments after the military regime of General Zia failed to create peace, stability, harmony and justice among different sections and communities living in Pakistan.

Different government policies and practices created hatred among Muslims and non-Muslims and the incidents of political unrest and riots increased which caused severe political, economic and social loss to Pakistani residents representing Christians, Hindus and Sikhs living in different provinces of Pakistan including Punjab, Sindh and Khyber Pukhtunkhwa.

The information collected through literature review of this research paper suggested that all Muslim scholars should gather and look for a solution to impose Islamic management system in Pakistan. They can start with small cities and then they can impose in the whole country.

When the fear of God will be arise, the rulers will be uncorrupt then only the possibility of Sharia law can be imposed. It is obvious that in the current era the Pakistan Muslim society needs powerful Islamic management system led by the private sector with the support of Scholars. New religious schools should be open to train the young generation and to educate all citizens to make it literate country. From the above discussion it is clear that need of good leader and proper management system is required to run a state in Islamic way.

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