



# Journal of Management and Research (JMR)

Volume 8 Issue 1, 2021

ISSN<sub>(P)</sub>: 2218-2705 ISSN<sub>(E)</sub>: 2519-7924

Journal DOI: <https://doi.org/10.29145/jmr>

Issue DOI: <https://doi.org/10.29145/jmr/81>

Homepage: <https://ojs.umt.edu.pk/index.php/jmr>

Article: **Quantum Organizations with Islamic Way Forward**

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Pub. Online: 2021

Article DOI: <https://doi.org/10.29145/jmr/81/080102>

Article History: Received: Jan-2021  
Revised: Apr-2021  
Accepted: April-2021

To cite this article: Yazdani, N., Abbas, R. Z., & Hameed, K. (2021). Quantum organizations with Islamic way forward. *Journal of Management and Research*, 8(1), 23–49.  
[Crossref](#)

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A publication of the  
School of Business and Economic  
University of Management and Technology, Lahore, Pakistan



with its following fundamental properties and transformative principles (Boje, [2008](#)).

- Quantum Holism and “Entanglement”
- Quantum contextualism
- Quantum Emergence
- Quantum Indeterminacy
- Heisenberg’s Uncertainty Principle
- The Principle of Complementarity
- The Participatory Universe
- The Quantum Vacuum

According to Boje ([2008](#)), a myriad of Quantum Organization approaches sprang up (on the basis of these early writings) under different labels such as quantum-leadership, quantum-administration and quantum-learning. Credit of developing a theory of Quantum Organization goes to Youngblood ([1997](#)) who capitalizes and builds upon the insights of Capra, Wheatly, Senge & Zohar. He not only conceptualized a fantastic organic model of living systems but also used it to declare Microsoft, Cisco systems, Intel, Whole foods, Starbucks and Harley Davidson as the nimble quantum giants who are successfully making new paths on the edge of chaos.

Ralph Kilman also wrote a book on Quantum Organization. His thesis is that we have moved from well-defined problems that specialists could solve to complex, fragmented, swirling, intermingling and interconnected problems rooted in social, economic, political, biological, psychological, spiritual and environmental realms. Quantum Organizations are compared with other types: bureaucratic, fearful, and courageous organizations. For Kilman, Quantum Organizations are facing an interconnected and highly fragmented world.

In our opinion, above mentioned studies are significant but yet do not go beyond Quantum metaphor. We have to get beyond metaphor and proceed further by combining retrospective and prospective views of humanity.

Both East and West are trying to understand this single common crisis of multidimensional nature. Different causes have been pin pointed from different scholars of East and West. According to Huston Smith, the major cause of this crisis is the spiritual condition of the modern world (Smith, [2001](#)). The faith of modern man has been shaken, and his soul has been tarnished and he no more believes in religious certainties (loss of transcendence). Does the argument of Huston Smith hold water? Does the revealed knowledge help in solving the world economic

dilemma? How can the revealed knowledge address the current economic dilemma? (It yet remains an unanswered question). One has to retrace his footsteps in the time tunnel once again to go back (retrospectively) in order to move forward (prospectively) by combining retrospective and prospective views of humanity:

- 1.To understand the nature of problem the modern world is facing.
- 2.The condition of modern man and the world in the context of organizing.
- 3.And how to build a balanced, comprehensive Pragmatic plan that includes solution of interconnected problems rooted in social, economic, political, biological, psychological, spiritual and environmental realm.

Excursion of literature on transnational organizations and sustainability literature (Economic, Societal, and Environmental) left us with the impressions of economic unsustainability, societal unsustainability, and environmental unsustainability. According to the study of Sukhdev (2013), human kind is facing multifaceted crises where the entire planet is turning itself into an anthropocene era with silent-springs and entire extinction of species. 85% of the world resources are in the control of Big 9 and only 15% resources are held by poor humanity. A gap between rich and poor is increasing day by day. Question of who is bigger than whom on the landscape of economics and politics becomes more relevant and why? On the forum of corporation and countries, how 85% individuals have as much wealth as half of the world? Is it not the main cause of social turmoil and world unrest? Is it a crisis of human values or something else? What happened in the world and why it happened is the focal question of both East and West.

The importance of societal impact of organizations and the ways they are managed cannot be underestimated. One can see the organizational world from the empirical microscope of the organizational data with the evidence of 51 largest economies are business enterprises, and their top 200 companies' earning \$7.1 trillion annual sale which is more than the total GDPs of 182 nations (McAuley et al., 2007). Their economic and political clout is operating at zenithal point of their economic activity, (regardless of the poor and deplorable conditions of the developing countries). Moreover, to make their economic clout more effective, there is a strong backing of legal immunity by which these mega corporations are enjoying their powers. To quote an extraordinary example, it is quite relevant here to refer the CDA (American Communication Decency Act) which gives full protection and complete package of immunity to the world famous and big service providers of media communication networks like Google, Twitter, Facebook, and Skype. American teenagers made extensive use of these websites of social

networking and parents are just helpless to stop the malicious activities of their children, according to PEW report (Jacques, [2010](#)).

These facts and figures are indeed mind-boggling and do raise many questions in the minds of beleaguered consumers. The fundamental question however, still remains unanswered that is, what pursuit are these organizations following and how have they achieved such higher levels of economic and political influence all around the world?

The question posed above is the main motive of this paper. Without trying to fix responsibilities or blames, the quest embedded in this paper is to deeply reflect on the philosophies of managing organizations for the last about century-and-a-half till the present times, with the intent to identify any glaring flaws and also to recommend some alternatives.

There are two sections of the literature review of this paper. The first section is comprised of the literature review of underlying philosophical orientations of 'old' and 'new' paradigms of management thought. The second section provides a detailed discussion identifying the 'missing link' in the two paradigms and also presents a 'model' comparing and contrasting the Western and non-Western epistemology.

## Literature Review

### Theoretical Framework from Modernity to Postmodernity

Copernicus and Galileo initiated the technical revolution in the West. This heralded the onset of scientific and philosophical revolution led by Newton, Descartes and Leibniz in 17<sup>th</sup> century. Western thinkers borrowed their knowledge mainly from Andalusia or Muslim Spain (McKay et al., [2010](#)). They however made one major change in this acquired knowledge and that was the separation of the book of God (revealed knowledge) from the book of Nature (man-made knowledge). This separation between the two knowledge sources heralded the onset of Western notion of secularism in later times to come (Heng, [2010](#); Smith, [2012](#)). The Goddess of science presented its heroic picture in such a way that it could be the master and conqueror of nature. This scientific mindset causes the dichotomous thinking and departmentalization of knowledge. Consequently, this scientific fundamentalism found its expression in all fields of human organizing starting from planning, controlling and leading etc. (Stacey, [2007](#)).

The other major influence on the development of Western thought occurred in the mid-19<sup>th</sup> century after the publication of Charles Darwin's ideas about human evolution. Leaving aside its biological implications, his evolutionary theory paved

the way for individualistic mind set in all walks of Western life and knowledge on one hand and established the scientific credibility of Nietzschean philosophy of 'survival of the fittest on the other (Gimeno et al., [1997](#); Hawes, [2009](#); Nietzsche & Common, [1950](#); Polgar, [1975](#); Slack & Parent, [2006](#)).

Major schools of thought of not only Western Natural Sciences but also of Sociology and Organization Theory, such as, Population Ecology and Institutionalism are underpinned by the very idea of survival of the fittest (Morgan, [1998](#)).

Ralph Kilmann categorized scientific organizational knowledge as Cartesian or old paradigm where human beings act as cold and inert entities (Kilmann, [2001](#)). When we look back in time tunnel reflexively, we come across the ideas of two great giants (Aristotle and Euclid about time and space) underpinning the scientific paradigm of Newton and Descartes. Ideas of these two ancient giants about flat empty space have remained unchallenged for the last 25 centuries.

According to Kilmann, when the old paradigm is applied to the field of management, an organizational model of machine like rigidity, formalization, control oriented vertical hierarchies promoting centralization and specialization, is the natural outcome (p. 64-68). This model of management and organization promotes fragmenting a problem into 'manageable' pieces which when solved in highly differentiated and departmentalized organizations, fails to maintain the 'wholeness' of an organizational issue or problem (Senge, [1990](#)). It sees the organizational world as a world of linearity or cause-and-effect and hence does not address the less apparent, subtle and sublime non-linear and complex interactions between a host of other variables. Some conclude that the Western objective approach to study human beings "is the biggest intellectual failure in history" (Watson, [2009](#)).

Organization theorists, philosophers and social scientists highlight many a glaring differences between Western objectivity of Modernity from Postmodernity. But a closer look at 'postmodernism' reveals its deep affinity for empiricism, concrete forms and detailed analysis. It differs from Modernity in one major way: it rejects any metanarratives and overarching truths including science. In a foundational way it promotes the stance of Modernity. For example, it criticizes Modernist organizational controls but imposes one by enforcing organizational members to *conform* to a corporate culture. Similarly the proponents of feminism conclude that postmodern writings reinforce the status quo of excluding women "from position of power" (Charles et al., [2000](#)).

Western Modernity and Postmodernity are therefore different on the surface but similar in terms of foundations. They both share the same foundational ethics of utilitarianism, reductionism, individualism, liberalism and secularism which were cultivated and nurtured in the post-Enlightenment period (Yazdani et al., [2011](#)).

Kilmann's relates the new paradigm of management or quantum with the Einstein theories of special and general relativity. In fact, these theories out rightly challenged the thoughts of Aristotle, Euclid and Newton by rejecting the assumptions of flat empty space. General theory of relativity gathers its momentum on the basis of non-Euclidean or Riemannian idea of space, according to which space is curved (Chavel, [2006](#); Hawking, [1996](#)). Einstein mind glittered from this great insight and helped him in believing that space was not empty but packed with dark matter of invisible nature (Genz, [2009](#); Mook & Vargish, [1991](#)).

In fact, this dark matter is composed of particles or strings or super strings which are constantly spinning, rotating, and vibrating. Due to these super strings, space is curved and facilitates the objects in moving above the speed of light. The process of inter-conversion of matter and energy can also be explained by the breakup and intermingling of these superstrings (McMahon, [2009](#); Polchinski, [1998](#)). Most recently, the discovery of gravitational waves at 'Laser Interferometer Gravitational-Waves Observatory' which were produced as a result of the merger of two black holes provides the scientific evidence behind Einstein's general relativity theory (Abbott et al., [2016](#)).

The most striking philosophic ramification of the new science was that there is no objective, actual and physical world 'out there'. It is the human consciousness and its thoughts that 'create' a physical and material world. In other words, matter depends on a conscious mind for its creation, observation and recognition (Hooft et al., [2013](#)). This idea added a transcendent dimension to physics. Physicists of late 20<sup>th</sup> century believe that once two matter pieces interact in some way, they will remain connected through a 'universal consciousness' shared by all human beings (Bucke, [1923](#); Zohar, [1997](#)).

According to Kilmann, Quantum Organizations have the potential to change the organizational members from their behavior of inert objects to "the development of self-aware consciousness" and thus become fully functioning 'self-motion monads' (Kilmann, [2001](#)). Kilmann also mentioned some direly needed features of these Quantum Organizations which are given below: 1) flat structures, 2) horizontal hierarchies, 3) decentralization, 4) mutual trust, 5) cooperation. In the eyes of Kilmann, Quantum Organizations are not only empowered organizations but they are also organic type, network type, and really learning organizations which are

adaptive, horizontal and knowledge creating organizations in their very steps of the discourse (Boulos, [2018](#)).

In a nutshell, the new paradigm discards the idea that human and organizational behavior can be predicted linearly. It borrows from theories of mathematical chaos, dissipative structures and complex adaptive systems of complexity sciences to look at organizations as unpredictable systems (Castellani & Hafferty, [2009](#); Mathews et al., [1999](#); Mowles et al., [2008](#); Stacey, [2007](#)).

### **Similarities between Modernism and Postmodernism**

As discussed above, the organizational discourse of Modernity is thought to have treated humans as inert objects. In doing so it encouraged an ‘iron-grid’ management style which sought control over organizational members and created managerial and professional hegemonic groups, comprising of elites. Stacey notes that this organizational situation is still more or less the same and highlights the failure of complexity sciences when applied in the realm of Organization Theory (Stacey, [2009](#)). It is not a failure of complexity sciences *per se*, but a failure of the underpinning and guiding value system.

The identifiable differences between Western Modernist and Postmodernist discourse are only superficial. Both are based on the same values and ethics of individualism, utility and materialism. Recently there has been a surge in the interest of ‘spirituality’ in Western organizations. It is said that healthy spirituality of individuals is vital for organizational success and the notion of ‘Spiritual Capitalism’ is coined to stress the role of spirituality in making business more *profitable* (Biberman & Whitty, [2000](#)). Although Western Parapsychology or Extra Sense Perception (ESP) points to the connection of body with spirit and soul and there is some interest in revival of the long discarded Oriental approach to life and managing (Covey, [2004](#); Sills, [1979](#)), yet the ultimate motive of Western spirituality is a material one and centered around profit maximization. Thus the foundational material value system of Western discourse undermines the whole edifice of morality in business and management. Western corporate ethics are more concerned with legal than the moral aspects.

The ‘new Darwin’ of the contemporary age, Edward O. Wilson, argues that inductive theories would bring about a merger or ‘consilience’ of knowledge. The main idea behind this world view of consilience is that phenomena, including scientific and social, are mechanistic and are reducible to laws of physics (Wilson, [2014](#)). It is thought that observations made on smaller scale, would somehow, lead to “a sequence of physical theories.... (to generate) grand unified theories (GUT)”









*and forearm's length for forearms' length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it"* (Kathir, [2003](#))

His companions were surprised to hear it because at that time the Muslims could not even imagine that they would follow Jews and Christians in any way. No detailed discussion is required to show that Muslims, for the last four to five centuries have exactly done as the Prophet (PBUH) mentioned. They have accepted whatever has come from the West without questioning it: be it scientific theories, governance system, ways of entertainment, societal norms or, standards of morality, all have been accepted on face value (Nasr, [2000](#)).

The discussion so far has shown that knowledge revealed through Quran and Hadieth is not a collection of myths, irrational stories and mental infantilism. It is rational, empirical and invites for reflection and deep analysis of the natural phenomena. It corroborates with history and nothing so far has been proved by science which contradicts it. This observation raises many questions: why should it be discarded as an epistemology from the mainframe knowledge? Didn't the Muslim Spain's scientists, philosophers, sociologists, physicians, astronomers and, mathematicians, who ignited the Western Enlightenment, use it as an informing knowledge? Was there any deficiency (according to their times) in the knowledge which they created?

### **How Can the Revealed Knowledge Address the Current Economic Dilemma? (Yet an Unanswered Question)**

The main question of interest from this paper's perspective is: how can the revealed knowledge address the current economic dilemma faced by over 80% of the world's populace and how can it restore parity between the hegemonic corporate multinational elites and rest of the society? In other words, how can the Revealed knowledge fill the gaps in organizing and managing which have been left gaping by the both the old as well as the new Western paradigms of Organization Theory?

This brings us to the economical, social, political, governance, and philosophical aspects of Islamic thought which are all underpinned by Divine Revelations and Prophetic Sayings. The Prophet's (PBUH) leadership and political model is firmly rooted in the Divine revelations of the Quran which commanded him to "strive", to be "firm", to "endure" the fierce persecution, to "repel evil with the good", to avoid "arrogance, pride and conceit", to have no fear of dying in the cause of faith, to maintain "equity" and "fairness" in all matters of life and, to be



The great sociologist Ibn Khaldun based his entire writings on the Quranic Verse: “And recall when thy Lord said to the angels: surely I am going to place a vicegerent on the earth” (2:30). In accordance with this verse, he argues that a Muslim’s duty is to implement Allah’s plan and vision in this world (Ahmed, [2002](#)). Many consider him as “the true founder of sociology” (Ashley). It is a known fact that he anticipated and greatly influenced the works of Max Weber, Karl Marx, Vilfredo Pareto, Emile Durkheim, Ernest Gellner (Ahmed, [2002](#); Ahmed, [1986](#); Ahmed, [2013](#)) Professor Arnold Toynbee declares his *Muqaddimah* as “undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place” (Vol. III, 1935, p. 322).

### **Ontology, Methodology and Process Approach**

This paper has been written in the context of relational perspective by exploring the ideas of Quantum Organizations and Islamic thought with following assumptions of ontology, methodology and process approaches. Regarding, ontological assumptions, relational perspective assumes a social reality, where all kinds of knowledge related to self and other things are viewed in interdependent mode, where codependent constructions of knowledge exist and known only in relation.

Here the “approach to process” is constructionist where person and context are interconnected. Moreover, all kind of social constructions are the results of local, cultural and historical processes. Regarding the approach to methodology, it assumes the primacy of relations. To capture the complexity of synthesis between Quantum Organizations and Islamic way forward, the methodology employed in this paper is historico organizational discourse. The theoretical perspective employed in this paper is hermeneutical interpretivism and epistemology employed in this paper is constructionism, by focusing on authentic literature of Islam, philosophy, history, science, business and economics, along with pragmatic civilizational knowledge of wisdom traditions.

### **Discussion**

#### **Usage of Three Lenses**

Usually three lenses of OT are available to understand the world phenomena which are given below (Table 1) along with their implications.

The three lenses given in table-1 are essential but not sufficient because they do not give the complete picture. Both East and West are trying to understand this single common crisis of multidimensional nature. Different causes have been pin pointed from different scholars of East and West. According to Huston Smith, the









## Tradition and their Social Shortcomings

Hardly anywhere people have the courage to say no to inbuilt injustices of institutions. No one can challenge and criticize them. But here credit goes to modernity that changed this attitude radically. Rapid means of transportation and trade in the time of modernity showed people different societal structures, and showed them that institutions were humanly devised and could be critiqued. Examples include the French-revolution where they saw, scrapping of divine rights of kings and malleability of societies.

## Social Shortcomings of Modernity

Modernity saw colonialism where power of gun powder arsenal and weapons of different kinds are prevalent everywhere subjecting the entire civilized world to western domination and brutal destruction of Asia and Africa. David Hume's comments should be considered here, when he wrote that the worst white man is better than the best black man. Institutions of slavery and establishment of protectorates is still prevalent (Stewart, [1963](#)).

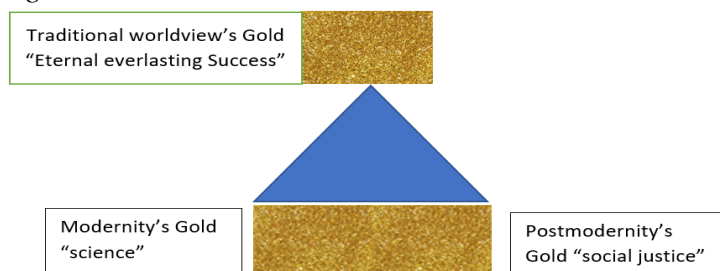
Modernity has ever been sloppy and laggard in the domain of metaphysics. Its sacral mode of knowing leaves nothing behind but only material. Metaphysics has been dropped to the level of cosmology. Its big picture is one and only materialism.

## Deficiencies of Postmodernity in the Domain of Metaphysics

Postmodernity neither presents any idea nor does it criticize the truncated worldview of Enlightenment. It also rebuts unreasonably all kinds of grand narratives. From the above discussion, we have accomplished two milestones. One is descriptive that makes us able to place this framework in its historical setting. Second is prescriptive which asks the question of what next? What have we gained from these three historical periods after close observing and straining the sands of time and separating its three golds? The classic answer can be seen from the figure below.

**Figure 1**

*Figurative Classic Answer*



Both modernity and postmodernity are seemingly contradictory to each other but also complementary to each other. Both of them have been involved in Nature and Society which we call observable / visible/ seen phenomenon and exclude the unseen/invisible/ transcendental/noumenon. In fact both phenomenon and noumenon are part and parcel to each other and complementary to each other. In order to support our argument the sound and scholarly views of Western and Eastern scholarships are given below.

**Table 2***Scholarly Views from East and West*

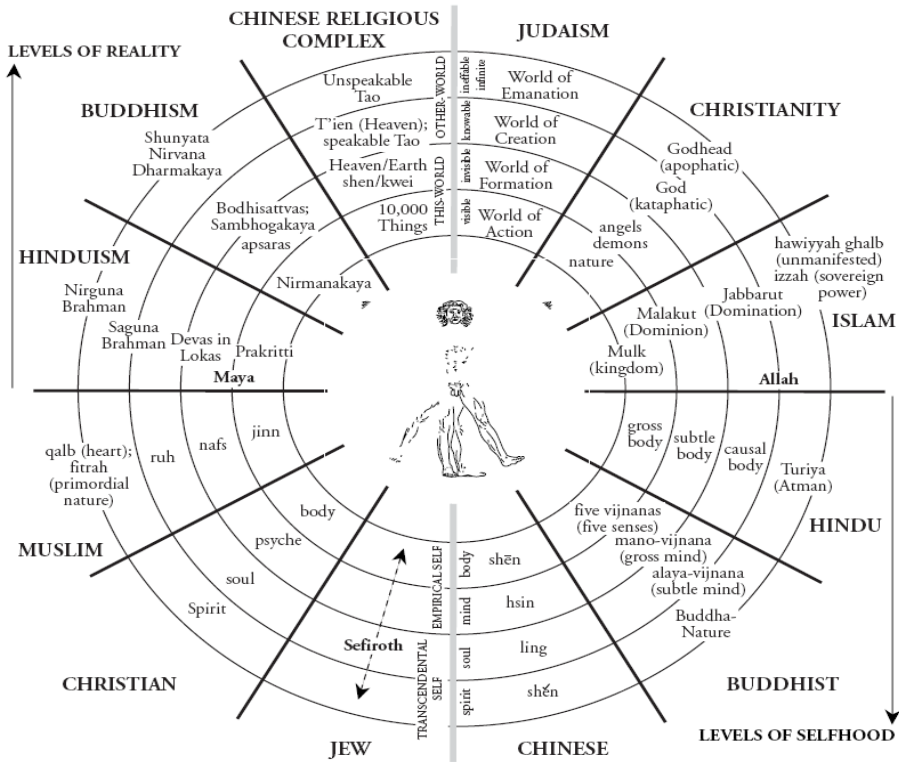
William Chittick (Chittick, <a href="#">2014</a> )	Presented the difference between Islamic paradigm and scientific paradigm with a viewpoint that societies can be developed by following the truth and confirmed knowledge.
Michael Hart (Hart, <a href="#">1978</a> )	Placed Prophet Muhammad (SAW) as the most prominent personality of history with a view that in the history, (Muhammad, SAW) was the only man who was extremely successful on both religious and nonspiritual matters.
Gibbon (Gibbon, <a href="#">2000</a> )	Presented his views about the humble and simple life of Prophet Muhammad (SAW) that should be followed by leaders in organizations.
Manazar (Gilani, <a href="#">1947</a> )	Presented the example of Hazrat Yousaf by saying that leaders and administrators should have qualities like him.
Rafi-ud-Din (Rafiuddin, <a href="#">1996</a> )	Emphasized on the prophethood as the dire need of mankind.
Rumi (Rūmī, <a href="#">1930</a> )	Presented the qualities of a mentor to make the organizations successful.
Jili (Al-Jili, <a href="#">1995</a> )	Emphasis on the attributes of God that must be followed by the organizations to be effective.
Ali Shariati (Sharī‘atī, <a href="#">1981</a> )	Describes that the humanity should be the basis for the organizations.

### **Additional Insights Gained from Civilizational Knowledge of Wisdom Traditions**

In the support of our argument, we highlight the importance of transcendence and religious paradigms by reframing the civilizational knowledge of wisdom traditions by capitalizing the conceptualization of Hustun Smith in the form of infographic below with holistic view of knowledge, revealing levels of reality and levels of selfhood with complete world view (Figure 2).

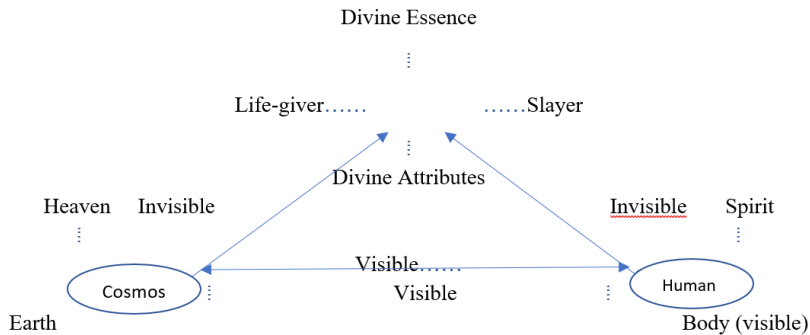
**Figure 2**

*Why Religion Matters\**



**Figure 3**

*Ta'aluq Bain ul Hadith wal Qadeem (Relationship between Necessity Being and contingent Being)*



\*Smith, H. (2001). Why religion matters: The fate of the human spirit in an age of disbelief. HarperCollins World.

## Conclusion

The economic dilemma identified in the beginning of this paper cannot be resolved by resorting to scientific paradigmatic shifts. As long as utilitarianism, survival-of-the-fittest based individualism, exploitation through interest based economy, amorality, maniac faith in empiricism and obsessive denial of non-positivist knowledge and, materialism remain the foundational values, the hegemonic economic status-quo would remain in place. No amount of ‘personal mastery training’ to individuals raised under these values will instill sense of mutual cooperation and trust in them. Organizations may be called Quantum, horizontal, learning, successful or by whatever name, the outcome, in terms of societal impact, will remain the same.

The missing link in Kilmann’s Quantum Organizations is therefore not the lack of ‘quantum infrastructure’ or people trained according to the new paradigm. Foundational values are the missing link. If society rejects the values of mercy, compassion, egalitarianism, equality, moderation, tolerance, patience, sacrifice and, is taught not to be accountable to any Higher Realm than this world and its man-made secular laws, then the economic turmoil and inequalities are bound to persist. If the organization members are raised in a society that values equality, collectivism and genuine concern for each other as faith, then flat hierarchies, mutual trust and respect, team spirit and, participative decision-making within organizations would be a natural outcome. These are foundational values and not skills which can be acquired through regimental and cosmetic training programs with fancy names like ‘self-discovery’ and ‘personal mastery’. Faith-based egalitarian values and fear of accountability beyond this world is the real ‘missing link’ in the Classical, Modern and Postmodern Western Organization Theory.

- i. To incorporate forsaken view of knowledge in the main stream OT.
- ii. Seeking guidance from strengths and weaknesses of modernity and post modernity along with seeking guidance from wisdom traditions.
- iii. Compensating loss of transcendence by embracing it genuinely and not rejecting it. By connecting Human Nature with Divine Nature.
- iv. Following the footsteps of companions of Prophets and their self-sacrificing models based on Love and compassion for creating compassionate organization as well as creating humanistic-pragmatic organizations.
- v. Abandoning the dichotomous thinking and adopting holistic view of organizing to create harmony, middle way (balance) in the world of organizing to get rid of tensions, conflicts and contradictions of multiple types across multiple levels of organizing.

vi. Shifting of traditional organization theory (TOT) towards prophetic organization theory (POT).

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