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Time Management

from Islamic and Administrative Perspectives

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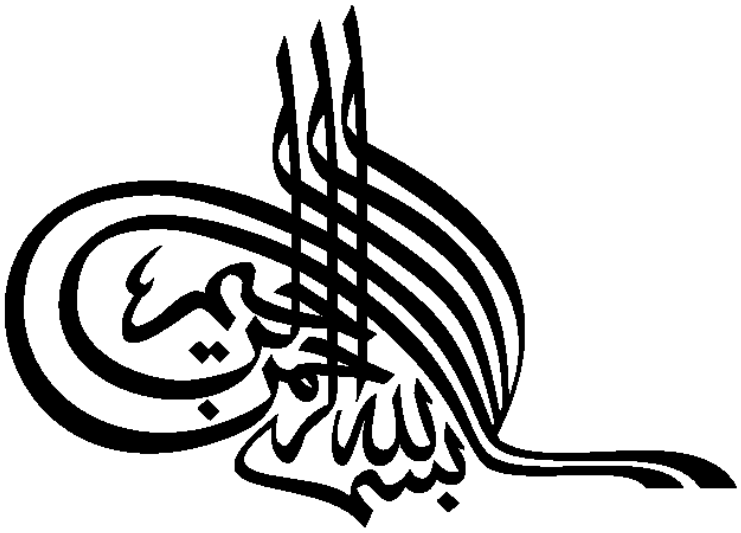
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Dedication

It is to my dear parents that I humbly dedicate this work. They have spared no effort in looking after me and encouraging me. I do pray that Allah will grant them long, healthy and enjoyable life.

Khaled Al-Jeraisy

Foreword

In the Name of Allah, the Beneficent, the Merciful.

May Allah's prayers and peace be upon His honorable Messenger, Prophet Muhammad, his kin and his Companions.

This is to introduce the present scholarly piece of work on the important topic of time management. So valuable and irreplaceable is time that countries and organizations are all concerned with its proper investment.

Even though it was the advanced countries that apparently started academic investigation into time management, Islamic Shari'ah sources have long given due attention to that topic. The Glorious Qur'an and the Sound Hadiths encourage Muslims to utilize time for their benefit in this world and the Hereafter. Not only does this study present time from an Islamic perspective, but also from the perspective of modern administrative theories; herein lies the value of the study. Furthermore, the study involves fieldwork on the effectiveness of the Saudi manager in the industrial sector with regard to investing time for his own benefit and the benefit of his organization.

Such a worthy attempt, dealing with the important topic of time with specific application to the Saudi industrial sector, should be very much appreciated. We hope it will instigate further applications to other sectors of the economy.

In conclusion, we pray that this book will - by Allah's Grace - be beneficial to academics, practitioners and students, and that it will trigger further research.

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Introduction

To Allah all praise is due. It is He that we ask for help and guidance. In Him we seek refuge from our own evil and bad deeds. None can mislead whomever He guides, nor can anyone guide whomever He misleads. I do testify that there is no god but Allah, alone without partners, and I do testify that Muhammad is His slave and Messenger, who is the best model for organization and time management. May Allah's prayers and peace be upon him, his kin, his Companions and his followers till the Day of Reckoning.

Two major administrative requirements are efficiency and effectiveness. Both are advocated by Islamic teachings. The Muslim is required to conduct his entire affairs properly. In fact, the Muslim is called upon and encouraged to apply Islamic teachings thoroughly in both the theoretical and the practical arenas. In other words, activities in both arenas must not be done without being guided by those teachings. In this regard, Allah says in the Holy Qur'an, "162 Say: Lo! My worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds."(*) The Muslim is also required to be a strong believer, equipped with faith and knowledge.

There is hardly any Qur'anic Sura, Sunnah or Companion's biography that does not reflect administrative applications, that

(*) Surat Al-An'am, Ayah 162.

does not provide guidance to effective utilization of resources, aptitudes and human potentials, that does not demand valuable qualities, such as patience, industriousness, non-capriciousness and self-discipline, or that does not call for good work, planning, organizing, guidance or control.

The Muslim has certain duties towards Allah, himself and society. They involve knowledge, work and acts of worship. Their proper discharge necessitates that each of them be allocated its due amount of time. No duty should encroach on the time allocated to other duties; otherwise, there may not be sufficient time to discharge any of them. Islamic teachings call for the proper investment and management of time, and so does modern administrative thought.

Time represents an extremely important resource in this life. If it is not effectively utilized, so much will be lost. Time lost will be difficult to make up for; once it passes, it never comes back.

Time is popularly described as gold. In fact, it is more valuable than gold, for it is priceless. In the field of business, time is counted among the basic five resources: materials, information, people, equipment and time. Of these resources, time occupies a special place; if properly managed, it can maximize the output of the other four. Also, at the personal level, one is said to be managing one's time effectively if he is running his own life and activities effectively.

Thus, time is considered a common factor at the personal as well as the professional levels. Its value has been so widely recognized that it has become one of the subjects of study (time management) in

the discipline of business administration.

This book is comprised of six chapters:

Chapter 1 presents a definition of time and demonstrates the importance of time in the Glorious Qur'an and the Purified Sunnah.

Chapter 2 discusses time and its management from an administrative perspective.

Chapter 3 deals with time management in the light of relevant statements from the Holy Qur'an and the Purified Sunnah and from the sayings of the Righteous Salaf (early Muslims, e.g. the Prophet's Companions and those who followed in their footsteps).

Chapter 4 identifies the duties of the Muslim manager towards time and its proper management, and it identifies major time-wasters.

Chapter 5 deals with methods and equipment used in time management. It also presents the major approaches to effective time management, which evolve into an advanced approach to effective time management, while benefiting from field studies.

Chapter 6 is concerned with the applied aspect of time management as revealed by previous studies in the Arab world, particularly in Saudi Arabia, in addition to the field study conducted by the author in the private industrial sector in Saudi Arabia.

Chapter 1

Definition and Importance of Time According to Islam

Introduction

Administration literature traditionally attributes the emergence of the discipline of administration to the basic principles laid down by Frederic Taylor(1) in his book *Principles of Scientific Management* (1911) - he is called "the father of scientific management". It also refers to Henry Fayol(2) as "the founder of the discipline of public and industrial management", the principles of which were first laid down in his book *General and Industrial Management* (1916). Specialists in the field of administration - Muslim specialists included - insist that current prevalent principles of management have all evolved from those two books,(3) thus ignoring other sources.

However, examination of Islamic heritage reveals potential principles and guidance for the academic field of administration. For instance, there is hardly any Qur'anic Sura, Sunnah or Companion's biography that does not reflect administrative applications, that does not reflect guidelines to effective

utilization of resources, aptitudes and human potentials, or that does not demand valuable traits and activities, such as patience, industriousness, good work, planning, organization, guidance, control, non-capriciousness and self discipline. This book presents statements from the Qur'an, the Sunnah and the Righteous Salaf's sayings, which reflect such potential principles and guidance, particularly for time management.

Obviously, the current concept of time management has been so much associated with managerial work that its application has become confined to a narrow field.(4) However, Islam gives due attention to time in general, at both the personal and the work levels. Muslims are urged to make good use of their time and not to waste it. In fact, they have to account for their time on the Day of Judgment. In this regard, Prophet Muhammad says, "On the Day of Resurrection, the feet of man will not move away till he is questioned about four matters: how he spent his lifetime, how he spent his youth; from where he acquired his wealth and how he spent it, and what he did with his knowledge."(5) In this Hadith, time is portrayed as one unit. Muslims are, therefore, called upon to make good use of it in general, and at the productive stage of youth in particular. This is reflected in the Prophet's saying, "Grab five things before five others: your youth before your decrepitude, your health before your illness, your wealth before your poverty, your leisure before your work, and your life before your death."(6)

Thus, time is a trust for which we are responsible, and which we should never waste or spend foolishly, particularly when it involves rights - God's and people's; He says in the Qur'an, "58 Lo! Allah commandeth you that ye restore deposits to their owners...."(7)

That time occupies a special place among the factors of production finds support in the Islamic belief that "Allah measureth the night and the day"[8], i.e., time, and He is the One who determines responsibilities. Accordingly, a Muslim's life and time are organized in such a way that makes his sleep, his awareness, his acts of worship and his daily work an indivisible whole directed to one purpose, Allah's remembrance. Time as such is occupied by continuous worship.

In contrast, the materialist view of administration, prevalent in the West, regards time as money.[9] Compare the popular saying "Time is money" to Al-Basry's statement "I have seen people who were much more careful about their time than their money."[10] The comparison reflects an Islamic view that considers time more valuable than money; whereas money can be replaced, time cannot.

This chapter comprises 3 sections:

1.1 Definition of Time

1.2 Importance of Time in the Glorious Qur'an

1.3 Importance of Time in the Sunnah

1.1 Definition of Time

Management does not exist in a vacuum, but within a specific context. In performing its functions, it relies on certain elements, one of which is time, which "is considered both a hard and flexible concept simultaneously, for within one society, individuals use different terms to express time relationships."[11] "Some common conceptions of time among managers are: 'time as a master'; 'time as an enemy'; 'time as a mystery'; time as a slave'; 'time as a neutral force'.[12] How one views time determines how he deals with it, and explains the patterns of behaviour some people have with regard to time.

Proper utilization of time usually determines the difference between success and failure. Out of the daily twenty-four hours, only a few are utilized for work purposes. Therefore, the problem becomes one of what to do within that limited amount of time. Making use of every minute is important for the achievement of work economically and at the right time. Since time always passes at a fixed and constant speed, one has to care for the time allocated to him. The amount of time, daily, monthly and yearly, is the same for all. However, the sheer amount of time is not more important than how to manage the time available to us. Effective time management can result in better utilization and more achievements.

"Those who care for their time are the ones who make great achievements in their personal and professional lives, and they do realize that time is not enough for doing all what they want to do.

In contrast, those who do not care much for making achievements are the ones who consider time to be of little value." (13)

The issue of time is a permanent human problem. Its conceptualization varies according to motives, needs and the nature of the required functions and activities. Also, the wider cultural context directly and indirectly determines the relationship between man and time.

To give a definite and exact definition of time, particularly in the field of administration, is not an easy task. However, this study has adopted a somewhat neutral definition from *Webster's New World College Dictionary*; time is "the specific, usual or allotted period during which something is done."(14) Thus, time refers to the period of official work.

In what follows, we will try to delineate the characteristics and types of time in order to clarify the concept of such a precious resource in man's life.

1.1.1 Characteristics of Time

It seems difficult to give an accurate definition of time. However, by reflecting on the progress of life and historical events, certain characteristics can be identified. "For long, scientists have observed that time passes at a fixed and constant speed. Every second, every minute and every hour resemble all other seconds, minutes and hours. Time passes in a successive forward movement in accordance with a uniquely controlled system, which cannot be stopped, changed, increased or re-constructed." (15)"Thus, the constant forward movement of time is neither fast nor slow, and it

cannot be stopped, accumulated, cancelled, altered or replaced."[16]

Characteristic of time is that it is an identifiable resource equally available to all. Even though people are not born with equal capabilities or equal opportunities, they all have the same twenty-four hours daily and the same fifty-two weeks yearly. Thus, regardless of being rich or poor, high or low ranking, all people are equal with respect to the amount of time available. Therefore, the problem of time is not one of amount, but of how to manage and utilize that amount. In other words, the question is: Is time well and usefully used in accomplishing required tasks, or is it wasted or spent on trivial matters?

Since time is such a unique resource that cannot be accumulated, and since "it passes quickly, does not return, and cannot be replaced, it is considered the most precious and valuable human possession. Its preciousness is attributed to its being a vehicle for all types of activity or production. In fact, it is the real 'capital' available to man individually and collectively".[17] Accordingly, time is considered life's foundation, on which civilization stands. It is true that time cannot be bought, sold, rented, borrowed, doubled, saved or manufactured. Nevertheless, it can be invested and valued. For instance, those who have the time to accomplish their work and the time to enjoy other activities must have learned the difference between quantity and quality. They must be investing every minute of their time. Therefore, "time management does not aim at changing, modifying or developing time, but at how to invest it so effectively that time spent uselessly or unproductively is reduced to a minimum, while attempting to

raise productivity within the allocated period of time."[18]

Even though time is one of the basic resources of management, it is unique in that it cannot be stored or replaced, and that it is part of all aspects of the management process. Therefore, it has a significant impact on how those resources are utilized.

Given such importance, time has to be managed in a way compatible with its worth. Drucker sums up the significance of time in his statement: "Time management means the management of self. How can one manage the time of others if one cannot manage oneself?!"[19]

However, there are a lot of managers who are unaware of such a uniquely essential resource. They waste their time on unworthy things and activities. In other words, such activities produce results that do not match the amount of time spent on them, hence, their scant contribution to the achievement of objectives. In this respect, the real solution is optimum utilization of the available time. Managers have to learn how to utilize their time. As remarked by Drucker, "Efficient managers do not start straight with performing their tasks, but they first look into their time. They do not start straight with planning, but they first investigate on what to spend their time. Besides, they do their best to minimize useless activities, which drain their time."[20]

1.1.2 Types of Time

Time can be investigated by grouping activities into categories in terms of similarity, and identifying how much time is spent on each of its aspects. For example, there is personal time and

communication of all kinds, such as phone calls, meetings, individual discussions, visits, etc. Then, professional aspects can be identified and their time allocated. Also, activities can be analyzed in terms of the order of activities. This analysis involves time spent on dealing with encountered obstacles.

However, the manager's time can be divided into four types:[21]

[1] Creative Time

Time is described as 'creative' if it is spent on the processes of thinking, analysis and planning for the future, in addition to the organization of work and the evaluation of performance. In performing their managerial functions, managers need that type of time, for they spend it on scientific thinking and sound directing. They also spend it on dealing with administrative problems scientifically so as to find proper solutions that can guarantee the effectiveness of relevant decisions.

[2] Preparatory Time

This type represents the preparatory phase preceding the start of work. It is spent on the collection of data related to the activities the manager wants to conduct. It is also spent on preparing the equipment and place necessary for starting work. The manager in charge of such activities is to be given the amount of time he needs, because of the economic impact it has on the organization, and because of the loss that might result from lack of basic input into work.

[3] Productive Time

This type represents the period of time spent on the

implementation of the work already planned at the creative phase and prepared for at the preparatory phase. For efficiency's sake, the manager has to strike a balance between the time required for implementation and that for planning and preparation. This balance is necessary for optimum utilization of available resources. For example, the time allocated to routine production tasks should not adversely affect the creation and preparation processes.

Productive Time is divided into two: (a) regular production time and (b) non-regular (emergency) production time.

An organization is said to be in a good position if it is working within the regular production plan, while controlling non-regular or emergency production. The latter should not be frequent, and its impact should be minimal. However, if non-regular production frequently emerges, it is time the organization made immediate radical changes at all levels. In the face of such a problem, the manager is to allocate some of the regular production time for non-regular production. By so doing, he can create room for achieving both types of production.

[4] Overhead Time

This type represents the time the manager spends on general secondary activities concerning the future of his organization, its relationship with its environment or society. Examples of such activities are the organization's social responsibilities and obligations towards charity societies and works, as well as attending social functions and symposia. This type of activity occupies a large portion of the manager's time. Therefore, he should determine how much time he can spend on it, or he can

deputize someone instead so that the organization's social commitment is fulfilled on the one hand, and his time is saved on the other.

To sum up, the effective manager is the one who knows how to utilize and allocate his time effectively for planning future activities (Creative Time), defining the necessary activities to be performed (Preparatory Time), implementing the defined activities (Productive Time) and dispensing communication and social duties (Overhead Time), as a member of society and representative of his organization, between both of which there is mutual commitment.

1.2 Importance of Time in the Glorious Qur'an

The Qur'an stresses the value of time in a variety of ways and contexts, in relation, for instance, to deeds and their means, to administration and organization, to the universe and creation, and to God-man relationship with regard to faith and worship. The following are some illustrations.

1.2.1 Time as a Basic Blessing

According to Islam, Allah's blessings are countless. The Qur'an says, "... and if ye would count the bounty of Allah, ye cannot reckon it."(22) [20] One of the greatest and most valuable of those blessings is time. It is considered one of the basic blessings. It is described as "the span of life, the scope of man's existence and the arena of his presence, survival, usefulness and gain. There is in the Qur'an reference to the greatness of that basic blessing of time; its great value, high status and immense significance are reiterated in several Qur'anic Ayahs." (23) For example, Allah says, "(33) And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. (34) And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! Man is verily a wrong-doer, an ingrate."(24) Thus, "Reminding man of His great blessings to him, Allah mentions that of day and night, i.e., time, about which and at which we are speaking and through which this huge world is passing from its very beginning to its very end." (25)

In another Sura, Allah - may He be exalted - says, "(12) And He hath constrained the night and the day and the sun and the moon

to be of service unto you, and the stars are made subservient by His command. Lo! Herein indeed are portents for people who have sense."[26] Such great creations and wonderful signs are put to man's service and benefit by Allah, their Creator and Controller.

Allah also says, "(62) And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness." [27] The succession implies that as one ends, the other starts.[28]

In the following Ayah, Allah states: "(13) Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower." [29] He owns what exists or occurs within both of them, and He is the Owner of everything. [30]

1.2.2 Swearing by Time

Swearing by time in several Qur'anic Ayahs is taken as an indication of its great significance. For instance, Surat Al-Asr begins with this oath: "(1) By (the Token of) time (through the Ages). (2) Verily Man is in loss." [31] The following are some more examples:

"(1) By the night enshrouding (2) And the day resplendent." [32]

"(33) And the night when it withdraws (34) And the dawn when it shines forth,"[33]

"(17) And the close of night, (18) And the breath of morning"[34]

"(1) By the Dawn (2) And ten nights," [35]

"(1) By the morning hours (2) And by the night when it is stillest,"[36]

"(17) And by the night and all that it enshrouds, (18) And by the moon when she is at the full." (37)

The above examples illustrate how Allah swears by time as a whole and by parts of it, such as day, night, dawn, morning, etc. It is taken for granted that Allah swears by whatever He wills from His creation. Commenting on the oath in Surat Al-Asr (38), Al-Fakhr Al-Raazi maintains that both space and time, which are among Allah's basic blessings, represent His highest creation. It is by the more honoured of the two that Allah swears, i.e. by time.(39) Regarding Allah's swearing, Sheikh Yusuf Al-Qaradhaawi says, "It is agreed among Qur'an specialists, and it is understood by Muslims in general, that when Allah swears by anything in His Kingdom, He is attracting their attention to it and pointing out its benefit and significance."(40)

1.2.3 Time and the Purpose of Creation

According to Islam, man is created for a sublime, noble purpose, which is worshipping Allah through inhabiting the earth. A Muslim's life involves the two elements, worship and earning a living. As stated in the Qur'an, "(56) I created the jinn and humankind only that they might worship Me."(41) This implies "their recognition of His being worthy of worship willingly or unwillingly."(42) Allah also says, "(165) He it is who hath placed you as viceroys of the earth...."(43) This involves unceasing exertion of human efforts for "construction on earth generation after generation, century after century and descendants replacing predecessors."(44)

That the acts of worship are allocated specific times reflects the significance of time in the Muslim's life. The five daily prayers are

at the top of those acts. Allah says, "(103)... Worship at fixed hours hath been enjoined on the believers." [45] This means "prayers have to be performed within specific times"[46]

The distribution of the five daily prayers over five portions of time in one day and night provides the opportunity for the Muslim to reinforce his bond with Allah. Allah is the One who enables him to perform the required acts of worship and to earn his living on earth. As stated in the Qur'an, "(10) And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful."[47] In other words, "Once Muslims finish their prayers, they can pursue their livelihood by means of trade and other ways of satisfying their needs." [48]

Similarly, zakaah / zakat, the third pillar of Islam, has a time condition. Zakat is due if one's wealth reaches a certain ceiling, and if that wealth remains in one's possession for a whole year. This is applicable in the case of gold and silver, as well as finished products ready for sale. In the case of agricultural crops, zakat is due on the harvest day; in this regard, Allah says, "(141)... [P]ay the due thereof upon the harvest day...."[49] In other words, people are required to "pay the zakat due on the crop on the very day of harvest."[50]

Muslims have to fast during the month of Ramadan. The beginning and the end of the fasting month are timed by the sighting of the crescent. Allah says, "(185)... And whosoever of you is present, let him fast the month."[51]

Hajj, going on pilgrimage to Makkah, is required of a Muslim who can afford it once in a lifetime. It has to be performed within a

specific time. [52] Allah says, "(197) The pilgrimage is (in) the well known months...."[53] In addition to the compulsory acts of worship, there are voluntary prayers and sayings which the Muslim does or says in remembrance of Allah in all situations and at all times. These can be seen as a response to Allah's calls, as in these Qur'anic Ayahs:

"(17) So glory be to Allah when ye enter the night and when ye enter the morning. (18) Unto Him be praise in the heavens and the earth - and at the sun's decline and in the noonday."[54]

"(41) O ye who believe! Remember Allah with much remembrance. (42) And glorify Him early and late." [55]

"(20) Lo! Thy Lord knoweth how thou keepest vigil sometimes nearly two thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measures the night and the day." [56]

"(7) So when thou art relieved, still toil" [57]

1.2.4 Time and Crescents

The Muslim calendar follows the lunar year system, in which the beginning and the end of the month are decided by the sighting of the crescent. The Prophet was asked about the use of crescents. There came a Qur'anic answer: "(189) They ask thee, (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the pilgrimage."[58] In other words, "they are signals by which people know when to fast or break their fast and when to perform Hajj."[59] In addition to timing acts of worship, they are used for timing day-to-day affairs. Naturally it is days,

months and years that man uses for time calculations. Allah says, "(12) And we appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding."[60] He also says, "(5) He it is who appointed the sun a splendor and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning."[61] In other words, the sun and the moon are used "to learn beginnings and ends of years and computation of days."[62]

1.3 Importance of Time in the Sunnah

The issue of time is given a great deal of attention by the Sunnah literature. Let us explore what the Sunnah says about time.

1.3.1 Time as a Great Blessing

The Sunnah reiterates what the Qur'an says about time. Time is a blessing from Allah, and people are instructed to preserve it and are held responsible for it. The Prophet says, "Health and leisure time are two blessings on which a lot of people are cheated."(63)The Hadith implies: "Only a few benefit from those blessings. For example, some people are healthy, but are not occupied with earning their living. Others want to be rich, but are not healthy enough to work for it. If they do not have the health or the desire to seek wealth, they are absolute losers." (64) Such losers are compared to one who buys at a price much higher than that of the market price, but sells at a price much lower. (65)

Also, in that Hadith, "The Prophet compares the case of the Muslim's religious responsibilities to those of the businessman. The businessman has some capital for investment in trade. He wants to make profit and keep his original capital secure. To achieve his objectives, he has to be sure of whom he trades with, has to prove himself trustworthy and has to be clever enough to avoid being an absolute loser. Similarly, the Muslim's capital is health and time, and in his business with Allah, he has to trust in Him completely, resist his own temptations as well as Satan's so that he can gain the benefits of this world and of the Hereafter."(66)

Thus, if one has a healthy body and has no impediment, but does not make the effort to invest his health and time to improve his lot in this world and the hereafter, he is an absolute loser in the eyes of Islam.

1.3.2 Time as a Great Responsibility

A Muslim's time is a trust for which he has to account on the Day of Resurrection. This view is confirmed by the Sunnah. Of the questions a Muslim will be asked that Day, two are concerned with time. In one Hadith, the Prophet said, "On the Day of Resurrection the feet of the son of Adam [man] will not move away till he is questioned about four matters: how he spent his lifetime, how he spent his youth, from where he acquired his wealth and how he spent it, and what he did with his knowledge."(67) Thus, Muslims will not escape being questioned about how they spent their lives, particularly their youth, as it is the period of strength, vitality and activity. During this period, one's work is more significant than during the other stages. That one will be specifically asked about one's youth - he will be questioned about his life in general - indicates how important the youth stage is.

1.3.3 Time as a Vehicle for Worship

In Islam, the daily prayers, fasting and pilgrimage, as well as other forms of worship, have fixed times within which they have to be performed. If not done within the prescribed time, some of those acts are not valid. The right time is a condition for their validity.

The Prophet usually urged Muslims to perform such acts of worship within the specified time. When asked about the best thing one could do, he replied, "[The compulsory] prayers on time."(68)

Whenever he sighted the crescent, he said, "O Allah, bring with it good things, blessings, safety and Islam. Allah is your God and mine."[69] About the crescent he said, "Start your fast if you sight it [the Ramadan crescent], and end your fasting month if you sight it [the Shawwal crescent]. [70]

Urging Muslims to wake up during the night for Allah's remembrance, the Prophet said, "Man is nearest to his Lord during the last portion of night, so if you can remember Allah at that time, then do it." [71]

Also urging Muslims to take the opportunity of the first ten days of the month of Thul-Hijjah for doing good deeds, the Prophet said, "There is no work better than that done in those days." "They asked the Prophet: Even better than Jihad (fighting for Allah's cause)?" "He replied: Better than Jihad, except a man who went out, committing body and wealth to fighting for Allah's cause, but neither his body nor wealth returned."[72]

1.3.4 Time in the Prophet's Actions

Prophet Muhammad was the most careful about his time. Never did he spend any time without doing something for Allah's sake, or something necessary for bettering his own life. Describing the Prophet's dealing with time, Ali Ibn- Abi-Taalib said, "When he gets home, he divides his time into three portions: one for Allah, one for his family and one for himself, and he divides his own portion between himself and the people."[73]

The Prophet committed himself to filling his time with worship and remembrance of Allah. According to Aisha, he used to wake up

during the night and pray so much that his feet became swollen. She told him: "Why are you doing all of this even though Allah has already forgiven all your sins, past and future ones?" He replied, "Shouldn't I be grateful for this?"(74)

1.3.5 Allocating and Organizing Time

The Prophet called upon Muslims to organize their time and to utilize it for worthy matters in public and private affairs. Abdullah Ibn-Amr Ibn-Al-'Aas reported: " The Prophet came in and said to me, 'Is it true that you stay up all night praying, and fast all day?' I replied, 'True.' He said, 'Do not do that. Wake up and pray during the night and sleep, and fast and break your fast. Give your body its right, your eyes their right, your guests(75) their right and your wife her right.' "(76) Muslims ought not to disturb that balance. In fact, they ought to divide their time in order to give those rights without infringing on any of them. The division of time does not have to be into equal portions. An appropriate balance has to be struck in such a way that leads to fulfilling, as much as possible, all of those rights.

Of what Prophet Muhammad reported about Prophet Ibraheem (Abraham) is the latter's saying: "A wise person - if not out of his mind - has to apportion his time: time for praying to his Lord, time for questioning himself, time for reflecting on Allah's creation and time for his food and drink."(77)

When organizing time, there should be some time for rest and recreation, for one becomes bored in prolonged seriousness, and hearts, like bodies, become bored too. Therefore, some fun and recreational activities of the admissible type are necessary.

According to Hanthalah, he went to the Prophet and said: "O Allah's Messenger, Hanthalah has become a hypocrite?" Allah's Messenger asked: "What is the matter?" I answered: "O Allah's Messenger, when we are with you as you remind us of Heaven and Hell, we feel as if we see them with our own eyes. However, when we leave you, we become involved(78) with our wives, children and gardens, so we forget a lot." Allah's Messenger replied: "By the One in Whose hand my soul is, if you continued the way you were with me and in the remembrance time, the angels would be shaking hands with you in your beds and streets, but O Hanthalah, time [for this] and time [for that]." He said it three times.(79)

Thus, the Prophet used to teach his Companions that the heart can become bored and tired, and it changes. Therefore, it ought to be looked after and entertained from time to time, but by means of what Allah has allowed. The Companions comprehended his teachings and applied them in their daily life. On the authority of Ali Ibn-Abi-Taalib, the Prophet said, "Give your hearts a rest; if forced, they become blind." (80) He is also reported to have said, "Hearts are sometimes energetic and forthcoming, and sometimes lull and unforthcoming; take them when they are energetic and forthcoming, but leave them when they are not."(81) According to Abu-Addarda', the Prophet said, "I sometimes get recreation from something trivial that is not forbidden, but it turns out to be truth invigorating."(82)

1.3.6 Encouraging Utilization of Time and Warning against Wasting It

Of the well-known Hadiths calling for grabbing the opportunity for investing time is the one related by Ibn-Abbas; the Prophet said, "Grab five things before five others: your youth before your

decrepitude, your health before your illness, your wealth before your poverty, your leisure before your work, and your life before your death."[83] This Hadith, like many others, is typically brief, yet comprehensive and loaded with meaning. It succinctly expresses in brief what specialists have presented in manuscripts. It points out the importance of time and the initiative to invest it, together with the importance of utilizing the power of the youth stage and leisure time in fruitful good work. It also warns against five obstacles that prevent proper utilization of time.

The Prophet used to call on Muslims to take the initiative to do good deeds before any obstacles arise. For instance, he said, "Lose no time to do good deeds before you are caught up by one of seven calamities awaiting you: a starvation which may impair your wisdom; a prosperity which may mislead you; an ailment which may damage your health; an old age which may harm your senses; a sudden death; the Dajjal (Antichrist); or Doomsday, which is indeed the hardest and most bitter." [84]

The above Hadith urges Muslims to take the initiative, and not to delay good deeds; man's life is not free from impediments, such as those calamities, which can prevent him from accomplishing what could have been done earlier. Wise are those who grab available opportunities before being handicapped by obstacles.

In one Hadith, the Prophet said, "If one becomes worried, he hurries up, and if he hurries up, he sooner reaches his destination."[85] Explaining this Hadith, Attayyibi [86] says: "The Prophet gave this as an example to illustrate man's journey to a safe haven in the afterlife. Satan, supported by man's evil desires and wishful thinking, obstructs his way. If he is fully aware and has

kept purity of intention regarding his deeds, he is safe from Satan's conniving." (87) The example can be true in the case of a person who has set himself targets, yet is worried lest obstacles should obstruct reaching those targets. He, therefore, makes a greater effort in order to reach them.

The Prophet always demanded that work should start early in the morning. On the authority of Sukhr Al-Ghamdi: "The Prophet said, 'O Allah, bless my nation's early rising.' If he dispatched an army or a division, he did that early in the morning." Sukhr was a merchant who used to do his business early in the morning, and he made good profit and became rich.(88)

Aisha reported a Hadith with a similar meaning; the Prophet said, "Rise early to earn your living and do your affairs, for it brings about blessing and success." (89)

Fatima, the Prophet's daughter, said that when he saw her still lying in bed one morning, he told her, "My daughter, get up and witness your Lord's bounty, and do not be among the indifferent; Allah distributes daily bread between the break of dawn and sunrise."(90)

Endnotes of Chapter 1

(1) Frederic Taylor (1856-1915) was an American engineer, the author of *Scientific Principles of Management* (1911). See: Sameer Ahmad Askar, *Fundamentals of Management*, in Arabic, p.36.

(2) Henry Fayol (1841 - 1925) was a French engineer, the author of *General and Industrial Management* (1916).

(3) Al-Bura'i, M. Abdullah: *Principles of Management and Leadership in Islam*, in Arabic, Riyadh, Al-Humaidhi Press, 2n ed., 1996, p.19.

(4) Al-Qarni, Abdullah Mohamed: *Dearer Than Gold*, (1999), p.13.

(5) Attabaraani, Abul-Qasim: *Al-Mu'jam Al-Kabeer (The Great Dictionary)*, in Arabic, investigated by Hamdy A. Assalafi, 1983, *Vol. 20*, p. 61.
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(6) Al-Haakim, M. Abdullah: *Al-Mustadrak*, in Arabic, investigated by Mustafa A. Ata, 1990, *Vol.4*, p.341).

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(18) Salama, S. Ben-Fahd: *Time Management, A Developed Approach to Success, op. cit.*, p.9.

(19) Abu-Sheikha, N. Ahmad: *Time Management, op. cit.*, p.25.

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(21) Salama, S. Ben-Fahd: *Time Management, A Developed Approach to Success, op. cit.*, pp. 31-33.

(22) Surat Ibrahim, Ayah 34

(23) Abu-Ghuddah, Abdulfattah: *The Value of Time in the Eyes of Scholars*, in Arabic, 1996, p.17.

(24) Surat Ibrahim, Ayahs 33-34

(25) Abu-Ghuddah, Abdulfattah: *The Value of Time in the Eyes of Scholars, op. cit.*, p. 17.

(26) Surat An-Nahl, Ayah 12

(27) Surat Al-Furqan, Ayah 62.

(28) Assaabuni, M. A. and S. A. Ridha: *Attabari's Abridged Explanation*, in Arabic, 1985, *Vol. 2*, p. 157.

(29) Surat Al-An'am, Ayah 13.

(30) Assaabuni, M. A. and S. A. Ridha: *Attabari's Abridged Explanation, op. cit, Vol. 1*, p. 317.

(31) Surat Al-Asr, Ayahs 1-2

(32) Surat Al-Layl, Ayahs 1-2

(33) Surat Al-Muddathir, Ayahs 33-34

(34) Surat At-Takweer, Ayahs 17-18

(35) Surat Al-Fajr, Ayahs 1-2

(36) Surat Ad-Dhuha, Ayahs 1-2

(37) Surat Al-Inshiqaq, Ayahs 16-17.

(38) Surat Al-Asr, Ayahs 1-2.

(39) Arraazi, M. Fakhruddin: *Mafateeh Al-Ghaib (Keys to the Unseen)* in Arabic, 1994, Vol. 32, p. 85.

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(41) Surat Al-Dhariyat, Ayah 56

(42) Ibn-Katheer, Abul-Fida: *Explanation of the Glorious Qur'an, Vol. 4*, p. 255.

(43) Surat Al-An'am, Ayah 165

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(49) Surat Al-An'am, Ayah 141

(50) Assaabuni, M. A. and S. A. Ridha: *Attabari's Abridged Explanation, op. cit, Vol. 1*, p. 355.

(51) Surat Al-Baqarah, Ayah 185

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(53) Surat Al-Baqarah, Ayah 197

(54) Surat Ar-Rum, Ayahs 17-18.

(55) Surat Al-Ahzab, Ayahs 41-42.

(56) Surat Al-Muzzammil, Ayah 20

(57) Surat Ash-Sharh, Ayah 7

(58) Surat Al-Baqarah, Ayah 189.

(59) Assaabuni, M. A. and S. A. Ridha: *Attabari's Abridged Explanation, Op. Cit, Vol. 1*, p. 89.

(60) Surat Al-Isra', Ayah 12.

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Chapter 2

Time in Administrative Thought

Introduction

The concept of time varies among individuals in terms of their motivation, needs and the nature of their professions. It varies also among cultures. Performance is administratively conceived as time-oriented. "Unutilized or wasted time represents a problem, for it cannot be brought back. Managers realize that proper management of time is crucial for increasing productivity.[1]

This chapter is comprised of the following sections:

2.1 Management and Time Management

2.2 Time in Administration Theories

2.3 Time Management within the Administrative Process

2.1 Management and Time Management

2.1.1 Management: Definition and Concept

With regard to the definition of management, there are various views and orientations. Administration literature includes a large number of definitions. Every researcher in the field of administration has his own definition, based on his view of what constitutes the management function and his basic understanding of management.

With regard to the definition of management, administration literature reveals various views and orientations. Each researcher in the field of administration constructs his own definition in the light of his understanding of management structure and process. The resulting varied definitions can be explained in terms of the following:

[1] As a discipline, administration is relatively new. This has not given scholars and researchers sufficient time to reach a comprehensive definition. Besides, management has been learnt through practice for ages.
[2] Management covers all walks of life: the economic, the social and the service fields. In addition, management is so inclusive and the nature of work in those fields is so varied. These delay reaching a comprehensive definition and a complete agreement on related concepts and principles.
[3] The discipline of administration is classified among the humanities, not the natural sciences. It deals with man as an independent entity on the one hand, and as a member of a work

group, which exercises pressure that affects him, on the other hand. It studies human personality and behaviour, which are characterized by constant mobility and change. This has resulted in varied concepts of human nature, behaviour and motivation.

The following are some definitions taken from pioneers of administrative thought:

Frederick Taylor defines management as: "knowing exactly what you want men to do, and then ensuring that they do it in the best way and at the lowest cost."(2)

Henry Fayol defines management by defining the manager's function: "To manage is to forecast and plan, to organize, to command, to coordinate and control."(3)

Koontz and Odonnel(4) view management as "a consecutive and integrated series of activities that begin by defining objectives, then identifying how to reach them through preparing the activities of planning, organizing, directing and control. Such activities are called the management process."(5)

Ali Abdulwahab defines management as: "A continuous social process concerned with the optimal utilization of available resources by means of planning, organizing, leading and control in order to achieve a defined objective."(6)

In the light of what has been mentioned so far, and in the light of those definitions, past and present, modern management should be viewed from an integrated and comprehensive perspective that accommodates the various views. Also, attention is given to management as a mental activity seeking optimal utilization of all

available resources and potentials of the organization with the highest degree of efficiency and the least possible costs. As an essential element of those resources and potentials, time is to be effectively invested. Failure to do that will result in dramatic increase of costs.

Thus, a proper definition of management from the author's point of view should take into consideration the previously mentioned definitions regarding the execution of the elements of the management process in order to achieve the defined objectives by means of optimal utilization of available resources.

Management involves inseparable work and time. No work can be done without time, nor can any action be taken except within a defined time framework.(7)Time as such cannot be perceived by the senses, but can only be conceived by the mind. What, then, is the reality of time?

2.1.2 Time Management: Definition and Concept

The importance of time management is steadily increasing at the personal and the institutional levels, including managers at the top as well as supervisors at the bottom. In the field of administration, with which we are concerned, time is not easy to define. When discussing the scarcity of resources, due attention must be given to the scarcest of resources, i.e. the time of competent managers.

As Drucker maintains, "Time is the most scarce resource. If it is not managed, nothing else will be managed."(8) Good management of time is useful both for economizing on costs and for proper utilization of other resources. If we analyze the factors of

production (financial resources, equipment and machinery, raw materials, time and human resources), time will emerge as the sole element that is equally distributed among humans. However, the question remains: who is responsible for the utilization of time, and how efficiently and effectively is it utilized? The human resource element within an organization is responsible for the efficient and effective utilization of available resources. Therefore, it can be safely concluded that efficiency of human resources positively reflects on the overall performance of their organization. This serves the organization's goals, in which all available resources, including time, are invested.

In spite of its great importance, time is the most wasted and the least invested element at both the organizational and the ordinary individual levels. This can be attributed to a variety of reasons; a significant reason is insufficient awareness of the immediate costs resulting from time's improper investment.

There are several definitions of time management. For instance, Helmer defines it as "defining and establishing priorities for our objectives so that more time can be allocated to major tasks, and less time to minor ones."(9)

As defined by Suhail Salamah, time management "is the effective investment of time into the achievement of defined objectives within the allocated period of time."(10)

Taking into account Islamic and administrative views, Malaekah defines time management as "the planning of using time and how to utilize it effectively for the purpose of making life productive and useful in this world and the Hereafter for us and for those

around us, particularly the ones in our care." (11)

Time management embodies the optimal utilization of time as well as other available resources in the way that leads to the achievement of objectives. This cannot be done except through commitment, analysis, planning and follow-up in order that time can be better utilized in the future.

Thus, the concept of time management is an integrated one, inclusive of all times, places and people. Its application is not limited to certain administrators, places or times. However, the concept of time has been widely associated with administrative work, for it involves a continuous process of planning, analysis and evaluation of all the administrator's activities within his daily working hours so as to achieve great effectiveness in investing available time for the sake of reaching the desired goals.

2.2 Time in Administration Theories

The study of time began to gain significance in management theories early in the twentieth century. It goes back to the works of Frederic Taylor, the 'father of scientific management' and founder of the classical theory. He was concerned with increasing factory production by means of division of labour, and time and motion study in order to identify the best way to perform tasks. "There is no motion that is not performed except within scheduled time, for management involves motion and time, or work and time." (12)

Time and motion study involves the division of labour into simple tasks. The basic motion of those tasks from one place to another and the time it takes are defined, so that parts can be assembled in the fastest and best possible way, taking the least possible time.

Taylor made great contributions to increasing the effectiveness of performing production activities by means of re-locating work components, eliminating or reducing wasted time, or re-designing the work place to ensure the easy flow of work without obstacles.

Henry Gant(13) worked on "defining daily wages in such a way that if a worker took less time to finish the work assigned to him, he deserved further wages for the time he saved."(14)

Frank and Lillian Gilberth (15)studied motion and time in more detail. They were able to establish a state of work performance in the best way within a short period of time. Striving to establish 'the best way', through which they introduced the art of specialization and improved performance, they deliberately laid work rules. They

divided work into several divisions, and each division into steps. They allocated each step a portion of the time of the whole division. For that purpose maps were prepared to facilitate the study of any operation in detail. They were called 'flow-maps'[16]

H. Emerson[17] introduces several concepts, some of which are:
- Ideals or objectives: An organization has to have certain objectives to achieve as soon as it can.
- Awareness: An organization should not be growing haphazardly, but should be evaluating the latest equipment and its human resource growth.
- Transformation: An organization ought to reform and maintain itself according to specific time schedules.
- Typification: Each managerial task should have a typical model.[18]

Henry Fayol focused on raising the organization's level of performance in general. In this regard, he laid the administrative rules and regulations that are consistent with the organization's objectives, and with high efficiency production at the lowest cost and within the shortest time possible. All of this requires surveying and recording all available resources and putting them in the proper place under competent management, thus increasing the speed of performance, reducing time and achieving objectives in a highly efficient way.[19]

Evidently, the views of Taylor and his followers did not reflect the concept of time management. They focused on a main aim concerned with the increase of productivity as well as profit by means of concentration on the effectiveness of executive management, particularly in the areas of production. Thus, their

aim of time management, according to the concept of scientific management, was to increase the organization's executive and follow-up abilities. This targeted increase ensures that no time is wasted on haphazard activities, which are not related to standardized motions, each of which has a definite time.

"The scientific management movement of the classical theory was followed by the human relation's theory. The human relations theory focused on the organization's social and human dimensions, such as the relationships among individuals, and their relationship with their bosses and others inside or outside the organization. It has given priority to non-formal work groups, and has encouraged their emergence. It maintains that satisfaction of the needs of non-formal organizations naturally leads to the achievement of formal organizations' goals. It greatly emphasizes the concept of the 'social man', not the classical theory's 'economic man'. In brief, the human relations theory emphasizes social motivations."[20]

The human theory's concern with time started with calling for giving the worker time for rest from work, which is believed to have a positive effect on his morale, and subsequently on productivity. According to the pioneers of this theory, man is viewed not as a machine that is ready to work twenty-four hours a day. He needs intervals for rest from work, after which he can return to work rested and revived. This results in efficient performance of required tasks. In his experiments (The Howthorne Studies) conducted at the US Western Electric Factory, E. Mayo,[21] the pioneer of the human school, emphasized the importance of the human factor and rest intervals. Rest inevitably contributes to increased productivity

due to its revitalizing effect on workers when they resume work. Rest intervals must not be long or at inappropriate times, otherwise they will have a reverse effect on productivity.[22]

After the human relation's theory, came the modern organization theory. It drew on earlier management theories, but made new additions and developed new concepts. In it, time occupied a prominent place. In fact, it incorporated a number of theories: the decision-making theory, the mathematical theory and the biological theory.

Those theories have been discussed by several management specialists, such as Bernard[23], Argyris[24], R. Likert[25] and Hebert Simon[26] [27]. The decision-making theory, for instance, emphasizes the time factor in dealing with problems of planning and production. It relies entirely on the time factor, as it draws on past events to have insight into the future. It takes time and timing into account at all phases of decision-making with regard to planning or production, by means of defining the right time for taking decisions suitable for the problematic situation in hand.

Based on the time factor, the biological theory views the organization "as a living being, in the sense that it is born, it grows, then deteriorates and dies".[28]In brief, it is an economic and social entity linked to time, in so far as it is affected by technological developments and modern management concepts, which depend on the time factor in plan execution, and prioritization in practical applications.

Thus, such theories are evidently concerned with time at all phases of application. Being involved with the achievement of an aim,

management requires time for planning, organizing, directing, control and decision-making. In other words, time is a crucial element in the management process, for it is organically linked to all functions. As the working hours are limited, the manager has to invest the available time efficiently and effectively.

2.3 Time Management within the Administrative Process

As previously stated, management processes are geared towards the achievement of the organization's goals. This needs time, which is organically inseparable from the management functions. Being such a valuable resource, available time has to be properly invested. However, "since it is impossible to invest all the (available) time..., at least, the greatest amount of it can be invested. For a sound and effective start, the basic elements of the management process have to be investigated."[29] In this respect, a distinction must be drawn between the elements at the national level and those at the business project level. If the investigation is concerned with the elements of the management process in public administration, it is said to be at the government, or national level. If it is concerned with business administration, it is said to be at the level of industrial, commercial and service organizations. The focus of this study is on the latter level, which is concerned with business project management.

2.3.1 Planning & Time

This is the starting point of the effective application of time management. "Time and planning go hand in hand in all processes, and they are organically linked. Planning links together the parts of the management process, and it also links the consecutive processes of management activities."[30]

When preparing a management plan, the planner should take into account the time order of phases. Time is to be proportionately allocated to the defined phases. Each phase should have its suitable

share of time. The planner has to be aware of the importance of the objective in terms of the time allocated to it.(31)

"One of the requirements of a successful plan is that it has to have a definite period of time, long, medium or short. Specific aims have to be set. The aims should be clearly defined in terms of quantity and time. They should not be inconsistent or conflicting. They should be so flexible that various environmental changes can be taken into account, and so can the priorities of the organization in the light of available resources, towards highly efficient and effective realization of objectives."(32)

In spite of taking a long time initially, planning makes up for it, by means of producing better results, and saving time during the actual performance of activities. To plan well and to identify priorities, the manager has to define objectives well and put them in the order of their importance, so that the ways of achieving them become clear."(33) In fact, the effective application of time management begins with "drawing a consistent integrated plan which has well defined objectives. This helps the manager be well aware of the direction or the path he is taking, and of the objective he seeks to achieve sooner or later."(34)

Objectives are usually defined in a pyramid form (Chart 1). At the very base lie the daily objectives, followed by the weekly ones, the monthly, then the yearly, ending with the strategic objectives at the summit. From the strategic objectives are derived all other objectives. Similarly, every level in that pyramid is a source of objectives for the level below it.

Figure (1): Pyramid of Objectives

Making a timetable for objectives is of great value when measuring efficiency and effectiveness of their achievement within the defined period. Activities within that period are to be arranged in accordance with priority of objectives or details so that objectives can be reached as scheduled.

2.3.2 Organizing & Time

Organizing is strongly connected with competent management of time. "Studies and experiments conducted by a number of management scholars have shown that good organizing reduces the time taken by production. Effectiveness of good organizing is reflected on a group of traits that indicate the significance of time for organizing. Examples of those traits are: tendency towards cooperation, loyalty to the group, and coordination of work among the members of the individual group. Within this context, the individual has thorough knowledge of his tasks in harmony

with the objectives of the work group as well as the organization's goals."[35]

Time is related to the organizing function in a variety of ways, as in: defining the tasks and duties of workers; division of labour objectively and justly among workers; renewing and simplifying existing work procedures by eliminating the unnecessary ones as revealed by relevant systematic studies. In fact, lengthy and complicated procedures as well as long working hours can create revolt among workers or beneficiaries. "Therefore, in order to manage time effectively, it is recommended that existing work procedures be renewed and simplified. This can be done by means of conducting necessary systematic studies to eliminate unnecessary steps, or by introducing modern systems and equipment to accomplish tasks faster. Also, the models prepared in advance by the organization save a great amount of time, which would be otherwise wasted through lengthy explanations and dualism of written information."[36]

In addition to what has already been mentioned, "The relationship between time management and the organizing function has a variety of aspects, some of which are: the existence of the organization's material and social environment...; the application of the principle of management by exception; the tendency towards delegation of authority; this strengthens the concept of specialization and division of labour. It also facilitates the execution of duties at all management levels. As a result, the time assigned to each managerial level becomes proportionate with the importance of the activities performed at each level."[37]With respect to the duties of management levels, the top level is

concerned with the major responsibilities embodied in the strategic activities regarding the future and continuity/ survival of their organization. The middle management level carries out the tasks assigned by the top level, which is, thus, given time to concentrate on major crucial activities. The immediate management level implements the tasks defined by the top and middle levels, and it reports to them on implementation matters.

2.3.3 Directing & Time

Generally, the directing function occupies a large part of the manager's time. He has to be well aware of when to direct, workers' personalities and the organization's conditions; otherwise, it would be out of the right place and time. It involves guiding workers how to perform and implement assigned tasks, in addition to various forms of communication, oral, written and technical. Before starting any communication or guidance, the supervisor must prepare the necessary information and be aware of the underlying objective. Besides, he must define the period required for communication, particularly if the recipient is far from the management quarters; in such a case, more time and effort are needed.(38)

"Prolonging the directing time creates such a sense of boredom among workers that the desired benefit and the expected outcome are not realized. Therefore, brief directing over short periods is much more fruitful."(39) In order to maximize the benefit of the directing time, there should be well-established rules for the organization's material and social environment. The success of the communication process basically depends upon: a human relations milieu supportive of work; effective incentive policies; a clear

understanding of work group dynamics in relation to performance; good social relations, cooperation and mutual trust among workers; psychological atmosphere conducive to effective and efficient performance. Such work conditions provide for better understanding and greater trust among workers and for enhanced performance and increased productivity.(40)

The manager can rely heavily on oral communication as much as possible. This can reduce the time spent on writing, printing and signing letters and that spent on in-coming and out-going information at the manager's office. Also, before starting any communication, the manager, for instance, should prepare for meetings with personnel beforehand, should organize his thoughts, and should have a definite objective, even for a phone call so that it can take as short a time as possible.(41)

What has been mentioned so far increases the effectiveness of communication and the directing function and maximizes the manager's utilization of the time allocated to that function.

2.3.4 Control & Time

Control is inseparable from and depends on the planning function. The controller has to have good knowledge of administrative planning so that he can perform his control duties according to the set plans. He has also to be aware of the extent to which he can ignore the set criteria and when he can do that.

"The importance of time for the control function is manifested in the prompt identification as well as prevention of errors. Evidently, control takes longer in the case of strict procedures being carried

out under threats, but takes a short time if procedures are self-imposed and based on trust and commitment to reaching objectives." (42)

2.3.5 Decision-Making & Time

Decision-making requires a defined period of time. The diversity of problems and conditions, as well as the varied nature of decisions at management levels, affect the time allocated for decision-making, and so does the organization's type of leadership.(43)

Modern management has adopted the scientific method of decision-making, as embodied in problem identification and analysis, suggestion and evaluation of solutions, selection and implementation of a potential solution and follow-up of results. This has arisen out of the need for increasing the effectiveness of decision-making and for quality decisions within the specified period of time. It has led to less dependence on traditional methods except in limited instances of daily routine or familiar decisions, which do not require serious effort or creativity.(44)

The manager's concern with all available methods and means of decision-making greatly increases his effectiveness, raises the quality of decisions and saves time, effort and costs.

Endnotes of Chapter 2

(1) Malaekah, A. Mohamed: *Time Management in Businesses in Saudi Arabia*, in Arabic, Series of Publications by the Administration of Economic Research and Information, The Saudi Cairo Bank, Jeddah, 1991, p.5.

(2) Taylor, F., *Shop Management*, Harper and Brothers. N. Y., 1903, P. 21

(3) Fayol, H., *General And Industrial Management*, N.Y: Pitman Pub. Co., Marshal, 1949. p.6

(4) Koontz and Odonnel are two Americans, who maintain, in their book *System Analysis of Management Functions*, that the manager's major function is to create the climate in which individuals can work as a team towards the achievement of management objectives Askar, Sameer Ahmad: *Fundamentals of Management*, in Arabic, Dar Al-Qalam, Dubai, 1987, p.23.

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(6) Abdulwahab, Ali: *Introduction to Management*, Institute of Public Administration, Riyadh, 1982, p.13.

(7) Watar, M. Dhahir: *The Role of Time in Management*, in Arabic, Al-Matba'ah Al-Ilmiyyah, Damascus, p. 19.

(8) Temp, Dale: *Time Management* (Arabic translation by Waleed Hawanah), Institute of Public Administration, Riyadh, 1991, p.32.

(9) Helmer, P., E., *Time Management For Engineers And Constructors, op. cit.*, p.2

(10) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success*, in Arabic, Arab Organization for Administrative Sciences, Amman, 1988, p.17.

(11) Malaekah, A. Mohamed: *Time Management in Businesses in Saudi Arabia, op. cit.*, 1991, p.7.

(12) Watar, M. Dhahir: *The Role of Time in Management, op. cit.*, p. 20.

(13) *Ibid*, p.17.
Henry Gant is a management scholar. He belongs to the school of scientific management. He added to Taylor's works a particular format for enhancing work performance and continuity. He invented for that purpose the 'Gant maps'.

(14) *Ibid*, p.17.

(15) Askar, Sameer Ahmad: *Fundamentals of Management*, *op. cit.*, p. 38. & Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, p. 17. These two refrences mention the contribution of Frank Gilber and his wife Lilian to time management.

(16) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, p. 17.

(17) *Ibid*, *op. cit.*, p. 17. This mentions the contribution of Harrington Emirson to the development of scientific management.

(18) *Ibid*, *op. cit.*, p. 17.

(19) Al-Hawwari, Sayyid Mahmoud, *Principles of Management*, in Arabic, Cairo, Maktabat Ain Shams, 1977, pp.296-300.

(20) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, pp. 21-22.

(21) Askar, Sameer Ahmad: *Fundamentals of Management*, *op. cit.*, pp. 40-41.

(22) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, pp. 21-22. & Hashim, Haitham: *Principles of Management*, Khalid Ibn Al-Waleed Press, Damascus University, Damascus, pp. 126-128.

(23) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, p.23. & Aqeeli, Omar Wasfi: *Management: Foundations, Principles and Concepts*, in Arabic, Dar Zahran, Amman, 1997, p. 131.

(24) *Ibid*, p.24.

(25) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, p.24. & Askar, Sameer Ahmad: *Fundamentals of Management*, *op. cit.*, p. 345.

(26) Watar, M. Dhahir: *The Role of Time in Management*, *op. cit.*, pp. 23-24.

(27) *Ibid.*, pp. 23-24.

(28) Sulaiman, Hanafi Mahmoud: *Management: A Comprehensive Approach*, Dar

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(31) *Ibid.*, p.37.

(32) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, p. 79.

(33) Temp, Dale: *Time Management, op. cit.*, p. 500.

(34) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, p.79.

(35) Watar, M. Dhahir: *The Role of Time in Management, op. cit.*, pp. 117-120.

(36) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, p.83.

(37) Abu-Sheikha, N. Ahmad: *Time Management*, in Arabic, Amman, Dar Majdalaawi, 1991, pp. 36-37.

(38) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, pp. 88-89.

(39) Watar, M. Dhahir: *The Role of Time in Management, op. cit.*, p. 202.

(40) Davies, Keith: *Human Behaviour at Work*, Arabic translation by Sayyid Abdurrahman Mursi and Mohamed Ismaeel Yusuf, Cairo, Dar Nahdhat Misr, 1974, pp. 512-516.

(41) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, pp. 89-90.

(42) Watar, M. Dhahir: *The Role of Time in Management, op. cit.*, p. 230.

(43) Al-Khuli, Sayyid Mahmoud: *Effectiveness of Time Management and Management Decision-Making*, in Arabic, Cairo, Maktabat Ain Shams, 1994.

(44) Salama, Suhail Fahd: *Time Management, A Developed Approach to Success, op. cit.*, p. 85-86.

Chapter 3

Time Management from an Islamic Perspective

Introduction

As a process, time management involves the typical functions of planning, organizing, directing, control and decision-making.[1]This chapter discusses these functions with specific reference to relevant Qur'anic verses and the Prophet's Sunnah under the following headings:

3.1 Time Management in the Glorious Qur'an

3.2 Time Management in the Sunnah

3.1 Time Management in the Glorious Qur'an

In what follows, the functions of time management will be defined with reference to relevant Qur'anic verses.

3.1.1 Planning

In Surat Yusuf, the Glorious Qur'an provides a good example of planning. Allah says, "(43) And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams. (44) They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams. (45) And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth. (46) (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know. (47) He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat. (48) Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored. (49) Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil)." [2]

The above verses show how Prophet Yusuf (Joseph) - may Allah's blessings be upon him - planned for future years, and how planning does not contradict faith, but is a legitimate measure for dealing with problems.

Yusuf's plan mentioned in the verses represents the first planned budget scientifically drawn. He drew a balance between the production, storing and consumption of wheat in Pharaoh's Ancient Egypt during the expected years of drought and those of prosperity. The following reflect the elements of that planned budget: (3)

(1) Balancing agricultural production and consumption with the purpose of overcoming the years of drought and shortage of crops;
(2) Taking the time factor into consideration by preparing two seven-year plans, each corresponding with the years of expected drought and prosperity;
(3) The budget as some kind of a long-term plan extending 14 years; and
(4) The budget's use of a control mechanism for the accurate implementation of the plan.

What Yusuf actually set, as inspired by Allah, was a time plan for utilizing time during the years of prosperity to increase production and store the produce in a scientific way in order to make use of it during the drought years.

Regarding Islamic planning, it is defined as "the collective style of work that takes the necessary measures for dealing with certain future expectations, that is based on a religious, intellectual approach compatible with divine destiny and trust in Allah, and that pursues the achievement of the legitimate goal of worshipping Allah while building this world." (4)

Another definition of Islamic planning is "the individual or collective intellectualization or reflection on the performance of a

certain legitimate future activity while linking it to the will of Allah, taking the legitimate measures necessary for its achievement, trusting in Allah and believing in the unseen with regard to the outcomes, which Allah has destined and allowed." (5)

The first definition above limits planning to collective work, whereas the second includes both collective and individual work. Both definitions view the planning process in management in general terms.

Within the adopted methodological framework of time management, the present study suggests the following definition for planning in Islamic management: reflection on drawing legitimate goals, identifying the available and legally recognized resources, exerting the efforts in investing those resources in order to achieve the set goals within the shortest possible time, while trusting in Allah's destiny with respect to outcomes.

The above definition is considered inclusive of all the stages of the planning process, from reflection and intellectualization, to setting goals and taking the legitimate measures toward their achievement, and finally to accepting Allah's destiny with respect to outcomes.

Let us examine the most important elements of Islamic planning in the light of the Qur'an.

3.1.1.1 Defining Objectives

Defining objectives is considered one of the outstanding characteristics of planning advocated by the Qur'an. Allah says, "(22) Is he who goeth groping on his face more rightly guided, or he who walketh upright on a beaten road?" (6) Undoubtedly, the

one who is directed by an end or objective is guided compared to the one that is not directed.

3.1.1.2 Establishing Priorities

Once defined, goals are to be prioritized in terms of importance. Giving priority to the implementation of the most important goals is conducive to saving time. Commanding the Prophet to call people to Islam and warn them, Allah says, "(1) O thou enveloped in thy cloak, (2) Arise and warn!" (7) For this mission Allah defined the priority of calling and warning the nearest of kin; He says, "(214) And warn thy tribe of near kindred." (8) When warning against the Hell Fire and advising seeking protection against it, Allah commands the individual to begin with himself, then his own family: "(6) O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded." (9)

3.1.1.3 Investment of all Available Resources

Allah says, "(15) He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead)." (10) He also says, "(32) Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; (33) And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. (34) And He giveth you

of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate." (11) Allah has provided man with so many resources that he cannot count them. The most important of the resources Allah has provided for man's benefit is time.

3.1.1.4 Taking Necessary Legitimate Measures

Goals cannot be achieved without the necessary input of efforts and measures into investing all available resources. Related to this is the Qur'anic call: "(60) Make ready for them all thou canst of (armed) force." (12) The means to the set goals have to be legitimate, for, in Islam, the end does not justify the means if the latter is not allowed.

3.1.1.5 Acceptance of Outcomes Ordained by Allah

Typical of Islamic planning is defining goals, taking practical measures toward their achievement and accepting the outcomes as ordained by Allah. In this respect Allah says to the Prophet and all Muslims, "(23) And say not of anything: Lo! I shall do that tomorrow, (24) Except if Allah will...." (13)

3.1.2 Organizing

Organizing is considered an important requirement for successful administrative work. "It is a basic managerial function. It involves the identification of all possible activities in an organization and their classification into sets of tasks. Each task is assigned to the person with relevant qualifications and skills. This entails the definition of rights and responsibilities and of the internal relationships among the organization's personnel, and the

definition of external relationships with individuals as well as organizations. All these are done in accordance with Islamic Shari'ah for the sake of achieving legitimate goals."(14)

In view of the definition of the organizing element, let us explore the most important characteristics of organizing in the Glorious Qur'an in terms of the following points:

3.1.2.1 Hierarchy of Positions

In every business organization (for goods or services), there are a number of staff. They vary in position and rank due to the variation in specialties, experience and job-related abilities. Regarding such variation, Allah says, "(32) .... We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labor from others...." (15) In other words, "the differences among people make them at the service of each other and make them contributors to each other's livelihood." (16) This is expressed by the poet Abul-'Ala' Al-Ma'arry in these verses:

"People to people, Bedouin or urban, all are
To each other servants though unaware." (17)

In a job hierarchy one is required to obey the instructions of one's boss in Ma'rouf matters (Islamically legitimate matters). Allah says, "(59) O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end." (18)

3.1.2.2 Division of Labour and Task Assignment

According to the Qura'nic story of Prophet Yusuf, "(55) He said: Set me over the storehouses of the land. Lo! I am a skilled custodian." [19] Obviously, Yusuf "recommends himself for a position similar to that of a minister of finance and supplies in modern terms. It is a position concerned with figures, statistics, funds, planning, storing and distribution. Such tasks require knowledge and care; two qualifications Yusuf stressed about himself when recommending himself for the position." [20] Naturally, caring or looking after the store-houses demands justice and trust, two requirements of an Islamic concept of management.

Another relevant Qur'anic statement is: "(122) And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware."[21] This verse is considered an example of division of labour and task assignment. There is a directive for Muslims in that situation not to all go for fighting in the battlefield. Only one group should go while the others remain to learn their religion from the Prophet so that they can teach their own people when they return. [22]

Allah also says, "(4) Allah hath not assigned unto any man two hearts within his body...." [23] This verse is considered a clear indication of man's inability to perform too many tasks at one time. It was revealed to refute the claim that man had two 'hearts' for reasoning. [24]

3.1.2.3 Delegation

Delegation of tasks and executive power to others is considered a step forward toward good management of time and achievement of objectives. The Qur'anic story of Prophet Musa (Moses) reflects such delegation. Musa realized the seriousness of having to deal with Pharaoh, so he asked Allah for assistance by sending his brother with him to share the execution of the mission. According to the Qur'an, Musa said, "(29) Appoint for me a henchman from my folk, (30) Aaron, my brother. (31) Confirm my strength with him. (32) And let him share my task, (33) That we may glorify Thee much. (34) And much remember Thee." [25] These verses indicate, in addition to seeking assistance in accomplishing missions,[26] one's freedom to choose one's assistants.

Prophet Yusuf's story in the Qur'an provides another example of delegation; the ruler of Egypt delegated to him the responsibilities of 'the minister of finance' so that Yusuf could draw and implement necessary long-term agricultural plans. In this regard, the Qur'an says, "(56) Thus gave We power to Joseph in the land. He was the owner of it where he pleased." [27] As explained by Ibn-Katheer, the land refers to Egypt,[28] which Allah designated for Yusuf's settlement. Evidently, Yusuf had the freedom to take the appropriate measures that were compatible with the set plans and objectives. Such freedom creates the atmosphere necessary for creative work.

Such power and freedom are considered in Islam both a responsibility and prestige, for one is held accountable for them; the Prophet said, "Each one of you is a trustee, and is responsible for who / what is in his trust." [29]

3.1.2.4 Taking the State of Workers into Consideration

When assigning a task to a person, one must take the person's state into consideration. Naturally, for a task to be successfully implemented, it has to be assigned to someone who has the qualifications necessary for the implementation of that task. In the Qur'anic story of Prophet Musa (Moses), this principle is evident; requesting her father to employ Prophet Musa, Shu'aib's daughter based her recommendation on the qualities she had seen in Musa, i.e., strength and trustworthiness.(30) As mentioned in the Qur'an, "(26) One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy." (31)

Also, it goes without saying that no one is to be assigned something he cannot competently do, or something he is not fit for. In this respect, Allah says, "(233) No one should be charged beyond his capacity...." (32) If one is assigned a duty beyond his capacity, he will not be able to do it, or he may do it, but not properly.

3.1.3 Directing

Directing involves communication with, guiding and motivating workers to achieve the defined objectives. In this sense, it is intended to direct, advise and guide them to perform the assigned tasks. Therefore, managerial directing is the executive function of guidance and observation of workers. (33) It is the executive function of the plan and is part of the approved organization.

The importance of the directing process for managers and others in positions of responsibility can be realized when the positive results of constructive guidance and advice (planning) materialize. A good

manager is always delighted to see an employee making, by Allah's Grace, a remarkable achievement because of his good leadership, guidance and recommendations.

Islamically speaking, the best guidance a manager could follow is Allah's, as represented by this Qur'anic verse: "(159) It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)." (34) This verse obviously includes a number of demands set by Allah. They exemplify the elements of the directing function, such as communication, leadership and motivation. The following are some of the demands:

(1) the Prophet's leniency with his companions, which is a blessing from Allah;
(2) no hardness of heart and no fierceness, otherwise they would have left him;
(3) forgiving them;
(4) asking forgiveness and praying for them;
(5) consulting them on all worldly issues; and
(6) trusting in Allah once a decision is taken.

The Prophet is instructed to respond to bad behaviour with counter-behaviour, which is better. He is also shown the benefits of the recommended response - he gains the love, loyalty and faithfulness of others. In Surat Al-Mu'minun, Allah says, "(96) Repel evil with that which is better." (35) In Fussilat Sura, Allah says, "(34) The

good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! He, between whom and thee there was enmity (will become) as though he was a bosom friend."[36]

Similar instructions are given in Surat An-Nahl: "(125) Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is best aware of him who strayeth from His way, and He is best aware of those who go aright." [37] The instructions in this verse are explicit: (a) calling people to the ways of Allah with wisdom and good preaching; and (b) reasoning with them in the best manner. Such instructions are good for all times and places. The Muslim manager can be well guided by them, not only in calling people to Islam, but also in other activities.

Islam emphasizes the principle of motivation. Obviously, there are two things that can motivate man to perform well; one is the desire for reward, and the other is the fear of being questioned or punished. The Islamic approach is to reward good deeds, and to punish bad ones. Allah says, "(7) And whoso does good an atom's weight will see it then, (8) And whoso does ill an atom's weight will see it then." [38] Also, mentioned in the Qur'an is this representative statement by Thul-Qarnain: "(87)... As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, who will punish him with awful punishment! (88) But as for him who believes and does right, good will be his reward, and We shall speak unto him a mild command." [39]

3.1.4. Control

The control or follow-up function is an essential element in the management process. It is an integral stage of good management.

"It is a follow-up function that aims to ensure that management activities are satisfactorily directed toward the defined goals. It also aims to identify and correct errors and deviations, and identify and bring to justice those who have committed them."(40)

In Islam, the control function derives from one's awareness of being checked by Allah. Allah says, "(1) ... Lo! Allah has been a Watcher over you." (41) He also says, "(18) He utters no word but there is with him an observer ready." (42) The Qur'an has so many Ayahs (verses) that state Allah's knowledge and observation of all his creatures' behaviour, even the minutest details of their reflections and promptings. For instance, He says, "(3)... (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or in the earth, but it is in a clear Record." (43)

The control function should derive also from one's belief in individual responsibility, trust and justice. As stated in the Qur'an, "(58) Lo! Allah commands you that you restore deposits to their owners, and, if ye judge between mankind, that you judge justly...."(44)

The Qur'an calls on Muslims to develop self-control and self-discipline as it states: "(7) And whoso does good an atom's weight will see it then, (8) And whoso does ill an atom's weight will see it then." (45) It is also stated in the Qur'an: "(13) And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open. (14) (And it will be said unto him): Read your book. Thy soul suffices as reckoner against you this day." (46)

The self-control that Islam calls for protects from deviation on the one hand, and keeps one committed to Shari'ah on the other. However, the human self is capable of mischief, and societies are never void of deviation or abuse of rights. Therefore, control and disciplinary mechanisms are necessary for protection from the spread of corruption and deviation.

"Islam has no hard and fast detailed rules for management control, nor does it have prescribed formats that have to be followed in order to achieve such control. Instead, it has left the matter of exact details and means for the relevant social and administrative circumstances of the Muslim society." (47) This statement refers to the existing control structures in today's administrative entities. Apart from that, Islam has laid down a lot of control and accountability rules concerning preservation of religion, life, honour and wealth. For example, it has established criminal and retribution laws, and, in cases for which no laws exist, it established discretional punishment which is to be decided by the ruler - it can reach the death penalty.

As will be discussed in detail later, the Prophet and his companions applied administrative control.

As for the Qur'an, verses advocate group control as in: "(104) And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful." (48) In the following verse, Allah warns against not inviting to virtue and not forbidding vice: "(78) Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. (79) They restrained not one another from

the wickedness they did. Verily evil was that they used to do!" (49)

3.1.5 Decision-Making

Good decision-making is crucial for the success of the management process. For decisions to be successful, they must be based on sufficient information. In the Qur'anic story of Prophet Dawood (David), Allah reveals to him his error of judgment when he listened to one of two adversaries in a dispute, but did not listen to the other. This is how the story is narrated in the Qur'an, "(21) And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber; (22) How they burst in upon David, and he was afraid of them! They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefore judge aright between us; be not unjust; and show us the fair way. (23) Lo! This my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech. (24) (David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented." (50)

Prophet Dawood's judgment should have been based on the accounts of both adversaries. He should have listened to the accused and weighed his defense. Had he done that, his judgment might have been different.

Also, in another Qur'anic story, Prophet Sulaiman (Solomon) threatened to punish the hoopoe severely because it had been

missing. However, because he did not know its whereabouts or the cause of its absence, he promised it the chance to defend itself; perhaps, it had a reasonable excuse. As mentioned in the Qur'an, "(20) And he [Sulaiman] sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent? (21) I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse." (51)

Allah instructs His Prophet Muhammad to consult his companions on Muslim affairs. Once matters are clarified and an appropriate decision is reached, he is to put his trust in Allah regarding that decision. In Qur'anic terms, the instruction reads: "(159) and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)." (52)

3.2 Time Management in the Sunnah

Being the head of the newly emerging state in Madinah, the Prophet practised management. His Sunnah, in word and in deed, reflected management functions. In what follows, the management functions will be examined in the light of the Sunnah, with particular reference to time management.

3.2.1 Planning

The study of the Prophet's biography during the Makkan period reveals two types of planning. In modern terms, they are described as long-term or strategic and short-term or executive. (53) It is during the Madinah period, when the Islamic state was formed under the leadership of the Prophet, that planning clearly took shape. Let us examine, in the following sections, certain planning elements of the Sunnah that are relevant to time management.

3.2.1.1 Goal Definition and Prioritization

Goal definition and establishment of priorities are an important element of management and investment of time. This element is clearly reflected in the advice the Prophet gave Mu'ath Ibn-Jabal before dispatching him to Yemen on a mission to invite Yemenis to Islam. According to Ibn-Abbas's report, the Prophet said, "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you

in that, then tell them that Allah has enjoined on them Sadaqa (Zakat / obligatory alms) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Avoid their best properties, and do not invite the curse of the oppressed person, as there is no screen between his invocation and Allah." (54)

In the above Hadith, the Prophet defined to Mu'ath the objectives of his mission, and established priorities, so that he could do his job efficiently and effectively.

The objectives were logically arranged in terms of importance and priority. As remarked by Al-Khatabi, "The Sadaqah was mentioned after prayers, for Sadaqah is demanded of some, not all, and it is not repeated as much as prayers." Ibn-Hajar, commenting on Al-Khatabi's remark, said, "It is a good remark, yet the perfect description is to say: he started with the most important, then the important, but in a gentle, step-by-step approach, for if everything were to be demanded at one time, people might be put off." (55)

3.2.1.2. Thinking and Learning

In one Hadith, the Prophet said, "A (true) believer should not be stung (by an insect) from one hole twice."(56) This Hadith implies the importance of thinking, being cautious and learning from past mistakes.

3.2.1.3 Taking Necessary Legitimate Measures

The Prophet encouraged Muslims to take the measures and actions necessary for reaching defined legitimate goals. This is clearly

reflected in his saying, "The strong believer is better and more loved by Allah, but there is good in both. Seek what benefits you, ask Allah for help and do not despair." (57) The saying implies a call to being strong and to seeking all that is good for one in this life and the Hereafter. It also contains a command to seek Allah's help and rely on Him on the one hand, and to avoid wasting time on the other.

3.2.1.4 Trusting in Allah's Will Regarding Results

In his pursuit of his livelihood in this life, doing his work and planning for his professional and private affairs, the Muslim must have firm belief in Divine Destiny; he must also trust in Allah, for He is in control of everything, and all belongs to Him.

The Prophet taught Muslims that achievement of goals depends on two things: taking the necessary actions; and trusting in Allah. In this respect, there is the relevant well-known story of the man who asked the Prophet if he should let the camel loose and put his trust in Allah, or tie it and trust in Allah. The Prophet replied, "Tie it, and put your trust in Allah." (58) Thus, the man is instructed to take the measures necessary to prevent the camel from fleeing, i.e. tie it. Having done that, he must put his trust in Allah to look after it.

Muslims are forbidden from bemoaning past actions. Instead, they are commanded to accept Allah's Destiny and Will, as the Prophet said, "If something befalls you, do not say: 'If I had done such and such a thing,' but say: 'Allah has ordained it, His Will is done.' Such if-conditionals open the door for Satan's work."(59) Following the Prophet's teaching in this regard strengthens the Muslim's resolve to make further attempts towards reaching his

goals without despair. Even if the results turn out to be against expectations, the Muslim should seek reward for his effort from Allah. This is how Muslims ought to behave. As described by the Prophet, all the Muslim's affairs are good. He said, "Wonderful is the believer's affair; it is all good, and this is typical only of the believer. If something good happens to him, he thanks Allah, so it is good for him. If something bad happens to him, he endures patiently, so it is good for him, too."(60) In contrast, the non-believer becomes resentful and frustrated, which can lead to despair and helplessness - may Allah protect us.

3.2.2 Organizing

Organizing is one of the important functions of management in general, and time management in particular. Let us explore the characteristics of the organizing function in the Sunnah.

3.2.2.1 Hierarchy of Positions

The Prophet's practice in running the emerging Islamic state reflected a hierarchical system of administration. The Prophet himself was the head, and he appointed regional rulers, army leaders, judges, Zakah collectors and others. This constituted the administrative structure.

3.2.2.2. Delegation

Delegation of responsibilities is an important element of time management. However competent one might be, he cannot assume all responsibilities or achieve all objectives by himself. The Prophet's behaviour shows his effective use of the principle of delegation toward the accomplishment of his mission, calling people

to Islam. This verse reflects his approach: "(108) Say: This is my Way: I call on Allah with sure knowledge, I and whosoever followeth me...."[61] His Hadith ("Convey [to people] what you hear from me, even if it is only one Ayah")[62] is a representative statement of delegation to all Muslims. Commenting on this Hadith, Annahrawani[63] remarks that it is a very effective means in spreading the Prophet's entire message, for every one is motivated to communicate the verses he hears, even if they are only a few.[64]

Another practical example of delegation is the Prophet's sending of Mus'ab Ibn-Umair to Madinah as a religious instructor, of Ali Ibn-Abi-Taalib to Yemen to invite people to Islam, of Mu'ath Ibn-Jabal to Yemen as a judge and caller to Islam, and of Al-'Ala' Al-Hadhrami, and later Ibban Ibn-Saeed, to Bahrain as a ruler. The purpose of their missions was to spread and teach Islam, and to establish the Islamic state on firm pillars of faith. No wonder, the early Muslims were able, within a short time, to unite, march beyond the Arabian Peninsula and conquer the strongest kingdoms of their time.

3.2.2.3 Division of Labour and Assignment of Tasks

Indeed, assignment of tasks to experienced and competent people contributes a lot to proper and efficient accomplishment. The Prophet is reported to have warned against assigning tasks to those unfit for them. In fact, he considered that irresponsible and a waste of trust. According to Abu-Hurayrah, "Allah's Messenger said: 'Once trust is wasted, then await the Hour (Doomsday).' He was asked: 'O Allah's Messenger, how can it be wasted?' He replied: 'Once responsibilities are assigned to the unqualified, await the Hour.' "[65] Therefore, to assign responsibilities to the unfit is

considered betrayal of trust. Against that act of betrayal the Prophet issued grave warnings. He said, "If one [in charge of Muslim affairs] appoints one [from a group], while there is another [in the group] who can be more pleasing to Allah than the appointed one, he has betrayed Allah, His Messenger and the believers." (66)

The Prophet said, "The most compassionate towards my people is Abu-Bakr, the most rigorous regarding Allah's affair is Umar, the most genuinely modest is Uthman, the one who knows most about obligatory duties is Zayd Ibn-Thabit, 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'ath Ibn-Jabal. Every people has a trustworthy guardian, and the trustworthy guardian of this people is Abu-Ubayda Ibn-Al-Jarrah."(67) This Hadith is a clear indication of the Prophet's awareness of the importance of specialization. It explains why he points out each one's distinction.

The assignment of tasks to the qualified is conducive to success and perfection of performance. Islamically, this is strongly recommended for religious as well as worldly duties. Sound execution of work at the start saves effort, time and money from being wasted on correction. Relevant to this is the Prophet's saying: "Allah - blessed and exalted be He - loves any of you, if he is doing something, to do it properly." (68) This is really a valuable guide to the discharge of duties.

3.2.2.4. Taking the State of Workers into Consideration

Allah has created people for living in this world, has allocated them

their earnings, and has made them in the service of each other. Islam calls on Muslims to be kind to whoever is in their care. In this respect, the Prophet said, "Never does kindness come into something without turning it into an ornament, nor does it get out of it without turning it into something disgraceful."(69) Regarding brothers in one's care, he said, "Your brothers are your responsibility. Allah has put them in your care. Whoever is in charge of his brother should feed him from what he feeds himself and clothe him from what he clothes himself. Do not assign them tasks they cannot execute; should you do that, you must help them."(70) He also said, "Treat your brothers well. Seek their help in executing your hard tasks, and help them in executing theirs."(71) Thus, there is in these Hadiths a call for kindness, good treatment and care for those of whom we are in charge, and for not demanding of them things too difficult to do without helping them.

3.2.3 Directing

Islam considers directing and guidance a very worthy function. The Hadith books have a lot of statements urging guidance in terms of communication, leadership and motivation. The following are some illustrative statements:

"Religion is giving advice." The Prophet was asked, "For whom?" He replied, "For Allah, His book, His Messenger, and Muslim leaders and commoners."(72)

"Whoever sees something reprehensible ought to correct it with his own hands. If he cannot, he should change it by verbal means. If he cannot, he should wish in his own heart to change it, but this is the weakest faith."(73)

The above Hadiths are great and noble calls for guiding and directing, and they are good for all times and places.

For guidance to be effective, it should be frequently conducted over periods of time. It should not be lengthy, as it may cause boredom. As mentioned by Ibn-Mas'ud, "Allah's Messenger used to preach to us on different days so that we could avoid boredom."[74][75]

Motivation had a share in the Prophet's guidance. For instance, he said, "If you want to employ a person, you must inform him of his wages." [76]He also said, "Give the employee his wages before his sweat dries."[77] In a Holy Hadith, Allah says, "I am the adversary of three people on Doomsday." One of the three is "a man who employed a person, but did not pay that person his due wages though the latter accomplished his work." [78]

3.2.4. Control

The Sunnah exhibits two types of control: self-control and administrative control. It is teeming with statements urging the exercise of self-control. For example, the Prophet said, "The wise person is he who controls himself and prepares for the stage after death, and the incompetent person is he who follows his own whims while wishing Allah would save him."[79] He was also reported by Umar Ibn-Al-Khattab to have said, "Judge yourselves before you are judged (on Doomsday)."[80] Self-judgment and identification of defects and shortcomings are an important aspect of self-control, and an important step toward building a sound society. Maymoon Ibn-Mahran[81] said, "One can never be pious unless he judges himself the way he judges his partner about the

source of his food and clothing."[82]

Of the general rules set by the Prophet in this regard are:

"Each one of you is a trustee and is responsible for who/what is in his trust."[83]

"If any of you whom we employ [to run something] keeps for himself something in his care - be it a needle or above [in value] - he will come on Doomsday carrying that thing."[84]

In addition to self-control, there is administrative control. Ibn-Allutbiyyah's story is a good example of administrative accountability. Having collected Zakat, he came to the Prophet and said, "This (amount) is for you, and this was given to me as a present." The Prophet said, "Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will be carrying it over his neck on the Day of Resurrection: if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if it is a sheep it will be bleating!" The Prophet then raised both his hands so high that the whiteness of his armpits could be seen, and he said three times: "O Allah, haven't I conveyed the message?".[85]

The Prophet also called for administrative control and for pointing out mistakes made by those in charge. For example, he said, "Convey to me the needs [problems] of those who cannot convey them. If one conveys the needs of those who cannot convey them, may Allah hold his feet firm on the Path on the Day when feet slip."[86]

The above Hadith seems to have been applied by the Prophet in removing Al-'Ala' Ibn-Al-Hadhrami from office in Bahrain. When the delegation of the Abdul-Qais tribe complained to the Prophet, he appointed Abban Ibn-Saeed in his place. The Prophet advised him: "Be good to Abdul-Qais. Be generous to their masters."(87)

3.2.5 Decision-Making

Hesitation in decision making for fear of failure wastes time and effort. When taking a decision, a firm manager bases it on available indicators and principles. Such a manager is capable of correcting what may disturb the effectiveness of his organization's activities or its production units. This does not imply haste, for the decisions have to be made on the basis of careful study, analysis and examination of well-prepared alternatives in terms of statistics, predictions and other requirements of decision making.

In fact, deliberateness is recommended, yet it should not turn into a delaying tactic damaging the organization's interests. The Prophet praised Ashj Abdul-Qais saying, "There are two traits in your character which are loved by Allah and His Messenger: gentleness and deliberateness."(88)

The successful administrator is the one who makes good use of all available resources, but is not self-conceited, or scornful of other's views. Wisdom is indeed what the believer seeks. Wherever he finds it, he is more worthy of it. As defined by Ibn-Alqayyim, wisdom is "doing what should be done the way it should be done when it should be done."(89)

Endnotes of Chapter 3

(1) Al-Bura'i, M. Abdullah: *Principles of Management and Leadership in Islam, op. cit.*, p. 29.

(2) Surat Yusuf, Ayahs 43-49.

(3) Al-Mutairi, H. Ibn-Matir: *Islamic Administration: Thought and Practice, op. cit.*, p. 82.

(4) Al-Banna, Firnas Abdulbasit: *A Study in the field of Islamic Administration and the Discipline of Public Administration*, 1405H., p.85.

(5) Al-Mutairi, H. Ibn-Matir: *Islamic Administration: Thought and Practice, op. cit.*, p. 76.

(6) Surat Al-Mulk, Ayah 22.

(7) Surat Al-Muddaththir, Ayahs 1-2.

(8) Surat As-Shu'ara', Ayah 214.

(9) Surat At-Tahreem, Ayah 6.

(10) Surat Al-Mulk, Ayah 15.

(11) Surat Ibrahim, Ayahs 32-34.

(12) Surat Al-Anfal, Ayah 60.

(13) Surat Al-Kahf, Ayahs 23-24.

(14) Al-Mazjaji, A. Daawuud: "Administrative Organization in Islam: Concept and Characteristics", *King Saud University Journal, Vol. 3, Administrative Science (1)*, 1991, p. 39.

(15) Surat Azzukhruf, Ayah 32.

(16) Al-Qurtubi, M. Ibn-Ahmad: *A Comprehensive Book of Qur'anic Rulings, op. cit., Vol. 16*, p. 83.

(17) Ibn-Khamees, Abdullah: *Ash-Shawarid*, in Arabic, *Vol. 2*, 1406 H., p. 232.

(18) Surat An-Nisa', Ayah 59.

(19) Surat Yusuf, Ayah 55.

(20) Ali, M. Mohamed: *Islamic Methods of Administration*, 1980, p.56.

(21) Surat At-Tawbah, Ayah 122.

(22) Ibn-Katheer, Abul-Fida: *Explanation of the Glorious Qur'an, op. cit, Vol.11*, p.415.

(23) Surat Al-Ahzab, Ayah 4.

(24) Assaabuni, M. A. and Ridha, S. A.: *Attabari's Abridged Explanation, Vol.2*, Alam Al-Kutub, 1985, p.272.

(25) Surat Taha, Ayahs 29-34.

(26) Ibn-Katheer, Abul-Fida: *Explanation of the Glorious Qur'an, op. cit, Vol.3*, pp. 154-155.

(27) Surat Yusuf, Ayah 56.

(28) Assaabuni, M. A. and Ridha, S. A.: *Attabari's Abridged Explanation, op. cit., Vol.1*, p.569.

(29) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari*, Bait Al-Afkaar Addawliyyah, Book 11, Chapter 11, Hadith No. 893, p. 179. & Al-Qushairi, Muslim Ibn Al-Hajjaj: *Sahih Muslim*, Cairo, Dar Ihyaa' Al-Kutub Al'arabiyyah, Book No. 33, Chapter 5, Hadith No. 1829, *Vol. 3*, p. 1459.

(30) It is popularly believed that Shu'ayb is the prophet of the Madyan people. However, Ibn Katheer argues otherwise. See Ibn Katheer's *Tafseer Al-Qur'an Al-'Adheem (Explanation of the Great Qur'an)*, op. cit., p. 1290.

(31) Surat Al-Qassas, Ayah 26.

(32) Surat Al-Baqarah, Ayah 233.

(33) Al-Bura'i, M. Abdullah & Abdeen, A. Hamdi: *Management in Islamic Heritage*, in Arabic, 1987, *Vol.1*, p.60.

(34) Surat Al-Imran, Ayah 159.

(35) Surat Al-Mu'minun, Ayah 96.

(36) Surat Fussilat, Ayah 34.

(37) Surat An-Nahl, Ayah 125.

(38) Surat Az-Zalzalah, Ayahs 7-8.

(39) Surat Al-Kahf, Ayahs 87-88.

(40) Abu-Sin, A. Ibrahim: *Management in Islam*, 1417 H., p. 146.

(41) Surat An-Nisa', Ayah 1

(42) Surat Qaaf, Ayah 18

(43) Surat Saba', Ayah 3

(44) Surat An-Nisa', Ayah 58

(45) Surat Az-Zalzalah, Ayah 7-8.

(46) Surat Al-Isra', Ayahs 13-14.

(47) Abu-Sin, A. Ibrahim: *Management in Islam, op. cit.,* p. 147.

(48) Surat Al-Imran, Ayah 104.

(49) Surat Al-Maedah, Ayahs 78-79.

(50) Surat Saad, Ayahs 21-24.

(51) Surat An-Naml, Ayahs 20-21.

(52) Surat Al-Imran, Ayah 159.

(53) Al-Banna, Firnas Abdul-Basit: *Planning, A Study in the Field of Islamic Administration, and the Discipline of Public Administration, op. cit.*, p.111.

(54) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari*, Book 24, Chapter 63, Hadith No. 1496, p. 291. & Al-Qushairi, Muslim Ibn Al-Hajjaj: *Sahih Muslim, op. cit.*, Book No. 1, Chapter 7, Hadith No. 19, *Vol. 1*, p. 50.

(55) Ibn-Hajar, A. A. Al-Asqalani: *Fat-hulbari Fi Sharh Sahih Al-Bukhari*, in Arabic, investigated by F. Abdulbaqi and M. Al-Khateeb, Book No. 24, Chapter 63, explanation of Hadith No. 1496, *Vol. 3*, p. 421.

(56) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari*, Book 78, Chapter 83, Hadith No. 6133, p. 1182. & Al-Qushairi, Muslim Ibn Al-Hajjaj: *Sahih Muslim,*

op. cit., Book No. 53, Chapter 12, Hadith No. 2998, *Vol. 4*, p. 2295.

(57) Al-Qushairi, Muslim Ibn Al-Hajjaj: *Sahih Muslim, op. cit.*, Book No. 46, Chapter 8, Hadith No. 2664, *Vol. 4*, p. 2052.

(58) Ibn-Bilban, Alladin: *Sahih Ibn-Hibban as Arranged by Ibn-Bilban*, investigated by Shu'aib Al-Arna'ut, 1997, *Vol. 2*, Hadith No. 731, p. 510.

(59) Al-Qushairi, Muslim Ibn Al-Hajjaj: *Sahih Muslim, op. cit.*, Book No. 46, Chapter 8, Hadith No. 2664, *Vol. 4*, p. 2052.

(60) *Ibid.*, Book 53, Chapter 13, Hadith No. 2999. *Vol. 4*, p. 2295.

(61) Surat Yusuf, Ayah 108.

(62) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari*, Book 60, Chapter 50, Hadith No. 3461, p.666.

(63) Annahrawani was considered the most knowledgeable of his time as an authority on Fiqh, grammar and language. See: Shamsuddeen Aththahabi's *Biographies of Noble Scholars*, investigated by Shu'aib Al-Arna'ut and others, *Vol. 16*, p. 544.

(64) Ibn-Hajar, A. A. Al-Asqalani: *Fat-hulbari Fi Sharh Sahih Al-Bukhari*, Book No. 60, Chapter 50, Hadith No. 3461, *Vol. 11*, p.575.

(65) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari, op. cit.*, Book 81, Chapter 35, Hadith No. 6469, p. 1245.

(66) Al-Haakim, M. Abdullah: *Al-Mustadrak, ibid*, Book 32, Hadith No. 7023, Vol. 4, p. 105.

(67) Attermidhiy, Abu-Eesa: *Sunan Attermidhiy*, in Arabic, Book No. 49, Chapter 33, Hadith No. 3791, *Vol. 5*, p. 665. & Ibn-Bilban, Alladin: *Sahih Ibn-Hibban as Arranged by Ibn-Bilban, op. cit., Vol. 16*, p. 74, Hadith No. 7131.

(68) Al-Baihaqi, A. A. Ibn-Al-Hussein: *Branches of Faith, op. cit., Vol. 4*, Chapter 35, Hadith No. 776, p. 334. & Al-Musili, Abu-Ya'la: *Musnad Abu-Ya'la Al-Musili*, 1st.ed., *Vol.7*, investigated by H. Salim Assad, 1984, Hadith No. 4386, p. 349.

(69) Al-Qushairi, Muslim: *Sahih Muslim*, Book (45), Chapter (23), Hadith No. 2594.

(70) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari, op. cit.*, Book 49, Chapter 15, Hadith No. 2545, p. 481. & Al-Qushairi, Muslim: *Sahih Muslim, Vol. 3*, Book 27, Chapter 10, p. 1282, Hadith No. 1661.

(71) Al-Musili, Abu-Ya'la: *Musnad Abu-Ya'la Al-Musili*, investigated by H. Salim Assad, 1984, Hadith No. 920, p. 221. & Al-Bukhari, M. Ibn-Ismaeel: *Al-Adab Al-Mufrad*, Arabic, investigated by Sameer A. Azzuhairi, Maktabat Al-Ma'arif, Riyadh, 1419 H. (1998), *Vol.1*, Hadith No. 190, p. 101.

(72) Al-Qushairi, Muslim: *Sahih Muslim, Vol. 4*, Book 23, Chapter 1, p. 74, Hadith No. 55.

(73) *Ibid.*, Book 1, Chapter 20, Hadith No. 49, Vol. 1, p.69.

(74) Al-Fairuz-Abadi, Majduddin Mohamed Ibn Ya'qub: *Al-Qamus Al-Muhit*, in Arabic, Beirut, Arrisalah Institution, 2nd. Ed., 1987, Chapter Laam, Section Kha', p.1287.

(75) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari, op. cit.*, Book 3, Chapter 11, Hadith No. 68, p. 39. & *Sahih Muslim*, Hadith No. 2821.

(76) Al-Asbahani, Abu-Naeem: *Musnad Al-Imam Abu-Haneefah (Abu-Haneefah's Hadith Collection)*, investigated by N. M. Al-Faryabi, 1415, p. 89. & Al-Baihaqi, A. A. Ibn-Al-Hussein: *Assunan-ul-Kubra (Major Traditions)*,1st. ed., 1356H., Dar A-Ma'rifah, Beirut, *Vol.6*, p. 120.

(77) Al-Musili, Abu-Ya'la: *Musnad Abu-Ya'la Al-Musili, op. cit.*, Vol. 12, Hadith No. 6682, pp. 34-35. & Al-Baihaqi, A. A. Ibn-Al-Hussein: *Assunan-ul-Kubra (Major Traditions)*,1st. ed., *op. cit.*, *Vol.6*, p. 120.

(78) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari, op. cit.*, Book 37, Chapter 10, Hadith No. 2270, p. 423.

(79) Attermidhiy, Abu-Eesa: *Sunan Attermidhiy, op. cit.*, Book No. 38, Chapter 25, Hadith No. 2459, *Vol. 4*, p. 638. & Al-Haakim, M. Abdullah: *Al-Mustadrak, op. cit.*, Book No. 44, *Vol. 1*, p. 125. Hadith No. 191.

(80) Attermidhiy, Abu-Eesa: *Sunan Attermidhiy, op., cit.*, Book No. 38, Chapter 25, *Vol.4*, p. 638.

(81) Maymoon Ibn-Mahran A. Abu-Ayyub, a respected scholar, was appointed a

ruler of Al-Jazeerah by Umar Ibn-Abdul-Aziz - he died in 117 H. See: *Ibn-Hajar Al-Asqalani's Taqreeb At-Tahtheeb (Simplifying Discipline)*, in Arabic, investigated by Mohamed Awwamah, *Vol. 1*, P. 556.

(82) Attermidhiy, Abu-Eesa: *Sunan Attermidhiy, op., cit.,* Book No. 38, Chapter 25, *Vol. 4*, p. 638.

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(85) Al-Bukhari, Mohamed Ibn Ismaeel: *Sahih Al-Bukhari, op. cit.*, Book 51, Chapter 17, Hadith No. 2597, p. 491. & *Sahih Muslim*, Hadith No. 1832.

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Chapter 4

Duties of the Muslim Manager Regarding Time

Introduction

Since organizations differ in the nature of work and style of management, it is less likely to have a general rule according to which the manager can allocate his time. In general, organizations can be described as systems for the required human effort that is scheduled in the light of their needs and goals. With respect to time management, there are a number of relevant facts: there are only 24 hours in the day; available time needs to be so properly managed and so well invested that the organization's goals can be reached. Therefore, time-wasters have to be identified, and there has to be full awareness of what is to be done. By defining the Muslim manager's responsibilities for time, maximum benefit can be gained from available time. In this chapter, these responsibilities will be dealt with under two headings:

4.1 Time-Wasters

4.2 The Muslim's Duty Regarding Time

4.1 Time-wasters

This section attempts to answer these questions:
What is meant by time-wasters? In other words: What causes time wasting?
What are the positive measures for combating time wasters?
How can time wasters be controlled?

4.1.1 Major Time-wasters

Currently, time-wasters represent a basic problem facing the management systems of all organizations. They hinder the achievement of defined objectives, which require effective utilization of time.

Time-wasters may seem too simple an issue to deal with, yet thorough investigation of the state of organizations reveals the difficulties and drawbacks resulting from time wasting. A comprehensive view of time-wasters demands consideration of the following points:[1]

[1] Any unsuitable utilization of one's time is a waste of time. For instance, if the manager spends his time on something less important while he could spend it on something more important - importance measured by contribution to objective achievement - he has wasted his time.

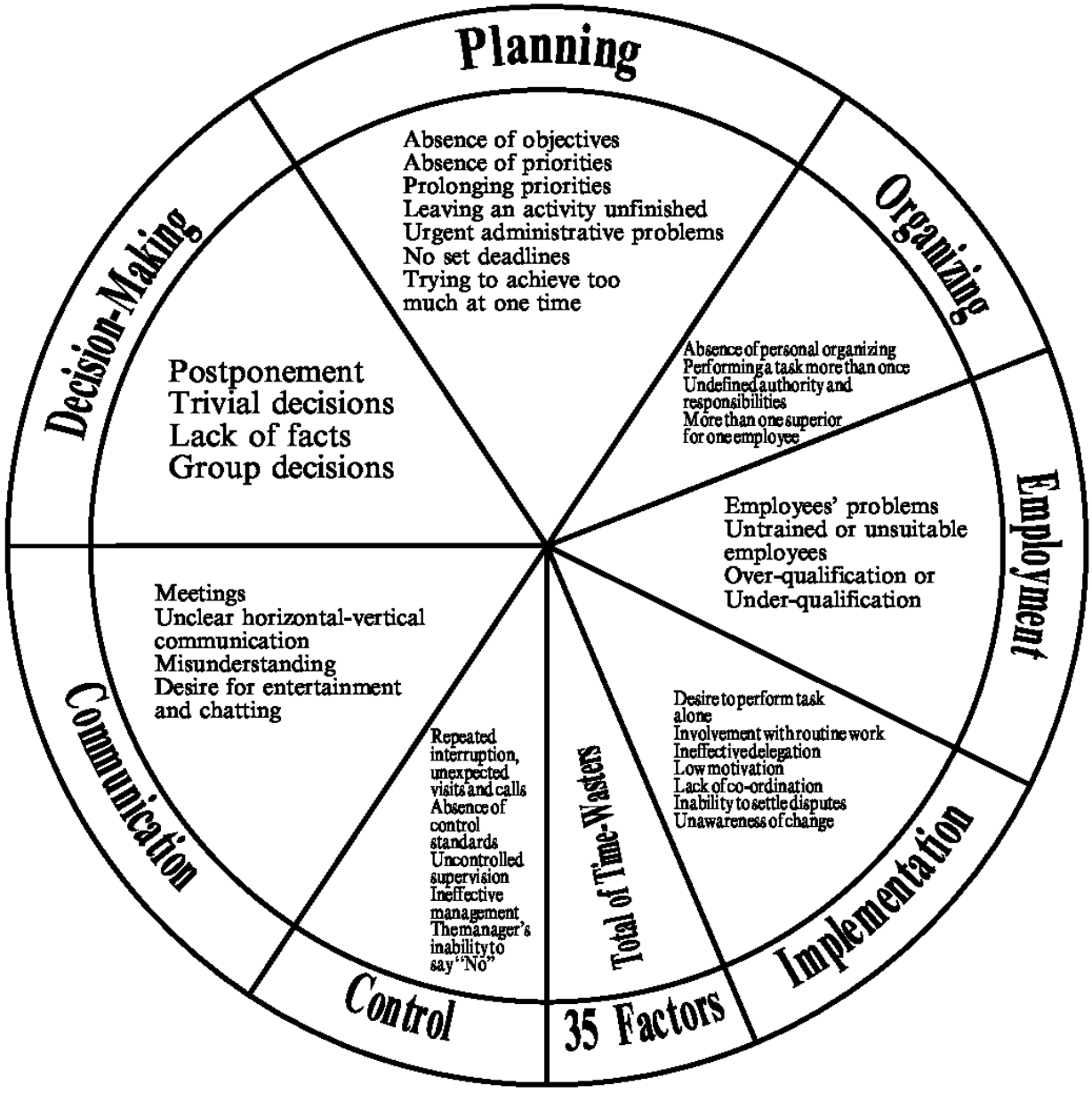
[2] On the one hand, time-wasters can be ignored. On the other hand, they can be controlled and replaced by productive activities. Therefore, the responsibility for that lies with the individual, for

the key to time management is the management of self. Unawareness of the problem does not mean it does not exist, and bad management of time renders the manager ineffective.

Time-wasters can be put into two categories: external and internal. External time-wasters come from people, such as family and clients, or from things, as in the case of reading and writing letters, memos and reports. Internal time-wasters come from within and are difficult to eliminate. They include procrastination, meetings, inadequate planning, and the inability to say 'No', etc.[2]

This study adopts Mackenzie's[3] definition of time-wasters; they embody "anything that prevents the manager from achieving objectives in the most effective way possible."[4]Mackenzie identifies 35 time-wasters across the major administrative activities, as shown in the following chart:

Figure 2: Mackenzie's Time Trap



Source: Salama's *Time Management: A Developed Approach to Success*, Amman, The Arab Organization for Administrative Sciences, 1988, page 47.

Review of relevant literature reveals that several studies have investigated the conditions that waste managers' time. In *Management and Time Management* (1978), on time-wasters, Harrison mentions 25 factors responsible for wasting the manager's time. Of those wasters are: "bad supervision, no delegation of authority, lengthy meetings, unexpected visits, excessive phone calls, reading newspapers and magazines and attending to less important activities."(5)

According to Drucker, time wasting conditions are: "Meetings beyond reasonable limits; inadequate information and communication systems; unnecessary phone calls; reading newspapers and magazines; over-employment; bad management and inefficient organization; unexpected visits, hesitation in decision-making, fear of making mistakes, unsound delegation; wrong order of priorities, interruption during work; social interaction and entertainment within the organization; starting to implement tasks without prior thinking and planning, moving to a new task before accomplishing a present one; obsession with less important routine matters."(6)

Within this framework, Drucker conducted an experiment on four groups of managers in order to find out the major causes of time wasting. He asked each group to record what they believed to be the wasters of time at work. Then, he showed them a film called 'Time Management'. The film was about a manager who did not manage his time properly. After the film, he asked the groups to record what they believed to be the causes of time wasting at work. Drucker examined the causes put forward by each group before and after watching the film. There was a clear difference between

what the first group suggested before and after watching the film. Whereas the earlier suggestions focused on external causes of time wasting, the latter ones focused on internal causes, arising from the individual.

The experiment was also conducted on another group of top-level managers. It reached the following results:

As maintained by the top-level managers before watching the film, *Time Management*, time-wasters were: inadequate information; employees' problems; lack of delegation; phone calls and personal interruptions; meetings; no defined priorities; management by crisis; personal concern with others; personal activities; poor communication system; mistakes.

After they watched the film, the top-level managers attributed time wasting to: trying to do too many things at one time; unrealistic estimation of time, procrastination; poor organization; bad listening; insisting on doing things personally; inability to say 'No'; not letting others implement some tasks; delegating responsibilities without authority; hasty decisions; personal activities.(7)

In an interview (Titled "Self-Management: The Key to Managing your Time") R. Barger asked Mackenzie about the most important wasters of managers' time. Mackenzie mentioned them in the order of importance: interruption by phone calls; repeated re-scheduling of tasks; clerical work; offices crowded with paper; unexpected visitors; meetings; incomplete information; crises; exhaustion; attempting to do too much at one time; reading; crises within one team; excessive involvement with work.(8)

One of the field studies done in the Arab World is that by 'Asfure in Saudi Arabia. It discusses, among other things, time-wasters in government agencies. It identifies the following as the most important time-wasters[9]: late arrival at work in the morning; private phone calls; reading work-related magazines; drinking tea and coffee; going to hospital; leaving work early; others.

In his study "Productivity in the Public Sector", Al-Ghaith listed ten causes identified by a group of managers working in Saudi Arabia as the most important time-wasters: "unqualified employees; unexpected visits; red tape; work interruption; misplacement of things, such as files, etc.; non-compliance with official working hours; too many telephone calls; lack of proper delegation of authority; reliance on memory rather than on planning and follow-up; poor organization of work."[10]

4.1.2 Time-Wasters: Analysis and Solutions

Analysis of time-wasters and defining positive counter-measures require commitment on the part of the manager. They also require genuine knowledge of himself, his nature and his job as well as the ability and determination to proceed towards effective time management.

Since the human element is the most important production resource, successful investment of human effort is the real key to the achievement of defined objectives. Also, organizing the relationship between personnel and time is one of the most important functions of enlightened management, seeking distinction of performance. This requires the formulation of comprehensive systems for defining duties, tasks and

communication so as to avoid the afore-mentioned time-wasters.

This section explores possible solutions for time-wasters so that time can be saved and effectively invested. Analysis of time-wasters demands: "identification of their sources in order to formulate appropriate solutions for eliminating wasters of managers' time."(11)

Through conducting observations and studies on the symptoms of time wasting during task performance, a number of direct and indirect time-wasters can be identified. Then, appropriate measures can be taken to combat those wasters and realize effective management.

Evidently, all managers encounter time management problems, which vary in seriousness and urgency, from organization to organization and from society to society. However, all those problems have to be analysed, time wasters have to be identified, and measures for combating and controlling them taken.

In what follows are presented five basic steps comprising the approach suggested for combating time-wasters:

1. Defining objectives by planning and scheduling tasks;
2. Arranging priorities;
3. Organizing office.
4. Controlling interruptions and efforts.
5. Application of the fundamentals and skills of effective communication.

Thus, thorough analysis of the manager's activities represents the best starting point in tackling time-wasters. Also, accurate

definition of objectives is crucial for combating wasters. It is in terms of objectives that activities are investigated to decide whether time is being wasted.

The whole process does not aim at eliminating the activities that waste the manager's time, but to control them. The manager's time, according to theoretical and field studies, generally has a variety of daily activities, planned and unplanned, such as interviews, phone calls, meetings, verbal and non-verbal communication, besides the usual office work. If those activities are not done in a proper and balanced way by means of good planning and execution, they become time-wasters representing ineffective time management.

However, some researchers insist on specific activities, without undermining others, as potential sources of time wasting for a number of reasons, the most important of which are[12]:

1. The manager spends a large amount of time on those activities.
2. The time allocated to each of them is generally misused, so it elapses with hardly any productivity.
3. Those activities are done by so many managers at all levels.
4. They are of a comprehensive nature and include secondary activities. For example, a meeting can be used for taking a decision, and the phone for co-ordination purposes.
5. Time mismanagement has economic implications. It leads to rise of production costs. Therefore, the more time is allocated to those activities, the higher the costs.

The manager can control time-wasters through the following:

[1] Dividing time into: (a) controllable time, which the manager can control; (b) uncontrollable time, which is for reacting to immediate events and demands. The effective manager should be able to increase the portion of controllable time, which, according to some expert estimates, can reach 75%. This can be achieved by simplifying tasks. For example, a specific time can be allocated for daily performance of a certain task, such as checking correspondence, receiving phone calls, immediate replies to correspondence. Also, a specific period of time could be allocated to visits, and so on and so forth.

[2] Concentration, as represented by clear definition of work in terms of aims, strategies so that the type of required information can be defined, and priorities established. It is recommended that one task be done at a time. In the establishment of priorities, there are three steps that have to be considered: arranging subjects in terms of arrival (early/late); degree of urgency (sooner/later); the degree of the subject's contribution to the achieving of the organization's goals.

In general, time has to be considered an investment. At the personal level and the level of realizing the aims of business, the best results should be achieved. [13] Among the things effective management of time depends on is the manager's ability to take positive decisions for combating time-wasters. Therefore, unless time planning is accompanied by taking positive decisions to prevent wastage, it becomes meaningless.[14]

4.2 The Muslim's Responsibility For Time

Islam encourages Muslims to care for time, to utilize it and not to waste it. Besides, it holds them responsible for their time. The Righteous Salaf were aware of that responsibility, so they acted accordingly. Describing their care for time, Hassan Al-Basry said, "I saw those people and how they were more careful about their time than about their Dirhams and Dinars [i.e. their money]."(15)

An important requirement for a Muslim's life is to be careful about time, to invest it wisely and to benefit from it. In this regard, Ibn-Al-Qayyim says, "The highest, most worthy and most useful of reflection is what is intended for Allah and the Hereafter. There are various forms of reflection intended for Allah. One of them is reflecting on time duty and function and focusing entirely on it, for the knowledgeable one is the breed of his time. If he wastes it, all his interests are wasted, for all interests arise from time. If he wastes his time, he can never regain it."(16) Also, Imam Shafi'i said, "Out of my company with Sufis, I benefited only two things, one of which is their saying: like a sword, time will cut you if you do not cut it...."(17) In other words, if you do not spend time doing something useful, you are the loser by wasting it.

As expressed by Imam Hassan Al-Banna, "Time is life itself."(18) This reflects Ibn-Qayyim Al-Jawziyyah's saying: "One's time is in fact his age. It is the material of his eternal life either in everlasting joy or painful torture. It passes more quickly than clouds do. It is only the time one dedicates to Allah that constitutes one's real life and age. The rest does not count; the life he leads in it is only

animal life. Compared to a life of indulgence in appetitive activities, false aspirations and negligence of Allah's remembrance - and at best in sleep and being idle - death is a much better alternative."[19]

Time is considered a vehicle for work. According to Ibn-Al-Qayyim, "The year is like a tree; months are its branches; days are the branch sticks; hours are its leaves; and the breaths are its fruits. Therefore, if one's breaths are in obedience [to Allah and His Messenger], the fruits of his tree are good. If they are in disobedience, his fruits are bitter. The harvest is on the Appointed Day, when one's fruits are found out to be good or bitter."[20]

Such is the Islamic view of time, and such were the Salaf's ways with it. The following are some of the most important duties demanded of Muslims.

1. Ensure Benefiting from Time

It is absolutely necessary for Muslims to be careful about time. The Muslim is required to utilize and invest his time in what benefits him in this world and the Hereafter. In this regard, he can follow the good example set by the Righteous Salaf. They were so careful that in less than a century they were able to make radical changes in the societies into which they introduced Islam.

The Righteous Salaf made sure that no time, however short it was, passed without doing something useful, such as acquiring useful knowledge, doing good deeds, helping other Muslims and serving or advising the Ummah (nation). Remarking Imam Hammad Ibn-Salama Al-Basry's[21] meticulous care for time, Musa Ibn-

Ismaeel[22]said, "It is unbelievable! I have never seen Hammad laugh at all. He was always busy explaining the Hadith, praying, reading or praising the Lord. This is how he spent his day. Abdurrahman Al-Mahdi[23] said: If you were to tell Hammad, 'You are going to die tomorrow', there would be nothing he could add to what he is already doing."[24]

Regretting the time he spent eating, Shumait Ibn-Ajlan[25] said, "By Allah, the time I hate most is that which I spend eating."[26] How conscious of time!

Once a wise man said, "If you spend one day on other than carrying out justice, performing obligatory worship, achieving some gain, praising the Lord, establishing something good or acquiring knowledge, you have been ungrateful to your day and have wronged yourself." [27]

2. Utilize Leisure Time

To be free from worry and distress is a great blessing, and to have a body free from diseases is a great blessing, too. However, they are the very blessings on which people are deceived. The Prophet was reported to have said, "There are two blessings on which people are cheated: health and leisure time."[28] This Hadith implies how people are unaware of the real value of health and leisure time; they are not properly invested in what is good for them in this world or the Hereafter. What a real loss!

Calling on Muslims to utilize their time, to benefit from it and not to waste it, the Prophet said, "On the Day of Resurrection the feet of the son of Adam [man] will not move away till he is questioned

about four matters: how he spent his lifetime, how he spent his youth; from where he acquired his wealth and how he spent it, and what he did with his knowledge."[29]

He also said, "Grab five things before five others: your youth before your decrepitude, your health before your illness, your wealth before your poverty, your leisure before your work, and your life before your death."[30] This Hadith is a direct call on Muslims to invest their time as early as possible when conditions are favourable, i.e. youth, health, wealth and time before being handicapped by impediments, such as old age, sickness, poverty or preoccupation.

The Righteous Salaf were extremely careful about occupying their time with useful deeds, and they hated laziness and unemployment. Umar Ibn-Al-Khattab was reported to have said, "I do hate to see any of you unoccupied,[31] doing nothing for this world or the Hereafter."[32]

On the authority of Ibn-Mas'ud, the Prophet said, "I do hate to see a man doing nothing for this world or the Hereafter."[33]

Sheikh Yusuf Al-Qaradhawi says, "Leisure time will never remain unoccupied. It will be occupied with good or evil. If one does not occupy himself with truth, that self will make him occupied with falsehood. Successful is he who fills his time with what is good and righteous, and woe to him who fills it with evil and corruption."[34]

3. Vie for Good Deeds

Allah calls on Muslims to utilize time by racing for good deeds. He says, "(133) And vie one with another for forgiveness from your

Lord,...."[35] He also says, "(148) And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things...."[36]

This world is the place for work. It can be compared to a racetrack full of dust. On it are those running for their whims and earthly enjoyment, and those who run for the good of the afterlife, but without neglecting their share in this life. When the race is over and the dust settles down, the one who wronged himself (by neglecting the afterlife) will be extremely sorry. As expressed in Arabic by the poet Abul'atahiyah:

"If you haven't sown, but a reaper you see,
Remorse you feel for sowing missed." [37]

The Righteous Salaf were fully aware of that fact. For example, Ali Ibn-Abi-Taalib said, "This world is departing, but the afterlife is arriving. Each of them has children. Be the children of the afterlife, not the children of this world. Today is only work, but no questioning, and tomorrow is questioning, but no work."[38]

Muslims are warned against the worst two things that impede racing for good deeds, i.e. disability and laziness. These two cause delay and waste. The Prophet warned against them and taught his wife Aisha to pray for protection from them as he used to; he prayed: "O Allah, I seek refuge in You from disability and laziness."[39]

The Muslim must race for doing whatever is good for this world and the Hereafter. He must not be a burden on others for a living.

"A poor person who does not have a job to do is compared to the owl living in a deserted place and benefiting nobody."(40)

4. Learn from the Passage of Time

No day passes without having so many lessons to be learnt by the Muslim who understands the wisdom underlying the succession of night and day; within which activities are performed for the benefit of this world and the hereafter. Allah says, "(190) Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding."(41)

Reflection on day-night succession should motivate one to one's time by making as many achievements as possible. On the Day of Judgment, days are a witness of man's deeds since they constitute the time within which such deeds are carried out. In one Hadith the Prophet says, "No day starts without saying to man: 'O son of Adam, I am a new creation, and in the future I will give witness on what you do within me. Do good and I will give (good) witness for you then. Beware, once I pass, you will never see me again.' The night says the same thing."(42)

In his description of days as records, Ibn-ul-Jawzi said, "Days are the records of your deeds, so decorate them with the best of deeds. Opportunities pass like clouds, and it is only the slow that waste them. If one rides a disabled means of transport, it will not take him far, as slowness coupled with laziness will end in loss."(43)

Man's life on earth is in fact passing days and hours. As expressed by Al-Hassan Al-Basry, "O son of Adam (O man), you are only

days; when a day passes, a part of you does, too."[44] The same idea was expressed by Ahmad Shawki in this verse:

"Man's heartbeats are telling him:
Life's but minutes and seconds."[45]

How ironic! Man feels so happy to see days and months pass as his salary, vacation or graduation certificate is approaching. Yet, he is unaware of the fact that those passing months are not only being deducted off his age, but also bringing him nearer to the Hereafter. This idea is well represented by Abul-Atahiyah's verse:

"Happy are we to be days spending,
Yet, every day passing is our life ending."[46]

Advising his son, Salih Ibn-Janah Allakhmi [47]said[48], "O my son, if a day and night passes without incurring loss regarding your faith, body or wealth, you must thank Allah a lot. Think of those who lost faith or property, those who had their privacy violated and those who were destroyed that very day, while you are safe and sound. In this regard, let me say these verses:

"Were I to be granted my wish,
I'd ask only forgiveness and health.

How many a youth was one night in luxury,
From it, the following night, he was taken."

Let me also tell you:

"This life has, like daylight,
Not its own, but borrowed light.

As your branch is growing,
It is still soft and green.

If, one day, time it throws,
Yellow on it shows.

So does night come,
Only to be by day erased."

5. Seek the Favorable Times

There is no difference among people regarding their share of time. They all have equal shares, but they differ in how they manage, invest and benefit from them.

Allah has designed and distributed time among his servants, yet He has bestowed advantages to certain parts of it. For example, concerning acts of worship, Allah has allocated certain seasons, such as Ramadan and the first ten days of Thul-Hijjah, when rewards are multiplied. Similarly, there are certain hours when one's prayers can be more favorably answered, such as the last third of the night, Friday afternoons, the time of breaking fast on fasting days and Lailatul-Qadr (the Night of Power), which is in Ramadan.

Hassan Al-Banna says, "Every day, you have a time in the morning, a time in the evening and a time before dawn when you can uplift your purified soul to the Heavens, and so gain the good of this world and the Hereafter. You have also seasons for showing obedience to the commands of your Lord, days for worship and nights for acts that bring you nearer to Him. All these times have been pointed out to you by Allah's Glorious Book and His great

Messenger. Therefore, make sure to be among those remembering Allah, not those forgetting Him, and among those working, not those doing nothing, and you must utilize your time, for time is like the sword, and get rid of delaying tactics because there is nothing as harmful as they are."[49]

Concerning this world and man's work for his livelihood, Allah has blessed early rising for work purposes by making such rising a means of success. The Prophet prayed for Muslims saying, "O Lord, bless my nation's early rising!"[50] Therefore, Muslims have to benefit from those appointed times as much as possible for this world and the Hereafter.

6. Planning and Organizing Time

Muslims are required to plan their time and establish priorities. This is crucial for investing time properly. The Righteous Salaf were aware of this requirement. For example, when Abu-Bakr was approaching death, he summoned Umar Ibn-Al-Khattab and entrusted him with the Caliphate after his death. Among the words of advice he said to Umar were: "Allah has morning rights that He does not accept at night, and has night rights He does not accept in the morning. Voluntary acts of worship are not accepted unless the compulsory ones are done."[51]

This piece of advice had implications for Umar as Abu-Bakr's successor. It implied necessary awareness of planning and organizing time, identifying objectives, establishing priorities in terms of importance and implementing tasks within allocated time. Such was Abu-Bakr's awareness of the significance of time planning and investment that at his deathbed he had to advise

Umar on it. As expressed by Al-Qaradhaawi in other words, "The important thing is not to do anything any time, but to do the right thing at the right time."[52]

7. Fulfillment of Time Commitments

Islam urges Muslims to fulfill time commitments and promises. Commending believers for such a quality, Allah describes them by saying, "(8) ... And who are shepherds of their pledge and their covenant...."[53] Addressing Musa (Moses), Allah says, "(40) Then comest thou (hither) by (My) providence, O Moses...."[54] This is explained as a reference to carrying out a task on time. In other words, the verse means: Musa, you have come to Us at the right time when We want to send you on a mission to Pharaoh.[55]

Warning against delaying the fulfillment of promises, the Prophet said, "There are three qualities by which a hypocrite is recognized: if he speaks, he lies; if he promises, he goes back on his promise; and if he is entrusted with something, he betrays the trust."[56] The Hadith indicates the seriousness of going back on promises, for it wastes people's time, causes harm and creates mistrust.

8. Necessary Awareness of Time Wasters

Islam has warned against wasting and not caring for time. It has set guidelines for preserving time. For instance, Muslims are called upon to ask for permission to enter places and see people. One must not enter someone else's place without permission. In this respect, the Prophet said, "You can ask permission three times, but if you are not given permission, you have to leave."[57] Allah says, "(27) O ye who believe! Enter not houses other than your own

without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. (28) And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do." (58) In addition to teaching good manners, these commands are a means to saving Muslims' time from being wasted by unplanned visits.

Of the worst wasters of time are procrastination and wishful thinking. In this respect, Al-Hassan Al-Basry said, "Never has one prolonged false hopes without bad consequences. As rightly expressed by Al-Qurtubi: "Prolonged wishful thinking develops laziness, slowness and negligence; it makes one pretend to be working, and makes him steep low and follow his whims."(59) Warning against procrastination, he also said, "O man, beware of procrastination. It is today, not tomorrow, that must be your concern. If you have a tomorrow, make it your concern as you must make today. If you do not have a tomorrow, you will not regret not having wasted today."(60)

These are some of the Righteous Salaf's statements in this regard:

"Day and night are working on you, so you had better use them for your work [instead]."(61) "A sign of [Allah's] wrath is to be wasting one's time."(62)

"If your today is like your yesterday, you must be a loser. If your today is more evil than your yesterday, you must be damned."(63) Also, Abdullah Ibn-Mas'ud said, "Nothing is as regrettable as a day that passes without having increased my [good] deeds though having reduced my age." (64)

As Ali Ibn-Muhammad Al-Busti[65] said:

"Should a day pass, yet with my hands nothing did I,
Nor knowledge gained, of my life count not that day."[66]

In a message to Yusuf Ibn-Asbaat[67], Muhammad Ibn-Samra Assa'ih [68] wrote: "O brother, beware of being controlled by procrastination, and do not let it occupy your heart, for it leads to boredom and loss, it destroys hopes, and it is a waste of life. O brother, therefore, take the initiative now, for you are a target for other initiatives; hurry up, for you are a target for speedy things to come; and be industrious, for living is a matter really serious."[69]

Imam Ibn-Aqeel[70] said, "I am not allowed to waste an hour of my life. If my tongue is not engaged in some debate or study, and if my eyes are not engaged in reading, I work in bed till I have prepared something to write. I find that I am keener on learning in my eighties than when I was in my twenties."[71]

The Qur'an warns those who waste their time and waste useful work opportunities; they are threatened with having to regret their inaction and to suffer its consequences on the Resurrection Day. On that Day, one of those people will typically say, "(24) ... Ah, would that I had sent before me (some provision) for my life!"[72] They will be also asking in grief and regret, "(44) ... Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers...." [73] The answer will be, "Never!" The time for work, which must be done on earth, will have elapsed, and the Hereafter is only for judgment.

9. How Should a Muslim Spend His Time?[74]

For a Muslim to have his age blessed by Allah, he ought to follow an Islamic pattern of daily life. Such a pattern demands rising early and going to bed early.

A Muslim's day begins at dawn, at least before sunrise. Metaphorically speaking, he begins his day before it is polluted by the disobedient who do not wake up till much later in the day. Thus, he is keen on having his day blessed in response to the Prophet's prayers for early risers ("O Allah, bless my nation's early rising.")[75]

One of the worst things that have afflicted Muslims is that they have changed the pattern of their day; they stay up long during the night, and sleep into the day, and as a result miss the morning prayers. Some Righteous Salaf wondered how one should expect to be given of Allah's bounty while he performs his morning prayers after the break of day.

In a Hadith reported by Abu-Hurayrah, the Prophet said, "Satan ties three knots at the back of your head when you sleep, and he seals the place of each knot with 'You have a long night ahead, so sleep.' If you wake up and remember Allah, a knot is untied. If you wash for prayer, a knot is untied. If you pray, a knot is untied, and morning finds you lively and in good spirits, and if not, morning finds you in bad spirits and lazy."[76] What a great difference between the two cases! In one case, a person is free from Satan's fetters, active, good-spirited and ready for a good day's work. In the other case, one is in Satan's fetters, sleepy, lazy, slow and evil-spirited.

Ideally, the Muslim opens his day with an act of obedience to Allah: he performs the morning prayers, compulsory and voluntary, and supplicates as the Prophet used to, as in: "We reached morning, and everything belongs to Allah, the Lord of the worlds. O Allah, I ask You the good of today, its opening, victory, light, blessings and guidance, and I seek refuge in You from the evil it has and later evil."(77) "O Allah! Whatever favour has come to me, is from You alone, and You have no partners. To You all praise is due and all thanksgiving."(78)

Then, he reads as much of the Qur'an as he can in submission, reflection and understanding, for Allah says, "(29) (This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect."(79)

After he eats breakfast in moderation, he sets out for his daily work, earning a living. He makes the effort to be doing some legal, useful work. However rich one might be, he could take a supervisory or control role, for - as the Arab proverb says - unsupervised money invites stealing.

To be involved in usury is forbidden by Islam, for usury inevitably generates money, but without having to work, sharing or taking risks. A usurer is guaranteed a percentage on the money he lends without having to bear any responsibilities. This type of dealing is anti-Islamic. Islam considers man's responsibility on earth to be work and construction. As Allah says, "(61)... He brought you forth from the earth and hath made you husband it...."(80)

As one takes, so must one give. In return for what he consumes, he

must produce. It is, therefore, unacceptable to be doing nothing, while living on others' earnings, even if it is claimed to be for worship's sake; there is no monasticism in Islam.

Regarding unemployment, Ibn-Azzubair said, "The worst evil in the world is unemployment."[81] In other words, "If man does not have a job which is legally allowed, which keeps him engaged from within and which supports him in discharging his religious duties, he will be empty from without, but his heart will not be so; it will be filled with Satan and his offspring, which will reproduce much faster than animals. If one does not have a profession of benefit to people, he will be drawing from their gains, and consequently be a burden on them. In addition to being of no use to them, he becomes a source of trouble and inflation. That is why Umar used to say if he saw a handsome man, "Does he have a job?" If the answer was negative, the man fell from his eyes.[82]

The Muslim regards his earthly work as an act of worship and a kind of Jihad (struggle), provided that: it is intended for Allah's sake; it does not keep one away from Allah's remembrance; it is responsibly and properly done. In fact, proper execution of deeds is an Islamic requirement. According to Prophet Muhammad, "Allah has demanded that everything be perfect."[83] In another Hadith, "Allah - blessings and exaltation be to Him - loves any of you, if he is doing something, to do it properly."[84]

The Muslim has a duty towards his society. He is required to help others and facilitate things for them so that he can qualify for Allah's reward. On the authority of Abu-Musa, the Prophet said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?"

He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charity."(85)

Thus, the Muslim has to pay a daily social tax or charity. In fact, it is considered compulsory on every joint in the body every day. As a result, a Muslim becomes a continuously flowing spring of good, benefit and peace for every one and every thing around him. In a Hadith narrated by Abu-Hurayrah, the Prophet said, "Charity is obligatory every day on every joint of a human being. If one helps a person ride his animal or lift his luggage onto it, this is regarded as charity. A good word is charity, and every step one takes to pray in congregation is charity, and removing something harmful from the road is charity."(86)

In the above Hadith, 'joint' refers to every part of the human body. It is a reminder of Allah's blessings to man, whom He created in the best form. Therefore, he has to express gratitude to Allah for all His blessings by using those parts in His service, e.g. be useful to fellow humans and do as much good to them as possible.

When they call for the noon prayer, the Muslim does his best to pray in congregation. The sooner one offers prayers, the more pleasing to Allah, for He demands racing for good deeds. Allah's Messenger was so angry with those who missed the congregation that he wished he would set their houses on fire. This shows how important congregational prayer is. In fact, it gets a reward 27

times more than that of individual prayer.

Having performed the noon prayer, the Muslim has his lunch, which must be from the allowed types and good sources. Regarding eating, one should not eat too much, otherwise he gets indigestion, nor should he eat too little, otherwise he becomes deprived. As Allah commands us, "(31) O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals. (32) Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing?..."[87]

In hot countries, particularly in summer, some people may need some rest in the middle of the day so that they can wake up for extra prayers at night as well as for early rising. This is mentioned in the Qur'an: "(58)... and when ye lay aside your raiment for the heat of noon...."[88]

In the afternoon, as soon as they call for the Asr prayer, those resting get up and those working stop. This prayer is specially important as it is the middle prayer, and Muslims must not be distracted from it by buying, selling or entertainment. Positive response to prayer calls is typical of believers. In their description, Allah says, "(37) Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned...."[89]

Muslims are encouraged not to delay the Asr prayer till the sun is about to set, for such delay indicates negligence of prayers, and is a

sign typical of hypocrites. In a related Hadith, the Prophet says, "This is the hypocrite's prayer; he waits till the sun comes between Satan's horns, thence he hurriedly performs four Rak'as in which there is hardly any mention of Allah."(90)

At sunset, the Muslim goes for the Maghrib (sunset) prayer early on, for there is a short period between it and the following prayer, the Isha prayer. Having performed the Maghrib prayer, the Muslim does supplication as the Prophet used to do. For example, he can say, "O Allah, this is Your night coming, and Your day going, and these are the voices of Your callers. Forgive my sins."(91) There are other evening supplications, similar to the morning ones already mentioned; instead of saying 'morning', one says 'evening'.

After the Muslim has his evening meal, which should be done in moderation, he offers the Isha prayer and voluntary prayers. The *witr* (the single Rak'ah of the voluntary prayers) can be delayed if one is accustomed to waking up during the night, but if not, one should do it before going to bed. Some Muslims may prefer to have their evening meal after the Isha prayer. However, for one reason or another, if the meal and the prayer coincide, the eating should be done first, otherwise one will be distracted during prayer. Before going to bed, the Muslim can also do some duties, such as visiting relatives and acquaintances and other social activities.

The Muslim should do some reading daily so as to increase his knowledge, for the Prophet used to say, "(114) ... and say: My Lord! Increase me in knowledge."(92) For his reading one should select content beneficial for this world and the Hereafter. As wisely expressed, "Show me what you are reading, and I will tell you what

kind of person you are."

The Muslim can entertain himself by day or night, but with the type of fun that is Islamically acceptable, i.e., it does not encroach on such duties as acts of worship, sleep, rest, family affairs, proper accomplishment of work and other people's rights.

Endnotes of Chapter 4

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(87) Surat Al-A'raf, Verses 31-32.

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Chapter 5

Effective Management of Time

Introduction

As an activity, management aims at the achievement of specific objectives within a context of available resources and conditions. Achievement of objectives is tied to a time schedule and a defined plan. Success or failure cannot be completely measured or recognized except within the required or specified time. This gives rise to the problem of time at all management levels: How can they achieve defined objectives, or perform tasks within the specified period of time? Obviously, the problem is not one of lack of time; time is equally available for all. It is a problem of effectiveness of managing and utilizing time.

This chapter comprises three sections:

5.1 Devices and Ways for Time Management and Control

5.2 Effective Methods of Time Management

5.3 Toward a Better Approach to Effective Time Management

5.1 Devices and Ways for Time Management and Control

Modern technology represents the most important source of means of effective time management and control. Due to rapid development of electronic devices and modern office services, information can be communicated very fast, saving time, therefore. Such devices are designed for the modern manager, in particular, to facilitate organization of information, data processing, file arrangement, preparation of necessary documents, upgrading of old information, fast communication by modern means, saving time and effort.

The means to manage and control work time can be divided into two groups: electronic and non-electronic.

5.1.1 Electronic Means

This group includes such devices and tools as computers, photocopiers, fax-machines, scanners, answer machine telephones, mobile phones, the internet, electronic mail and electronic calendars. Let us examine each of these devices.

5.1.1.1 Computers

Today, computers perform a great deal of tasks in all organizations, managers' offices included. They perform multiple tasks and provide the manager with accurate results much faster and at much lower costs than manual methods do. There is a lot of software today that can execute the simplest as well as the most complicated operations

in all fields, particularly in projects. Computers are now available for all, and prices depend on memory capacity, information processing speed, tremendously effective in saving time.

Computers come in different sizes, mainly desktops and laptops. The manager can make use of the latter wherever he goes, for instance on the plane, in the hotel or in the car. Also, the modem can be used for communicating information by telephone. As a result of all these facilities, the manager's time can be optimally invested, and his productivity increases. There are also computer programmes for business organizations, such as those for financial analysis, purchases and inventory as well as for organizing task performance times.

5.1.1.2 Photocopiers, Fax-Machines and Scanners

These technological devices are really time saving. For example, photocopiers can be used to prepare a lot of documents and copies, in varied sizes, in the required number and possibly coloured. Choice of the photocopier type depends on such factors as cost, speed and whether it is colour or black-and-white.

As for scanners, they are used for scanning pictures and documents, putting them into archives, storing copies of documents and transforming them into computer texts. By facilitating access to such documents, scanners naturally save a tremendous amount of time.

The fax-machine is now an essential device in today's office. With respect to sending and receiving documents, it combines the functions of the telephone, photocopier and computer modem.

Therefore, it helps a great deal in managing time more efficiently, due to speedy transfer of documents, and the possibility of benefiting from night-time cheap telephone rates.

Furthermore, modern technological advances have combined all those functions into one device, saving space, costs and time.

5.1.1.3 Answer-Machines and Mobile Telephones

These devices enable the manager to screen in-coming telephone calls without having to answer the telephone. They also provide for recording calls from any part of the globe. They are particularly useful in the absence of secretaries, in the case of too small an office to accommodate both the manager and the secretary, and if the manager is not available. One advantage is that orders can be received at night, to be checked in the morning. In fact, more time becomes available for receiving orders, consequently saving time for important office tasks. The recording allows the manager to listen to in-coming calls, so no important ones will be missed. Besides, the price is paid once.

The mobile telephone has the special feature of sending or receiving calls anywhere in the world. It can also function as a telephone directory and an answer-machine. It allows the manager to perform tasks anywhere, which saves his time.

5.1.1.4 The Internet & Electronic Mail

The internet and electronic mail are among the most important modern vehicles for performing tasks over long distances and in a very short time. Not only does the internet provide for acquisition of information from anywhere at anytime, but it is also used for

trading. Buying and selling transactions are performed on line. How time-saving can the internet be depends on the speed and competence with which the manager can handle it.

As part of the internet, the electronic mail tremendously speeds up communication of messages and documents in various languages. It is reinforced by the production of a great deal of modern software, which facilitates communication with a wide range of individuals at one time all over the globe. This boosts its use as a time saving device.

5.1.1.5 Electronic Calendars

Electronic calendars, of the pocket type, and on computers, keep detailed records of appointments, scheduled activities and priority tasks as well as other information needed by the manager. Some of the advantages of electronic calendars are:

1. organizing appointments
2. reminding of appointments by giving audio or visual signals
3. keeping brief records in their memories
4. functioning as a mobile telephone

Furthermore, an electronic calendar can be connected with a PC or laptop by telephone. In the case of an organization's network, this gives the manager access to personnel calendars for meeting purposes.

5.1.2 Non-Electronic Means

Non-electronic means include such things as: secretaries; manual diaries for appointments; daily, weekly and monthly scheduled lists of tasks to be performed; the manager's memory. Let us have a quick look at each.

5.1.2.1 Secretaries

A secretary's job derives from that of the manager. Since the managerial function is to achieve objectives through others, the secretary or office director is to assist the manager to manage his time effectively towards those objectives. Therefore, secretary preparation has focused on competent training, particularly time management and organization of activities. As mentioned by Al-'Edaily, these duties are basic for secretarial effectiveness:(1)

1. receiving phone calls and visitors;
2. setting a concise filing system;
3. organizing appointments and meetings;
4. preparing drafts for memoranda and letters;
5. performing minor tasks delegated to him;
6. assisting the manager in organizing his tasks and reminding him of appointments;
7. maintaining, following up and updating files;
8. exercising common sense and taking the initiative in office-related matters.

5.1.2.2 Daily and Weekly Action Lists

Daily and weekly action lists include a number of commitments that the manager has to fulfil. On the lists are recorded certain projects and activities to be performed by the manager in one day or week. They are recorded in the order of priority and time in such a way that allows for ticking the accomplished tasks. Regarding the lists, the manager has to: (a) record the daily tasks to be performed; (b) making a realistic time estimate for each task; (c) take into account the meetings and appointments already fixed in relevant calendars.

5.1.2.3 Manager's Manual Diary and Memory

In the manual diary, the manager records appointments, remarks, tasks and activities he is to perform during official working hours within a day, a week or a month. Such a diary is usually small enough to be carried all the time in all places. It contains a concise phone guide and identification cards for the manager. Through its hand-written content, it helps the manager remember the things to be done.

In extreme cases, the manager may depend solely on his personal memory to keep track of the things he is to do, without help from manual or electronic aids in organizing and managing required tasks. This demands an extremely strong memory and physical well-being on the part of the manager. However, dependence on memory alone gives rise to problems of forgetfulness, particularly in the case of overlap of tasks and time.

5.2 Effective Methods of Time Management

Since the manager's time is limited, how can he utilize it effectively?

With regard to the cause of development, it is considered an issue of time and productivity. Time should be viewed as a resource to be invested for the purpose of our peoples' welfare. This is the responsibility of each and every one of us.(2)

What really matters is not mere spending of time, but the investment of time. Like capital, if time is just spent for the sake of spending, it is wasted. If it is invested, it will grow and come to fruition for us and for generations to come. Each manager should ask himself the following question first: Am I doing the right things? Only then comes the question: Am I doing things the right way? In itself, sheer time is not the problem; the problem is how to invest time.

Crucially related to time investment are the two concepts of "efficiency" and "effectiveness". "Whereas efficiency means doing things right, effectiveness means doing the right things right."(3) For example, it is efficient to pay your telephone or electricity bill by telephone rather than by going to a bank where you may have to queue. Using the telephone achieves your objective while saving time, effort and money, particularly as such calls are free of charge.

This may explain why the American Society for the Evaluation of Engineers, attempting to distinguish between real work and being busy, and between efficiency and effectiveness, has adopted this motto: "Work smarter, not harder."(4) In other words, there is a

distinction between performing tasks efficiently and performing the tasks required for the achievement of objectives.

Thus, in time management, the manager had better "concentrate on expected outcomes, rather than worry about procedures".[5]In other words, he should "direct his attention to the target first, then to the context; perception first, then method; effectiveness first, then efficiency."[6] The manager who does that has taken the first step towards the successful management of his time. This leads to controlling and managing his time properly. In fact, optimal investment of time should result in: achievement of the organization's objectives; more commitment to long-term and more important administrative issues; better development of managers' skills and abilities; less worry, less pressure and less tension.

Thus, time management should be viewed as doing the right things properly, i.e. managing them effectively. The manager should focus on what is to be done, then on how fast to be done. For example, he should start with spending his time on establishing effective communication, instead of spending it on solving problems resulting from bad communication, which shows him doing busy work. Thus, effectiveness of time management can be defined as the manager's achievement of his right objectives by means of optimal utilization of available resources.

Such a concept of time management has appeared in various forms in time management approaches due to differences in assumptions. According to relevant literature, there are eight different approaches, each of which has its own assumptions, value and contribution. They are the following:

5.2.1 The Organize-Yourself Approach[7]

This approach assumes that most management problems arise from chaos or absence of organization, e.g., the manager does not find something when he needs it. The logical solution lies in establishing organization in three dimensions:

[A] Organizing things

All things have to be put in order, such as door keys, computers, file shelves and office areas.

[B] Organizing Tasks

This involves giving orders and defining implementation steps by means of planning lists or maps, or even sophisticated computer planning programmes for project management.

[C] Organizing Personnel

This involves defining what the administrator and those working with him are capable of doing. Then, tasks are assigned to them accordingly. A system for performance follow-up has to be established so that the administrator can be in control.

A strong point of this approach is that organization saves time, costs and effort. For example, no time is wasted on searching or writing reports. It also provides for peace of mind and a more disciplined lifestyle. However, obsession with organization can turn into an obstacle, a point of weakness. Instead of being a means to a more important end, organization may become an aim in itself. Also, more time can be spent on organization than on

production. In practical terms, there will not be sufficient time for work, as it is being used for organizing things.

5.2.2 The Fighter's Approach (Survival and Independence)[8]

Underlying this approach is the notion of preventing time wasting in order to create a state of concentration and achieve production. It assumes that all are surrounded by pressing demands from a crowded environment. Therefore, the fighter's approach maintains that unless the manager responds firmly to such an attack on his time, the whole system will collapse. It recommends the following techniques:

[A] Isolation

Isolation calls for the establishment of protection system by means of a secretariat, locked doors, telephone answer-machines, etc.

[B] Retreat

Retreat involves moving to a distant environment, which guarantees isolation and provides for work independently and without interruption.

[C] Delegation

Administratively, delegation refers to the temporary transfer of authority from a higher level to a lower one. For example, some low-level managers are authorized to perform certain acts. This saves the time of the delegating manager for more important issues.

The strong feature of this approach is that time becomes a personal responsibility, and the manager will produce and innovate once he

is in a quiet and uninterrupted environment.

However, this approach presumes that others are one's enemies, who must be removed so that one can perform his tasks by means of isolation, retreat and barriers. This assumption is far from reality, for it ignores the fact that what the manager intends to achieve depends on others. How can he secure their cooperation while retreating from them! Besides, being negative and defensive, this approach leads to introvert behaviour, which requires entire dependence on self, and self-satisfaction. In such a context, others feel they are isolated, so they will seek attention either by creating problems, or by working individually. This may take more of the manager's time if he is to solve those problems. Thus, this approach ignores interdependence among all parties involved and how it affects the quality of life; this makes matters more complicated.

5.2.3 The Objectives Achievement Approach[9]

The motto of this approach is: define what you want achieved, then exert the effort to achieve it. The approach depends on techniques of planning and defining objectives, and self-motivation and dedication through a positive mental state.

Practical experience has shown that if organizations or individuals set for themselves clear objectives, they achieve better results. It has also shown that those capable of defining and achieving objectives realize their aspirations.

Evidently, there are people who adopt this approach in order to reach success, but they soon become disillusioned. For example,

they set objectives and make the efforts to achieve them, only to discover that the outcomes are not what they have been dreaming of. Naturally, if objectives do not derive from basic principles and needs, neither the objectives nor their achievement can lead to a balanced type of life. Though those people may make a great deal of money, they may be leading a personal life of misery, void of humane relations and emotions.

5.2.4 The Step-by-Step Approach (Prioritisation and Defining Values)[10]

This approach is based on the objectives approach in addition to the principle of gradation and prioritisation. This principle refers to focusing on the most important tasks. This involves the use of several techniques, such as defining the value of the task and establishing priorities. Advocates of this approach maintain that you can do what you want, but not all what you want. Basically, if you know what you want, but focus first on the important part, you can manage your time effectively.

However, several of those top successful people say that they set targets, focus on them and set priorities, but, in the end, they do not get the expected outcomes. Thus, if objectives are not derived from realistic principles, one cannot reach the genuine outcomes conducive to quality life.

5.2.5 The Technological Equipment Approach[11]

This approach assumes that appropriate equipment (e.g. timetables, diaries and computer programmes) provides for best management. Such equipment ensures identification of priorities,

organization of tasks and easy access to information. Systems and frameworks are basically considered factors contributing to equipment effectiveness. Apparently, effective use of equipment is greatly advantageous in achieving the following: establishing priorities, defining objectives, organizing tasks and fast systematic use of information.

The question arises: How many people use such equipment for time management properly? Calendars, for example, are bought only to become ornaments. Also, daily calendars and defined tasks are seen by some as restrictive and rigid. The fact is that unless technology is linked to full awareness of the importance of the task to be performed, it will deliver only some degree of improvement, but not full potential quality. For instance, an advanced camera can never make a successful photographer.

5.2.6 The Skills Approach[12]

Basic to this approach is the assumption that time management is a personal skill that requires mastery of the following skills: using calendars and appointment diaries; preparing task lists; defining objectives; delegation; organization; and prioritization.

This systematic approach is common, and it assumes that lack of the skills of planning, defining objectives and delegation has a negative impact on the organizing function. Therefore, a lot of organizations make use of educational aids for teaching their personnel those basics.

However, this approach has some weaknesses, the most important of which are reflected by the following questions:

[A] What are the basic patterns being taught?
[B] Is it based on sound principles?
[C] Does it hold unsound assumptions about effectiveness?

What matters more than equipment and systematization is relating efficiency to genuine principles of time management. Without being linked with clearly defined outcomes, skills cannot satisfy the requirements of effective time management.

5.2.7 The Natural Flow Approach (Harmony and Natural Tuning)[13]

This approach has certain life and time assumptions that differ from those of the other approaches. Its philosophy derives from eastern cultures advocating internal self-concordance and harmony with nature, irrespective of pressures from our conditions. Thus, this approach represents a counter movement to traditional styles of time management. It can also be seen as some kind of withdrawal due to failure to use the other approaches.

The advocates of this approach seem to ignore that swimming against the tide, instead of with it, represents practice of management. Their approach lacks vision, outcomes, targets and balance, which are all important factors.

5.2.8 The Cure Approach (Self-Realization)[14]

This approach is concerned with the principles underlying behaviour. It aims at self-realization and, subsequently, self-improvement. It assumes that there are social and inherited factors that cause defeatist behaviour and lack of performance in time management.

However, this approach deals only with one aspect of time management problems. The administrator's understanding of himself is only one aspect of effective change in time management.

In spite of the contributions of the previously mentioned approaches, they reflect a traditional concept of time. They do not view time as one of the factors of production. This explains why each of those approaches focuses on a particular aspect, rather than time management as a whole. In general, time management is concerned with application to the whole management process. This consists of all managerial functions within the organizational structure, such as the functions of planning, organizing, directing and control as well as decision-making.

5.3 Towards a Better Approach to Effective Time Management

In the light of what has been said so far about approaches to time management and the status of time as an element of the management process, the present study's concept of effective management will be investigated through integration of two things:

(a) the manager's ability to perform the functions of the management process effectively;
(b) the manager's ability to take positive measures to control time-wasters.

Since the term "management" has been frequently repeated, let us elaborate it further. Even though it includes several individuals in the organization, they are not equal in terms of duties and responsibilities on the one hand, or in terms of authority or decision-making on the other. In fact, management has three commonly recognized levels: top management, middle management and lower management.

The common denominator of those levels is that their practice of management involves the functions of planning, organizing, directing and control as well as decision-making. However, the functions vary in terms of allocated time in accordance with the relevant level of management, as shown in Table 4:

Figure 4

Proportionate Allocation of Time Allocated to Management Functions at Each Level of Management

Planning	**Planning**	**Planning**
Control & Guidance	**Control & Guidance**	**Control & Guidance**
Organizing	**Organizing**	**Organizing**
Lower management	***Middle management***	***Top management***

Since the two functions of planning and organizing occupy most of the managers' time at the top and middle levels, the present study investigates the managers of those two levels. In his article "Time Is the Manager's Dilemma", Charles Ferderber emphasizes the functions of planning and organizing by saying: "Bad planning and bad organizing give the wrong impression that time is short and insufficient."(15)

Thus, the study of time, as one of the sources available to organizations, requires good planning and organizing. It has to be conducted on manifest scientific principles so that time can be effectively and properly invested. Besides, "Theoretical and field studies have shown how varied managers are in the allocation of time to their activities due to varied management levels. The studies have identified certain major activities that occupy a long

period of the manager's time, for he has to manage them effectively in order to achieve effective management of his time. Those activities involve the management of personal and telephone interruptions, meetings, correspondence, and the work place."[16]

In view of the previous discussion, the approach recommended by the present study for effective time management embodies the following:

[1] Planning: (a) defining objectives, and establishing priorities; (b) allocating time according to priorities; (c) analysing time.
[2] Organizing: (a) delegation of authority and duties; (b) organizing and arranging tasks.
[3] Decision-Making, as the function typical of the top and middle management levels.
[4] Managing telephone and personal interruptions.
[5] Managing meetings.
[6] Managing the work place.
[7] Effective communication

Endnotes of Chapter 5

(1) Al-Edaili, Nasser Mohamed: *Time Management*, Riyadh, 1994, p. 101.

(2)Abu-Sheikha, N. Ahmad: *Time Management*, in Arabic, Dar Majdalaawi, Amman, 1991,p.13.

(3) Temp, Dale: *Time Management*, an Arabic Translation by Waleed Hawanah, 1991, p.123.

(4) Abu-Sheikha, N. Ahmad: *Time Management*, *op.cit.*,p. 26.

(5) Temp, Dale: *Time Management*, *op. cit.*, p.560.

(6) Covey, Stephen: *Managing Priorities: First Things First*, *op. cit.*, p. 305.

(7) *Ibid.*, p. 479.

(8) *Ibid.*, p. 480.

(9) *Ibid.*, p. 483.

(10) *Ibid.*, p. 484.

(11) *Ibid.*, p. 486.

(12) *Ibid.*, p. 488.

(13) *Ibid.*, p. 490.

(14) *Ibid.*, p. 491.

(15) Temp, Dale: *Time Management*, an Arabic Translation by Waleed Hawanah, 1991, p.75..

(16) Salama, S. Ben-Fahd: *Time Management, A Developed Approach to Success*, in Arabic, Amman, Arab Organization for Administrative Sciences, Administration of Research and Studies 1988, p. 99.

Chapter 6

Field Studies on Time Management

Introduction

Before discussing the field studies on time management and the rationale of the present study, let us first give a synopsis of the rapid development, structure and role of the private sector in Saudi Arabia.

Since its establishment, the Kingdom has adopted the system of free economy, deriving from adherence to Islamic teachings and long established traditions, which respect private ownership. Also, since taking planning as a means to achieving comprehensive economic development, the Kingdom has adopted the policy of supporting and developing the private sector. The importance of the private sector has been emphasized throughout the successive five development plans.(1)

The sphere of the private sector encompasses the various aspects of economic activities for building the Saudi economy. In fact, there is rarely an economic or social activity in which the private sector does not play a role. It is involved in productive, commercial and services activities. It focuses mainly on the productive fields, particularly agriculture, industry, transportation and various

productive activities. Yet, it has investments in housing and utility projects, public works projects, such as roads, water and sewerage networks and most activities in the field of construction. It is worth mentioning that investments in the field of construction represent a large portion of the investment in any single project. This is an indication of the private sector's achievements. Education, health and social services also reflect the private sector's role.

At the level of national commerce, the private sector plays a major role in meeting local needs, in the services field, such as storage, hotels and catering, and in the field of professions and trades.

The private sector also plays a role in international trade. For example, it is responsible for importing food products to satisfy local needs. It also imports middle-range and production goods required for development purposes. With respect to exporting, the private sector has been making steadily increasing efforts to improve production in the industrial, agricultural and mining fields, in addition to improving production. It also shares with the government the business of exporting petroleum and petrochemical products.

As for the private sector's share in large-scale projects, most projects at all phases of construction used to be outside the private sector's reach. However, the government's current policies encourage investment by the private sector, jointly with the public sector, or through sale of government shares (all or some) to the private sector. Thus, the private sector has become a main partner of the government in most of the state projects.

In spite of being dominated by individual institutions, particularly

in the trade and services, the private sector has a number of companies and joint stock companies. The latter are increasing in number, and so are the joint projects in that sector.

Thus, it can be safely concluded that the private sector includes various types of projects. For example, there are individual projects, which are decreasing, and joint ones with the government. There are also various types of companies, e.g. the multinationals and the joint stock companies.(2)

According to economic indicators, "The rate of development is higher in the private sector than in other sectors, particularly the government sector."(3) Also, from previous studies on time management, the author has identified references to a problem facing Saudi managers in government agencies regarding effective investment of time. Current indicators have prompted the author to investigate that very problem in the private sector; this sector is steadily gaining the leading role in the Saudi economy.

This chapter deals with two issues:

6.1 Significant Studies on Time Management

6.2 A Field Study on Time Management in the Private Industrial Sector in Saudi Arabia

6.1 Significant Studies on Time Management

The present comprehensive concept of time management has received attention since the late 1950s and early 1960s. This section presents a number of significant studies on time management conducted in the Western and the Arab worlds.

6.1.1 Studies in the Western World

Evidently, early contributions to scientific inquiry into time management started in the West. The first scientific attempt to study time management was conducted by James McKay (1959), the author of *Time Management*. A famous quotation from that book, still being repeated, is: "A feeling of being short of time is very often a symptom of accumulating obsolescence of your knowledge and skills."(4)

In the early 1960s, several researches, studies, articles and books were produced on time management. Concern with that topic increased substantially due to the economic, cultural and social developments, particularly the spectacular technological advances in the fields of communication and transportation. Besides other changes, it was also due to intensive investment in projects and the rise in production costs.

In her study, "Managers and Their Functions", Mary Stewart(5) investigated how the British manager allocated his time. The study revealed that the major wasters of his time were lengthy meetings and telephone calls.

As mentioned earlier, in Chapter 4, Drucker[6] identified the following conditions as major wasters of time: Meetings beyond reasonable limits; inadequate information and communication systems; unnecessary phone calls; reading newspapers and magazines; over-employment; bad management and inefficient organization; unexpected visits, hesitation in decision-making, fear of making mistakes, unsound delegation; wrong order of priorities, interruption during work; social interaction and entertainment within the organization; starting to implement tasks without prior thinking and planning, moving to a new task before accomplishing a present one; obsession with less important routine matters.[7]

In a joint study by Mackenzie and Richards, forty common time-wasters were identified in terms of management functions.[8]

As mentioned by Abu-Sheikhah, a survey titled "Control over Time", conducted by the Hamilton Institute[9], revealed that interruptions ranked top of the wasters of managers' time. Next came useless meetings, too many telephone calls and searching for information.[10]Therefore, the situation has to be evaluated, and measures should be taken to stop wasting time on ineffective meetings, for instance, by reducing their number. Also, telephone calls should be restricted, and a database should be made available to provide managers with information when needed.

There are several other contributions to the field of time management, such as those made by "Henry Mintsberg, in his book *The Nature of Managerial Work*, by Joseph Cooper (1962),Ross Webber (1972) and Jack Ferner (1980)"[11]

6.1.2 Studies in the Arab World

In a number of Arab countries, studies have been carried out at the organization level. One study was done by Farid Muna (1982) on "The Arab Executive".[12] It identified weakness of Arab executives regarding time management and utilization, particularly in the Gulf states, where managers did not care much about time when performing their functions.

The study also showed that Arab executives' time was under pressure from such sources as:

[a] lack or misuse of technology, particularly in the fields of information and communication, and backward channels of communication within their organizations;
[b] social traditions that impede proper utilization of time;
[c] participation in social functions, as part of their duties towards society;
[d] centralization of authority on the one hand, and lack of delegation on the other hand;
[e] the open-door policy of dealing with personnel as well as clients in person.

Explaining why the Arab executives underrate time, Farid Muna's study suggested the following causes: unawareness of the value of time; inappropriate lifestyle; influence and social courtesies; excessive bureaucracy and centralization; personal relations as well as family connections among personnel on the one hand, and between them and clients and visitors on the other hand.

In his study on "Managerial Planning and Time", Ribhy Al-Hassan

(1982) discussed the importance of time for planning. He attributed the inability to manage time to lack of objectives, priorities, daily plans, and deadlines, and to competing priorities and performing too many tasks at one time.(13)

Attempting to contribute to managers' awareness of the importance of time and how to organize and invest it properly, Mohamed Al-Qaryuti (1995) conducted a study titled "Time Management". He recommended that management reduce communication procedures so that time, as a major resource, can be saved and invested in the best possible way.(14)

In a joint study, Nadir Abu Sheikhah and Mohamed Al-Qaryuti demonstrated that among the acute problems facing Arab managers in general, and Jordanian managers in particular, are the absence of a clearly defined philosophy of time and time wasting through mismanagement. The manager's failure to utilize official work time properly can be attributed to being unaware of the value of time, having no clear idea about tasks and duties or being unable to establish priorities. Any or all of those conditions lead to wasting too much time on performing tasks of minor importance.

Abu Sheikhah's and Al-Qaryuti's study identified a correlation between the job characteristics of the Jordanian manager and his view of time. The higher the manager's job level and category were, the nearer to the modern scientific view was his philosophy of time. That view regards time as one of the basic elements of production and a valuable resource to be invested in the achievement of defined objectives. However, the study found no correlation between the manager's personal characteristics and his view of

time or his ability to manage official work time.(15)

In Saudi Arabia, a number of studies on time management have been conducted at the level of government institutions. For instance, Mohamed Asfoor did a field study on some ministries and institutions for the purpose of identifying how the manager utilizes his official work time. According to the study results: 50% of the official work time of the Saudi employee was spent on dealing with official works; approximately 12% on official meetings; 10% on activities related to official work (e.g. telephone calls, personnel and works follow-up); only 4% on thinking and planning.(16)

In 1987, Abdul-Aziz Malaekah conducted a study on managers, both Saudi and Western, working in various government institutions, particularly in Jeddah. The study aimed at identifying the importance and value of time and the conditions affecting it. The study results showed that 88% of the Saudi managers, and 100% of the Western managers stressed the importance of time and the need to utilize it effectively and productively. The study attributed the failure to utilize time properly to the following: unexpected visits; the open-door policy; holding meetings unnecessarily, and without prior organization; entertainment sessions; ineffective management styles; lack of delegation; lack of managerial efficiency; huge gaps and differences in terms of academic qualifications and experience among personnel at various levels, even at the same level.(17)

In his study, titled "Productivity in the Government Sector", conducted on a number of government sector personnel in Saudi Arabia, Mohamed Al-Ghaith (1990) found out that "57% of the

study sample maintained that the time available to them was not sufficient for meeting the needs of work".[18]He also identified a list of ten factors representing the major wasters of the time of the Saudi government managers.[19]

In 1997, Ali Al-Qarni conducted a field study on Saudi managers in government institutions in Riyadh. The study investigated the managers' attitudes toward time (importance and amount), and their abilities to manage the official work time. It attempted to test a number of hypotheses and relation between the variables of job characteristics and the manager's personal characteristics and the manager's attitude toward time as well as his ability to manage it. It also attempted to test the relation between each of the job characteristics and the personal characteristics with the variable of allocating official work time. According to the study results, job and personal characteristics had no impact on the manager's attitude toward time. However, there was a significant positive correlation between the manager's qualification and his attitude toward time. The study also identified a correlation between job characteristics and the manager's ability to manage time. In addition, there was a correlation between the manager's salary and his ability to manage time.[20]

Obviously, the afore-mentioned studies, both foreign and Arab, stressed the importance of how the manager allocated his time. They identified the major wasters of his time and his attitude toward time. They investigated the relations between a number of characteristics or variables and his attitude. Managers in government agencies were the focus of investigation.

6.2 A Field Study on Time Management in the Private Industrial Sector in Saudi Arabia

The researcher conducted this field study on the private industrial sector (private factories) in the city of Riyadh, Saudi Arabia. The choice of that sector was based on the following:

[1] The Kingdom of Saudi Arabia is experiencing ambitious and promising industrial development, to which all of us must contribute.
[2] Saudi industry is considered an essential source of national income, for, by Allah's Grace, it is full of various natural resources, which represents the base for industrial development.
[3] In its current phase of development, the Saudi industrial sector needs all sorts of efforts and studies necessary for facing international competition.
[4] Having two industrial areas, Riyadh represents an important industrial base in Saudi Arabia.

According to the statistics of the Saudi Ministry of Industry,(21) the total number of factories in Riyadh till the month of Sha'ban, 1419 H. reached 824. Out of that number, the small factories, which had no more than 100 employees, were discarded. The big factories (197 factories), with over 100 employees, are shown in Table No. (1) according to type of activity.

Table No. (1)

	Type of Activity	Number of Factories	Random Sample Number	Number of Managers
1	Building material and glass products	34	10	38
2	Paper and printing products	11	8	34
3	Aluminum products	10	4	16
4	Fiber and leather products	14	6	28
5	Food products	23	8	43
6	Electrical equipment and tools	25	12	62
7	Wooden and metal furniture	23	15	69
8	Mineral industries	27	17	81
9	Plastic and chemical industries	30	14	79
	Total	197	94	450

6.2.1 Study Results

This study is based on the premise that if time is wasted or is not invested, it represents a problem since it cannot be replaced, and that managers are aware that managing their time is a significant factor in increasing their productivity. Being a limited resource,

time has to be properly managed and well utilized. In fact, most of the problems of managers' low productivity are often attributed to such factors as: lack of clearly defined objectives; lack of daily work schemes, lack of establishing priorities for the required tasks; lack of organization on the part of the manager himself; interruptions and distractions at work; unplanned meetings; hasty decisions, or lack of decision-making.

The study put forward a number of questions, which can be summed up as follows:

[1] How does the Saudi manager in the Saudi industrial sector view the value of time?
[2] What are the wasters of the manager's time?
[3] How effective is the Saudi manager in utilizing and investing his work time?
[4] What are the tools and means on which the Saudi manager relies in organizing and managing his work time?
[5] Are there any correlations between the variables of time value from the Saudi manager's point of view and personality and job variables?

The theoretical part of the study highlighted the following points:

[1] Islam is concerned with time. This is verified by several statements from the Holy Qur'an and the purified Sunnah. Islamic teachings hold the individual Muslim entirely accountable for his time; it is a trust that should not be lost.
[2] Islam demands of the Muslim to grab the opportunities of this life and spare time, and not to waste them, for he will have to account for them on Judgment Day.

[3] Islam has laid foundations for many of the management functions (planning, organizing, directing, control and decision-making) in relation to time management. They are derived from statements from the Holy Qur'an, the purified Sunnah and the history of the Salaf.
[4] The Salaf were fully aware of the real value of time. This was a contributing factor to the flourishing and supremacy of Islamic civilization for centuries.
[5] A unique feature of Islamic management is that it is based on faith in Allah. Islam regards work as a trust to be properly looked after. Failure to do that is considered betrayal of that trust. Also, Islam instills in the individual Muslim self-control derived from his responsibility to Allah for all deeds. Good deeds deserve reward, and bad ones deserve punishment. Seeking Allah's rewards and avoiding His punishment represent strong motives for perfecting tasks.

With respect to the fieldwork conducted on the Saudi private sector in Riyadh, the following results emerged:

[1] Most Saudi managers in the selected sample view time as an important resource that must be invested into work. They value it highly, seek to invest it and try to put that into practice. The value of time was as high as 85.8%. This result is consistent with Malaekah's results (1991); 88% of the Saudi managers as well as 100% of Western managers, in government and private institutions in Jeddah, stressed the importance of time. The result is also near to that of Al-Qarni's study on the Saudi manager in government institutions (1996); approximately 70% of managers considered time an important resource.

The study indicates rise in the value of time from the perspective of

the Saudi manager in the industrial private sector, compared to his counterpart in the government sector.

However, the results of the present study differ from those of the study conducted by Farid Muna (1981) on the Arab executive; Arab executives, particularly in the Gulf states, did not confer on time a high value when performing their tasks. The researcher explains the difference between the present study and Farid Muna's in terms of the long period of time between both studies. The latter was conducted in 1981, whereas the former in 2000.

[2] The present study has identified major wasters of the time of the Saudi manager in the private industrial sector. It has also identified the practices that waste his time at work. Four sets of wasters have been identified:

1. Time-Wasters of Very High Significance

This set includes the following: lack of good organization of work; not keeping files and papers in their proper places; lack of defined objectives and established priorities; lack of effective co-ordination; unexpected visits by friends, relatives and colleagues; lack of clear communication between the manager and his subordinates; lack of planning for work; lack of established deadlines for achieving objectives; lack of accurate information; late arrival at work in the morning.

2. Time-Wasters of High Significance

The second set includes the following time-wasters: getting things for the home during official work time; delay and procrastination; leaving work early; giving lifts to children during official work time; lack of delegation; reading papers and magazines at work;

going to hospital during official work time; focusing on minor issues and routine procedures.

3. Time-Wasters of Average Significance
This set includes: lengthy meetings; telephone interruptions; too much paper work; doing several things at one time.

4. Time-Wasters of Low Significance
The fourth set includes: tea and coffee breaks; insisting on seeing all details.

Comparison of the results of the present study with those of previous studies on the wasters of the manager's time in government institutions reveals that the present study relies on a more comprehensive list of time-wasters (24 items).

For instance, the set of time-wasters of high significance, identified in the present study, is mainly concerned with basic functions, such as lack of proper organization of work, lack of planning, lack of effective co-ordination, lack of clear communication between the manager and his subordinates and unexpected visits. This set differs in quality from the time-wasters in government institutions, as revealed by the studies conducted by Asfoor (1980 and 1981). These studies dealt mainly with routine matters, such as tea and coffee drinking, late arrival at work in the morning, reading papers and magazines and private telephone calls.

[3] The present study shows that the Saudi manager in the private industrial sector cares about managing his time effectively. This effectiveness was measured by means of a model designed particularly for that purpose. Necessary analytical studies were

done to establish the model's validity and reliability. The model included six main dimensions, each of which represented an aspect of time management effectiveness. Regarding the Saudi manager, analysis of results revealed the following:

1. He is concerned with planning, as part of the management process, in a way that is harmonious with time management and that does not waste his time.
2. He emphasizes the role of the organizing function in effective time management through organizing work and proper delegation of authority.
3. He is concerned with managing meetings for the purpose of investing and managing work time effectively.
4. He makes a great effort to prevent persistent work interruptions. This indicates how concerned he is with controlling private and telephone interruptions without going to extremes when managing and investing time.
5. He stresses sound management of the place of work so that time can be saved and properly invested in accomplishing the required tasks.
6. He is keen on taking proper and sound decisions, based on thorough investigation, but without wasting time or procrastination. Decision-making is vital for business organizations.

Even though the present study is the first of its kind in Saudi Arabia, its results can be compared with those of Al-Ghaith's study (1990) on issues causing the time of the Saudi manager in the government sector to be insufficient for fulfilling work needs. Both studies agree on the following as time-wasters: unexpected telephone calls; interruptions during work; lack of proper delegation of authority; bad organizing; misplacing things and papers.

[4] Regarding the Saudi manager's personal characteristics and their impact on his attitude towards time, the present study results do not show any significant correlation between his valuation of time and his social status. However, the results show significant correlation between the manager's age and his attitude towards time; the older the manager, the more valuable time is for him. They also show significant correlation between academic qualification and attitude towards time; the higher the manager's qualification, the more valuable time is for him.

[5] Regarding job characteristics, the present study has shown no significant correlation between the Saudi manager's valuation of time and a number of job characteristics (job title, type of activity sector, years of experience, how long he has worked in his factory and scope of supervision). In other words, these characteristics are not related to his attitude towards time.

[6] The present study has shown significant positive correlation between the Saudi manager's valuation of time and his use of the means of time organizing and management.

The study has also identified the type of that relationship among various means of time organizing suggested by the researcher in the questionnaire distributed to the Saudi managers. There is significant correlation between the manager's valuation of time and each of the manual calendar, the electronic calendar, the daily list of tasks and the weekly list of scheduled tasks. However, no significant correlation has been found between the manager's valuation of time and the rest of the means of organizing time, particularly the role of the secretary.

[7] The present study has identified major methods and means seen by the Saudi manager as important for organizing time. The photocopier ranked the highest means of organizing time, as it saves time. Next came the fax machine, followed by the daily list of scheduled required tasks. At the bottom comes the answer-machine telephone. The following table shows in a descending order the manager's ranking of the means of organizing time according to importance.

Table (2)

	Means of Organizing time	Arithmetic Mean
1	photocopier	4.067
2	fax machine	4.060
3	daily list of scheduled tasks	3.84
4	computer programs for task performance	3.79
5	manual calendar for appointments	3.59
6	weekly list for scheduled tasks	3.44
7	personal diary	3.36
8	great reliance on the secretary	3.10
9	mobile telephone	3.03
10	electronic mail	2.65
11	the internet	2.34
12	electronic diary for appointments	2.23
13	scanner	2.09
14	answer machine telephone	2.02

6.2.2 Recommendations

In the light of those results, the study makes the following recommendations:

1. Islam is a perfect constitution for life. It provides for the creation of a unique Muslim personality. Therefore, Muslims must draw on it by reflecting on its main sources, the Qur'an, the Sunnah and the sayings of the Righteous Salaf. It is those very sources that Muslims have to consult when dealing with their practical affairs. For competent investigation of their economic, political, administrative as well as other problems, they have to follow Islamic guidance. By so doing, they can enrich Islamic thought and practice.

2. It is imperative that Muslims, particularly those in higher positions, be fully aware of their duties towards time and how they are going to account for it on the Day of Judgment. This can be achieved by means of relevant courses and symposia.

3. Effective utilization of time is essential for continuity of business success. Therefore, greater effort has to be exerted to make the Saudi manager aware of and concerned with the value of time in this age, which is characterized by speed, modern information technology, successive technological advances, increasingly fierce international competition and globalization. This can be realized by educational means such as training courses, lectures and by academic studies that can enrich the Arab library and benefit those interested in time management. Crucial to such means is the notion that time is basically one of the production resources, and it has to be properly utilized and invested.

4. The present study demands that managers give up undesirable practices and behaviour that result in time wasting at work, such as personal visits, reading papers and magazines, telephone calls, fruitless lengthy meetings and obsession with details. This can be achieved by means of developing appropriate notions of time and work values and instilling love for work and appreciation of achievements and good performance.

5. Because of the identified correlation between the manager's age and his attitude towards time, and consequently, his effectiveness of time management, age should be taken into consideration when selecting managers.

6. Also, academic qualifications should be taken into consideration when selecting managers because of the identified correlation between the manager's academic qualification and his attitude towards time, and consequently, his effectiveness of time management.

7. Great emphasis should be laid on providing the Saudi manager with indispensable skills of time management, for they are crucial for effectiveness. This can be achieved by focusing on the importance of planning and organizing in management, as well as the importance of managing interruptions and organizing the work place; the aim is to establish a course of action beneficial to the manager in performing his tasks and managing his time effectively. When designing and developing programmes for Saudi managers, the practical dimensions of time management should be incorporated into the training content, particularly those considered by this study as beneficial in combating weaknesses of time management.

8. In organizing and managing time at work, the Saudi manager should make better use of other means available nowadays, such as secretaries, the internet, the electronic diary and electronic mail.

9. Further studies should be conducted on time management. They should investigate other variables not dealt with in this study. Suggested studies can deal with environmental variables and their impact. They can also investigate the relationship between time management and technology or modern information technology. Field studies can be extended to other areas in Saudi Arabia.

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16. *Treatment and Ruqya as Practised by the Prophet.* (Arabic)
17. *Ruqya of the Righteous.* (Arabic)

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    - *Book 6: Fatwas on Marriage, Divorce and Treatment of Wives* (Arabic)
    - *Book 7: Fatwas on Sales, Transactions and Usury* (Arabic)
    - *Book 8: Fatwas on Medicine, Ruqya Treatment, Amulets and Magic* (Arabic)
    - *Book 9: Fatwas for Women* (Arabic)
    - *Book 10: Fatwas on Manners* (Arabic)
    - *Book 11: Fatwas on Religious Knowledge, Ijtihaad and Daawah* (Arabic)
    - *Book 12: Miscellaneous Fatwas* (Arabic)

The following Arabic reference books jointly investigated - co-investigator: Dr. Saad Ibn Abdullah Al-Humayyid:

30. *Kitaab Al-'Ilal (Book of Defects of Hadith Evaluation)* by Ibn Abi Hatim
31. *Mu'jam Al-Tabaraani:* Part of Vol. 21, in *Musnad Al-Nu'man Ibn Basheer*
32. Vol. 13, *Mu'jam Al-Tabaraani*
33. *Su'aalaat Assulami Liddaara-Qutniy (Questions put by Assulami to Al-Daara-Qutniy)*
34. Ibn Al-Jawzi's *Afat Ashaab Al-Hadeeth (The Problem with Hadith Researchers)*

The Author in Brief

Dr. Khaled Ibn Abdul-Rahman Al-Jeraisy:

- Was born in Riyadh, Saudi Arabia, in 1384 H (1964 AD).
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- Has been the Executive President of the Riyadh House Company, the well-known Saudi leading business organization, since 1993.
- Has written several books on various religious, social, historical and administrative issues.
- Is member of the following academic societies:
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  - The Society of Arab Managers - headquarters in Cairo.
  - The Saudi Economic Association - headquarters at King Saud University.
  - The Union of Arab Economists, headquarters in Baghdad.
  - The Saudi Historical Society, headquarters at King Saud University.
  - The Union of Arab Historians - headquarters in Cairo.

This book

- Combines theoretical and field study on time management .
- Is an original study on time significance and management from an Islamic perspective (in the Light of the Qur'an, the Sunnah and the views of the Righteous Salaf.)
- Discusses time management in relation to theories in the field of administrative thought.
- Investigates - as an applied study - the effectiveness of Saudi managers working in the industrial sector with regard to managing and investing time.
- Identifies wasters of managers' time and elaborates the steps of effective time management.
- Provides recommendations beneficial to managers.

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