Attributing Values to Organizational Performance: Analysis on the Islamic Medieval Guilds

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Abstract: Since the eighties, management scholars have initiated research to understand the cultural influence in organizations. The scholars attributed values to organizational culture, which uniquely rationalizes behavior towards performance. Nevertheless, not much research relate culture from a religious perspective, particularly the religion of Islam. Yet, Islamic values are found embedded in hisbah manuals, which have led the way guilds perform their tasks, albeit the arguments in the association between guilds and the tenets of Islam since the guilds had existed not only in Muslim ruling societies historically. The head of the guild (shaykh) were known as industrial experts advising the hisbah institution during the golden medieval time. Thus, this article addresses the position of guilds either as industrial-based professionals or influenced by Islamic values. Employing a content analysis approach on the hisbah manuals, the findings concur on the significant influence of Islam in the performance of the guilds, as they were reported to assist and advise hisbah institutions, guided by the manuals which are largely and relevantly tied to the teachings of Islam, besides the influence of futuwwah and Akhism.

Keywords: Golden Medieval Islam; Guild; Hisbah; Islamic values; Muhtasib, Organizational culture, Organizational performance, futuwwah, akhism

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Introduction

The relation between organizational culture and effectiveness has been empirically researched (Denison et al., 1995; Fey et al., 2003; Cameron et al., 2011; Ishak et al., 2015). These studies, which are conducted within limited geographical areas encompass different values as local people are described with unique inherent cultural values. Hence, generalizing cultural influence on performance is rather questionable since there are factors differentiating organizational culture from one another, including belief, religion, culture, and locality. As an example, the Japanese culture has been linked to their success to the aftermath of disastrous World War II. They were known to apply the Japanese way of quality management that was rooted with their values of cooperation, loyalty, and family-centeredness. Their success was acknowledged and had disseminated the message on the significance of values in tasks completion (Ishak et al., 2016). In agreement, Qasim et al. (2024) discovered that employees' beliefs and values positively influence green work culture and contribute to a firm's environmental performance, which is currently a priority in today's sustainability agenda.

Given the differences, it is clear that further studies are needed to comprehend how diverse cultural values shape organizational practices and outcomes in various settings. This article therefore seeks to conceptualize the role of religious or cultural values and their significant impact on organizational effectiveness. In particular, it focuses on the deduced impact of Islamic values on the approach of hisbah institution and its affiliated officials in performing tasks. The hisbah institution, rooted in Islamic tradition, emphasizes moral conduct and community welfare, which are described as profoundly shaping organizational practices and performance. Hence, this article contributes to the broader understanding of how applied religion and cultural values interact to influence tasks completion leading to organizational performance, with a focus on the impact of Islamic values on the approach of hisbah institutions and their officials.

Hisbah institution was well-appreciated during the golden medieval history of Islamic civilization, due to its function in developing and thriving the civilization. Hisbah was reported to maintain the law and order in various sectors, including urban management, municipalities, industrial manufacturing, economics and trade including worshipping activities of the Muslims. The Prophet was acknowledged as the leader whom initiated the act of enjoining good and forbidding evil, as encouraged in the Quran (3: 110). The Prophet once had performed monitoring himself to ensure that trading is free from manipulative elements, maintaining fairness and responsibility in daily transactions. This could be evidenced from a well-known hadith; "The

Prophet happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower). He who cheats is not one of us," (Sahih Muslim, No: 164). Since then, such monitoring has been continuously carried out by the Companions and significantly prospered until the golden age of Islam.

Hisbah institution was functionalized via its officials, known as muhtasib. The success of hisbah institutions has been much promulgated in various manuscripts and articles (Tengku et al., 2019), and known as the era of highest intellectual achievements (Tambari et al., 2018). The muhtasib responsibly record their activities as guidance for themselves, the successor as well as other relevant professions, including the guilds. The guilds were the craftsmen advisors and thus responsible to monitor and ensure proper economic activities (Ahmad, 2011), including development and management of cities (Al-Munayes, 2015). The hisbah institution, muhtasib and guilds have the responsibility to enjoin good and forbid evil (Musa, 2016), not only as their formal obligation, but also as a personal pledge to Allah (Syarqawi, 2018).

The widespread prosperity and organized framework of the guilds have been occasionally associated with Islamic principles, even though medieval Islam was governed by the Umayyad Dynasty. In fact, Hanna (2008) avoids calling guilds "Islamic guilds" since she claims that the organization will continue to exist and function normally even in the absence of Islam. In fact, early publications have vaguely referred Islamic guilds to the Middle Eastern trade or artisan organizations, as pointed out by Lewis (1940). On another note, Esposito (2004) highlights that the guilds are apparently governed by the muhtasib and they practice religious rites similar to those of Sufi groups, including the influence of futuwwah and Akhism (Ines, 2007; Saparmin, 2016). This is also supported by Al-Faruqi and Banna (1988), claiming that the state's laws and Islamic principles are followed by the guilds and muhtasib. Since the Muslims ruled and were in power throughout that time, the government does, in fact, view guilds as an effective means of controlling the urban populace in terms of security, taxes, and labor supply. Nevertheless, on the other hand, Baer (1970) challenges the notion of Islamic guilds, contending that the guilds were essentially professional associations. Therefore, by inferring pertinent details from the hisbah manuals, this article attempts to establish a connection between Islam and medieval guilds in order to understand the impact of Islamic values in the guilds.

Literature Review

The Significant Influence of Values

Prominent management scholars, Hofstede and Schein have initiated studies on organizational culture since the 1980s (Prajogo et al., 2011). At a later stage, studies related to organizational culture in various settings and localities flourished and emphasized on the empirical linkage between organizational culture and organizational effectiveness (Denison et al., 1995; Fey et al., 2003; Cameron et al., 2011). Based on the literature, previous research has concluded that organizational culture represents the complex pattern of beliefs, expectations, ideas, values, routines, rituals, ceremonies, rules, philosophy, skills, habits, attitudes, and behaviors shared by organizational members (Ishak et al., 2013). As there is an extensive list embedded in organizational culture, this study narrows down on values which refer to the publicly disseminated and recognized to influence the organizational members collectively.

Many studies have concurred on the significant influence of values on organizational performance (Ishak et al., 2013). Indeed, the Japanese are known to raise in the aftermath of the World War II, even surpassing performance of the US, due to their unique cultural values despite the transfer of quality management knowledge from the Americans (Alhabshi, 1994; Khaliq & Shameem, 1994; Alhabshi, 1996). According to Schein (2011) values are unconsciously demonstrated and invisible but have a powerful impact, as they rationalize attitude and visible behaviors, which could explain the Japanese success. Thus, values need to be understood in order to create a meaningful work environment compatible for the organization's mission and vision (Prajogo & McDermott, 2011).

A renowned psychologist in value theory, Rokeach (1973) denotes that values have a central position in an individual's belief system, functioning to inform and rationalize a person in how to behave or react. Hence, values justify one's action and significantly guide and motivate in an implicit way (Levy, 2006; Mahadi et al., 2006). Rokeach (1979) differentiates but relates beliefs, values, attitudes, and behavior, as depicted in Fig. 1. Beliefs refer to the predisposition to act, while values are the cognitive rationale for attitudes, resulting in behavior and rationalizing it. Behavior portrays the real situation illustrating a person's innate values. The influence of values is depicted in Fig. 1.
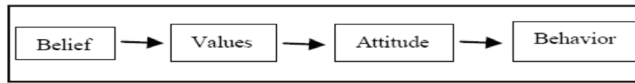
Figure 1. Illustration of linkages between beliefs, values, attitudes, and behavior.

Source: Ishak et al., 2013.

In a similar vein, Muslim philosophers regard values to akhlaq (an Arabic term) which means habit, custom, behaviour which are acquired through training or education. Renowned Muslim philosophers, Miskawayh (d. AD 1030), al-Ghazali (d. AD 1111), Fakhru al-Din al-Razi (d. AD 925), Nasir al-Din al-Tusi (d. AD 1274) and al-Dawwani (d. AD 1502) refer akhlaq as the foundation, which naturally innate, building a man's soul and directing the individual's behavior (Mohamad, 2010).

Akhlaq is among the crucial principles of Islam, indicating the Islamic values, or a set of ethics or good values grounded on the bases of the Quran and Prophetic traditions, which are ingrained in every aspect of human life (Yaakub, 1978; Kettani, 1984). The values, in Islam belong to the discipline of akhlaq (Omar, 2010; Ismail, 2010), and refer to something that society is predisposed to and has strong beliefs on, whether they are good or bad (Alhabshi & Ghazali, 1994). Conversely, the value system is the collection of favored values - positive or negative—that are determined by an individual or by society (Alhabshi & Ghazali, 1994; Pa, 2008; Qamihah, 1996).

Interestingly, the Islamic values system is referred to as the "navigational device" since it directs and shapes people's thoughts, emotions, and behaviors (Hassan, 2005). In agreement, Qamihah (1996), explains that the Islamic value system is a collection of akhlaq that develop excellent Muslim character, capable of contributing to the well-being of individual, family, and society. On the same note, values are necessary elements for a successful management process (Ahmad, 2001; Ismail, 2007), as Islamic values are attached with intangible intentions, and tangible work results or output. Indeed, Islam considers work as good deeds that will be evaluated and rewarded (Shuriye et al., 2009).

Islamic values, which are based on tawheed—the belief in Allah's unity and perfection—can create and enhance a positive work atmosphere (Ahmad, 1996). In support to the view, Sidani and Thornberry (2009) also highlight that Islamic values are conducive to change and development. The revelation does not directly infer on the values but is being elaborated by contemporary studies (Forster and Fenwick 2014), in various fields accordingly. Islamic values are universal values,

that are uniquely encouraged through the embedded spiritual content, referring to the extension to the next life, and the rewards and punishment. These unique spiritual contents serve as enforcement factors that attract and motivate the Muslims to embrace the value system (Ishak & Rahimi, 2016).

The hisbah institution, muhtasib and guilds

From AD 609 until his death in AD 632, Prophet Muhammad propagated Islamic faith. Despite all of the difficulties he encountered, the Prophet managed to impart Islamic teaching to his companions in an effective way. From the 7th to 8th centuries AD, these companions responsibly and strategically brought Islam to the Central Asia, Africa and Europe. Prophet Muhammad is now regarded as one of the most important people in the world due to his extraordinary achievement (Cook, 2000).

After the demise of the Prophet, the administration was passed down to the reign of the four righteous caliphs; Abu Bakr, Umar al-Khattab, Usman al-Affan and Ali Abi Talib. Each of them continued the legacy of Islam in different capacity and challenge of their own time. Abu Bakar had settled disputes and dilemma among the Muslims at the advent to accept that the Prophet was no longer with them, but they needed to pay infinity obedience to Allah as the creator of all. Umar al-Khattab then succeeded Abu Bakr and was well known for the conquests and spread of Islam to most of the Arabian continent, followed by north Africa, Mesopotamia, and Persia by 633 AD. Towards the end of the righteous caliphate sovereignty, Muslims faced the first civil war, and sections emerged within the Muslims, due to disagreement with regards to the political power and authority. Then, the caliphate turned into a hereditary system, founded by Mu'awiyah, known as the Umayyad Dynasty (Grunebaum, 1970).

From 661 to 750 CE, the Umayyad Dynasty ruled over the Islamic state, growing it into one of the greatest empires in history, spanning Asia, Europe, and Africa. The Umayyad Caliphate was the sixth greatest empire in history at its height, ruling over 62 million people within 5.79 million square miles (lumenlearning.com). Abdul Rahman I fled to the Iberian Peninsula and founded the kingdom of al-Andalus, restoring the Umayyad Caliphate that later flourished, after the Abbasids overthrew it in Damascus. The nearly 300-year-long kingdom (756–1031) was distinguished by the growth of industrious craftsmen, trade, and culture, all of which were methodically well-organized and managed through the use of hisbah institutions (Wasserstein, 1993). The muhtasib wrote numerous manuals of hisbah

during the "golden age of Islam," also known as medieval Islam (Bennison, 2007), outlining their obligations and responsibilities in accordance with guild advice. The members of the Hisbah institution, who were responsible for upholding law and order at the period, were known as Muhtasib (Ziadeh, 1963).

Guilds, or the associations of experts from different occupational sectors, who grouped themselves together for their economic benefit in Medieval Islam are connected with the institution of hisba and its official, the muhtasib. The guilds were the craftsmen, whose advice is sought to maintain the law and order in production, ethical codes, price fixing, good industrial relations, and labor supply (Ahmad, 2011). During medieval times, the guilds' structure and hierarchy were endorsed by the muhtasib as the local authority (Baer, 1970) and later on by the Qadi. Thus, hisbah and muhtasib will be explained prior to guilds for a clearer elucidation description on their connectivity.

In medieval Islam, the institution of hisba is responsible for the maintenance of law and order within cities (Al-Munayes, 2015). Al-Mawardi, (d. AD 1058) , in his great treatise al-Ahkam al-Sultaniyyah, defines hisba as a duty to command good and forbid evil, when both are neglected by the people. The commitment to enforce enjoining good and forbidding evil vests under the responsibility of muhtasib, as the official of hisba institution (Musa, 2016). Nevertheless, it is indeed the personal commitment of every Muslim. The duty of hisba was actually initiated by Prophet Muhammad with market supervision, even though it was not called so. The practice was then continued by the companions of the Prophet until sahib al-suq (market inspector) was officially established during the Umar Caliphate, which later became officially institutionalized (Syarqawi, 2018).

Over time, the institution gained its identity as hisba under al-Mahdi rule in the Abbasid era, about 775-785 AD (Syarqawi, 2018), in line with the expansion of hisba's jurisdiction, which was no longer limited to market surveillance as during the Prophet's and caliphate's era. As illustrated below (Fig. 2) by Orman (2010), muhtasib also supervises various sectors, including facilitation of worshipping, management of urban services, and supervision of trade, crafts as well as specific professions, in place of the duty of governor and qadi (judge), who were previously responsible in this regard (Al-Andalusi, d. 901 AD). However, muhtasib only supervises the local public affairs with limited authority in the execution of minor punishment within its designated provision area, thus any occurrence of conflicts or arguments needs to be handed over to the qadi (Al-Mawardi, d. 1058 AD).
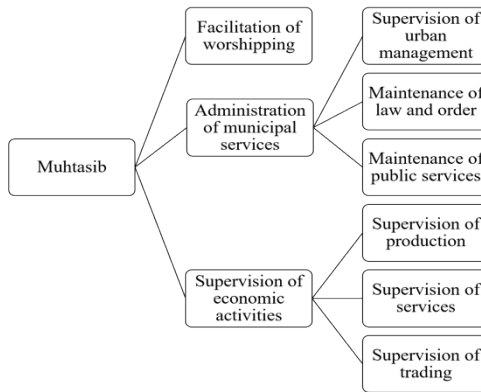
Figure 2. The Supervision of the Muhtasib

Source: Orman (2010)

Around the 9th century, guilds were the predecessors of modern labor unions, a religious and professional organization in the Muslim world (Hefni, 2018; Lewis, 1937). The famous Moroccan traveler, Ibn Batuta (d.1369) has written about the existence of these craft associations (which worked as brotherhoods) in the fourteenth century in Anatolia, Turkey. Historically, guilds are also often related to Akhism, an organization founded in Anatolia by the Turkish people. The organization is an important guild system for the Ottoman State between 13th to 20th century. Akhism flourished in the Ottoman era and was also transferred to Bosnia when the Ottoman Empire ruled the country in 1463. They were described as religious in character and their tradition often relates back to futuwwa (Ines, 2007). Futuwwa is a Sufi code of honorable conduct that took the honorable Prophets, their blessed Companions, and the great saints and sages (awliya) of Allah as their supreme example whom through them the characteristic of a true futuwwa is manifested: hospitality, generosity, courage, forbearance, forgiveness, sacrificial attitude and practices, and not just to one's own kin, friends and family, but these good akhlaq (manners) are extended even to one's own enemies (Saparmin, 2016). The members of futuwwa associations were known to strive towards exemplary behaviour, 'perfect' behaviour, complete and selflessness. The futuwwa associations that institutionalized by Caliph al-Nasir were originally known for military, but also extends to craftmanship. However, the end of Abbasid caliphate in 1258, which marked the end of classical Islamic era, had witnessed a decline in military futuwwa associations. But the futuwwa tradition of craftmanship was carried on and rejuvenated (Ines, 2007).

In medieval times, guilds were important not only socially but also economically as the townspeople lived in guilds (refers to the association of people, mainly based on activities) and quarters that were organized according to religion, race, geographic, trade as well as artisanal activities, with no system in place for political integration, but rather by religious ideology alone (Haneda, 2013). According to Rafeq, (1991)"mendeley":{"formattedCitation":"(Rafeq, 1991, the guilds were hierarchically structured with the ranks of apprentice (mubtadi), journeyman (sani'), and master (mu'allim). They were led by a shaykh, the head of the craft organization chosen by guild members and then endorsed by local authorities, usually the muhtasib (Baer, 1970). The guilds in the economic sphere function as an advisory body in stipulating rules for goods' production, professional code of ethics, fixing goods' prices especially during times of crisis, maintaining good relations among members, and supplying labor (Ahmad, 2011). The guilds were reported to be involved with religious rituals (Esposito, 2004) and adhere to the teachings of Islam and rulings of the state at the same time (Al-Faruqi & Banna, 1988).

Research Methodology

This study adopts a qualitative approach and applies content analysis on selected manuals of Muhtasib. Muhtasib, as the officials in hisbah institutions have written manuals as a blueprint in performing their tasks responsibly and accountably. Thanks to the muhtasib, the manuals have been put forward as a reference point for other professionals related to the field, particularly within the similar time frame, ensuring the systematic and sustainable performance of hisbah institutions of the time. Most of the manuals are composed by the muhtasib themselves specifically as the guiding principles in executing their duties. These manuals are written between the middle of the 8th century AD and the end of the 15th century AD, which, according to Saliba, (1994), manifests the golden period of Islamic civilization. It was also narratively written with emphasis on essential issues relevant during the time (Al-Andalusi, d. 901 AD). Interestingly, the muhtasib are found tend to avoid redundancy by excluding elements that had been previously mentioned in other manuals (Al-Shayzari, d. 1193 AD). Table 1 lists brief information on the manuals.

Table 1

List of the Muhtasib manuals

|	Title	Author	Author's Position	Locality of Subject
1.	Ahkam al-Suq	Umar ibn Yahya (Al-Andalusi, d. 901 AD).	Muhtasib	Kairouan, Tunisia
2.	Risala fi al-Hisba wa al-Muhtasib	Ahmad ibn Abd Al-Rauf, (d. 8th AD)	Qadi al Mazalim	Cordoba, Andalusia
3.	Al-Isyarah ila Mahasin al-Tijarah	Jaafar ibn al-Fadh ibn al-Furat al-Dimasyqi, (d. 1001 AD)	Vizier	Cairo, Egypt
4.	Ahkam al-Sultaniya by al-Mawardi	Ali ibn Muhammad ibn Habib al-Basri al-Mawardi, (d. 1058 AD)	Chief judge/ diplomat	Baghdad, Iraq
5.	Risala fi al-Qada wa al-Hisba	Ibn Abdun Al-Ishbili, (d. early 12th AD)	Muhtasib	Seville, Andalusia
6.	Risala fi Adab al-Hisba wa al-Muhtasib	Muhammad ibn Abi Muhammad Al-Saqati al-Malaqi, (d. 12th AD)	Muhtasib	Malaga, Andalusia
7.	Risala fi al-Hisba	Umar ibn Utsman Al-Jarsifi, (d. 14th AD)	Muhtasib	Fez, Maghribi
8.	Bughyat al-Irbah fi Ma'rifat Ahkam al-Hisba	Abd al-Rahman ibn Ali al-Syaibani, known as ibn Al-Dibaie, (d. 1537 AD)	Muhaddith	Zabid, Yemen

Source: Tengku, Ishak & Muhamad (2021)

Analysis and Discussion

Islam strongly encourages the Muslims to work effectively and efficiently, through many verses in the Quran, mainly; (62:10); (9:105); (67:15); (73:20); (78:11), as well as in several hadiths that emphasized and praised hard work in earning money to support one's family, and the best incomes are those that a person makes from his own hands (Sahih al-Bukhari and Muslim). In the same tone, Umar al-Khattab,

the second caliph, articulated that it is unfavorable for a Muslim not to make adequate efforts to earn his bread and butter, and merely pray to God for sustenance (Ahmad, 2011). Islam encourages effort even at the advent of the doomsday; "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it" (as narrated by Imam al-Bukhari in al-Adab al-Mufrad). Indeed, Islam also condemns leaving lands idle, as learned from the hadith; "He who has land should cultivate it himself, but if he does not cultivate it himself, then he should let his brother cultivate it" (Sahih Muslim (1536)), which implies on the reprehensibility of purposely neglecting one's mufti until they die, as concluded by most scholars.

In a similar vein, Saidina Ali Abi Talib (d. 661 A.D.) had denominated that the work of artisans and merchants in providing goods and services, can be considered as worship. The encouragement to put on effort has been consistently highlighted by Islamic scholars such as al-Isfahani (d. A.D. 1109), Ikhwan al-Safa (8th or 10th Century) and Ibn Khaldun (d. A.D. 1406). The attitude of neglecting work has been heavily criticized by Sufi figures such as al-Muhasibi (d. A.D. 857) and Abu Talib al-Makki (d. A.D. 996) (Ahmad, 2011). In fact, hard work equates to spiritual fulfillment; it is seen as an obligation for all individuals (Ahmad, 2011; Wilson, 1982). Likewise, working with optimum quality is a glory from the Islamic perspective (Donald, 1986). Shatzmiller, (1994) in her brief discussion on the doctrinal view of labor on the book 'Epistles of the Brethren of Purity,' wrote, "They were of the view that labor is sacred like God because an artisan and laborer create modern forms from the raw material which has no form, and in doing so, he combines and utilizes intelligence and thought."

Apart from promoting employment, Islam provides guidelines and work ethics which are responsibly enforced by the government through hisbah institution, during the medieval times. According to Shafi (1968), legal provisions without ethical or moral support have less significance, hence, moral persuasions act as forceful legal injunctions with regard to fundamental Muslim belief of the hereafter (Ahmad, 2011). Thus, the significant link between legal provisions and moral injunctions supports the direct involvement between the shariah, government institutions, and the guilds as in Fig. 3.
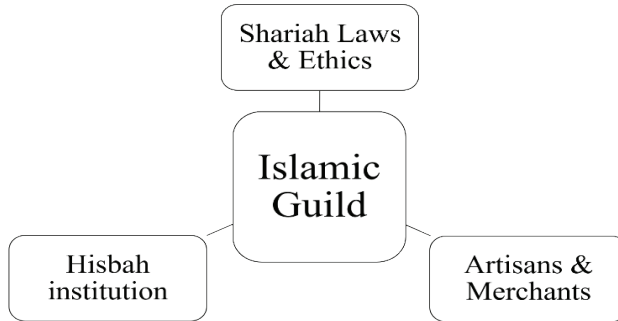
Figure 3. The Relation between Shariah, Hisbah and the Guilds.
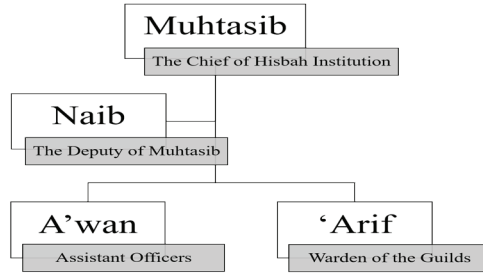
Source: Author

Relation between Shariah, Hisbah institution and the Guilds

Hisbah is an institution, indigenous to the Arab world since the origins of Islam. It started from the position of *'amil al-suq* (market inspector), which was later developed into a Hisbah institution during the Abbasid era (750-1258 A.D.). The official development of hisbah by the Muslim ruler at that time, responsibly maintains the law and order of various aspects in cities, beyond market matters, highly influenced by the concept of enjoining good and forbidding evil as expounds in the Quran (Stilt et al., 2018).

As a public officer responsible for the enforcement of various urban standards, the duties of the muhtasib vary according to the prevailing standard in each town or country, yet the most dominant task was to control the guilds (Al-Shayzari, 2003) as the platform of economic and social activities at that time without being limited to the practices of artisans and merchants alone. Such social grouping elements are explained in the muhtasib manuals encompassing the laws and operating standards, usually based on the type of profession. The connection between the shariah, hisbah institution can be explained as the following:

i.   The Middle Eastern guilds consist of Muslim majority members, while the principles of shariah are mandatory to be followed either personally or in congregation (the Quran, 4:65, 5:44). As for hisbah, it is a body formed to manage and monitor the execution (Quran, 3:110).

ii. Hisbah appointed an *'arif*, one of the masters in the guild, to become part of its officers, who served as a mediator between the institution and the guilds as shown in the Fig. 4.

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                    ┌─────────────────────────────┐
                    │  Muhtasib                   │
                    ├─────────────────────────────┤
                    │ The Chief of Hisbah Institution │
                    └─────────────────────────────┘
              ┌─────────────────────────┐
              │  Naib                   │
              ├─────────────────────────┤
              │ The Deputy of Muhtasib  │
              └─────────────────────────┘
        ┌──────────────────────┐   ┌──────────────────────┐
        │  A'wan               │   │  'Arif               │
        ├──────────────────────┤   ├──────────────────────┤
        │  Assistant Officers  │   │ Warden of the Guilds │
        └──────────────────────┘   └──────────────────────┘
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Figure 4. Organizational structure of the Hisbah institution

Source: Abdullah (2000)

iii. 'Arif was selected according to several requirements, mainly; well-known as a pious Muslim and trustworthy person; an expert among the best masters in the guild; knows the ins and outs of the field including rumors and dirty tactics; capable of recognizing the quality of a product; capable to be a supervisor over each member, and knows every type of goods that enter the market along with its price (Al-Shayzari, 2003). This appointment is based on the recommendation of Prophet Muhammad, who said, "Ask for help from the experts (to manage) in his field," (Sahih Bukhari in Ajluni al-Jarrahi, 2012).

iv. Hisbah, based on shariah teachings has stipulated regulations, operation standards, and work ethics for various sectors of the guilds which are written in the manuals of the muhtasib (Glick, 1992; Vernia, 1988). The hisbah manuals and their origins are illustrated in Fig. 5.
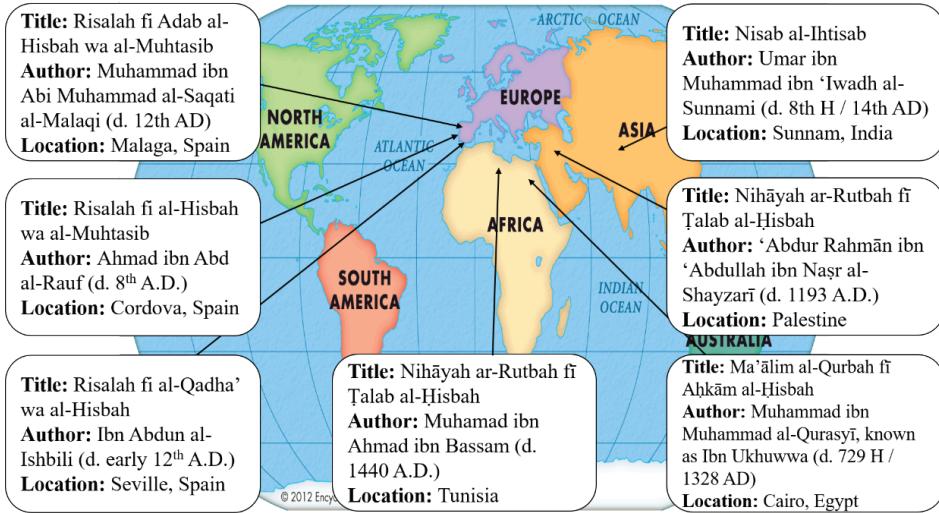
Figure 5. The origin of Hisbah manuals (Al-Ishbili (1955); Al-Rauf (1955); Al-Saqati (1931); Al-Shayzari (2003); Al-Sunnami (1986); Bassam (1968); Ibn Ukhuwwa (1938)).

Source: Author

The contents of the manuals, although written at varying times, regions and continents, as shown in the Fig. 5 above, did not differ from one another, as they referred to the similar authentic primary source; the Quran and prophetic traditions. The standard guiding principles for the guilds and their foundations in the Quran and Sunnah is summarized in Table 2.

Table 2

Examples of hisbah laws on the guilds' practices

	Guilds' Sector	Guiding principles for the guilds	Rationale	Foundations in the Quran/ Prophetic traditions
1.	Trading	The mixing of fresh and stale raw materials or high quality with low quality materials are prohibited, products must be filtered to ensure free from any foreign substance (non-contamination); the products must be sold using specific and personalized labelling and weighing scales must be located before the customers so that they can directly view the weight.	- To avoid three forms of fraud; *ghisy* (direct fraud), *tadlis* (indirect fraud) and *gharar* (ambiguity), and to eliminate any form of harm (Al-Ishbili, 1955; Al-Rauf, 1955; Al-Saqati, 1931; Al-Shayzari, 2003; Al-Sunnami, 1986; Bassam, 1968; Ibn Ukhuwwa, 1938)	1. There should be neither harming nor reciprocating harm (Sunan Ibn Majah: 2340) 2.Whosoever deceives us is not one of us (Sahih Muslim, Book 1 Hadith 102)
2.	Food production	-The sites, appliances, and cooking materials must be ensured safe, free from any foreign substances. -The repelling of flies and insects must be specifically assigned to staff -kitchen workers must bathe, shave, wear a face mask, sleeveless shirt and cover a cloth around the forehead. -various standards on the monitoring of cooking ingredients and decoration of food.	- Produced goods are of good quality, clean, free from foreign substances and safe to eat (Al-Ishbili, 1955; Al-Shayzari, 2003; Bassam, 1968; Ibn Ukhuwwa, 1938). - Harmful cooking substances that can cause nausea, hemorrhoids, and bloating are banned (Al-Shayzari, 2003; Bassam, 1968). - Decoration aims to distinguish between types of food to avoid gharar (ambiguity) (Al-Shayzari, 2003).	O believers! Eat from the good (lawful) things We have provided for you. And give thanks to Allah if you truly worship Him alone. (Baqarah, 172)

3.	Wood, stone, and iron manufacturing	-Construction goods and equipment, including bricks, wood, nails, hammers, and stairs, must be made in compliance with the specified size and material requirements. Sample molds are placed in the Mosque as a reference for the craftsmen.	- Non-compliance is considered as *tadlis* (fraud) and harmful (Al-Ishbili, 1955; Al-Shayzari, 2003; Bassam, 1968; Ibn Ukhuwwa, 1938).	Narrated by Syaddad ibn Aus, he said: "There are two things I remembered the Prophet SAW said: Verily Allah has enjoined goodness upon everything; so when you kill, kill in good way and when you slaughter, slaughter in good way. So everyone of you should sharpen his knife, and let the slaughtered animal die comfortably (Sahih Muslim, no. 1955)
4.	Fabric and leather manufacturing	-Sewing should be sturdy and durable -Cutting tools must be appropriate so as not to damage the fabric or animal skin -Fabric dye must be as prescribed so as not to fade easily, also, the tanning and dyeing process should be operated outside the city due to odors during processing and can damage pedestrian clothing; every workpiece must be beautiful and of high quality.	- Al-Ishbili, (1955); Al-Saqati, (1931); Al-Shayzari, (2003); Ibn Ukhuwwa, (1938) claimed that a poor-quality product is a tadlis (indirect fraud) and dharar (unfavorable) in the form of material waste. - According to Donald, (1986), leather and textile products from the Islamic region are among the best in the world due to their excellent quality as well as carving and color art.	

| 5. | Construction and architecture of homes | Home construction must use strong materials which comply to the required specifications. The position of the warehouse windows should differ based on the temperature purpose. The kitchen should have a roof, air room for good ventilation, must provide ample light for good lighting, water storage area and elevated shelves to place cooking ingredients, while firewood stores should be kept away from cooking areas. Shelves should not be constructed outside the shop space in order to not disturb the road and pedestrians. | - Al-Ishbili, (1955) says that the house is a refuge for life, body, and property, therefore it is obligatory to ensure its construction is strong and high-quality.

- In order not to endanger the lives of human beings and cause losses, thus maintaining consumers' convenience (Al-Saqati, 1931; Al-Shayzari, 2003; Bassam, 1968).

-the preservation of the dwelling privacy in Islam (Zahari, 2015) | O believers! Let those in your possession and those of you who are still under age ask for your permission to come in at three times: before dawn prayer, when you take off your outer clothes at noon, and after the late evening prayer. These are three times of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another (Annur, 24: 58) |

| 6. | Medical and pharmaceutical | Any doctor or pharmacist is not permitted to practice until he is known to have completed medical studies and passed the examination including a background review. They also cannot manage cases beyond their expertise. Each case of death will be brought to judgment to investigate whether there was an error in treatment, and treatment fees were only obtained after the patient has recovered. Any process of drug mixing must be done at a recognized store and supervised by an *'arif* (warden of guilds). Most of the manuals reveal the common deceptive tactics along with ways to identify them. | - (Al-Saqati, 1931; Al-Shayzari, 2003) claimed that this sector is the most prone to danger and fraud, in fact, it involves both health and human life.

- Most of the rules as well as punishment are strict and were structured to eliminate fraud, ambiguity, and harm to human beings so that practitioners do not take it easy with human life and conduct any cases beyond their abilities as the Prophet said, "Whoever treats without knowledge then he will be held accountable," (Al-Shayzari, 2003; Bassam, 1968; Ibn Ukhuwwa, 1938). | And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know (Al-Abiya, 21:7) |

Referring to Table 2, apart from listing the laws in the manuals, muhtasib often rationalize the regulations based on Islamic principles grounded in the Quran and sunnah. Among the principles;

i. Harm must be eliminated, as grounded on the hadith; "There should be neither harming nor reciprocating harm," (Sunan Ibn Majah: 2340);

ii. the prohibition of any form of fraudulence either directly (ghisy) or indirectly (tadlis) as the hadith says, "He who cheats is not one of us," (Sahih Muslim, No: 164);

iii. the ban on elements of uncertainty (gharar) as stated in the hadith, "The halal (lawful) is clear and the haram (prohibited) is clear, and between them are unclear matters that are unknown to most people. Whoever is wary of these unclear matters, has absolved his religion and honor. And whoever indulges in them, has indulged in haram (prohibited), (Sahih Bukhari, 1:43);

iv. the duty in maintaining cleanliness in parallel to the hadith, "Cleanliness is part of faith," (Sahih Muslim, 1:174);

v. the encouragement towards quality and diligent work as the hadith says, "Allah is beautiful and loves beauty," (Sahih Muslim, 1:71) and "Verily Allah the Exalted is good. He does not accept but that which is good," (Sahih Muslim, 2:971).

These principles which are grounded in the sayings of the Prophet are highlighted by muhtasib as the 'manual' in getting tasks done. Therefore, apparently, the understanding towards these principles is somehow highly related to the comprehension, belief, and value towards Islamic teachings. On another note, Umar al-Khattab and the muhtasib were quoted by al-Shayzari (2003) to only permit those learned with the Syariah to trade in the market. Thus, it does not only reflect the influence of the shariah among the muhtasib, but also implies that market transactions were grounded in Islamic principles, thus require only the learned ones to supervise or take charge in maintaining the law and order of economic transactions. Indeed, this is in line with the required qualification of a muhtasib; a learned scholar or *faqih* (in Arabic), with the ability to distinguish between right and wrong and to decide on matters based on the agreed sources of Islamic law (Lukman, 2016). Thus, the influence of Islamic scholarship among the officials of hisbah is undeniable.

Although the laws and standards are made by the muhtasib, however, the guilds themselves act as advisory bodies as they are the experts in specific fields (Baer, 1970). Muhtasib also has a list of the persons in charge for each operation or task and their location for monitoring purposes (Bassam, 1968). In a nutshell, there is a close relationship between hisbah, muhtasib and the guilds, in assisting the government towards compliance to Islamic teachings. Nevertheless, the belief and attitude of an individual are crucial in ensuring the targets to be achieved (Shafi, 1968).

Ethical Values of the Guilds

As mentioned earlier, everyone involved in economic production, distribution, and services in traditional Islamic cities belonged to the guild system. The people were divided into guilds based on their trades and crafts, with the exclusion of theologians, army officers, and high government officials. Members of guilds received market access, protection, and guidance on issues including pay, product quality, and pricing. Guilds were also in charge of overseeing worker safety and controlling the quality of commodities (Lewis,1937).

The ethical norms of guilds in Medieval Islamic cities were greatly influenced by the prominent Sufi movement known as Futuwwa. Futuwwa advocates values like charity, selflessness, and community service, demonstrating a profound comprehension of wealth that extends beyond worldly things. This viewpoint corresponds with the Sufi concept of spiritual chivalry, in which individuals overcome their base instincts to embody virtuous qualities, emphasizing the significance of selflessness and serving others rather than pursuing own interests. Therefore, within the realm of futuwwa, true prosperity is found in selfless acts of kindness and support that improve the well-being of others, going beyond mere monetary gain (al-Sulami, 1983, al Muhasibi).

At a later stage, during the 10th–13th centuries, an important development took place in medieval Islamic society; the emergence of the Akhism organization, which was greatly influenced by Futuwwah (Ahmad, 2017). Akhism is a kind of non-formal vocational training institution and trade organization that developed in the Seljuk period and was especially active during the advent and rise of the Ottoman empire (Ozbirecikli et al., 2010). Although the establishment of the Akhism is shown as the Seljuk period, the origin of the Ahi organization is based on the Futuwwa Organization (Sahin, 2009). The word akhi is related to guilds and their professions as quoted in:

Word "Akhi" means "generous, brother", while "Akhi order" means "the guild, which has its roots in ancient Turkish customs and includes all branches of work such as tradesmen, craftsmen, farmers, etc., which show a high level of development in Anatolia (Cerev, 2022).

The innate good values of Akhism have been described as its culture as quoted in:

Akhi culture, which values compassion, hospitality, charity, and brotherhood, expanded fast throughout Anatolia after the Turks joined Islam. As Akhi culture became more accepted in society, Akhi organizations emerged and began to influence economic activity through commerce. The Akhi community, the most significant civil society organization at the time, was founded on Akhi culture, which shaped trading ideals within Islamic frameworks. Akhi culture, founded on Islamic ideals, influenced Anatolia from the 13th to 19th centuries (Cerev, 2022).

The shared values of these three interrelated organizations, i.e futuwwah, akhism and guilds, are based on the teachings of Islam, which promote virtuous moral principles in the pursuit for sustenance, because earning a living is an obligation and a kind of worship. Hence, the religion has outlined a set of work ethics artic-

ulated in the Quran and Prophetic traditions such as; pious, tawakkal (realiance on god) and muraqabah (the feeling of being watched under the surveillance of God) which manifest work as an activity to attain the pleasure of the creator and subsequently eliminating the nature of greed and unhealthy competition (65:2-3); promoting honesty and avoidance of gharar (ambiguity) (4:69, 2:188, 4:29); encouraging trustworthy (8:27, 23:8); Itqan, (reflecting dedication and perfection in performing work) as accord to a hadith of the Prophet: "Indeed Allah loves one who when he does a work, he does it with itqan" (Imam al-Baihaqi); being fair in scales and measures (55:9); eliminate the element of oppression and harm (16:90, 3:57, 42:42); upholding equality (49:13) discouraging significant social differentiation between the apprentice nor the master and shaykh as the leader in the field (Baer, 1970); being helpful, merciful and strive for the benefit of others (5:2, 5:48, 2:195).

These good values formulate employment as an act of worship provided free from any tyranny, transgression, selfishness, and careful preservation of the responsibilities as a Muslim. In fact, several Sufi masters wrote books on asceticism and accumulation of wealth in the early Islamic period such as Imam al Syaibani (749-805), al Muhasibi (781-857) and al Ghazali (1058-1111). Al Muhasibi, through his book, Kitab al-Makasib wa'l-Wara' wa'l-Shubha wa Bayan Mubaḥiha wa'l-Mahzuriha wa Ikhtilaf al-Nas fi Talabiha wa'l-Radd 'ala 'l-Ghalitina fihi (tr. The Book of Livelihoods: Scrupulousness and Dubiousness; Clarifying Permissible and Impermissible Livelihoods, and People's Diverse Ways in Seeking Them; and Refuting Those Who Err in the Course of It) offered a great significance advice for Muslim in acquiring understanding of the cultivation of the spiritual life in the everyday context of earning livelihoods (al-Muhasibi, 1987). According to Adi Setia (2016), Al-Muhasibi's concern in his Makasib is to articulate the dynamic balance and proper relation between the outward pursuit of livelihoods and the inner cultivation of the spiritual virtues, such as tawakkul (reliance on Allah), wara' (scrupulousness), and tho'ah (obedience). Once this balance and relation are understood and put into practice, then it can be seen that the cultivation of the inner virtues is compatible with engagement in the daily life of the world and even demands it for their realization.

Congregation and brotherhood (3:104, 49:10, 61:4) are the most critical ethics that have been widely practiced in the medieval Islamic guilds, not prevalent in other provinces where the quarters and guilds were commune, and the city is lacking with unity (Haneda, 2013). The Quran has mention on the necessity of having a group to enjoin good and forbid evil (3: 104), and the act is considered as fardhu

kifayah (the responsibility compulsory to be carried out by a particular group, if none is responsible, then all individuals are obliged and sinned if neglected), showing how significant the guilds are for a ruling Muslim government.

Islam encourages the possession of a strong spirit of brotherhood and extends to prioritizing goodness of other Muslims. This is prevalent in a hadith that read; "A believer to another believer is like a building whose different parts enforce each other, as the Prophet then clasped his hands with the fingers interlaced (while saying that)" (Sahih Bukhari). During the Prophet's life, he had successfully put together different clans of the Arabs, which had been in fight for hundreds of years. As for the function of the hisbah institution, the spirit of brotherhood and solidarity can be reflected from the involvement of the guilds in adjustments of price with the motive to avoid oppression towards the stakeholders; the arrangement of suitable employment for certain skills; the purchase of raw materials collectively to be distributed among members of a particular industry; including providing financial assistance to the members and their families (Baer, 1970).

These Islamic ethical values are recommended in the Quran and Prophetic traditions, have been regulated by hisbah institutions in manuals of the muhtasib. The regulations are meant as a mechanism of job standardization, yet most importantly to prevent fraud and harm to all the relevant stakeholders. For example; Al-Ishbili, (1955) stated that only a thiqah (trustworthy) person can be a milk seller because many are prone to fraud; timber must be sold outside of the market as it may obstruct the passage and tear the pedestrians' clothes if put together inside the market (Al-Shayzari, 2003); every employee in the market should have the opportunity to perform prayers in mosques (Al-Ishbili, 1955; Al-Sunnami, 1986), i.e. the employers should give employees proper shift or appropriate schedule of duty, allowing them to perform prayer obligations.

In Islam, every deed will be evaluated and rewarded by Allah. Hence, the belief encourages the Muslims to put effort towards perfection in every job, as mentioned in the Quran, "To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions", (16:97). "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do," (9: 105) and in another verse; "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend – indeed, Allah is Knowing of it" (3:92). On a similar note, the hadith "Indeed Allah loves one who when he does

a work, he does it with *itqan* (in the best effort, perfect quality)" (Imam al-Baihaqi) also encourages the strive for perfection. The beliefs are grounded in the mind of a Muslim as acknowledged by Donald, (1986) and Shatzmiller, (1994) which directly contributed and influenced the establishment of regulations, working standards and culture of guilds during the golden medieval era.

Conclusion

Based on the analysis, the association of guilds to Islam is rationale and acceptable, as evidenced from the manuals of muhtasib, which had been forwarded as the reference point for those involved in running the activities of hisbah institution. Indeed, the impact of organizational values (in this article the values grounded in the Quran and Prophetic traditions) on performance has been articulated, theoretically and empirically, by the management scholars as well as Muslim philosophers. Values that are shared and upheld collectively navigate, direct, and rationalize the attitude and behavior to pursue the determined job scopes or tasks. In the case of Islamic guilds, the values of Islamic teachings have directed and navigated them in performing their duties, as prevalent in the hisbah manuals. This research, besides proving the influence of Islamic teachings on the culture of work and social among the guild communities, also suggests further attempts to adapt the best practices that have been implemented within the organizations in the heyday of Islam into modern exercise.

Ironically based on historical compendiums, the contribution of the guilds during the medieval Islam is undeniable. The guilds are known to effectively contribute in the maintenance of law and order of the urban population. The guilds are the pioneers and experts who advise the industrial professionals in production, ethical codes, price fixing, industrial relation and labor supply. The guilds, as the advisory body are experts in their respective disciplines. Their structure was reported to be endorsed by hisbah institutions, under the control of the muhtasib and guided by their own religious rituals. Based on manuals written by the muhtasib, the execution of tasks is largely grounded by the Quranic verses and Prophetic traditions. As the manuals of muhtasib guide them in their duty, the guidance is in line with the advice from the guilds, which are grounded with Islamic ethical values as explained in Section 3.2. In tandem with the guidance, Islamic values are referred to as the 'navigational device' as they navigate feelings and actions towards productivity and a conducive work environment that preserve the well-being of society. Therefore, in conclusion, the association between Islamic teachings and values with the guilds is present. The 'Islamic guilds' reflect on the influence of Islamic teachings and its

values system as prevalent in the manuals of muhtasib. Hence, their performance can be attributed to the underlying values navigating their activities and decisions.

Acknowledgement

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