

## **Zia, Islam and Politics of Legitimacy**

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### **Introduction:**

During its 68 years of existence, Pakistan, for quite long spells, has remained under direct army rule which has left serious and significant repercussions on its politics. Generals like Muhammad Ayub Khan and Yahya Khan were westernized in their outlook whereas General Musharraf has been known as a liberal army ruler who introduced the idea of Roshan (Bright/Open minded/liberal) Pakistan, but General Zia-ul-Haq has been classified as a man having an identity and taste altogether different than Ayub, Yahya and Musharraf.

Zia regime has been a piece of hot debate and serious discussion in the history of Pakistan for different reasons and with various references. One can find quite serious criticism and expression of hard line difference of opinion, about his policy of Islamization, political decisions and various steps taken during his regime by the political, diplomatic and intellectual circles in and outside Pakistan. Zia is termed as the most prominent personality of 1980s by some circles whereas the other condemn him as a puppet ruler used by the U.S. against his potential foe the USSR. Since his death in August 1988, a lapse of about 27 years has made fairly easy to analyse and evaluate the merits and demerits of his regime. Dissolution and re-election of the Assemblies, political instability, dismissal of Prime Ministers, rise of capitalists and back step of feudals in politics, role of the U.S. as the sole super power and redundancy of the Muslim world are the indicators which have very well defined the political and diplomatic foundations of the Zia regime. Writer like Roedad Khan has appraised his personal qualities (1) whereas Altaf Gauhar has rendered severe criticism about his personality and politics. He termed his period as the worst shape of despotism.(2) Ali Usman Qasmi, is, too, not convinced about any positive impact of his policy of Islamization, on the political system of Pakistan.(3) None else than his own companions like General Arif(4) and General Chishti(5) have also criticized various political steps taken and policies made by him during his eleven years long single handed rule.

### **Movement for Nizam-e-Mustafa and Imposition of Martial Law:**

In 1977, Z.A. Bhutto made the most crucial of all the decisions taken by him during his regime when he preferred to go for polls to obtain a fresh mandate; he desired to be successful and had done enough homework.

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of team learning, we find following incident from from Hazrat Muhammad's (SAW) life "Narrated Al-Bara: When it was the day of Al-Ahzab (i.e. the clans) and Allah's Messenger (ﷺ) dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man...."<sup>94</sup> Sahih Al Bukhari Volume 5, Book no 64 hadith no 4106. At another point it has been narrated, "Narrated Anas: Allah's Messenger (ﷺ) went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants.....'"(95) Sahih Al Bukhari Volume 5, Book no 64 hadith no 4099

### **Conclusion:**

The present study is an exploratory study to review the dynamics of organizational learning and process of knowledge creation. However before commenting upon the dynamics of organizational learning under which organizational learning takes place, the process of knowledge creation is discussed. This is because the dynamics if studied alone cannot be understood well and thus their meaning ceases to exist in its true perspective or spirit for both knowledge and learning complement and enhance each other and has survived an everlasting relationship of interdependence and to draw a line of distinction between process of knowledge creation and dynamics of learning often becomes quite tedious for both are entwined with each other in inseparable manner.

### **Limitatons:**

The present study does not entail an exhaustive and three hundred and sixty degrees view of the dynamics of organizational leaning or aspects of organizational process for this itself is a vast and in-depth topic. The present study is limited in research work and further in-depth research is needed to properly follow the tenets of the present study. The existing principles or dynamics of learning mentioned in this study have just been touched and require further elaboration. Secondly these principles are not complete and more research and endeavor is required here.

In the religious literature we find a saying by Prophet Muhammad PBUH Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended....."(86)

### **Autonomy:**

In an organization where individuals are allowed to act autonomously acquisition, relation and interpretation of information can be done in a flexible and self-monitoring manner. Thus intention leads to purposiveness which finally leads to conceptualization whereas autonomy provides the individual freedom to acquire, assimilate and absorb knowledge.<sup>87</sup> The concept of autonomy and freedom are quite conspicuous in Quran for it emphasizes that there is autonomy and free will in making beliefs and there is absolutely no coercion in the formation of beliefs

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

“Say, The truth has (has now come) from your Sustainer: let him who wills, believe in it, and let him who will, reject (it).”<sup>88</sup>

### **Personal Mastery and Readiness For Learning:**

In this regard conditions of the “protégé” under which he learn e.g. his state of active learning, “his preparedness for learning and self-monitoring role in learning is narrated.”<sup>89</sup> Senge has also emphasized the ever committed role of a person dedicated to ‘personal mastery’ who is never perfect but “keep on clarifying doubts, deepen personal vision and beliefs and keep on developing self-disciplining regimes such as patience and self-restraint to adjust to the dictates of reality keeping in view their own limitations.”<sup>90</sup> Quran speaks about this concept of continuous self-improvement and proposes that results or fruits of man’s toil depend upon the kind of things that he strives for and most importantly the one who purifies his self succeeds contrary to the one who corrupts it.

﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

“That man can have nothing but what he strives for.”(91)

﴿وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right; Truly he succeeds who purifies it And he fails that corrupts it.”(92)

### **Networking and Team Learning:**

Kang et al (2007) has demonstrated the importance of the existence of social and relational archetypes and information flow networks to deliver value creation in an organization and supports organizational learning.(93) While taking evidence from Hazrat Muhammad’s (SAW) life on the topic

## Mentoring:

This principle is very crucial to individual learning in an organization and is a wide topic which needs further research and dedication. The concept of *Sempai-Kohai*<sup>82</sup> did not talk directly on mentoring but has related the usefulness of learning by example and result-oriented assignments of teacher-pupil pairs often used in Japanese organizations for individual learning and development. Detailed work on the concept of mentoring<sup>83</sup> has expostulated the things taught during mentoring which are the “managerial systems, technical skills, values and norms and also how they are taught by the mentor and the cognitive mechanisms experienced by the protégé”; Mentors often identify opportunities of knowledge transfer such as “formal coaching”, “guidance”, “protection”, “exposure”, “visibility”, “challenging assignments and setting themselves as examples for their protégés”. In nutshell mentoring generally occurs through “socialization” and “internalization”. The same author also relates cognitive mechanisms underlining the protégé’s learning process. They include his “preparedness of learning, active learning, self-monitoring and learning by observing”. In the connection to mentoring an important verse from Quran is being related here

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾

“We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.”<sup>84</sup>

This identifies the role and mode of mentor or prophets and their learning styles. First the prophets soften the ground of their protégé by reading verses related to punishment and reward, stories of the past or anything that is fit to their circumstances and situation and then when they are ready they purify them of their negligence’s, crookedness, mistakes and errors and thirdly they plant the tree of fresh knowledge and wisdom in their protégé’s heart. With mentoring an important and complementary area to explore is the protégés readiness to accept the instruction. In this regard protégés intention, personal mastery and autonomy are worth mentioning. Each concept will be discussed shortly.

## Intention:

The quality content and form of information derived and knowledge created will be primarily dependent upon the individual’s and organization’s aims and objectives in ever changing dynamic scenarios. If the intention is that of survival the information derived will be different from the situation wherein the intention is that of expanding market share.<sup>85</sup>

individualized decision making. Thus individual and organization has learned.”(70)

The effect of “culture on innovation” has been explored and it is propagated that innovation is enhanced by “organic structural design” rather than “mechanistic or bureaucratic structures.”<sup>71</sup> Thus participative decision making styles, consensus making and flexible organizational systems are most important things for creating a balance between exploring what is new and exploiting what has always been there. Prophet Muhammad (SAW) used to consult before making a decision as can be seen on the occasion of battles of Uhd and trench when prophet (SAW) sought consultation from his companions in order to select the battlefield<sup>72</sup>. Hazrat Abu Huraira reported: “I never saw anyone consult his companions more often than the Messenger of Allah, peace and blessings be upon him.”<sup>73</sup> Musnad Ahmad 18449.

### “Accountable Empowerment”(74)

“Accountable empowerment” specifies the action boundaries and defines risk tolerance levels for executing empowerment. Empowerment enables employees to manage their work in unique and innovating ways and thus keeps their morale high; but unless and until this empowerment is made accountable it loses its advantage. In this scenario Quran points out towards variety of human skills that has been bestowed to mankind as a blessing but at the same time talks about exercising accountability by Allah SWT for this gift of diversity and the exact goal of accountable empowerment.

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ. فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝﴾

“Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together and He will [then] inform you concerning that over which you used to differ.”<sup>75</sup> 5:48

### ‘Power Politics’(76)

The existence of “power and politics in organizational culture” is quite ubiquitous. Thus flourishing of new ideas or their dying down depends on the four political processes tied up with the 4 I framework.(77) “Influence”(78) is instrumental in overcoming the ambiguity and confusion often associated with “interpretation” while “force”(79) often provides the ground for implementing collective action in the “integration stage”. Resistance to change is often a hallmark of “institutionalization” and thus “domination”(80) overcomes that resistance to change. Finally “discipline”(81) fosters and trains the “expert intuition and entrepreneurial intuition”.

message is a hallmark of all major revelations as narrated in the following hadith

“.....Khadija then accompanied him (Hazrat Muhammad SAW) to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, ‘Listen to the story of your nephew, O my cousin!’ Waraqa asked, ‘O my nephew! What have you seen?’ Allah's Apostle described whatever he had seen. Waraqa said, ‘This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.’.....”(65)

**“Tension between Feedback and Feedforward:”(66)**

The tension between exploration-feed forward or assimilating new learning and feedback- exploiting what has been learnt is a crucial and precarious situation in organizational learning scenarios. For this bureaucracy needs to be substituted with flexible organizational systems(67) and the principle of consensus and participative decision making style should be implemented wherein all rungs of hierarchy are consulted and information is shared and decision based on consensus is derived(68) As the following documentary evidence of participative decision making style and consensus making illustrates:

“Faced with a complex and uncertain environment, the Japanese organization’s first step in the learning process is to develop various means for scanning the task environment. The incoming stimuli are filtered through an organizational culture that is characterized by high levels of information sharing, consensus building and wide participation in decision making. The soft management skills provide the ‘oil’ for the internal mechanisms that serve to disperse the information throughout the firm. The organization ‘learns’. Overtime continuous interaction with the environment generates more information feedback and new stimuli and organizational members gradually learn the requisite hard skills for coping successfully with forces in the environment..... The hard management skills in the Japanese company thus are relatively slow to emerge but in firms with extensive experience in an industry these skills will be very competitive indeed.”<sup>69</sup> ..... “Over time even less capable persons develop skills and knowledge. When juxtaposed with the knowledge accumulated by other members of the dominant coalition, the level of shared knowledge becomes much higher than that evidenced by organizations relying on more atomistic,

just an initial endeavor and further endeavors are required to consolidate the matter.

Guiding Principles or Dynamics of Organizational Learning:

Creative Destruction and Creative Chaos:

“Creative destruction”<sup>58</sup> focuses on deliberately setting aside organizational regimes in order to test intuitive insights and actions and further to implement double loop learning<sup>59</sup>. Double loop learning is not a standalone task and can be carried out on daily basis by redoing and reviewing of existing frameworks and working practices. While “creative destruction” addresses the possibility of wilful and deliberate destruction of institutional regimes in order to test a new insight, “creative chaos”<sup>60</sup> is triggered in event of non-recurrence of set pattern of routines that cannot be dealt with by existing knowledge. It can come in the form of decline of sales or an appearance of a strong competitor. The remedy to deal with such a contingent situation is to “reflect”<sup>61</sup> on present course of actions. Without “reflection” the fluctuation introduced by contingent situation tends to become “destructive chaos”<sup>62</sup>. During reflection the organization comes up with new paradigms, theories or courses of action in order to deal with that situation. We also find evidence of formulating or shaping our opinion in uncertain situations from the life of Hazrat Muhammad (SAW) in the following hadith

“Some companions of Mu'adh ibn Jabal said: When the Messenger of Allah (SAW) intended to send Mu'adh ibn Jabal to the Yemen, he asked: ‘How will you judge when the occasion of deciding a case arises?’ He replied: ‘I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (SAW).’ He asked: ‘(What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (SAW) and in Allah's Book?’ He replied: ‘I shall do my best to form an opinion and I shall spare no effort.’

The Messenger of Allah (SAW) then patted him on the breast and said: ‘Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah.’(63) Sunan Abu Dawood: Book 24, Hadith 3585

“REDUNDANCY”(64)

When same information is substantiated by two or more independent sources, then the redundant availability of information makes the conceptualization or learning of relatively newer concepts easier and implementation of a decision or shared action has chances of taking place very smoothly, effectively and efficiently. Redundancy or similarity of

“For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.”<sup>51</sup>

﴿أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ۗ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

“Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous Who taught by the pen – Taught man that which he knew not.”<sup>52</sup>

Thus it follows that important mediums through which learning takes place is the book, prophets, the pen and one’s act of recitation and secondly it could be deduced that the whole exercise of learning is not fruitful unless and until it is written down in the form of a document or a book through pen and exemplified in living examples of prophets - all embodiments of explicit knowledge.

The 4I framework uses the concept of “naming”<sup>53</sup> in the psychological process of “intuiting”. And it would not be perhaps out of place to relate this concept with the following verse of Quran

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

“And He taught Adam the names of all things”<sup>54</sup>

A Buddhist aphorism probably also reiterates the same theme, “You have come here to find out that you already have.”<sup>55</sup>

The concept of “naming” proposes that whenever we name something we focus our anticipations expectations and evaluations towards it. The concept given in the above verse goes several steps further and tells us that knowledge of things around us has been indoctrinated in us and thus giving knowledge the very characteristic of being innate. At another point Quran points out to the fact that not only the knowledge or the names of things have been taught to us but we have also been blessed with most appropriate blend of faculties.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“We have certainly created man in the best of stature.”<sup>56</sup>

Now let’s take a look at further guiding principles or dynamics of organizational learning or “enabling conditions”<sup>57</sup> under which the whole process of individual and organizational knowledge creation operates. Some like “intuiting” and “internalization”, “integrating” and “combination”; “interpreting” and “socialization” and “externalization” and “institutionalization” have already been discussed and some will be discussed shortly. These guiding principles have been taken from several previous and pertinent researches, but at this point in time they represent

According to theory of knowledge creation “Metaphor depends on imagination and intuitive learning through symbols rather than on the analysis or synthesis of common attributes shared by associated things..... The association of meanings by metaphors is mostly driven by intuition and involves images.”<sup>43</sup> From the above discussion and knowing the fact that “externalization” is a mode of knowledge conversion from “tacit to explicit” knowledge we can safely deduce that the use of “metaphor”<sup>44</sup> represents the tacit knowledge which can be equated with the use of metaphor by individual to explain their intuitive themes to others in the 4 I framework. Metaphor works on an individual level but it is basically used to elucidate things to oneself and others which are required for all three processes of “externalization”(45) and “intuiting” and “institutionalization”<sup>46</sup>. The “tacit” aspect of “externalization” may represent “metaphor” but the aspect of “explicit knowledge represents model, a prototype or a product concept”<sup>47</sup>. Thus the end-results of “institutionalization” and “externalization” are the same. The end-products of “institutionalization” is “systems, structures, strategies and routines”<sup>48</sup> while the end products of “externalization” is model, prototype or product concept.”<sup>49</sup>. There is not much of difference between the two for the end-products of “institutionalization” are beneficial from organization’s perspective whereas the end-results of “externalization” are beneficial from the perspective of consumer; hence the ultimate destination of both is the same namely “explicit knowledge.” Quran quotes an explicit example of institutionalization and externalization in two modes, one being in the form of commandments, strategies, routines etc. all documented in the form of book and other being in the form of *human model or human prototype* in the form of prophets. The line of prophets mentioned in Quran is long and it is quite impossible here to mention their names let alone their trial, tribulations and events that they faced in their lives and the ways that they coped with such trying situations. But to start with and for a quick and comprehensive reference example of Hazrat Ibrahim A.S is being cited here. He faced many trials and tribulation and was an institution or a *point of reference* for every problem ever faced to mankind.

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَّمِمَّنْ يَلُكُ مِنَ الْمُشْرِكِينَ﴾

“Abraham was indeed a model or institution, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.”<sup>50</sup>

The other mode of ‘institutionalization, or ‘externalization’ referred by Quran is that of possibilities of learning through ‘Divine Book’ or ‘Al-Kitab’ and ‘pen’ or ‘qalam’.

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

“Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation.”(30)

The remaining two modes of knowledge conversion from “explicit to tacit knowledge-internalization”<sup>31</sup> and from “tacit to explicit knowledge-externalization”<sup>32</sup> may be equated with the two remaining I’s of the 4 I framework “intuiting”<sup>33</sup> and “institutionalization”<sup>34</sup> respectively. Both “intuiting” and “internalization” one being a psychological process and the other being mode of knowledge conversion occur at the individual level. Both concepts support the fact that the individual being the hub of tacit knowledge is involved with various intuiting activities at different points in time. According to the 4 I framework “intuiting is a perceptual activity of pattern recognition surfacing in either expert intuition or entrepreneurial intuition” or it “may assume the unique form of creative thinking wherein the individual first gets immersed in finding the solution to problem confronted, then he disassociates himself from the problem diverting his attention to other activities in life consequently ending up in finding an illuminated solution to the problem.”<sup>35</sup> Another example of intuiting activity is that of “deliberate experimentation”<sup>36</sup>. The individual while internalizing knowledge from explicit to tacit knowledge from time to time is also involved in “learning by doing” and “experimentation”<sup>37</sup>; “learning at work”<sup>38</sup>. This same fact has been reiterated by 4I framework while discussing about the creation of novel ideas. It is elucidated thereby that shared understanding of novel ideas may not evolve unless and until experimentation is attempted<sup>39</sup>. An interesting story of Hazrat Ibrahim A.S is narrated in the Quran in the following verses and pointing out towards the development of knowledge based on observation and experimentation.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْمًا تُؤْمِنُ ۖ فَآلَ بَلَىٰ ۖ وَلَكِنَّ لِيَبْتَلِيَٰنَكَ مِن ٱلظُّلُمِ ٱلْفُضُولِ ۗ فَأَلْقَىٰ ٱلْحِجَابَ ۖ ثُمَّ ٱدْعُهُنَّ بِأَتْبَانِكَ سَعِيًا ۖ وَٱعْلَمِ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝٤٠

“When Abraham said: ‘Show me, Lord, how You will raise the dead,’ He replied: ‘Have you no faith?’ He said ‘Yes, but just to reassure my heart.’ Allah said, ‘Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, and then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise’.”<sup>40</sup>

The use of the concept of “metaphor” is being done by dynamic theory of knowledge creation and the 4 I framework. In dynamic theory of knowledge creation “metaphor” becomes the part of “externalization- mode of knowledge conversion”<sup>41</sup> whereas the 4I framework uses it in the psychological process of “intuiting”<sup>42</sup>. Both are right in their own frame of reference. Since “externalization” is a mode of knowledge conversion from “tacit to explicit” knowledge we may safely say that the use of “metaphor” here points towards tacit knowledge or individual psychological process.

instruments used may be different but the end-result is the same. Not only this but the context or background in which they occur is also the same i.e. “tacit knowledge” or “cognitive maps” are all acquired through “socialization”<sup>25</sup> or “social activity”<sup>26</sup>. In this regard Quran quotes an interesting example that states the outcomes of observation and individual experiences acquired silently through observation and contemplation

وَكُنُوزِكَ نُرِيٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him over, He saw a star: He said: ‘This is my Lord.’ But when it set, He said: ‘I love not those that set.’ When he saw the moon rising in splendor, he said: ‘This is my Lord.’ But when the moon set, He said: ‘unless my Lord guide me, I shall surely be among those who go astray.’ When he saw the sun rising in splendor, he said: ‘This is my Lord; this is the greatest (of all).’ But when the sun set, he said: ‘O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah’.”(27) 6:75-79

The second mode of knowledge conversion is “combination”<sup>(28)</sup> which combines chunks of “explicit knowledge” through social processes like “meetings”, “telephonic conversations” etc. ; this combination of knowledge is not just a disordered pile of accumulation of knowledge upon knowledge but a “sorting out”, “adding”, “re-categorizing” of “explicit knowledge”. The psychological process from 4I’s that may be considered to be having similarity with the second mode of knowledge conversion i.e. “combination” is that of “integration”<sup>29</sup>. “Integration” takes help of “continued conversation” and “dialogue” which lead to “shared practices”. During the course of “shared practices” conflicts arise which are clarified through “negotiations” and “doubts generated” are handled with the help of “storytelling and mentoring”. Quran proposes that knowledge sharing and consultation is very important and refers that one of the characteristics of believers is consultation among themselves:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ