Cultural Diversity and Islamic Traditions: Lessons for 21st Century Organizations

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Abstract

Islam teaches peace and submission, which inspires every Muslim to practice good morals even in their workplaces. This document focuses on cultural diversity as a part of Islam. It seeks to draw important lessons for contemporary organizations, especially in managing human capital and other resources, from Islamic traditions. This paper starts with a presentation of Islam's culture through its primary sources, the Quran and the Hadith. The findings established that Islam offers remarkable guidance and teaching on cultural diversity which benefits organizations in contemporary times. This knowledge can be beneficial for Muslim and non-Muslim managers to understand the Islamic perspective on cultural diversity in management. This paper is distinctive in that it addresses various aspects of cultural diversity and diversity as a religion.

Keywords: *Islam, Cultural diversity, Islamic traditions, 21st century*

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1. INTRODUCTION

Today's multinational organizations have beauty of diverse workforce. Organizations can work better after certainly catering the diversity in this competitive environment (Sania, Kalpina, & Javed, 2015). It provides an opportunity for multinational organizations to grow rapidly. In today's competitive environment, if organizations want to grow they have to create a borderless phenomenon and consider cultural diversity a fundamental element to perform long term objectives (Childs, Piva, & Fritz, 2005). Employees from diverse background can produce more innovative procedures and ideas which can be helpful for organizations (Pitts, Hicklin, Hawes, & Melton, 2010).

Unfortunately, the multinational organizations are still not realizing the demographic diversity such as age, gender, culture, ethnicity, a significant opportunity to enhance employees' performance. The multinational organizations are rather considering cultural dissimilarity as dominant divergence which presumed to have significant negative effects on employees' performance (Roberson, & Kulik, 2007). Organizations are following the phenomena that workplace diversity is not suitable for workplace and not enhancing the productivity, market value and creativity instead it's a major reason of conflict, low productivity, low employee commitment and high turnover (Roberson, & Kulik, 2007).

Cultural diversity is existence of different cultures as compare to single culture prevailing. It refers to respect the differences existed in each other's culture. Islam means the obedience before Allah's aspiration. Islam debates loudly about cultural diversity. Islamic traditions have embedded with beautiful examples and incidents about managing diversity. The Islamic culture has dealt with diversity in a great manner. It is a culture of Knowledge, skills, expertise and creativity. Within large Islamic world, the presence of different culture, languages, civilizations and their co- existence advocates that it offers culture of patience and peace. Quran indicates that cultural diversity and variation in ideas are ordinary in social life and it is implanted in humanity (Kamali, 1994). The Quran says "The believers are brothers so make adjustment between them" (al-Quran, 49:10). Islam gives the lesson of peace. The Quran says "Not killed the life which Allah has prohibited except by right" (al- Quran, 17:33). The Quran clearly focuses on pluralism dimension of culture here but honors the freedom of personal thoughts among individuals and nations. The Quran clearly attests that different cultures can benefit from each other by sharing different knowledge, skills and experiences and having pluralistic vision of life (Kamali, 1994).

Proper handling of community differences resonates with human behavior as it promotes acceptance of different cultures and helps alleviate sidelining and isolating of people, hence allowing social tranquility and community safety. This acts as a measure of the humanity of a state and a society. Effective handling of differences is one of the key strategic options for attaining the objective of human development in Islamic law, which overlaps with humanity's description of every person, irrespective of his or her skin color, dialect, tribe, or religion (Abdul, 2025).

Previous studies also found that cultural diversity has either positive or negative effects on employees' performance (Kochan, Bezrukova, Ely, Jackson, Joshi, Jehn, & Thomas, 2003). The cultural dissimilarities create conflicts among diverse employees and leave significant consequences on organizational environment and employees' performance. Exchange of ideas between employees of different background facilitates the new theories, potential solutions of problems, and integration of emerging knowledge which leaves positive impact on organizational performance (Ibarra, 1997).

An enormous research has been already conducted on cultural diversity, its challenges and benefits. Researches are available on HRM practices, its functions and its relationship with Islam. But limited research found on diversity from Islamic perspective while Islam fully supports and endorse diversity around human existence.

The study proposes that cultural diversity and ethnic dissimilarities at workplace amplify the conflict among employees over time to time (Paulus & Nijstad, 2003). The study responds to the future calls to explore the diversity in context of Pakistan (Lee, Lee, Chen, Hsieh, Yeh, & Lin, 2014). Most of the multinational organizations in Pakistan are facing serious issues regarding complicated relationship among employees at workplace as they have different background, ethnicity and culture. They have less communication and interaction among each other. Such issues represent that organizations are not properly addressing the diversity in an ample manner while designing their policies rather they are unaware to handle it. It creates a need to study the diversity in Islamic perspective so that mangers may handle diversity.

1.1 Research Objectives and Significance

The objective of this paper is to analyze the Islamic perspective of diversity. The paper also aims to explore the benefits of diversity for future organizations and to present Islam and cultural diversity as Divine phenomenon. Islam, through the Holy Quran provides the lesson to manager diversity in peaceful manner. However, previous studies which only discuss diversity as positive or negative aspect, the current study discusses the diversity with respect to religion and provides fruitful lessons for forthcoming organizations. This paper is also intended to identify its implications for future organizations. The study is an attempt to benefit managers (both Muslim and Non-Muslim). Current study highlights benefits of diversity in true sense from Islamic perspective.

Islamic perspective explaining the true sense of diversity as shown in the current study. This study will be helpful for Islamic world and the western community to study dynamics of Islamic teachings to study the potential of diversity for modern organizations. Lessons of diversity are drawn from Quranic verses in the current study. This might have a huge symbolic significance but from practical aspect religion is the roots of many actions take place in the personal and organizational life of an individual.

2. LITERATURE REVEIW

This is a conceptual paper. The paper reviews the relevant literature on diversity from an Islamic perspective portraying the boundary between ideals and practices of diversity in Islam in order to fill the gap in existing literature. It is a qualitative inqury and is based on literature of existing literature mainly derived from Quran, hadith and Islamic history.

2.1 Analysis of Literature

Increasing competition and globalization requires people from diverse backgrounds, culture, beliefs to have more interaction than previous. People are not working alone instead they have to survive in a diverse economy representing personnel from every single continent now-a-days. Therefore, organizations need to manage diversity, to be open and creative. As diversity is an emerging issue in the organizations these days, managers must learn how to cope with diversity. They are continuously facing the challenges of diversity in the organizations in a multi-cultural working environment. They must learn the skills how to deal with all the multi-cultural differences with a dignity (Mazur, 2010). Diversity issues are considered to become more important in future due to the workforce from different countries. Multinational companies can yield good results if they managed the cultural diversity effectively and can yield greater productivity. If cultural diversity remains unattended and unmanaged in the organizations, it serves as an obstacle in achieving organizational goals. So it is considered as double edged sword.

Cultural diversity can be defined as "the representation, in one social system, of people with distinctly different group affiliations of cultural significance". Within same cultural homogeneity, employees have more tendencies to interact with each other because they share same views and uniform culture due to group interaction and shared perceptions (Earley & Mosakowski, 2000). The current study tested the theory of social identity. According to social identity theory, cultural homogeneity decreases the group and emotional conflict and increases the commitment, cooperation and satisfaction of the same members at workplace (Williams & O'Reilly, 1998). Homogeneous groups do not have substantial cultural obstacles to socially interact it enhances the positive social interactions with in the groups (Blau, 1977).

If cultural diversity increases social comparison exists among team members and such categorization process occurs produces critical biasness and effects the social interaction (Blau, 1977). Therefore, with increase in heterogeneity, the psychological issues emerge associated with social identity theory. Such categorization and psychological issues based on races, generate conformity, biasness and discrimination between in group and out group with respect to culture and norms of specific group (Tajfel & Turner, 1985). Therefore, multicultural environment and subcultures existed in heterogamous groups at workplace create conflicts (Earley & Mosakowski 2000), which blocked the coordination and interaction among specific cultural group (Alexander, Nuchols, Bloom, & Lee, 1995). Earley and Mosakowski (2000) concluded that moderate level of heterogeneity produces relationship

conflict, problems and low identification of members within same culture. Such heterogeneity leads towards negative performance outcomes of multinational organization. Though, moderate level of cultural heterogeneity creates barriers to effective social interactions, high level of heterogeneity can weak the barriers (Blau, 1977). As members will be more diffused with cultural diversity categorization, and in group and out group identities will be condensed (Alexander et al. 1995). At workplace, with high heterogeneity, out group discrimination is minimized as only a few bases for social identity and sub group are present which have high level of diversity (Earley & Mosakowski, 2000). The organizations having high level of cultural diversity may not be reserved by social identity processes because employees may have out- group contacts and may get benefit from distinct diverse pool of resources.

In Asia, organization diversity is not catered properly. Organizations are not successful in implementing policies in true sense here. In South Asia, most organizations are opposing diversity in India, Pakistan and Bangladesh. The originations in these countries are rejecting the benefits of diversity. Even Pakistan was separated from India an account of different culture of both nations in 1947. The founder of Pakistan, Muhammad Ali Jinnah clearly said that Muslims are different from Hindus (Jalal, 1994). However, inspite of religious identity, public policy figures of Pakistan ignored the cultural diversity of East Pakistan and West Pakistan. So, Bangladesh was created in 1972 (Al-Ahsan, 1992). Pakistan famous president and general Zia ul Haq highlighted that "Islam does not recognize any geographical limits dividing its followers. Muslims are Muslims, regardless of whether they are also Ajami, Arab, Pakistani, or Russian. Nationality is irrelevant within the ummah, within the universal brotherhood of Islam of the Commonwealth of Muslim nations" (Al-Ahsan, 1992). Indian population is very diverse, almost exclusively of people from other parts of the world, migrated over the last millennium. Dravidians who came to India from the Mediterranean Sea about 5000 years ago, now accounts for about 25 percent of the population and live mainly in the southern states of India. Indo-Aryans are representing more than 70 percent of the population. Later migration of part of the peoples of Central Asia and China are existed. Diversity management is a complex and unique HR issue in India because of its religious and cultural diversity and the application of the law on the part of the Indian state to address social inequality and complexity (Cooke and Saini 2010). Malaysia is learning a lot to manage diversity. Racial conflicts, such as the bloody episodes, May 13, 1969, incident in Kampung Rawa in 1998 and cruelty Kampung Medan in 2001of the past, Malaysians learned a lot about the importance of racial integration and the need to accommodate diversity. Diversity can be an asset - but if managed improperly, can also lead to conflicts and disasters, even if they were small and occurred only in certain places. Organizations are finding diversity issues and trying to manage it. Pakistan is also the country with diverse work force. In Pakistan, gender inequality is prevailing in public and private organizations. Female employees are discriminated against male employees (Idrees et al., 2013). Policies are also present here but no true implementation is there. During the last decade, Singapore workforce is increasingly diverse. Employees from different generations, genders, nationalities and cultures happily work together often in the same organizations. Sri Lanka is developing rapidly and understands they have to manage diversity

though not at par currently. Sri Lanka has adapted to a major center in Asia in many ways, such as financial knowledge, logistics, etc., and finally the "Miracle of Asia" or the "Wonder of Asia" soon, it is important to be aware Management of diversity in the workplace, in educational institutions, and so on, because they have to work with a very diverse workforce in the near future here in Sri Lanka itself. As already mentioned, Sri Lanka can expect many more National and Multinational Companies (MNCs); the focus will be on Sri Lanka to put here in Sri Lanka, their business. In this context, they must be prepared to meet these institutions with relevant and sufficient labor as they may have to look for alternative labor from countries in the region such as India, Bangladesh, etc. However, currently the most Sri Lankan lack of experience of working in a diversified culture is due to several reasons. Because it is an island nation, it was able to be mixed, the most important reason that prevents people with other cultures of other countries, in contrast to other countries. Distribution of ethnic origin of Sri Lanka could be identified as another important reason, which is limited to the three main ethnic groups; namely Sinhalese, Tamils and Muslims, and there are some other small ethnic groups, including indigenous peoples Veddhas and Malays. The Quran forbids the Muslims to impose their cultures on others. In most countries, problems appeared due to conflicts between different cultures and minorities. In western counties, Muslim women are not allowed to have veil at workplace. Muslims are not even secured in India due to their cultural diversity. It shows that same practices are followed on workplace. On the other hand, Malaysia has multicultural set up and is the best example of peace and harmony. This country is handling people from all ethnicities of different cultures and languages. The country is famous and always admired in giving respect to each other.

The current study initially discussed the past literature available on diversity in organizational context. Each study incorporates different aspects and different findings with different methodology support the framework of the current study. Empirical evidences show that different ethnicities in Pakistan have certain cultural disparities (Uzzi, 1996). Such disparities among different culture create negative impact on organizational performance in terms of low employee satisfaction and low motivation level (Channar, Abbassi, & Ujan, 2011). The cultural diversity among different ethnicities shapes the diversity as major phenomena at workplace. Pakistan is also facing the diverse workforce negative effects at workplace.

Syed (2008) in his study investigated activities to suggest a Pakistani model of diversity management that is in accordance with unique culture of Pakistan but his area was limited to a single country and he has not related it with the religion. Syed and Ali (2010) investigated normative view of Islam in maintaining employment relations but their area of study was not the cultural diversity particularly. Mellahi and Budhwar (2010) in a study related Islam with human resource management practices recommended that more research is required to understand the role of Islam at workplace. They recommended that further research is necessary to investigate that how Islamic cultures, norms and values contribute to work place environment and organizational performance. Beekun et al. (2012) have conducted a research on practical wisdom for management embedded in Islam which concluded that Islamic culture is rich in every walk of life. Current study responds to these calls

and attempts to investigate the Islamic cultural diversity and tried to derive lessons for future organizations.

The article is organized as follows. Initially it will explore the cultural diversity and Islamic traditions. It will, then, provide the lessons for future organization of 21st century.

2.2 Islamic Perspective on Diversity

Diversity based on humans, nations and tribes enhances knowledge through different human qualities. Hazrat Ali presented his views as "all mankind was created one, and Allah's message to mankind is in essence one, the message of unity and truth. But selfishness and egotism got hold of man; certain differences sprang up between individuals, races and nations" (Maula, 2011). Hazrat Usman emphasized on Islamic principles and asked to deal with non-Muslims with kindness, fairness and justice until non-Muslims start any hostility and jump into aggression (Osman).

Islam stresses the religious-cultural pluralistic approach to various cultural groups. It emphasizes that minorities have right to practice their own culture and language (Mortimer, 1982). However cultural diversity practices may not be contradicted with religious principles. This means that culture, traditions and practices are the main source of Islamic rules. These must be accepted with in Quran, the hadith, ijma and qiyas. Islamic traditions emphasized that freedom must be in the interest of public (Lambton, 2013). Within Islamic principles, each culture and ethnicity can follow their traditions. Islam forbids its followers to lead the cultural differences against each other. Rather such diversity must be used for coordination and cooperation instead of negative competition, discrimination and fragmentation.

All minorities have same level of ethnic, cultural and political rights in Islam. It has been explained clearly in Quran and in sayings of Holy Prophet. He said in his last sermon "O human beings! Pay attention, your Creator is one. No Arab is superior to an Ajami (non-Arab) and no Ajami (non-Arab) is superior to an Arab. Black race is not superior to White race, and White race is not superior to Black race. The superiority is in piety" (A'la Mawdudi, 2013).

In the first agreement between Jews and Muslims in Madinah, all political cultures were entertained accordingly. Jewish, Christians and Muslims were the part of this constitution. All were treated according to their religious laws. Umayyads, Andalusia, the Abbasids, and the Ottomans, were the main Islamic states which were multinational and multicultural. These states faced great cultural diversity with a lot of custom, law and cultural differences (Piscatori, 1986). Unfortunately, muslim-nationl states of twentyeth century are not following Islamic practices regarding cultural diversity and they are only encouraging the Muslim majority at workplace. They are not following Islamic practices in true sense.

Islam viewed that no peace can be maintained without having peace at different cultures, regions and ethnicities. The Holy Quran sys that: "O People of the Book, let us come to a common statement/word (kalimatin sawa'in) between us and

you...” (Al-Qur'an 3:64). However, Islam gives the lesson of moderation in every walk of life. Moderation is back bone of managing cultural diversity. At workplace, member of one culture must have some dialogue with other members' culture so that they can mutually take the decisions and best known to each other. The Qurans says that Allah has created many tribes, nations and culture so that they all know each other (Teitelbaum, 2006). The fundamental philosophy is recognizing one another.

2.3 Diversity and Holy Qur'an

Today's organizations have to face multi-cultural diversity. The Quran advocates that Allah has created diversity to get benefit from it. There is not a single organization which is not heterogeneous and don't have cultural diversity. The Quran describes that "And if Allah had pleased He would have made you a single people, but that He might try you in what He gave you. So vie with one another in virtuous deeds" (Al-Qur'an, 5:48).

Diversity is divine phenomena of nature. It is an examination from Allah for us to deal one another with peace. Allah doesn't want us to show our superiority to one another rather one is good with his deeds (Al-Qur'an, 49:13). In today's world, religion and culture exist next to each other so diversity cannot be avoided at all. Cultural diversity is like a garden of different flowers present on same soil. Allah says that: "O people, we created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another. In God's eyes, the most honored of you are the ones most mindful of Him: God is All Knowing, All Aware (Al-Qur'an, 49:13)".

Allah also says that: "We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about (Al-Qur'an, 5:48)". Islam provides lesson to avoid unproductive conflicts. Like Prophet asked everyone to enter in the house of Abu Suffiyan at conquest of Makkah. He promoted peace with in communities. No organization can live without communicating with others in this global village. Living in isolation is not the tradition of Islam. Quran gives lesson to communicate with in tribes (Al-Qur'an, 49:13). Therefore, coordination between people is significant as "it is a realization of tawhid (oneness) at the horizontal level of human existence (habl min al-nas)" (Al-Qur'an, 3:193).

Islam is a complete code of life. It provides us direction in every walk of life. Islamic teachings have universal applications. People consider Islam as narrow religion instead it has wide applications. Islam provides the lessons to deal with people with dignity. Same is applied at workplace. Employers need to value their subordinates. Islamic history provided evidence to deal others with peace. Abdullah Ibn-Amr, May Allah be pleased with him, reported that the Prophet Muhamamd (PBUH) said: "He who kills a promisor (a non-Muslim living among Muslims where he is promised to have protection, and he promises not to help enemies against Muslims, hence, he is called 'a promisor'), will not smell the fragrance of paradise, though

its fragrance is recognizable from a distance of forty years" (Al-Bukhari, 1978). The above hadith clearly describes that Muslims need to be kind with others. Islam directs Muslims to give respect to all cultures (Thomas, & Amos, 2003). A true Muslim cannot have any conflict with others if follows Quran, and the Sunnah of Prophet Muhammad (PBUH) (Harris, Cheetham, Pratt, & Thomas, 2013).

2.4 Cultural Diversity and Islamic Traditions

Diversity has many hidden and unhidden benefits in it for mankind that's why Allah has created every one different from each other. As per Quran, it is the known to the Allah that differences will occur otherwise he was having the power to create all manhood as one community (al-Quran, 11: 118). The Prophet Hazrat Muhammad (PBUH) in his last sermon at his Farewell Pilgrimage which is a charter of equality and diversity provided some lessons (Latif, 2004). Below is the translation of his last sermon;

"All mankind is from Adam and Eve, there is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-consciousness. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves". "O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness".

It is clear from above passage that Prophet Hazrat Muhammad (PBUH) has denied all kind of discrimination on the basis of race, religion, social class, age and gender. Quran said that all human beings are one nation. As per Quran, all mankind is created from one male and one female and distributed into tribes and nations, so that all must know each other. But the most respectful is the one who is having fear for God means who abides all the rules and regulations (al-Quran, 49: 13).

The Prophet Hazrat Muhammad (PBUH) loudly said that believers are just like the building blocks, all of which support each other. After explaining he demonstrated it by mingling all his fingers into one another (Sahih Muslim). He emphasized on the teamwork and having good peer relationships. The Prophet Hazrat Muhammad (PBUH)) never negotiated on his moral standards even behaving with non-Muslims. He was famous as Sadiq and Amin. His attitude towards non-Muslims was so impressive that he was considered as "Trust worthy" personality by them. Once He climbed on a mount and said Quraishis if He says that enemy is behind them will they believe. All collectively and loudly spoke that they will surely believe it as all know that He never told a lie. The Prophet Hazrat Muhammad (PBUH) always protected justice, advocated the Poor and weak and moreover focused on family rights. The Prophet Hazrat Muhammad (PBUH) always requested Muslims to treat non-Muslims with great love. Once He sent Hazrat Muaz (RA) as governor of Yamen and advised him that "Evade being annoying by the hurt, because there is

no fence between their obscenity and that of Allah" (Shahi Bukhari).

Islamic rules not only apply on Muslims even they are for all humanity. The Prophet Hazrat Muhammad (PBUH) always strived for the basic human rights of every one living in the society. He always protected the rights of minorities. He asked that "He who plagues non-Muslims plagues the Herald of Allah. Therefore, he who plagues the Herald of Allah plagues Allah". It was only his attitude and behaviors towards non-Muslims that he was able to spread Islam everywhere. He was listened by all other minorities as well who accepted Islam afterwards despite initially they opposed him. The Prophet Hazrat Muhammad (PBUH) was great admirer of knowledge and he always focused on transfer of knowledge. He was so determined towards non-Muslims for acquiring knowledge. For example, after Badar war he announces that prisoners can get relief if they can impart reading and writing to 10 Muslim kids. He always kept moral relations with Jews and other communities throughout his stay in Medina. He anticipated that no harm can exist by living of all communities together as every community can provide something beneficial to the society. Medina Treaty is an example of living all the groups together in peace. The Prophet Hazrat Muhammad (PBUH) strived a lot on rights of human kind. Once he stopped before a funeral of Non-Muslim and when he was asked by a companion that the funeral is of Non-Muslim. He replied emphasizing the superiority of a human being and focused that Non -Muslims also have a soul. He always respected the mankind despite of having different faith, ideas and life styles. He greatly believed that all the humans have life and soul irrespective of their religion, language and culture. The Prophet Hazrat Muhammad (PBUH) always provided individual attention to everybody instead of exhibiting the collective approach to everyone. He identified the individual strength of every body and achieved individual benefit from every one. Islam emphasizes that all are not equal in capacities, capabilities and skills to each other and everyone will be provided burden according to his own capability (Ali, 2010). As per Quran no one is burdened more which he cannot raise (al-Quran, 2:233).

Though, education which is well-matched with the concept of human reality is founded on proposition that humans are able to make a differentiating edge to society. Regardless of Individual differences Islam has emphasis on human development which is competent and professional at work place (Ali, 2005). Islam discourages the discrimination based on social class and status. Quran clearly forbids that. As per Quran the believers are not allowed to go injustice and hurt anyone. It enforces believers to persistently have faith on Allah who only likes justice and the one nearer to Him is the only one who practices this virtue (al-Quran, 5: 8).

Organizations don't need to finalize rules and regulations based on ethnicity, race, favoritism and nepotism. As per Quran one of the two female quoted to their fathers that employ that person who is competent and trust worthy only. It means criteria for hiring must be competency and professionalism irrespective of racism (al-Quran, 28:26). The Prophet Hazrat Muhammad (PBUH) always has emphasis on hiring of competent staff and advised to avoid favoritism and nepotism. He said that who believes on discrimination and favoritism is harming his community. Further he said that "He who was in hiring position and selected that person who is not

qualified to manage others, he challenges the God and his Messenger's order. And such a person who appoints an unskilled person over others due to any kinship will be irritating by God" (Ali, 2010). Further Hazrat Omer (RA), second caliph, who was a great administrator highlighted the importance of behavior, attitude and performance potential of candidate as key indicators while hiring for a position. He reported that if a person hires someone on the basis of nepotism he cheats Allah, The Prophet and Public" (Ali, 2010). According to Islamic wisdoms, human mixture is a heavenly project. It is not allowed to distinguish on the basis of race, gender, color of skin and other qualities (Latif, 2014). The Quran forbids the gender discrimination. As per Quran, whether the believer is a male or female will go to paradise irrespective of gender if they commit respectable manners and they will not be victimized (al-Quran, 3: 195). Further it explains that Lord responded to its believers that I will never permit to lose the work of any employee among you either male or female and all are of one another (al-Quran, 4:124).

Hazrat Khadija (RA) was a business woman and is a beautiful example of working women. She managed her household along with domestic activities. She was a constant source of financial support for Prophet Hazrat Muhammad (PBUH) (Minai, 1981). She is a valuable case study for today's Muslim women. It may be noted that Hazrat Khadija (RA) and other prominent women of the early Islamic era were able to have an active presence in public space despite the fact that they were, compared to other Muslim women, subject to stricter norms of modesty. Muslim scholars in general agree that consistent with the Quranic injunctions, the wives of the Prophet Hazrat Muhammad (PBUH) adhered to a strict modesty and dress code, and yet it is acknowledged that they led prominent lives in which they contributed much to their societies. In other words, the above role models' presence and participation in public space was not (mis)interpreted by men in their era as a violation of Islamic female modesty. Likewise, Hazrat Omer (RA) appointed Hazrat Shaffa Bint Abdullah (RA) as marketing Manager in Medina (El-Fadl, 2014). The Quran reveals that decent activities will be rewarded equally irrespective of gender. The Quran again and again stresses that believers must remember that all are created being companions (al-Quran, 51:49). Further it explained that glorious is the one who created all of us in couples from the earth and grew with in it and from which one can never know (al-Quran, 36:36). It imposes that all human beings are born equal. The Prophet Hazrat Muhammad (PBUH) advised Muslims to have piety on each other as no one is better if having red or black skin rather having mercy (Shahi Muslim). The Prophet Hazrat Muhammad (PBUH) once replied to Bedouin, in response of the question that when doomsday will become, that when honesty will be lost and honesty will be lost when unfit persons will be the custodian of power and authority (Beekun, 1996). In Islam ethics are also important and essence of any business. On one is allowed to go against honesty. The Quran focuses Muslims to always go for full measure and never do dishonesty by over or under measurement (al-Quran, 26:181). Islam believes in equilibrium. It enforces its believers to always weight in balance (al-Quran, 26:181). Further it believes on rewarding people their due and it restricts its believers to deprive anyone from his deserving reward and flourish dishonesty (al-Quran, 26:181).

Islam provides management by examples and make sure that everyone is getting respect regardless of social class. It can help organizations to build competitive advantage. Once a woman from a rich family theft some valuable and Prophet Hazrat Muhammad (PBUH) ordered to cut her hand as punishment. Some persons requested Him not to give her punishment as she is from Quraish, a noble family. The Prophet Hazrat Muhammad (PBUH) came into anger and announced that if Fatimah, daughter of Muhammad found to stealing she got same punishment as of that lady. He further explained that earlier nations destroyed only because they do the same. If some influential person committed the sin, he was considered excusable and person from lower class got punishment (Shahi Bukhari).

2.5 Lessons for 21st century Organization

Islamic culture provides some valuable lessons while managing cultural diversity. Today all are living in a global village and all mankind are human beings irrespective of religion and race. Human beings should interact with other human beings in a brother hood manner. Islamic traditions are evident that it has the culture of knowledge. In 21st century all are diverse operative organizations. Here is the table which summarizes some lessons useful for future organizations.

Sr.	Quote on Diversity	Lesson derived for Diverse Organizations
1	"The believers are brothers so make adjustment between them" (49:10)	Conflict management is essence of work place.
2	"Not killed the life which Allah has prohibited except by right"	Human Life is important.
3	"O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (49:13)	Communication and interaction is important.
4	"Verily in the sight of Allah, the most honoured amongst you is the one who is most God-fearing" (The last Sermon, Malik, 1981).	Everyone must abide the rules and regulations at workplace. Focus is on best performance.

5	"All mankind is from Adam and Eve, There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-consciousness. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves" (The last Sermon, Malik, 1981).	All are human beings irrespective of race. There is equal opportunity for everyone. Everyone must remain peaceful. Focus is on Protection of every one's property.
6	"O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness" (The last Sermon, Malik, 1981).	Focus is on gender Equality. Both genders have rights over each other.
7	"The Prophet Muhammad (PBUH) said, Believers are like the different parts of a building, each one supporting the other. Then he demonstrated what he meant by interlocking his fingers".	Team work is important. Team work will produce good results.
8	"Evade being annoying by the hurt, because there is no fence between their obscenity and that of Allah"	Have piety and mercy for co-workers.
9	"No person is charged with more than his capacity" (2:233)	Everyone must be assigned reasonable workload.
10	"O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness" (5:8)	Discrimination is not suitable at work place.

11	"One of the two women said, 'O my father'. Employ him'. Undoubtedly, the best employee is he who is strong (Competent) and trustworthy'" (28:26)	There must be no hiring discrimination.
12	"He who was in hiring position and selected that person who is not qualified to manage others he challenges the God and his Messenger's order. And such a person who appoints an unskilled person over others due to any kinship will be irritating by God" (Nehaj ul Balagha).	Always avoid favoritism.
13	"And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed." (4:124)	Avoid gender discrimination.
14	"Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another".	Reward according to the performance to employees irrespective of gender.
15	"And of all things We created two mates; perhaps you will remember" (51:49)	Avoid gender discrimination.
16	"And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another"(3:195)	Avoid gender discrimination.
17	"You are not better than people with red or black skins unless you excel them in piety" (The last Sermon, Malik, 1981).	Avoid racism.
18	"Give full measure and do not be of those who cause loss". (26:181-206)	Practice honesty in business.
19	"And do not deprive people of their due and do not commit abuse on earth, spreading corruption". (26:183)	Practice peace at workplace.

The lessons for future organization are that they must manage diversity as it will increase the productivity, honesty, trust, performance of workers. Organizations must avoid gender discrimination, and racism at work place. Organizations can learn lesson that they avoid hiring discrimination and never promote favoritism at work place and respect culture of one another.

3. CONCLUSION AND DISCUSSION

The study concludes that Islam wisely sheds light on diversity. Islam expects its believers to live in peace. Islam prohibits any kind of racial, generational, cultural, and social and gender discrimination. Islam equally supports human rights of every one regardless of religion. Islam has given many beneficial lessons in managing diversity for future organizations. It is concluded that Islamic culture is based on pluralism, less power distant and focusing on long term orientation. Diversity is the backbone of every organization. Everyone should give respect to the other religion and culture at workplace because it is the best way to create harmony and peace among different tribes and ethnicities. Islam teaches its followers to remain peaceful with humans of other cultures. Islam admits equal rights of everyone. The current study explained the both views, which are classical and modern, on cultural diversity. It shows that organizations are not encouraging the cultural diversity in true sense. Multinational organizations are having policies contradicting with cultures. They have neglected the beautiful legacy of Islam and they have miss interpreted Islamic practices. Contemporary leaders presented Islam as contradictory religion even in the world. It is concluded that Islam gives cultural, political and religious autonomy to all nations. Islam never forbids non-Muslims to leave their cultural, ethnic and religious traditions. Islam even promotes the multi-legal system which caters non-Muslims to be arbitrated with their own laws. We must learn the lesson from Islamic traditions regarding cultural diversity. A true understanding of Islamic traditions can bring peaceful solutions to cultural conflicts at workplace. Religion and cultures are never restricted. Conflicts arise due to differences in ideology. These individual differences between different cultures can only be solved with dialogues. Cultural diversity is the main issue at workplace. It is assumed that cultural diversity doesn't create conflicts among different persons. Cultural diversity is managed for the sake of recognizing each other and giving respect to each other's beliefs. At last, the principle of humanity is not based on different religions or cultures but on unity.

Hamada (2004) in her study regarding ICTs and cultural diversity concluded that western countries don't have pluralism and patience while networking with other cultures especially towards Islamic culture. She further emphasized that Pluralism, cultural and linguistic diversity are part of Islamic Charter from very beginning. She concluded that if Islam is studied deeply it always struggled for peaceful presence of humankind. This research is also contributing that world can take benefit if manage the diversity in Islamic perspective. El Garahet et. al (2012) in the study regarding practical wisdom for management resolute that Islam is rich in its cultural diversity and a study must be conducted on its business impact in multifaceted working atmosphere. The study further suggested that study must be conducted on the global business enterprise where not only the leaders but also the all level is included in decision making. Current study is adding more contribution by providing useful lessons for future organizations. Hashim (2010) in his study determined that Islam provides managers an effective way to understand people. He enforced mangers that they must know Islamic approach to manage people. He said that HRM practices of Islam are equally useful for Muslim employees to understand their non-Muslim coworker at workplace. Current Study is extended beyond the study of HRM to manage people along with diversity and equally addressing Muslim and Non-Muslim Managers. Predictions for female employment in Multinational companies

are not over all unwelcoming. Islamic activists have contended for the necessity to unread patriarchy from the Quranic Clarifications (Syed, 2010). Current study is compatible in the sense that it also focuses on female employment and it prohibits gender based discrimination at workplace. Presently Islam is globally generalized and it is suggested that both Muslims and Non-Muslims understand the diversity on the basis of Islam. Practical studies showed in several countries endorsed that Muslim employees have high work ethics (Syed, 2010). This study also presented Islamic perspective that ethics are the essence of any workplace.

Managers of the 21st century organizations should definitely incorporate such policies which handle diversity in a supportive manner to all ethnicities and culture. The organizational culture is the main strength of the organizations to handle multi specialized employees from different culture and backgrounds at one platform. It is significantly important for managers to develop such policies which enable all the culture at same place through uniformity in their support system. Employees from different background leave the responsibility at managers' shoulder to serve them better and grow them properly. Pakistan with its diverse cultural background and its dynamic nature of different races has lot of potential to further study the diversity on different relationships.

3.1 Limitations and Future Research

Further study is needed on cross-region comparisons of Eastern and Western cultures to understand how different cultures are managed in organizational settings. In particular, further work might address differences in the practices, policies, and organizational outcomes of diversity management in the two regions. In addition, further work might examine the impact of Islamic-inspired diversity management practices in Western multicultural settings, as well as the influence of multicultural or multi-religious frameworks on organizational effectiveness, employee morale, and the resolution of conflicts. These relate to cross-culture comparisons which could be approached with quantitative methods to further validate those comparisons and develop statements on the management of diversity in cultures worldwide.

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