

## EVALUATION OF QUALITY PRINCIPLES FROM THE ISLAMIC PERSPECTIVE

Kalite İlkelerinin İslami Açıdan Değerlendirilmesi

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## Evaluation of Quality Principles from the Islamic Perspective

### Abstract

Quality is a phenomenon whose existence dates back to the first period of human history. Before the industrial revolution, quality was realized through mutual interaction between the person producing the service or the product and the customer. Customer's satisfaction was an important factor in determining the quality. In the development of quality, which had many different and simple applications in the past, a new era started with the industrial revolution, and new developments occurred in the principles, visibility, and applications of quality. In this period, with an increase in products and services, the masters working in production started to work in the background, and the direct contact between the producer and the customer was weakened and even disappeared. As a result of this, employers offering products and services developed new systems such as inspection, statistical quality control, and total quality management to ensure quality. Quality has reached its current form with total quality management. Studies in this field continue to expand and increase in many areas such as education and health. The understanding of quality has spread throughout the world with the development of communication and transportation facilities and the spread of global trade, and eventually, it has come to a position that affects many societies, including Muslims. Muslims, who have trained many important philosophers and scientists in many fields throughout history, also established many major and developed states and pioneered many areas of life. At this point, the fact that Muslims are at the center of important progress and developments in every field in a period and environment where there is no modern understanding of quality necessitates investigating the motivation behind this situation. Likewise, it makes it necessary to answer the questions; "Do the issues known as quality principles take place in the set of rules and principles brought by Islam?", "To what extent are the principles of quality compatible with the principles of Islam?" For this reason, in this study, it is aimed to examine the quality, its principles, and their development processes, to evaluate them within the framework of Islamic principles, and to determine the perspective of Islam on this issue. The study is limited to the evaluation of the planning, implementation, control, and precautionary phases of the Plan-do-check-act cycle (PDCA cycle), which focus on quality, customer orientation, the leadership of the senior management, continuous improvement, and its mechanism. Unlike previous studies, it is thought that the study, which is evaluated in terms of Islamic principles based on the principles of total quality management, will contribute to the literature with this dimension. Moreover, it is thought that it will support the awareness of quality principles that contributed to the advancements made by Muslims in many fields, especially in science, and will also provide Muslims with a perspective on today's quality understanding. In this study, studies and documents on today's quality and principles were used. Primary sources were

also used by reaching the works of many experts on the subject, especially Edward Deming, who is known as the pioneer of quality, and today's academic studies were taken into consideration and used. The evaluation of quality principles was made within the framework of the Qurān and Sunnah, which are the main sources of Islam. During the study, a number of verses and ḥadīths related to quality principles were used, some examples from the Qurān and the Sunnah of the Prophet Muḥammad were given, considering that this would increase the volume of the study, and not all of the verses and ḥadīths were mentioned. At the end of the study, it has been found that "the leadership of the top management, customer centricity, continuous improvement, doing the works firstly with the stakeholders and in accordance with the plan, obtaining results by following the applications, evaluating the obtained results together with the relevant internal and external stakeholders and making improvements in the final step" which are among the principles of quality take place among the principles that Islam has set, with different dimensions. Likewise, it has been understood that the religious teachings and the practices of the Prophet Muḥammad are an important source of motivation for Muslims to achieve significant success and to do quality work.

**Keywords:** Islam, Quality, Customer Orientation, Leadership of Senior Management, Akhism

## Kalite İlkelerinin İslami Açıdan Değerlendirilmesi

### Öz

Kalite, varlığı insanlık tarihinin ilk dönemine kadar ulaşan bir olgudur. Sanayi devrimi öncesi kalite, hizmet ve ürünü üreten kişi ile müşteri arasındaki karşılıklı etkileşim ile gerçekleşmiş, müşterinin memnuniyeti kaliteyi belirleyen önemli bir unsur olarak yer almıştır. Geçmişte birçok farklı ve basit uygulaması bulunan kalitenin seyrinde sanayi devrimi ile birlikte yeni aşamaya geçilmiş, kalitenin ilkeleri, görünürlüğü ve uygulamalarında yeni gelişmeler meydana gelmiştir. Bu dönemde ürün ve hizmetlerde artış meydana gelmiş, bunun sonucu olarak üretimde görev alan ustalar arka planda çalışmaya başlamış, üreten ile müşteri arasındaki doğrudan irtibat zayıflamış, hatta kalmamıştır. Bunun neticesinde ürün ve hizmeti sunan işverenler kaliteyi sağlamak için muayene, istatistiksel kalite kontrol, toplam kalite yönetimi gibi yeni sistemler geliştirmiştir. Kalite, toplam kalite yönetimi ile günümüzdeki formuna ulaşmıştır. Bu alandaki çalışmalar eğitim, sağlık gibi birçok alanda genişleyerek ve artarak devam etmektedir. Kalite anlayışı iletişim ve ulaşım imkânlarının gelişmesi ve küresel ticaretin yaygınlaşmasına bağlı olarak dünya genelinde yayılmış, içerisinde Müslümanların da yer aldığı birçok toplumu etkileyen bir konuma gelmiştir. Tarih boyunca birçok alanda önemli düşünürler, ilim ve bilim insanları yetiştirmiş olan Müslümanlar aynı zamanda büyük ve gelişmiş devletler kurmuş, birçok alanda öncülük yapmıştır. Bu noktada doğal olarak modern kalite anlayışının bulunmadığı bir dönem ve ortamda Müslümanların her alanda önemli ilerleme ve gelişmelerin merkezinde yer alması, bunun arkasındaki motivasyon kaynağının ne olduğunu araştırmayı gerektirmektedir. Aynı şekilde “Kalite ilkeleri olarak bilinen konular İslam’ın getirmiş olduğu kurallar ve ilkeler bütünü içerisinde yer almakta mıdır?” “Kalite ilkeleri İslam’ın ilkelerine ne derece uygundur?” sorularının cevaplandırılmasını gerekli kılmaktadır. Bu sebeple bu çalışmada kalite ve ilkeleri ile bunların gelişim süreçlerinden bahsedilmesi, bunların İslami esaslar çerçevesinde değerlendirilmesi, bu konuda İslam’ın bakış açısının tespit edilmesi amaçlanmıştır. Çalışma kalite, kalite ilkelerinin merkezinde yer alan müşteri odaklılık, üst yönetimin liderliği, sürekli gelişme, sürekli iyileşme mekanizması olan PUKÖ döngüsünün planlama, uygulama, kontrol etme ve önlem alma aşamalarının değerlendirilmesi konularıyla sınırlandırılmıştır. Daha önceki çalışmalardan farklı olarak toplam kalite yönetimi ilkelerini esas alarak İslami ilkeler açısından değerlendirmelerde bulunulan çalışmanın bu boyutuyla literatüre katkı sağlayacağı düşünülmektedir. Ayrıca geçmişte Müslümanların bilim ve ilim başta olmak üzere birçok alanda gerçekleştirdiği ilerlemelere katkı sağlayan kalite esaslarına karşı farkındalık oluşmasını destekleyeceği, günümüz kalite anlayışına yönelik Müslümanlara bakış açısı kazandıracığı değerlendirilmektedir. Çalışmada günümüz kalite ve ilkeleri konusunda dokümanlardan faydalanılmıştır. Kalitenin öncüsü olarak bilinen Edward Deming başta olmak üzere konuyla ilgili pek çok

uzmanın eserlerine ulaşarak birincil kaynaklardan istifade etmeye özen gösterilmiş, bununla birlikte günümüzde yapılan akademik çalışmalardan da yararlanılmıştır. Kalite ilkelerinin değerlendirilmesi ise İslam'ın ana kaynakları Kur'an ve Sünnet çerçevesinde yapılmıştır. Çalışma esnasında kalite ilkeleri ile alakalı birçok ayet ve hadise ulaşılmış, çalışmanın hacmini artıracakları düşünülerek konu ile ilgili Kur'an ve Hz. Peygamber'in sünnetinden bazı örnekler verilmiş, ayet ve hadislerin tümü zikredilmemiştir. Çalışma sonunda kalitenin ilkeleri arasında yer alan üst yönetimin liderliği, müşteri merkezilik, sürekli iyileştirme, yapılan işleri ilk önce paydaşlarla birlikte, uygulamaları bu plana uygun yapma, uygulamaları izleyerek sonuçlar elde etme, elde edilen sonuçları ilgili iç ve dış paydaşlarla birlikte değerlendirme ve nihayetinde gerekli görülen iyileştirmeleri yapma anlayışının İslam'ın koymuş olduğu ilkeler arasında farklı boyutlarıyla yer aldığı bulgusuna ulaşılmıştır. Aynı şekilde Müslümanların önemli başarılarına ulaşmalarında ve kaliteli işleri yapmalarında dini öğretilerinin ve Hz. Peygamber'in uygulamalarının önemli bir motivasyon kaynağı olduğu anlaşılmıştır.

**Anahtar Kelimeler:** İslam, Kalite, Müşteri Odaklılık, Üst Yönetimin Liderliği, Ahilik

## Introduction

It can be argued that modern quality principles are not contrary to Islamic values, and even these principles are indirectly or directly emphasized by Islam. The quality which has existed in the life of human beings since the early ages is a phenomenon that has come to the forefront throughout the world, especially with the industrial revolution and the increase in production accordingly, and has reached its present state by passing through different stages in the 20<sup>th</sup> century. In both production and service sectors, quality was seen as a goal that was tried to be achieved and as a result of this, studies were carried out on management models to guarantee quality. This has ensured that quality is an issue that is always on the agenda. With the spread of studies in this field, quality has emerged as an element that also affects the life of a Muslim individual and Muslim society. Today, this effect goes on with different dimensions. The aim of this study is to evaluate the quality and its principles, which have become widespread by influencing the Islamic world, within the framework of the Qur'an and the Sunnah.

There are hardly any studies in Turkish literature on the evaluation on the evaluation of the quality and its principles within the framework of Islamic values.<sup>1</sup> When we look at international studies, it is seen that although there are studies that deal with quality and total quality management according to Islamic principles, some of these studies deal with the issue from a single perspective, while the others examine quality from diverse points.<sup>2</sup> In this study, unlike all these studies, quality, its historical development and principles have been discussed in outline, and then the principles of total quality management have been evaluated in terms of Islamic values. At this point, a systematic evaluation of total quality principles has been made in this study, unlike other studies in terms of method and inclusivity.

In the study, the main sources of the subject and the studies done in this field have benefited significantly. In particular, the studies of people including William Edwards Deming, Joseph Moses Juran, and Philip Bayard Crosby who are considered to be the pioneers of quality, were used, and then a number of other studies were examined. The dimension of Islamic

<sup>1</sup> Ali Akdoğan, "Toplam Kalitenin Yükseltmesinde Din Faktörü", *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 11/5 (2003), 28-56.

<sup>2</sup> Akif Lutfi Al-Khasawneh et al., "Quality between the Contemporary Management & Islamic Thought Perspectives: Comparative Study", *Journal of Emerging Trends in Economics and Management Sciences (JETEMS)* 4/2 (2013), 281-290; Seyed Mohammad Moghimi, "Principles of Planning in Islamic Management", *Principles and Fundamentals of Islamic Management* (Emerald Publishing Limited, 2018), 101-120; Afroza Bulbul Afrin – Rafikul Islam, "A Conceptual Model of Continuous Improvement in Total Quality Management from Islamic Perspective", *Australian Academy of Business and Economics Review (AABER)* 4/1 (2018), 1-15.

principles has been evaluated within the framework of two main sources; the Qur'an and the Sunnah.

### Definition of Quality

Quality, as it will be expressed in its history, is a phenomenon that takes place in life with different dimensions from past to present. It is seen that the definitions of quality also diversify depending on the way it is understood, and it is not possible to agree on a single definition because the understanding of quality, which is considered in the context of personal values, may differ depending on these values. This situation has also been reflected in the definition of quality and has led to the emergence of different definitions. For this reason, as seen in many sources under this title, we believe that it will be more accurate to mention some of the most used quality definitions and the definitions of people known as the pioneers of quality, rather than talking about a single definition of quality.

Quality is generally defined as the value of a product or service; conformity to predetermined specifications; conformity to needs; avoiding shortcomings; meeting customer expectations or exceeding these expectations.<sup>3</sup> According to J.M. Juran, who has made an important contribution to the development of the understanding of quality, compliance with the use of quality ensures customer satisfaction.<sup>4</sup> While P.B. Crosby defines quality as conformity to needs;<sup>5</sup> Kaoru Ishikawa defines quality control as developing, designing, producing and providing after-sales service for the most economical, and most useful quality product that always satisfies the consumer.<sup>6</sup> Genichi Taguchi also mentions quality as the minimal harm that the product causes to society after shipment.<sup>7</sup>

While the Japanese Industrial Standards Committee (JISC) defines quality as a production system that produces a product or service economically and responds to consumer demands; in TS ISO 9005 standards, quality is defined as the sum of the characteristics of a product or service based on its ability to meet

<sup>3</sup> Muhittin Şimşek, *Kalite Yönetimi* (İstanbul: Marmara Üniversitesi Yayın-Teknik Eğitim Yayın, 1998), 6.

<sup>4</sup> Joseph M. Juran – A. Blanton. Godfrey, *Juran's Quality Handbook* (New York: McGraw-Hill, 1998), 2.1-2.2; Joseph. M. Juran – Frank M. Gryna, *Quality Planning and Analysis, From Product Development Through Use* (New York: McGraw-Hill, 1993), 3.

<sup>5</sup> Philip B. Crosby, *Quality Is Free, The Art of Making Quality Certain* (New York: McGraw-Hill, 1979), 17.

<sup>6</sup> Kaoru Ishikawa, *What Is Total Quality Control?, The Japanese Way*, trans. David J. Lu (London: Prentice-Hall, 1985), 44.

<sup>7</sup> Gen'ichi Taguchi, *Introduction to Quality Engineering, Designing Quality into Products and Processes*, Asian Productivity Organization (Tokyo: Asian Productivity Organization, 1986), 1.

specified or potential needs.<sup>8</sup> According to the American Society for Quality, quality is all the characteristics that reveal the ability of a good or service to meet a certain requirement. According to A.V. Feigenbaum, the quality of a product is the formation of engineering and manufacturing characteristics that aim to meet consumer demands and needs at the most economical level.<sup>9</sup> Based on different definitions, a comprehensive definition of quality was also made as “in particular, knowing the needs and expectations of the consumer, designing them accordingly, establishing them impeccably, providing the components and sub-components related to the sales transactions reliably, documenting the performance and safety, revealing some features related to use clearly, packaging in an appropriate way, punctual delivery, efficient after-sales services, and all the relevant experience”.<sup>10</sup> In addition, as it can be understood from the definitions, the main feature of quality is that a product or service has some features such as perfection in design, use, price, delivery, and sales time in order to provide customer satisfaction.<sup>11</sup>

## 2. Emergence of Quality Concept

### 2.1. Quality Before Industrial Revolution

It is seen that the historical development of quality, which has been a subject of great interest to the world since the 20<sup>th</sup> century, is subject to a periodic classification in modern sources, and this classification is mostly made by considering the quality studies in the production and service sector in the 19<sup>th</sup> and 20<sup>th</sup> centuries.<sup>12</sup> However, the statement in article 229 of the law put forward by the Babylonian King Hammurabi in 2150 BC “if a builder builds a house for a man and the house is not strong enough and collapses on the owner of the house and causes his death, that builder will be beheaded”<sup>13</sup> shows that quality has existed since an earlier period.<sup>14</sup> In the time of the Phoenicians, the inspection method for the quality of the product was used, and the inspection officers made a decision of rejection or acceptance as a

<sup>8</sup> İsmail Efil, *Toplam Kalite Yönetimi* (Bursa: Dora Yayınları, 2010), 7-8.

<sup>9</sup> Armand V. Feigenbaum, *Total Quality Control* (New York, London: McGraw-Hill International Editions, 1991), 7.

<sup>10</sup> Osman Demirdöğen, “Kalite Yönetimi Açısından TS-ISO 9000 Serisi ile Deming Felsefesi Arasındaki İlişkilerin Belirlenmesi”, *Verimlilik Dergisi* 23/4 (1994), 40.

<sup>11</sup> Muhittin Şimşek, *Toplam Kalite Yönetiminde Başarının Anahtarı, İnsan Faktörü* (İstanbul: Babıali Kültür Yayıncılığı, 2002), 15-16.

<sup>12</sup> Elmacı examines the history of quality in 3 stages: before the industrial revolution, after the industrial revolution and today’s quality. Orhan Elmacı, *Toplam Kalite Yönetimi* (Kütahya: y.y., 2001), 41–47; Efil, *Toplam Kalite Yönetimi*, 21-27.

<sup>13</sup> Martha T. Roth, *Law Collections from Mesopotamia and Asia Minor, Writings from the Ancient World, Band 6* (Atlanta, Georgia: Scholars Press, 1995), 125.

<sup>14</sup> Şimşek, *Kalite Yönetimi*, 15.

result of the examination of a product obtained. In case of detection of a fault as a result of this decision, they cut off the hand of the person who committed the fault, to try to eliminate the faults and to end the complaints. It is also seen that in the Ancient Egyptians, the officials tried to measure the verticality of the surfaces of the stone blocks by means of a wire, and the same method was used by the Aztecs.<sup>15</sup>

The Ahi(akhī) Community, which was founded in Anatolia in the 12<sup>th</sup> and 13<sup>th</sup> centuries, is important in terms of carrying different dimensions of today's quality understanding. Although Akhism came to the forefront with its political and military features, it has become a tradesman organization in time. It is known that Ahi Communities emerged to meet the needs and had aims like finding jobs for artisans who have migrated to Anatolia, ensuring that they can compete with established Byzantine artisans in Anatolia; maintaining the quality of the product in order to gain a place in the market; determining the production according to need and ensuring the establishment of artistic morality in artists.<sup>16</sup> Considering the reflections of the total quality understanding in the Ahi Community, it is possible to make some evaluations on quality, customer focus, participation, and senior management's support for quality and involvement in the process.

Great importance is attached to quality in the Ahi Community, and a relationship has been established between quality, the owner of the product, and the master. According to this understanding, a quality product means a good master, and a good master means a quality product and more than its economic value. Because the product is considered as an indicator showing the knowledge, skill, and competence of the master of the work. This situation naturally leads the masters to act sensitively in producing quality work. In addition to this relationship between the work and the master, the necessary measures were taken by the Ahi organization to ensure the quality of the owners of the work, and in this framework, importance was given to inspections and Ahi training.

As a result of inspections or complaints in the Ahi organization, tradesmen who did not comply with the standards were first warned by officials such as the *yığıtbaşı* (Kethüdā assistant in the Ottoman trades organization) and *kethüdā* (chamberlain), and if the insistence on not complying with the standards continued, the situation would be reported to the *muhtesib* (Ottoman constabulary-official to supervises the market tradesmen) or *qāḍī* (Muslim judge) and there is a lot of data about quality in the Ottoman court

<sup>15</sup> Bozkurt, Rıdvan-Odaman, Aynur, *ISO 9000 Kalite Güvence Sistemleri* (Ankara: MPM Yayınları, 1995), 1.

<sup>16</sup> Neşet Çağatay, *Bir Türk Kurumu Olan Ahilik* (Ankara: Türk Tarih Kurumu, 1989), 90 et al.

records. In some of these records, there is information about making a handle made of gum wood and making it look like it was made of ebony wood by painting it, melting old nails and selling them as new nails, producing oil and fabric that do not comply with the standards and the sanctions imposed on them. These are examples of how quality and related issues were in the interest of the state in this period. Those who insist on not complying with the principles of quality and profession despite all warnings in the Akhism are punished by being demoted from master to journeyman and dismissal from tradesmanship. Also, the shoes of this Ahi in such a situation would be thrown on the roof. Thus, it was announced to the public that the related person was in behavior contrary to the professional principles. Today, this situation is expressed with the phrase "His/Her shoe has been thrown onto the roof."<sup>17</sup>

The importance of quality in the Ottoman period resulted in the establishment of standards as well. Quality and standards were written in Bursa,<sup>18</sup> Izmir, and Edirne *ih̄tisab* (municipality) laws and regulations which were prepared during the period of Bayezid II. (1052-1507). To provide quality products and services, matters such as people from whom the product or service will be purchased, the region, the price schedule, and the persons authorized to produce are recorded. Thus, it is seen that a different dimension of today's quality understanding existed in the Ottoman Empire period.<sup>19</sup> In the archive documents, there is a lot of information that the administration supervises whether the standards and professional principles are followed and that those who are negligent are warned and punished. Among the examples related to this matter are; When some pearl merchants in Baghdad used threads more than the specified number for weight gain, it was requested to prevent this in the decree sent to the Baghdad governor and *qāḍī*;<sup>20</sup> Provisions were sent to the *qāḍī* to ensure that the tradesmen who spin yarn in Bursa and Istanbul produce yarn in accordance with the standards and to punish those who do not pay attention to this issue.<sup>21</sup>

The Ahi organization is based on customer satisfaction in the presentation of products and services, and this has been the motto among the Ahis as

<sup>17</sup> Muhsin Halis, *Toplam Kalite Yönetimi & Kalite Yönetim Sistemleri* (Ankara: Seçkin Yayıncılık, 2020), 35–36; Ayrıca Yavuz Akçi et al., *Ahilik ve Mesleki Etik* (Ankara: Gazi Kitabevi, 2018), 72–73.

<sup>18</sup> *Türkiye'nin Bugünkü Manada İlk Standartı (Kanunname-i İhtisab-ı Bursa)* (Ankara: Türk Standartları Enstitüsü, 2013), 1–22; Recep Özdemir, "Tüketici Haklarına Yönelik Tarihte Yapılan İlk Kanun: "Kanunname-i İhtisab-ı Bursa"', *Mecmua Güz/4* (2017), 2–4.

<sup>19</sup> Yusuf Ekinci, *Ahilik* (Ankara: Türk Metal Yayınları, 2011), 111.

<sup>20</sup> Başbakanlık Osmanlı Arşivi, *Mühimme Defterleri A. {DVNSMHH.d}*, Defter No. 52, Hukum No. 104.

<sup>21</sup> BOA, A. {DVNSMHH.d}, Defter No. 52, Hukum No. 695.

“the customer is our benefactor”. Accordingly, customer satisfaction can be achieved with quality products and services. Quality products and services are only possible if the tradesmen are knowledgeable, skillful, and competent. Therefore, by giving importance to education, in order to improve these characteristics of the tradesmen, moral<sup>22</sup> and artistic training were given to the Ahis both outside and on the job, and mechanisms were developed for this.<sup>23</sup> As a reflection of this, those who produce products and services in the Ahi-Order are classified as apprentice, pupil, journeymen, and master; and the transition between categories is associated with having the desired knowledge, skill, competence, and producing products and services in accordance with the standards. As a result, the quality of products and services has been evaluated as an element that shows the quality of those who produce them. Those who constantly neglect quality are reduced to a subcategory from mastery. On the other hand, a sign was placed on durable products such as copper and iron, which is a reflection of today’s certificate understanding. This sign shows who the master of the products is and it is also a source of pride for the master. This sign has the feature of proof that a claim can be made from the relevant person in case of product-oriented negativity when necessary. As an understanding of the Ahi Community, every art has a master. In this context, some prophets were accepted as professional masters.<sup>24</sup> According to this, every ahi should be devoted to his master at all stages of his professional life and should do his job in a way worthy of his master. Otherwise, he is considered to have disrespected his master.<sup>25</sup> This can be seen as an assurance that an ahi does his job in a quality manner.

Again, participation in the Ahi-Order showed itself in the decisions taken, and it had a significant effect on taking the opinion of everyone in the hierarchical structure and complying with the decisions taken. On the other hand, the presence of people from different sects and nationalities in the Ahi organization can be considered as an important reflection of the principle of participation. At the same time, the class-based structuring in the Ahi-Order and the hierarchical structuring starting from the ahi-father at the top to the lowest level shows the leadership contribution in the practices within

<sup>22</sup> For religious and moral values, see. M. Saffet Sarıkaya, “Ahiliğin Dünya Görüşünü Oluşturan Dinî-Ahlakî Değerler”, *Araştırmalar İnsan Bilimleri Araştırmaları* 9/17 (2007); Kadir Özköse, “Ahilikte Ahlak ve Meslek Eğitimi”, *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 15/2 (2011).

<sup>23</sup> Sevgi Işık Erol, *Osmanlı Devleti’nde Çalışma Hayatı ve Sosyal Güvenlik Açısından Ahilik Teşkilatı* (Bursa: Ekin Basım Yayın Dağıtım, 2017), 56–59.

<sup>24</sup> For vocaion and vocaion leaders see: Ekinci, *Ahilik*, 154-155; Akçi et al., *Ahilik ve Mesleki Etik*, 29.

<sup>25</sup> Akçi et al., *Ahilik ve Mesleki Etik*, 29.

the organization. Accordingly, leaders have an important position in product production and service delivery activities.<sup>26</sup>

The Ahi organization naturally underwent a transformation as the borders of the Ottoman Empire expanded and people of different religions and nationalities began to live under the Ottoman rule. As a result, it started to turn into a professional organization called a guild. Although there are some changes in terms of entry to the organization and professional principles, the guilds are considered as a continuation of the Ahi organization.<sup>27</sup>

## 2.2. Quality After the Industrial Revolution

The development of the production system with the industrial revolution and the increase in production as a result of this has led to the emergence of the concept of quality and the emergence of important developments in this field. Studies on quality, which started in the USA, continued in Japan and Europe, and new understandings of quality emerged depending on new understandings in the science of management.

With the development of the Taylor system, which emerged at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, and with the transition to automation and the creation of certain tests, the quality understanding that includes the control (inspection) of the products at the last stage in the form of good-bad began to be used. In this framework, quality control units have been established, and ensuring quality has been given to the responsibility of the relevant units independently of the management. In this process, although the separation of the finished product as good and bad created satisfaction for the customers, it was a cost-increasing situation for the manufacturer.

In 1924, Walter A. Shewhard laid the scientific foundations of today's quality understanding by introducing the concept of "statistical quality control" in order to reduce the costs of inspection methods at the end of the production process as a result of an increase in production amount and variety after the First World War. Accordingly, it has been tried to predict the nonconformities at the end of production by using statistical techniques and to reduce the number of poor quality products at the end of production by controlling the processes.<sup>28</sup> In other words, the inspection at the end of production is handled as a process towards the middle and beginning of production. Therefore, it has been tried to reduce the number of faulty

<sup>26</sup> Ali İhsan Çelen, "Toplam Kalite Yönetimi'nin Çekirdeği: Ahilik", *Ordu Üniversitesi Sosyal Bilimler Enstitüsü Sosyal Bilimler Araştırmaları Dergisi* 4/10 (2014), 11.

<sup>27</sup> Halil Emre Akbaş et al., "Osmanlı Devletinde Lonca Teşkilatı Yapısı ve Yönetim Düşüncesi İle Karşılaştırılması", *Muhasebe ve Finans Tarihi Araştırmaları Dergisi*, 9 (2018), 173-174.

<sup>28</sup> Şimşek, *Kalite Yönetimi*, 16.

products and the cost in accordance with this.<sup>29</sup> The increase in production, especially with the Second World War, and the fact that the war materials produced are not fault-tolerant have made statistical quality control methods come into prominence. The achievement of quality in the military field and the formation of standards brought government support, as a result of this, the American Society for Quality (ASQ) was established, new studies were carried out in this field and this method became widespread.<sup>30</sup> However, statistical quality control methods have not been successful in achieving the desired quality and reducing costs.

This situation has brought along new searches in terms of ensuring quality and reducing costs. With the concept of “total quality control” brought up by Feigenbaum in 1951, the responsibility of ensuring quality was removed from the responsibility of quality control units and accepted as the responsibility of all units. At this point, the quality control units undertake the role of coordinator.<sup>31</sup> In this understanding, the idea of finding and correcting the fault in the product was abandoned and the idea of preventing the fault came into prominence. For this, the standards and rules to be followed by the employees should be determined by using statistical methods.<sup>32</sup>

In the 1960s, the quality principles of Deming and Crosby became an important factor in the transition to a new understanding. According to these principles, the understanding of “quality assurance” emerged and started to become widespread. According to the understanding of quality assurance, after the standards are determined, the ways and rules to reach them should be planned in detail. Within this plan, it is aimed to reach the planned and desired quality with statistical methods at each stage of production. Periodic data collection and evaluation, continuity, and customer satisfaction are important. Group work should be given importance to ensure quality. As a result, the concept of controlling the finished products will be abandoned and the entire production system will be secured without any need for inspection.<sup>33</sup> In this framework, the main developments in quality started in Japan after the Second World War. Due to the war's damage to many sectors, especially communication, and the poor quality of the products, the American occupation forces demanded from the Japanese to start quality studies. As a result, the Union of Japanese Scientists and Engineers (JUSE)

<sup>29</sup> Efil, *Toplam Kalite Yönetimi*, 21.

<sup>30</sup> Şimşek, *Toplam Kalite Yönetiminde Başarının Anahtarı*, 17.

<sup>31</sup> Feigenbaum, *Total Quality Control*, 12-14.

<sup>32</sup> Mümin Köksoy, *Yükseköğretimde Kalite ve Türk Yükseköğretimi İçin Öneriler* (İstanbul: İstanbul Kültür Üniversitesi Yayınları, 1998), 2.

<sup>33</sup> Köksoy, *Yükseköğretimde Kalite*, 2; For more detailed information see, Ahmet Kovancı, *Toplam Kalite Yönetimi, Fakat Nasıl?* (İstanbul: Sistem Yayıncılık, 2003), 10-13.

was established in 1946, the Quality Control Research Group (QCRG) was established in 1949, and the Journal of Statistical Quality Control (SQC) began to be published. Deming, who made a series of speeches within the scope of seminars organized by JUSE in 1950, 1951, and 1952, made the main impact in Japan.<sup>34</sup> Deming, who educated the industrialists and the public on quality with his speeches and visits, convinced them that they would be successful if they applied and developed quality methods. Japanese industrialists and businessmen have also made great progress in terms of quality by putting into practice what they have learned in theory. Then, quality circles were established among workers under the leadership of Kauro Ishikawa in 1962, in accordance with the idea of educating the public on quality with radio programs, teaching quality as a course in schools, and ensuring quality through group work, as suggested by Deming and Crosby. Thus, a full quality mobilization was started in Japan and emphasis was placed on the adoption of quality throughout the country.<sup>35</sup> The Japanese received the reward for their work on quality by becoming a leader in optics in the 1960s, electronics in the 1970s, the automotive industry in the 1980s, and by increasing their exports 20 times in 20 years.<sup>36</sup> Depending on these studies in Japan, quality studies continued in Europe and America.<sup>37</sup>

Since the 1990s, the understanding of “total quality management” has begun to develop in the sense of expressing the support of the management in quality studies, sharing the responsibility, and trying to produce products that will impress the customers beyond their expectations. Therefore, quality studies still continue in this framework.<sup>38</sup> Here, a management approach in which full participation is ensured and adopted within the company is essential in order to maximize efficiency, approach zero fault, and achieve 100% customer satisfaction.<sup>39</sup>

### 3. Principles of Quality Approach

As it is expressed while discussing the historical process of quality, it is seen that pioneers including Deming, Juran, and Crosby, who shape today’s quality understanding, have determined some principles to achieve success in quality. Therefore, first of all, it would be appropriate to mention the principles that form the basis of today’s quality understanding. Deming, who

<sup>34</sup> Ishikawa, *What is Total Quality Control?*, 16-18.

<sup>35</sup> Şimşek, *Toplam Kalite Yönetiminde Başarımın Anahtarı*, 19.

<sup>36</sup> Efil, *Toplam Kalite Yönetimi*, 23.

<sup>37</sup> Şimşek, *Toplam Kalite Yönetiminde Başarımın Anahtarı*, 20-22.

<sup>38</sup> Köksoy, *Yükseköğretimde Kalite*, 3.

<sup>39</sup> Gülay Çalışkan, “Altı Sigma ve Toplam Kalite Yönetimi”, *Elektronik Sosyal Bilimler Dergisi* 5/17 (2006), 62.

put forward the understanding of quality for the first time in America, used the expression, “If you listen to me, you can catch up with the world in five years, if you continue to listen, the world will try to catch up with you” and it can be said that these expressions indicate the importance of complying with quality principles. In this framework, Deming has taken the following fourteen principles as a basis.<sup>40</sup>

Build consistency of purpose to improve product and service. Your goal should be to become competitive, do business, and start a new business.

Adopt the new philosophy. We are in a new economic age. Western governments must realize this, learn their responsibilities and lead for a change.

Dependency on inspection should be reduced to ensure quality. For this purpose, quality should be ensured at the point where the product is first produced.

Stop rewarding based on the price tag. Instead, minimize the total cost. Try to establish long-term, loyal, and trust-based relationships with a single company for any product.

Improve the production and service system all the time and thus to reduce costs increase quality and productivity.

Institutionalize on-the-job training for employees. (Vocational education)

Institutionalize the leadership.

Eliminate the fear so that everyone can work effectively for the company.

Eliminate barriers between departments. Employees in research, design, sales, and production should work as a team to foresee production and usage problems that may be encountered in the product or service.

Eliminate slogans, incentives, and goals that express zero fault and new productivity. Most of the reasons for poor quality and productivity belong to the system. It’s not about employees. Such incentives only produce hostile relations.

Remove quotas at the factory. Eliminate management by numbers and numerical goals and replace it with leadership.

Remove barriers that prevent employees and managers from being proud of their work.

Build a strong training and self-development program.

<sup>40</sup> W. Edwards Deming, *Out of the Crisis* (Cambridge: Massachusetts Institute of Technology, Center for Advanced Engineering Study, 1986), 23-24.

Involve everyone in the company to make the transformation happen. Transformation is everyone's business.

Deming, in his own expression, created the Shewhart Cycle by taking advantage of Walter A. Shewhart's views in order to ensure continuous development and improvement in quality.<sup>41</sup> However, with the conferences he gave in Japan, this cycle became widespread in Japan as the "Deming Cycle". This cycle, which consists of the stages of Plan-Do-Check-Act, is also called the PDCA Cycle. Accordingly, in order to achieve continuous quality in products and services, a four-stage process should be followed and this process should be repeated in a cycle. Deming also gives information about the quality dimension and results of the PDCA cycle.<sup>42</sup> According to the PDCA cycle, a job should first be planned, and implemented within the framework of this plan, and then the results of the implementation should be monitored and controlled. Monitoring results should be evaluated with the relevant parties and at the last stage, improvements should be made as a result of taking precautions.

Another quality pioneer is Juran. According to Juran, quality is realized through the stages of planning, control, and improvement. Juran focuses on issues such as determining quality targets, identifying customers and their needs, determining product production processes, establishing process controls, evaluating applications, providing motivation, and incentives.<sup>43</sup> Crosby has identified fourteen stages for the realization of quality as follows; establishment of quality management, establishing the teams that will realize the quality by management, quality measurement of activities, determination of quality improvement costs, ensuring quality awareness among employees, taking necessary corrective measures on issues such as measurements and costs, zero fault planning, employee training, setting goals for individuals and groups, elimination of fault causes, giving non-monetary appreciation to those who achieve quality, quality councils, repeating these processes. Quality will be achieved by performing the applications at these stages continuously.<sup>44</sup>

As a result of the studies carried out in Japan, the quality control system was abandoned and the total quality management system was adopted. Total quality management is an organizational management style based on

<sup>41</sup> Walter A. Shewhart, *Statistical Method from the Viewpoint of Quality Control* (New York: Dover Publications, 1986), 45.

<sup>42</sup> Deming, *Out of the Crisis*, 87-89.

<sup>43</sup> Juran - Godfrey, *Juran's Quality Handbook*, 2.6; Halis, *Toplam Kalite Yönetimi*, 162.

<sup>44</sup> Crosby, *Quality Is Free*, 112-119; Halis, *Toplam Kalite Yönetimi*, 163; Sıdıka Parlak, *İşletmelerde Toplam Kalite Yönetimi* (Bursa: Ekin Kitabevi, 2004), 9-10.

the participation of all personnel, focusing on quality, aiming at customer satisfaction, being successful, and gaining advantages for society with its own personnel in the long term.<sup>45</sup> This management model has a significant impact on competitiveness and superiority. In order to achieve this effect and to be successful in total quality management, its principles must be fully implemented. These principles are generally stated as customer focus, the leadership of senior management, continuous improvement, and full participation.<sup>46</sup> In addition, training of employees and cooperation with suppliers are added to these principles.<sup>47</sup> The ISO 9000:2000 management system has adopted eight principles of total quality management: customer focus, leadership, employee involvement, process approach, system approach in management, continuous improvement, data-based decision-making approach, and mutually beneficial relationships with suppliers. These principles have also been adopted by the European Foundation for Quality Management (EFQM), with some minor name differences.<sup>48</sup>

#### 4. Quality and Principles in Terms of Islamic Values

##### 4.1. Quality Mentality

The quality mentality is generally defined as the value of a product or service, compliance with predetermined features and needs, avoiding deficiencies, meeting or exceeding customer expectations.<sup>49</sup> When Islam's view of quality is evaluated within the framework of this definition, it is seen that the different levels of today's understanding of quality are expressed with the concepts of fulfillment (*ifā*), excellence (*itqan*) and beautification (*ihsan*), and that Allāh commands conformity to quality in human being's work, behavior and thoughts. Therefore, it is thought that a Muslim who is aware of the fact that a good number of principles of quality are a requirement of Islam, will not encounter any problems in adapting to quality. Moreover, it is also thought that this will be a supportive element in realizing quality.

In terms of Islamic principles, at the lowest level of quality, there is fulfillment (*ifā*) in the dictionary, which means to do something completely, to give it perfectly, to keep one's word, and to fulfill what is necessary.<sup>50</sup> In

<sup>45</sup> Efil, *Toplam Kalite Yönetimi*, 68.

<sup>46</sup> Şimşek, *Toplam Kalite Yönetiminde Başarımın Anahtarı*, 34.

<sup>47</sup> Şimşek, *Kalite Yönetimi*, 134; Mehmet Kuruşcu, *Toplam Kalite Yönetimi ve Kalite Ödülleri* (İstanbul: IQ Kültür Sanat Yayıncılık, 2003), 32, 34.

<sup>48</sup> Osman Dağdelen, *Toplam Kalite Yönetimi* (Ankara: Gazi Kitabevi, 2017), 31-32.

<sup>49</sup> Şimşek, *Kalite Yönetimi*, 6.

<sup>50</sup> Abu'l-Faḍl djamāl al-dīn Muḥammad b. Mukarram b. 'Alī b. Aḥmad al-Anṣārī al-Ifrīkī al-Miṣrī Ibn Manzūr, *Lisān al-'Arab*, Critical ed. 'Abd Allāh 'Alī al-Kabīr et al. (al-Qāhira: Dar al-Maaref, n.d.), "vfy", 6/4885.

the verse “Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.”<sup>51</sup> of the Qur’an, it is commanded to do a job completely and to keep away from cheating in the scales while doing business. The result of doing the job completely and giving the product completely is goodness and beauty, it is the condition of halal income. In the same way, in the verse “Verily those who plight their fealty to thee do no less than plight their fealty to Allāh: the Hand of Allāh is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allāh,- Allāh will soon grant him a great Reward.”<sup>52</sup>, fulfillment is used in the sense of keeping one’s promise and fulfilling his promise. Within the framework of the message given by these verses and other verses<sup>53</sup>, the lowest level of quality can be expressed as keeping one’s word, doing his job fully, fulfilling his promise, and doing his job completely and without fault.

Another quality level in terms of Islamic principles is the word *itqan* meaning “doing the work well” in the dictionary.<sup>54</sup> In verse “Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allāh, who disposes of all things in perfect order: for he is well acquainted with all that ye do.”<sup>55</sup> of the Qur’an, proficiency is used as an attribute of Allāh. ‘Āisha bt. Abī Bakr, with the expressions “When the Prophet did something, he would do it well”<sup>56</sup> and “When he performed a prayer, he would do it completely and continue it”<sup>57</sup>, she stated that the Prophet Muḥammad did both his works and his worship completely and quite well. Again, with the saying “Allāh loves that when one of you does something, you do it well”<sup>58</sup> the Prophet Muḥammad stated that Allāh loves those who have *itqan* (perfectionist). Making the product and service durable corresponds to being in compliance with the desired

<sup>51</sup> *The Holy Qur’ān: English Translation of the Meanings and the Commentary*, trans. Abdullah Yusuf Ali (al-Madīnah al-Munawwarah: The King Fahd Holy Qur’ān Printing Complex, 1410 h.), al-Isrā’ 17/35.

<sup>52</sup> al-Faḥḥ 48/10.

<sup>53</sup> al-An‘ām 6/152; al-Isrā’ 17/34; al-Mā‘ida 5/1; al-Naḥl 16/91; Hūd 11/85; al-Shu‘arā’ 26/181.

<sup>54</sup> Ibn Manzūr, *Lisān al-‘Arab*, “tkn”, 1/437.

<sup>55</sup> al-Naml 27/88.

<sup>56</sup> Abu’l-Ḥusayn Muslim b. al-Ḥaǧǧīǧ b. Muslim al-Ḳuṣṣayrī, *Ṣaḥīḥ Muslim*, Critical ed. al-Nawawī (Beyrut: Dār İhyā’ al-Turāth al-‘Arabī, 1991), “Ṣalāt al-Musāfirin”, 141.

<sup>57</sup> Muslim, *Ṣaḥīḥ Muslim*, “Ṣalāt al-Musāfirin”, 298.

<sup>58</sup> Abū al-Ḳāsim Sulaymān b. Aḥmad al-Ṭabarānī, *al-Mu‘jam al-awsaṭ*, Critical ed. Abū Mu‘ādh Ṭāriḳ b. ‘Iwaḍ Allāh b. Muḥammad – Abu’l-Faḍl ‘Abd al-Muḥsin b. İbrāhīm Ḥusaynī (al-Ḳāhira: Dār al-Ḥaramayn, 1995), I/275, (No. 897).

and predetermined features in the definition of quality. The feature that distinguishes *itqan* from *ifa* is to do a job well.

In terms of Islamic principles, another concept that also includes *ifa* and *itqan* is *ihsan*. *Ihsan*, which is used in different meanings in the Qur'an and the hadiths of the Prophet Muhammad, means more than doing a job well and solid; and in the dictionary, its meaning is given as "doing a favor to others" and "doing the work well".<sup>59</sup> In the verses "He Who has made everything which He has created most good"<sup>60</sup> and "He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal"<sup>61</sup> in the Qur'an, meaning of *ihsan* (beautification) is used as making something beautiful. In order for the work to be at the level of *ihsan*, first of all, it is necessary to have the knowledge of what the work is and how to do it, and within the framework of this knowledge, the applications should be complete and done well. The expression of providing products and services beyond customer expectations in the definition of quality is directly related to making the product and service successful and complete, as well as making it beautiful. On the other hand, Allāh described *ihsan* (beautification) as doing good deeds and connected it with an examination on earth in the following verses "He Who created Death and Life, that He may try which of you is the best in deed: and He is the Exalted in Might, Oft-Forgiving"<sup>62</sup> and "That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct."<sup>63</sup> In the verse "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed."<sup>64</sup>, it is stated that those who do quality work will receive their reward.

The Prophet Muhammad also mentioned beneficence in many statements, generally used it in the sense of making a work properly and making it beautiful, and he applied it himself with his attitudes and behaviors. In one of his words, "God has ordered that everything be done perfectly. So when you sacrifice an animal, do it well and gently."<sup>65</sup> and he ordered the sacrifice to be executed in the best way and in accordance with the procedure. Again, he gave a description of what they would do to those who washed Zainab bint Muhammad's body, and advised them to wash it three or five times with water and *sidr*, and even more if they think it is necessary, and to use a

<sup>59</sup> Ibn Manzūr, *Lisān al-‘Arab*, "ḥsn", 2 / 978-879.

<sup>60</sup> al-Sajda 32/7.

<sup>61</sup> al-Taghābun 64/3.

<sup>62</sup> al-Mulk 67/2.

<sup>63</sup> al-Kahf 18/7.

<sup>64</sup> al-Kahf 18/30.

<sup>65</sup> Muslim, *Ṣaḥīḥ Muslim*, "Sayd", 57.

piece of camphor in the last washing.<sup>66</sup> By saying, “When one of you shrouds his religious fellow, please shroud him well”<sup>67</sup>, he expressed the concept of beneficence to make the shrouding of the funeral well. While he was burying his young son Ibrahim, he cleaned the pollution he saw around; those who ask the reason for this, he stated that this cleaning will not benefit or harm the deceased but it would be pleasing to the eyes of those who are alive, and this means for these people that when they do a job, they should do it in the best possible way and that Allāh loves a person who does his job well.<sup>68</sup>

The information given above about *ifa* (fulfilment), *itqan* (excellence) and *ihsan* (beautification) shows that quality is a requirement of the principles brought by Islam, therefore, it is evidence that a Muslim should base quality thinking, doing business, and producing service in all areas of life. Therefore, it is concluded that quality is not a burden for a Muslim, but a requirement of his religious values.

#### 4.2. Customer Orientation

As stated before, one of the principles of total quality management is customer orientation. Although it has some difficulties in terms of implementation, it is a principle that is very beneficial to product and service providers when fully applied together with other principles. In total quality management, continuous monitoring of changing customer needs in today’s conditions, evaluation of monitoring results, and the provision of products and services that can meet these needs are imperative. Today, the scope of the customer includes employees who create products and services and those who buy or benefit from them. Those who work in the production process of the product or service are considered as internal customers, and those who purchase or benefit from the product or service are considered as external customers.<sup>69</sup> Prior to the total quality approach, those who worked in the traditional management approach were passive, disciplined, prone to not working when they had the opportunity, costly to the institution, and expected to do the work according to the method they were taught. This understanding has been abandoned in total quality management and has been replaced by the principle of customer orientation. According to the new understanding, human resources in the production and service sector are not considered as a cost. As with machinery and equipment in the product and service production process, human resource is a factor that needs to be

<sup>66</sup> Muslim, *Şahîh Muslim*, “al-Janaa’iz”, 36.

<sup>67</sup> Muslim, *Şahîh Muslim*, “al-Janaa’iz”, 49.

<sup>68</sup> Abū ‘Abd Allāh Muḥammad b. Sa’d b. Manī’ al-Başrī al-Hāşimī, *al-Ṭabaḳāt al-kubrā*, Critical ed. ‘Ālī Muḥammad ‘Umar (al-Ḳāhira: Maktabat al-Khanjī, 2001), 1/118.

<sup>69</sup> Şimşek, *Toplam Kalite Yönetiminde Başarının Anahtarı*, 34.

invested. In this understanding, the participation of the employees in the design and planning phase is important as they are the people who know the details of the implementation process of these plans.<sup>70</sup> For this reason, the employees and departments of the organization are considered as internal customers. In this understanding, internal customers make an effort to facilitate each other's work and prepare their reports by taking into account the needs of another department. It is obliged to deliver the materials and information to the relevant place at the time of need. Company owners ask their employees, whom they consider as internal customers, "How should we work together to do our job more effectively?" and take their opinions.<sup>71</sup>

The external customer is the person or organization that receives the product or service. The understanding of what the manufacturer deems "worthy of the customer" is dominant rather than what the customer expects from the product and service in the traditional understanding. Accordingly, the customer has to buy the design, color, and quality determined by the manufacturer at the price determined by him. This understanding has changed total quality management and made external customers an active factor in the process. In this context, the opinions of external customers on the product and service should be taken, and moreover, they should be included in the process. Only in this way, customer satisfaction and competitiveness can be achieved.<sup>72</sup> Deming states that the purpose of researching customer opinions is to understand their needs and wishes and to design products and services accordingly. Deming also states that dissatisfied customers will cost the organization much more than replacing a defective product, and states that the product will come back, but the customers will not.<sup>73</sup> A study shows that 91% of dissatisfied customers never buy a product or service from the same place again, and such a customer tells at least 8-16 people about this dissatisfaction.<sup>74</sup> Another study shows that 96% of dissatisfied customers never buy a product again, and they tell 9-10 people about their dissatisfaction. This means losing the market and the ability to compete and disappearing in the market over time.<sup>75</sup> Therefore, it is necessary to take the opinions of internal and external customers and determine their needs in total quality management. Accordingly, measures should be taken to ensure their

<sup>70</sup> Hasan Şimşek, *Toplam Kalite Yönetimi, Kuram, İlkeler, Uygulamalar* (Ankara: Sistem Yayıncılık, 2010), 46.

<sup>71</sup> Nurullah Genç-Muhsin Halis, *Kalite Liderliği, Dorukları Düşleyenlerin Kitabı* (İstanbul: Timaş Yayınları, 2006), 91.

<sup>72</sup> Şimşek, *Toplam Kalite Yönetimi*, 47.

<sup>73</sup> Deming'in görüşleri için bk. Deming, *Out of the Crisis*, 175-182.

<sup>74</sup> Kovancı, *Toplam Kalite Yönetimi*, 92.

<sup>75</sup> Kuruşcu, *Toplam Kalite Yönetimi*, 32.

satisfaction. Or else, the understanding that “you will buy what I produce and deem worthy at the price I set” will result in the extinction of product and service providers in today’s competitive environment.

In order to determine the expectations, needs, and satisfaction levels of both internal and external customers, their opinions are required to be taken at regular intervals. Thus, their thoughts about the product and service will be learned, and these thoughts will be a guide for the institution or organization’s administration to take the necessary measures. It is seen that Islam also gives importance to this issue. According to this understanding, which is expressed as consultation, it was recommended to take the opinions of the authorities and stakeholders on issues such as planning a job, implementing the plans, and evaluating the results, and examples of this were presented by the Prophet Muḥammad. Consultation, which has different uses in the main sources of Islam, means that it is necessary to learn the opinion of the authorized people before a decision on an issue, to research the issues in detail, to exchange ideas, and to implement and change the decisions taken.<sup>76</sup> The purpose of the consultation is to find the best, either eliminate or minimize the fault. As stated before, consultation is ordered in the verses of the Qur’ān and the ḥadīths of the Prophet Muḥammad in matters such as family, social and political matters, and examples related to this are given. In the verse “Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allāh is better and more lasting: (it is) for those who believe and put their trust in their Lord. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive. Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance. And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.”<sup>77</sup>, it is stated that believers who give importance to the consultation are among those who will be rewarded. After the Battle of Uḥud, in an environment where Muslims were sad, it is seen that Allāh ordered Prophet Muḥammad to consult with the verse “It is part of the Mercy of Allāh that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for Allāh’s forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allāh. For Allāh loves those who put their trust (in Him).”<sup>78</sup>

<sup>76</sup> Mahmud Babilli, *İslâm’da Şûrâ*, trans. Nihat Armağan-Kemal Çobanbeyli (İstanbul: Fikir Yayınları, 1985), 27.

<sup>77</sup> al-Shūrâ 42/36-39.

<sup>78</sup> Âl ‘Imrân 3/159.

In addition to the verses in the Qur'an that explicitly command consultation, there are also examples of consultation. As stated in the verse "(The queen - Bilqīs, the queen of Sheba) said: "Ye chiefs! here is delivered to me - a letter worthy of respect. It is from Solomon, and is (as follows): 'In the name of Allāh, Most Gracious, Most Merciful. Be ye not arrogant against me, but come to me in submission (to the true Religion). She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."<sup>79</sup>, it is seen that Bilqīs, the queen of Sheba, consulted the opinions of those around him upon the letter she received from the Prophet Sulaiman, and gave importance to consultation.

The consultation had an important place in every aspect of the life of the Prophet Muḥammad. He put forward many examples of consultation, including government affairs, family, business, and law. Abū Hurayra stated that he did not see anyone who consulted his companions (*ṣaḥāba*) more than the Prophet Muḥammad.<sup>80</sup> When he heard that Abū Sufyān was coming to the Battle of Badr, he made a decision after consulting with the prominents of Ansar and Muhajir.<sup>81</sup> As for the place where the Muslims will stay, he determined the accommodation place of the army in accordance with the opinion of al-Ḥubāb ibn al-Mundhir. He also consulted with his Companions about the prisoners of the Badr and, in line with Abū Bakr al-Ṣiddīq's opinion, he decided to release the prisoners in exchange for ransom.<sup>82</sup> However, despite the fact that the Prophet Muḥammad planned defense in Medina in the Battle of Uḥud, after consulting with his companions, he changed his mind about their demands and gave up the defensive war and this is also an example of the importance he gave to consultation.<sup>83</sup> In addition to these, the Prophet Muḥammad made a decision on how to call the Muslims to prayer after consulting his companions.<sup>84</sup>

As stated above, consultation, in order to find the best and most beautiful, is an order of Islam, and since it is a command of Islam, the opinions of the people (customers and stakeholders) who buy products and services in all areas of life should be taken into consideration to determine their expectations and

<sup>79</sup> al-Naml 27/29-32.

<sup>80</sup> Abū 'Īsā Muḥammad b. 'Īsā al-Tirmidhī, *al-Jāmi' al-kabīr*, Critical ed. Bashshār 'Awwād Ma'rūf (al-Riyāḍ: Dār al-Gharb al-Islāmī, 1996), "jihād", 35 (No. 1714).

<sup>81</sup> Abū Muḥammad 'Abd al-Malik Ibn Hishām, *al-Sīra al-nabawiyya*, Critical ed. 'Abd al-Salām 'Umar Tadmūrī (Bayrūt: Dār al-Kitāb al-'Arabi, 1990); Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, 2/14; 2/257-258; Abū Ḍja'far Muḥammad b. Ḍjarīr b. Yazīd al-Ṭabarī, *Ta'rikh al-Umam wa-l-Mulūk* (al-Riyāḍ: Bayt al-Afkār al-Dawliyah, 2009), 351.

<sup>82</sup> Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, 2/22.

<sup>83</sup> Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, 2/37.

<sup>84</sup> Abū 'abd Allāh Muḥammad b. Ismā'il al-Bukhārī, *Ṣaḥīḥ Bukhārī* (Dimashq: Dār Ibn Kathīr, 2002), "Adhān", 1 (No. 604); Muslim, *Ṣaḥīḥ Muslim*, "Ṣalāt", 1.

satisfaction. Therefore, Islam comprises the principle of customer orientation in the sense of obtaining the customer's consent, meeting their expectations, and predetermining these expectations in order to ensure consent.

Besides receiving customer opinions, another dimension of customer orientation is customer satisfaction. For the satisfaction of both the customer and the employees who provide products and services, Islam has set the necessary principles such as consent and contentment, honesty, keeping the measure and weight properly, not cheating or deceiving, not hiding the fault of the goods, avoiding the oath, observing the rights of the servant, and has made the necessary arrangements within this framework.

In the Qur'an and the Sunnah of the Prophet Muḥammad, the realization of full consent namely the consent of the heart has been accepted as a principle in agreements in order to prevent strife and undeserved gain.<sup>85</sup> Allāh has declared in the Qur'an with the verse "O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allāh hath been to you Most Merciful!"<sup>86</sup> that consent is not one-sided in trade but it must be realized in a way that satisfies both parties. He described shopping that is not based on mutual consent as superstitious. Here, what is meant by consent is the contentment of the heart, as expressed in the ḥadīth of the Prophet Muḥammad, "Beware, nothing is halal if a person is not satisfied with the property of his religious brother".<sup>87</sup> According to this, if outward satisfaction is not realized by the heart, it will not be possible to talk about the consent of the heart. In one of the ḥadīths of the Prophet Muḥammad, expressing that what he buys in shopping is more pleasing than what he gives to the seller, and asking the seller to indicate his preference on whether to sell or not, are important examples of ensuring mutual satisfaction of both the customer and the salesman.<sup>88</sup> Islam prohibits superstitious and unjustified benefits, which is an obstacle to mutual satisfaction and takes the necessary precautions. Because the superstition of profit or acquisition of goods eliminates customer satisfaction. For this reason, Islam also forbids activities such as taking advantage of being in a difficult situation, desperation, and the ignorance of the parties that abolish consent in trade or in the acquisition of

<sup>85</sup> Saffet Köse, *İslâm İş ve Ticaret Ahlâkı* (İstanbul: İgiad Yayınları, 2017), 65.

<sup>86</sup> al-Nisā' 4/29.

<sup>87</sup> Abū Bakr Aḥmad b. al-Ḥusayn b. 'Alī al-Bayhaḳī, *al-Sunan al-Kubrā*, Critical ed. Muḥammad 'Abd al-Ḳādir 'Atā (Bayrūt: Dār al-Kutub al-'İlmīyah, 2003), "Ghaṣb", 24 (No. 11545).

<sup>88</sup> Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī al-Sijistānī Abū Dāwūd, *Sunan Abū Dāwūd*, Critical ed. ḥu'ayb al-Arna'ūt - Muḥammad Kāmil Qaraballī (Damascus: Dimashq: Dār Dār al-Risāla al-'Ālamīyya, 1430/2009), "Adab", 66/4944.

goods. In such a case, the person who makes a loss in the trade is also given the right to withdraw later.<sup>89</sup>

Islam has also encouraged behaviors that guarantee customer satisfaction, such as honesty, the Prophet Muḥammad stated that honest, trustworthy (confident) Muslim merchants who behave correctly in their dealings will come together with prophets, truthfals, and martyrs in the hereafter and stated the level that an honest merchant will reach.<sup>90</sup> In this regard, while Allāh commands righteousness in the Qur'ān with the verse "give measure and weight with [full] justice"<sup>91</sup>, in other verses, situations such as mischief and distrust caused by not being careful about this issue after ordering not to cheat in measuring and weighing and to be honest are also informed.<sup>92</sup>

On the other hand, while Islam orders the behaviors that will please the parties in a trade, it prohibits behaviors like cheating and deception that prevent customer satisfaction. The Prophet Muḥammad came to a wheat seller and when he dipped his hand among the wheat below, he noticed that the wheat was wet. The Prophet said to the seller, who said that the rain soaked the wheat; "If only you had brought the wet side up for people to see! He who deceives us is not one of us" and forbade deception.<sup>93</sup> Likewise, he stated that it is not halal to sell a property by hiding its faults and defects and that the wrath of Allāh and the angels is on the one who sells by hiding the fault and defects of the property in this way.<sup>94</sup> In this context, he also forbade taking an oath in order to increase the value of the goods in the eyes of the customer and to sell the goods, and he stated that taking an oath in trade would cause exiguousness.<sup>95</sup>

As mentioned above, the principle of customer satisfaction, which is one of the principles of quality, takes its place among the values revealed by Islam. In this context, Islam has ordered behaviors that ensure customer satisfaction and guarantee their needs and expectations and prohibits those that prevent them.

<sup>89</sup> Muslim, *Ṣaḥīḥ Muslim*, "Buyū'", 11.

<sup>90</sup> al-Tirmidhī, *al-Jāmi' al-kabīr*, "Buyū'", 4 (No. 1209).

<sup>91</sup> al-An'ām 6/152.

<sup>92</sup> al-Shu'arā' 26/181-183; al-A'raf 7/85; Hūd 11/84-85.

<sup>93</sup> Müslim, *Ṣaḥīḥ Muslim*, "İmān", 102.

<sup>94</sup> Abū 'Abd Allāh Muḥammad b. Yazīd al-Rabā'ī al-Kazwīnī Ibn Mādja, *Sunan Ibn Mādja*, Critical ed. Muḥammad Fu'ād 'Abd al-Bāqī (al-Kāhira: Dār Iḥyā' al-Turāth al-'Arabī - Faysal Īsā al-Bāqī al-Ḥalabī, n.d.), "Tijāra", 45 (No. 2246-47).

<sup>95</sup> Muslim, "Musāqah", 132; Bukhārī, *Ṣaḥīḥ al-Bukhārī*, "Buyū'", 26 (No. 2087).

### 4.3. Leadership of Senior Management

One of the principles of total quality management is leadership. It is seen that Edward Deming, Joseph Juran, and Philip Crosby, who are among the pioneers of this understanding, give importance to quality in leadership. In their studies in Japan, Deming and Crosby saw that the quality and new management model adopted by the management and leaders were adopted more easily and quickly within the organization as a whole and as a process, and within this framework, they gave importance to the leadership. One of Deming's fourteen principles is leadership. Similarly, one of Crosby's fourteen principles is about leadership. Deming sees management's fault behind many problems in companies. According to him, the aim of leadership is to increase the performance of people and machines, to increase quality and production; and also to make people feel proud of their hard work. The aim is not to find and record people's mistakes, but to eliminate the causes of mistakes. It is to ensure that people do better work with less effort. A leader should determine those who are out of the system, those who need help, and those who need to be rewarded, with numerical values if he has; and if he doesn't have the numerical values he should do these with his own common sense. In addition, the leader and senior management should improve the system so that everyone is satisfied, consider the increasing consistency of performance within the system, and thus reduce the differences between people.<sup>96</sup> Deming gave many examples of management and leadership in his book called *Out of Crisis* and mentioned leadership principles.<sup>97</sup> According to this; leaders should be trained with a program that includes obligations, principles, and methods; the selection of people must be made carefully in the beginning; they should be given better training and skills. Leaders should be consultants and colleagues, not judges, and leaders should learn from employees and employees from them. At the same time, leaders should have information about the performance of their employees; ensure that all employees benefit from the wage policy and they should hold a three to four-hour long non-critical interview with each employee at least once a year. Numerical data should not be used to rank employees, but to assist the leader in improving the system.<sup>98</sup> Crosby also gave importance to the issue of leadership and put the commitment of the management in the first place of quality studies.<sup>99</sup> According to him, leadership is the leader's careful selection of people, guiding them in accordance with his own clear and planned agenda.<sup>100</sup> Management

<sup>96</sup> Deming, *Out of the Crisis*, 248.

<sup>97</sup> Deming, *Out of the Crisis*, 251 et al.

<sup>98</sup> Deming, *Out of the Crisis*, 116–117.

<sup>99</sup> Crosby, *Quality Is Free*, 112.

<sup>100</sup> Philip B. Crosby, *The Absolutes of Leadership* (San Francisco Calif.: Jossey-Bass Publishers, 1997), 2.

should first devote itself to process improvement and convey the culture of quality to all company employees.

As stated above, management's leadership is of great importance in the process of adopting and implementing quality. If quality is not adopted by management and leadership, it will not spread to other parts of the organization, so quality practices will not be able to produce results. Because the transition to the total quality system causes radical changes in the organization, which can cause resilience to quality. Management's leadership in quality and change will facilitate the adoption of the top-down process.<sup>101</sup> The leader determines the reasons for the existence of the company, and the necessary goals for its existence, and makes this a value adopted throughout the organization.<sup>102</sup> Another pioneer of quality, Joseph Juran has developed an understanding known as the 85/15 rule. According to this, quality issues are the result of a poorly designed process. The process design is done by the management and the source of the problems is the management. The responsibility of the employees here is only 15%.<sup>103</sup> According to Senge, people tend to produce similar results when placed in the same system.<sup>104</sup> Drucker also states that one of the important conditions of leadership is that the leader does not see this rank as a privilege and accepts it as a responsibility. Another condition is that the leader's actions and words, behaviors, and beliefs are compatible.<sup>105</sup> According to this, the leader should establish a shared sense of duty and vision; design and manage an interactive organization; manage interactions between people; empower people; create a learning organization; go over the confusion that has arisen while solving the problem, and after a certain stage, he should design a promotional strategy and open it for discussion.<sup>106</sup>

As mentioned earlier, total quality management aims to direct and adopt a new understanding by abandoning the traditional method in the production of products and services to managers and employees. On the other hand, in this understanding, some new methods are being introduced in ideas and practice. The role of leadership and top management is important at

<sup>101</sup> Şimşek, *Toplam Kalite Yönetiminde Başarının Anahtarı*, 36.

<sup>102</sup> Kuruşcu, *Toplam Kalite Yönetimi*, 33.

<sup>103</sup> Şimşek, *Toplam Kalite Yönetimi*, 183; Mahmut Demirkan, *Toplam Kalite Yönetimi ve Türk İlişkileri Sistemine Etkileri, Bridgestone Sabancı Lastik Sanayii ve Tic. A.Ş. Uygulama Örneği* (Sakarya: Değişim Yayınları, 1997), 69.

<sup>104</sup> Peter M. Senge, *The Fifth Discipline, The Art and Practice of the Learning Organization* (New York, N.Y., London: Currency Doubleday, 2006), 4243.

<sup>105</sup> Peter F. Drucker, *Managing for the Future, The 1990s and Beyond* (New York: Tuman Talley Books/Dutton, 1992), 122.

<sup>106</sup> Thomas H. Lee, "Toplam Kalite Yönetimi ve Liderlik", trans. Orhan Pazarcık, *Verimlilik Dergisi Toplam Kalite Yönetimi Özel Sayısı* (1995), 17–24.

this stage. The same situation was experienced in the environment where Islam was sent, and Islam aimed to eliminate the existing wrong and unfair practices of ignorance. At this point, the Prophet Muḥammad, who informs people of Allāh's orders and prohibitions and strives for their adoption, has a fundamental role.

Allāh, who sent a new religion to the people, equipped his prophets with the necessary features, that would transform them, and gave them the qualities of *tabligh* (making an invitation), *amanah* (trust), *ismah* (infallibility), *fatanaḥ* (wisdom) and *sidq* (truth), which enables them to set an example for the society they lead.<sup>107</sup> In verse "Say thou: "This is my way: I do invite unto Allāh,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allāh. and never will I join gods with Allāh."<sup>108</sup> and in many other points, Allāh asked Prophet Muḥammad to make his purpose clear to people.<sup>109</sup> In accordance with this order of Allāh, the Prophet Muḥammad openly announced his vision to his interlocutors, as in his sayings "A prophet has come to you who is not weak, helpless and lazy. His duty is to open sealed hearts, blind eyes and deaf ears, to remove bad customs and to say that there is no god but Allāh."<sup>110</sup> and stated this many times in different ways.<sup>111</sup> Also, in the Qur'ān, the vision of the beauty of the world and the hereafter for Muslims has stated in verse "It is not righteousness that ye turn your faces Towards east or West; but it is righteousness to believe in Allāh and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain [or suffering] and adversity, and throughout all periods of panic. Such are the people of truth, the Allāh-fearing."<sup>112</sup> just like other verses.<sup>113</sup>

It has been stated that in order to achieve success in total quality management, the commitment and determination of the top management are required. Therefore, while moving from a mission to a vision, the

<sup>107</sup> Āl 'Imrān 3/161; al-Mā'ida 5/67.

<sup>108</sup> Yūsuf 12/108.

<sup>109</sup> Āl 'Imrān 3/104, 110; al-Tawba 9/33; al-Faḥ 48/28.

<sup>110</sup> Abū Muḥammad 'Abdallāh b. 'Abd al-Raḥman b. al-Faḥl al-Dārimī, *Musnad al-Dārimī: Sunan al-Dārimī*, Critical ed. Ḥusayn Salīm Asad al-Dārānī (al-Riyāḍ: Dār al-Mughnī, 1421/2000), "Muḥaddima", 2/9.

<sup>111</sup> Veysel Özdemir, "Dönüştürücü (Transformasyonel) Liderliğin Kaynağı Olarak Hz. Muhammed (s.a.s.)", *Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 4/7 (2014), 35-36.

<sup>112</sup> al-Baqara 2/177.

<sup>113</sup> al-Mu'minūn 23/1-9.

determination of leadership and management that must be shown in changes and transformations is an important factor in achieving success. In this regard, as stated in the verse "...and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allāh. For Allāh loves those who put their trust (in Him)"<sup>114</sup>, Allāh emphasizes that the leader should be determined and resolute. The Prophet Muḥammad also showed determination to fulfill the duty of conveying the message given to him as he was ordered, and did not show even a piece of hesitation in this matter. Again, when looking at the Qurān, information "about the troubles, pressures and obstacles faced by the prophets while fulfilling the duty of conveying the message given to him, and about the prophets who were killed for this cause" can be found.<sup>115</sup> The Prophet Muḥammad faced many difficulties at the beginning of his duty to convey his message. He even stated to his uncle Abū Ṭālib, who was sent to him by the polytheists to abandon his religious duty, that even if they put the sun in his right hand and the moon in his left hand, he would not give up on his cause until he made Allāh superior or dies on this path and this situation shows his determination and sensitivity to fulfill the task given to him.<sup>116</sup> As a result of this determination, Allāh granted the Prophet Muḥammad to reach his goal in a short time.

Another feature of the leadership of the Prophet Muḥammad is that he does not judge people with their mistakes, strives to win over them, and tries to eliminate the causes of their mistakes. Khaṭīb ibn Abī Balta'ah, who participated in the Battles of Badr, Uḥud, and the al-Khandaq and who was in al-Ḥudaybiya, ordered someone to inform about the preparations made for the conquest of Mecca. Learning the situation, the Prophet Muḥammad asked Ibn Balta'ah the reason of this. The Prophet Muḥammad listened to him, did not judge immediately. And after listening to him, he accepted his excuse. He also asked his companions not to take a stand against Ibn Balta'ah, who had participated in the campaign with them before.<sup>117</sup> Thus, the Prophet Muḥammad showed an example that people can make mistakes and that those who make mistakes should not be disregarded completely if they regret it.

Since Islam aims to enable people to achieve beautiful and better deeds, the Prophet Muḥammad actively took part in the development and improvement processes in all areas of life. At the same time, he identified problems and those with problems and dealt with them. He drew attention

<sup>114</sup> Āl 'Imrān 3/159.

<sup>115</sup> al-Baqara 2/61, 87, 91; Āl 'Imrān 3/21, 183; al-Nisā' 4/155.

<sup>116</sup> Ibn Hishām, *al-Sira al-nabawiyya*, 1/299.

<sup>117</sup> Abū 'abd Allāh Muḥammad b. 'Umar b. Wāḳid al-Wāḳidī, *Kitāb al-Maghāzī*, Critical ed. Marsden Jones (Beirut: 'Ālem al-Kutub, 1984), 2/797-798; Ibn Hishām, *al-Sira al-nabawiyya*, 4/39.

to the importance of rewarding with his words; “Pay the worker his dues before his sweat has dried up.”<sup>118</sup> and “Reward whoever does a favour to you; If you cannot find anything to give as a reward, pray for them until they see that you have rewarded them.”<sup>119</sup> On the other hand, the Prophet Muḥammad, who set an example by doing himself first what he wanted from the Muslims, asked his companions to sacrifice, shave their beards and then leave the *iḥram* after the al-Ḥudaybiya peace, but upon the reluctance of the Companions, with the advice of Umm Salamah, he sacrificed, shaved his beard, and then left the *iḥram* in the first order as a pioneer. Thereupon, the Companions followed him.<sup>120</sup> As a requirement of the obligations of Prophet Muḥammad on the path of transformation of people and society, he showed full leadership, personally implemented what he said, guided his companions, and worked to ensure their happiness both in this world and in the hereafter. While assigning someone for work, he gave importance to giving the work to the competent person.

#### 4.4. Continuous Improvement

Continuous improvement is considered as the most basic activity of quality that sustains the total quality management model, always aims to go further, prevents regression, and ensures development.<sup>121</sup> With this feature, the concept of continuous improvement emphasizes the necessity of continuous development and going further in person, society, and business life. According to this, trained personnel will be organized in teams under the leadership of the senior management, and continuous improvement studies will be carried out on the issues determined in line with customer feedback, in accordance with the principle of customer focus. Because the competitive capabilities of companies or organizations develop in direct proportion to continuous improvement. It has been observed that customer satisfaction has increased as a result of continuous improvement practices. Since customer satisfaction is essential at this stage, customer satisfaction levels should be measured continuously.<sup>122</sup> Continuous improvement, also called “Kaizen” in Japan, expresses that a certain level can be reached not by jumping suddenly, but by taking small steps continuously. The aim here is not to reach a standard, but to constantly move towards better and more beautiful. Therefore, there is no stopping at the reached level. There must be some improvement every day. Quality always has a higher quality. The

<sup>118</sup> Ibn Mādja, *Sunan Ibn Mādja*, “Ruḥn”, 4 (No. 2443).

<sup>119</sup> Abū Dāwūd, *Sunan Abū Dāwūd*, “Zakāt”, 38 (No. 1642).

<sup>120</sup> For more detailed information see, Ibn Hishām, *al-Sīra al-nabawīyya*, 3/ 265; Ibn Sa‘d, *al-Tabakāt al-Kubrā*, 2/95-105.

<sup>121</sup> Kuruşcu, *Toplam Kalite Yönetimi*, 35.

<sup>122</sup> Şimşek, *Kalite Yönetimi*, 137-138.

institution should aim for continuous improvement and high quality in order not to lose its competitive power.<sup>123</sup>

Continuous improvement also affects the elements of quality such as education level, processes, and customer relations, revealing that continuous improvement should exist in these areas as well. Thus, quality can maintain its dynamic feature with its all factors.<sup>124</sup> Masaaki Imai, who developed the “Deming cycle” in the form of “Kaizen”, states that Kaizen should be applied at home, in all areas of social and individual life for success.<sup>125</sup> He also defines Kaizen as an umbrella that covers many management practices such as being customer-oriented, total quality control, and zero defect, which were developed in Japan and spread all over the world.<sup>126</sup> In other words, continuous improvement should be applied in all these areas.

When evaluated within the framework of the traditional management approach, change should be carried out in obligatory situations, unlike total quality management. Because change means to reform and restructuring. On the other hand, in total quality management, change is an understanding that is small and constantly occurring, causing radical changes in the end.<sup>127</sup> In the practice of continuous improvement and recovery in quality, “Plan-Do-Check-Act (PDCA)” cycle which consists of four stages, developed by W.A. Shewhart, applied by Deming in Japan, and called as Shewhart or Deming cycle, is used as a working tool.<sup>128</sup> In planning, which is the first stage of the PDCA cycle, a plan is developed. In the implementation phase, the implementation is done within the framework of the plan. In the control phase, the effects resulting from the activities carried out in accordance with the plan are monitored. In the precautionary phase, necessary improvements, if any, are made in line with the monitoring results. If necessary improvements are not required, the same cycle continues.<sup>129</sup>

### PDCA Cycle (Plan-Do-Check-Act)

The first condition of ensuring this in total quality management, which is based on the principle of preventing faults before they occur, instead of eliminating them after arise, is *planning*, which is the first stage of the PDCA

<sup>123</sup> Şimşek, *Toplam Kalite Yönetiminde Başarının Anahtarı*, 37.

<sup>124</sup> Kuruşcu, *Toplam Kalite Yönetimi*, 36.

<sup>125</sup> Masaaki Imai, *Gemba Kaizen, A Commonsense, Low-Cost Approach to Management* (New York, London: McGraw-Hill, 1997), 1.

<sup>126</sup> Masaaki Imai, *Kaizen, (Ky'zen), The Key to Japan's Competitive Success* (New York, London: McGraw-Hill, 1986), 4.

<sup>127</sup> Şimşek, *Toplam Kalite Yönetimi*, 47.

<sup>128</sup> Shewhart, *Shewhart 1986*, 45; Deming, *Out of the Crisis*, 88.

<sup>129</sup> Efil, *Toplam Kalite Yönetimi*, 197.

cycle. Planning can be described as predetermining what will be done or predetermining what will be done when, where, and by whom. The plan is important for the relevant institution or organization's stakeholders. Planning includes the goal set by the manager for the institution, where and how to act, when the activities will start and end, who and what resources should be owned, and the reason for the action and activities. All these are necessary for the desired success and competition.<sup>130</sup> The aim here is to create a sense of direction and to enable the management to direct the organization.<sup>131</sup> In other words, planning is future-oriented in that it includes activities that will or should be done in the future. It is a systematic mental activity because what will be done in the future is determined today. At the same time, there is the practice of making choices and making decisions with a systematic calculation among the alternatives.<sup>132</sup> With a well-thought-out planning, time, money and goods to be lost in production can be saved, and later errors can be prevented.<sup>133</sup> In the planning process, the strengths and weaknesses of the institution or organization are determined by analyzing the internal and external conditions. Then, with the demand analysis, the place where the institution is wanted to be located is determined. While doing this, the mission, business ethics, culture, identity, expectations, and value judgments of the stakeholders, the conditions, and the success criteria of the institution are taken into consideration.<sup>134</sup> In this framework, strategic planning includes the vision, mission, values, and standards; and it consists of management and daily planning stages with targets for which one-year plans are made.<sup>135</sup> When evaluated in terms of accreditation, at this stage, it is necessary to determine the strategic plan of the institution, the relevant standards, and criteria; to reflect the views of the stakeholders (customers) to the plan; to determine the objectives and policies; to design the process; to plan the implementations and identify the implementers.<sup>136</sup>

In the "do" phase of the PDCA cycle, the planned activities are carried out at the planned time using determined methods by the responsible persons

<sup>130</sup> M. Şerif Şimşek, *Yönetim ve Organizasyon* (Konya: Damla Ofset, 1996), 129-130.

<sup>131</sup> Besim Akın et al., *Toplam Kalite Yönetimi ISO 9000 Kalite Güvence Sistemi Canan Çetin - Besim Akın - Vedat Erol Toplam Kalite Yönetimi ve ISO 9000 Kalite Güvence Sistemi* (İstanbul: Beta Basım Yayım Dağıtım, 1998), 121.

<sup>132</sup> Şimşek, *Toplam Kalite Yönetimi*, 177-178.

<sup>133</sup> Kovancı, *Toplam Kalite Yönetimi*, 296.

<sup>134</sup> Genç - Halis, *Kalite Liderliği*, 181.

<sup>135</sup> Mina Özevren, *Toplam Kalite Yönetimi, Temel Kavramlar ve Uygulamalar* (İstanbul: Alfa Yayınları, 2000), 89-90.

<sup>136</sup> Tuğba Yanpar Yelken, "Toplumsal Katkı Performansının İzlenmesi ve İyileştirilmesi", *Kalite Komisyonları Bilgi Portalı* (Erişim 15 Aralık 2021).

stated in the plan. In addition, at this point, the data obtained by statistical methods are used as the input for the next control stage.

The third phase of the PDCA cycle, “check”, covers the measurement and evaluation of practices. At this stage, it is checked at what level the planned targets have been achieved.<sup>137</sup> The level of achievement of outputs and targets is measured and evaluated with qualitative and quantitative methods. The satisfaction level of the participants is determined. The opinions of stakeholders are received. Monitoring and evaluation of applications are implemented.<sup>138</sup> In addition, performance monitoring is carried out in terms of efficiency, effectiveness, capacity, and flexibility. The institution or organization also makes its own self-evaluation.

If there is a difference between the planned activities and the practices in “act”, which is the last stage of the PDCA cycle, the reasons for this are investigated, these are eliminated and, improvement processes are carried out for failures and deficiencies. If there is no deficiency, the standardization of the existing plan is carried out. The success of the “act” phase has an important role in the success of the PDCA cycle.<sup>139</sup>

In quality processes, organizations go through external evaluation processes, which are also expressed as peer evaluation, besides making their own internal and self-evaluation to determine whether the standards are met and whether the PDCA cycles have been completed. The institution is evaluated by independent evaluators who work in a similar place with the evaluated institution or organization, have the knowledge and expertise of the subject they are evaluating, and whose performance is not lower than the ones they evaluate, and these evaluators visit the institution to evaluate the determined issues.<sup>140</sup>

When evaluated in terms of Islamic principles, it is seen that continuous improvement is a requirement of the principles of Islam. The verses “He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving.”<sup>141</sup> and, “That which is on earth we have made but as a glittering show for the earth, in order that We may test them- as to which of them are best in conduct.”<sup>142</sup> about improvement, which

<sup>137</sup> Mehmet Akif Özer, *21. Yüzyılın Modern Yönetimi İçin Geleceğe Yön Veren Yönetim Guruları* (Ankara: Gazi Kitabevi, 2019), 232.

<sup>138</sup> Yanpar Yelken, “Toplumsal Katkı Performansının İzlenmesi ve İyileştirilmesi”.

<sup>139</sup> Özer, *Geleceğe Yön Veren Yönetim Guruları*, 232.

<sup>140</sup> For peer review, see. Aslıhan Erman Aslanoğlu, “Grup içinde bireyin değerlendirilmesi: Akran ve Öz Değerlendirme”, *Boğaziçi Üniversitesi Eğitim Dergisi* 34/2 (2017), 38-39.

<sup>141</sup> al-Mulk 67/2.

<sup>142</sup> al-Kahf 18/7.

are expressed in the Qurān with concepts such as *ihsan* (beautification) and *islah* (reform), set the goal of doing the best work for man. Therefore, a person should strive to achieve the best in his actions and behaviors. This is possible by constantly controlling behavior and actions, knowing the point where it is, and improving it. Another concept that expresses improvement in the Qurān is *islah* (improvement). *Islah*, which means to fix, repair, and make it more beautiful and better in the dictionary<sup>143</sup> includes improving one's self, relations with other people, and his contact with Allāh by exceeding the human level in a correct and proper way. In order for the *islah*, which is always on the agenda in the short and long periods of human life, to be realized, there must be knowledge and consciousness that develops based on knowledge. Thanks to this awareness, from the moment a believer realizes, he is able to gradually correct and improves his wrong behaviors. Therefore, *islah* is a healing process in which the responsibility towards Allāh is activated by the human being himself. Expressing that Allāh is very forgiving and merciful towards those who repent and improve their situation, he stated the value in the sight of Allāh of correcting a person's situation by correcting his mistakes.<sup>144</sup> Again, in the Qurān, it is stated that Allāh is the first corrective and healer, and the corrective and restorative qualities of the Prophet Muḥammad are also mentioned.<sup>145</sup>

On the other hand, *islah* should not be for only once, but should also be continuous. The Prophet Muḥammad's statement that "the person who continues to pray for forgiveness will give relief and solution for all kinds of troubles<sup>146</sup> and that the continuous deeds, even if they are small, are more beloved by Allāh"<sup>147</sup>, point to the importance of the continuation of improvement and corrections. As it can be understood from the verses and ḥadīths mentioned above, continuous improvement and development based on quality is also a requirement of Islamic values.

"Plan" which is the first and most important stage of the PDCA cycle, is a result of the "Whatever job you do, don't start doing the job directly!" philosophy. Because, as stated in verse "Verily, when He intends a thing, His Command is, "be", and it is!"<sup>148</sup>, it belongs to Allāh to create or do something directly, without making any preparation beforehand. When looking at the practices of the Qurān and the Prophet Muḥammad, it will be seen

<sup>143</sup> Muḥammad Murtaḍā al-Ḥusayni al-Zabīdī, *Tādj al-'Arūs min Jawahir al-Ḳāmūs*, Critical ed. Huseyn Nassar (Kuwait: Maṭba'at Ḥukūmat al-Kuwait, 1969), "slh", 6/548.

<sup>144</sup> al-Nisā' 4/16; al-Nūr 24/5.

<sup>145</sup> al-Baqara 2/160; al-Ḥashr 59/23; Hūd 11/88.

<sup>146</sup> Abū Dāwūd, *Sunan Abū Dāwūd*, "Salat", 359/1518.

<sup>147</sup> Muslim, *Ṣaḥīḥ Muslim*, "Musāfirin", 30/216.

<sup>148</sup> Yā Sīn 36/82.

that many verses and ḥadīths point out that perfect planning is necessary before starting to do the practices and deeds. From this point of view, before starting the deeds, the purpose should be determined; planning, intention, and preparation should be made to reach the vision of the mission. The Prophet Muḥammad said, “Actions are by intentions. For a person there is what he intends.”<sup>149</sup> and stated that it is necessary to make an intention before starting a job and that the works and deeds gain value with intention. In this case, intention means making a decision, preparing, directing, intending, and planning before starting the action. Since practice in quality makes sense with planning, the Prophet Muḥammad’s statement that a believer’s intention is superior to his deeds<sup>150</sup> shows that deeds also make sense with intention. As expressed in the verse “Allāh will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.”<sup>151</sup>, the intention is described as an action of the heart. With intention, the believer first becomes ready to act through a mental and internal preparation process.

There are also stories in the Qur’ān that point to the importance of planning. When Allāh ordered the Prophet Moses (Mūsā) to go to Pharaoh, he asked Allāh and demanded, “...Mūsā] said: “O my Lord! expand me my breast; Ease my task for me; And remove the impediment from my speech, So they may understand what I say: And give me a Minister from my family, Aaron, my brother; Add to my strength through him, And make him share my task.”<sup>152</sup> Here, it is seen that Mūsā made a plan and prepared before going to Pharaoh in order to be successful in the task given to him. In the first stage, he asked Allāh to give him inner peace in this matter, and then he wanted to speak fluently, which would increase the effectiveness of the message. He then requested the appointment of his brother Hārūn to assist him in terms of material aid and spiritual support. Again, in another verse, he states that his brother Hārūn’s language is better than his own speech, and asks Allāh to make him an assistant, expressing that he is afraid that his interlocutors will refute him.<sup>153</sup>

It is possible to see many examples of planning in the life of Prophet Muḥammad in terms of reaching the goal and completing the given task. The Prophet Muḥammad’s leaving ‘Alī b. Abī Ṭālib in his place during his

<sup>149</sup> Bukhārī, *Ṣaḥīḥ al-Bukhārī*, “Bad’u al-Waḥy”, 1 (No. 1).

<sup>150</sup> Abū al-Ḳasim Sulaymān b. Aḥmad al-Ṭabarānī, *al-Mu’jam al-kabīr*, Critical ed. Ḥamdī ‘Abd al-Majīd al-Salafī (al-Ḳāhira: Maktaba Ibn Taymiyya, n.d.), 6/185-186 (No. 5942).

<sup>151</sup> al-Baqara 2/225.

<sup>152</sup> Ṭā Hā 20/24-32.

<sup>153</sup> al-Qaṣaṣ 28/34; Faysal Burhan - Michael D. Berdine, “Planning in Islam”, *Centre for Islamic Studies* (18 December 2021).

migration from Mecca to Medina; determining a different travel route to the south, not in the direction of Medina; waiting in the Sèvres cave and taking measures for the supply of food and drink while they were in the cave; waiting for the fatigue and loss of motivation of those who seek them are important examples showing that planning is necessary to reach the result.<sup>154</sup> The fact that he conducted the Battles of Badr and Uḥud within a plan also shows the importance of planning.

The plan should be followed in the post-planning and implementation phase of the PDCA cycle. Quality does not offer any choice to implementers here. Acting in accordance with the plan is important to achieve the vision and the goal. There are various proofs in the Qurʾān and the Sunnah of Prophet Muḥammad on this subject. Allāh's command to Nūḥ, who asked for his help for the behavior of his people, "But construct an Ark under Our eyes and Our inspiration"<sup>155</sup> shows the importance of acting in the way he was taught and in accordance with the plan. In the Battle of Uḥud, Prophet Muḥammad ordered the archers not to leave their places no matter what happens, and to act in accordance with the plan. During the war, the archers went out of the plan and left their places, which caused the Muslims to fall into a difficult situation in the war while they were close to victory.

In the check phase, which is the third phase of the PDCA cycle, data is collected on whether the targeted results have been achieved together with the planning. As in the planning, the results obtained are evaluated with the stakeholders at this stage. It is a requirement of Islamic principles for individuals or organizations to self-evaluate and review their actions and activities. Indeed, the Prophet Muḥammad said "The wise man is one who takes himself to account and works for the afterlife. A helpless person follows his desires and hopes for forgiveness from Allāh."<sup>156</sup> and defined it as a requirement of being wise to take oneself to account before being judged by Allāh and to evaluate whether his actions or deeds are right or not. In another narration, 'Umar b. al-Khaṭṭāb's (second caliph) words "Before being brought judgement, judge yourselves. Before your deeds are weighed on the scale, weigh them in your conscience. Decorate yourselves with your righteous deeds for the great day of judgment when you will present to Allāh."<sup>157</sup> also point to the importance of self-evaluation before divine judgement. At the same time, the verse "Then, as for him who is given his record in his right hand, he will say: Take, read my book! Surely I knew that I should have to meet

<sup>154</sup> Ibn Hishām, *al-Sīra al-nabawīyya*, 2/121-135.

<sup>155</sup> Hūd 11/37.

<sup>156</sup> al-Tirmidhī, *al-Jāmi' al-kabīr*, "Sifat al-qiyamah", 25 (No. 2459).

<sup>157</sup> al-Tirmidhī, *al-Jāmi' al-kabīr*, "Sifat al-qiyamah", 25 (No. 2459).

my reckoning.”<sup>158</sup> states that those who are conscious of divine judgement and act with the consciousness that they will be judged, will be among those whose book is given from their right.

After the check phase of the PDCA cycle, the next step is the aforementioned improvement and precaution stage. At this stage, if any, necessary measures are taken, improvements are made, new planning is started, and the cycle goes on continuously. In light of the data obtained according to Islam, it is seen that taking precautions and measures are ordered matters. In this regard, while the Prophet Yaqub was sending his sons to Egypt for the second time to obtain food, he was worried about the situation of his sons in the light of the information he had received before and advised them to enter the city through separate gates in order not to be recognized by them. Thus, although he knew that Allāh’s judgment would come true, he did his duty and took precautions by advising his children to be cautious. Allāh, on the other hand, indicates that he has the knowledge and the accuracy of the measure he took.<sup>159</sup> When the Prophet Muḥammad heard that there was a plague in a place, he asked his companions not to enter there, and also, he ordered them not to leave the place if they were at the place with the plague.<sup>160</sup> This is also one of the important examples that shows the curative and preventive effects of taking precautions.

Quality requires the opinions of internal and external customers, namely stakeholders, in the planning of something. The opinions of the people who provide the product and service should be consulted during both planning and pre-precautionary evaluation. As discussed in detail in the title of the principle of customer orientation, Allāh ordered the Prophet Muḥammad to consult with his Companions. Since Allāh ordered his prophet to act with consultation, it is an order of Islam for Muslims to consult the opinions of stakeholders when planning, and consultation with stakeholders is also required before taking action. The practices of the Prophet Muḥammad show the importance he gave to the subject and set an example for his companions. The Prophet Muḥammad, who made a plan to divide the polytheists during the Battle of the al-Khandaq, offered to the leader of the Ghaṭafān tribe, ‘Uyaynah b. Ḥiṣn al-Fazārī, to leave the polytheists and return to Ghaṭafān with his men in return for giving one-third of the dates of the Ansar. When the leader of Ghaṭafān stated that he would do this in return for giving half of the dates, Prophet Muḥammad consulted Sa’d b. Mu’adh and Sa’d b. ‘Ubadah, two important leaders of the Ansar. Thereupon, they asked the Prophet whether

<sup>158</sup> al-Ḥāqqa 69/19-20.

<sup>159</sup> Yūsuf 12/67-68.

<sup>160</sup> Bukhārī, *Ṣaḥīḥ al-Bukhārī*, “Ṭibb”, 30 (No. 5728); Muslim, *Ṣaḥīḥ Muslim*, “Salām”, 90.

this was an order of Allāh or his own opinion. When the Prophet Muḥammad stated that it was his opinion, they did not accept the offer positively, stating that they did not give dates even in the period of ignorance. The Prophet Muḥammad then abandoned his offer.<sup>161</sup>

As briefly mentioned in the title of customer orientation, in the Battle of Badr, the Prophet Muḥammad reached the wells of Badr before the polytheists and stayed in the closest place to the well. After Prophet Muḥammad consulted with his Companions about the place where the headquarters will be established, al-Ḥubāb ibn al-Mundhir asked the Prophet whether this place was a command of Allāh or his own opinion. Upon the Prophet Muḥammad's statement that it was his opinion, he proposed to establish a headquarters near the polytheists, to close the wells and to create a pool for themselves. The Prophet Muḥammad also took precautions by having the wells closed and establishing his headquarters in the proposed place, in accordance with this opinion, which emerged through consultation.<sup>162</sup>

It can be said that the external evaluation process mentioned above, also called peer evaluation, is supported by the principles of Islam. Because the Prophet Muḥammad said: "The Muslim is the mirror of the Muslim, the Muslim is the Muslim's brother, he protects him from harm and loss and then defends him."<sup>163</sup> Accordingly, just as a mirror which is a tool that shows the beauty and faults of a person, a Muslim is a person who shows his good and bad behaviors for his fellow Muslim brothers. He is like a mirror with this feature.<sup>164</sup> Likewise, in peer assessment, quality-related issues are evaluated by evaluators with similar characteristics, and weaknesses and strengths are reported to the parties. With this feature, external evaluation is actually seen as a process that has a basis in Islam.

Quality processes have important gains for structures like businesses, institutions, etc. When evaluated in terms of its results, especially the planning and control stages of the PDCA cycle reveal transparency and efficiency. The relationship between the cost expressed as input and the product defined as output is one of the most important stages of planning, efficiency, and productivity in quality processes that aim to obtain more products with less cost.<sup>165</sup> Planning and appropriate applications provide efficiency and prevent

<sup>161</sup> Ibn Hishām, *al-Sira al-nabawiyya*, 3/174; Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, 2/69.

<sup>162</sup> Ibn Hishām, *al-Sira al-nabawiyya*, 2/263; Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, 2/15.

<sup>163</sup> Abū Dāwūd, *Sunan Abū Dāwūd*, "Ādāb", 56 (No. 4918).

<sup>164</sup> Abū al-Ṭayyib Muḥammad Shams al-Haqq al-'Azīmābādī, *'Awn al-Ma'bud āla Sharḥ Sunan Abū Dāwūd* (Dār Ibn Ḥazm, 2005), 2/2257.

<sup>165</sup> Özer, Mehmet Akif, "Örgütsel Verimlilik Yolunda "Mükemmelliği" Arayan İşletmeler", *Verimlilik Dergisi* 3 (2017), 8.

waste. Likewise, control is an important step that prevents waste. Because in the control processes, the deficiencies in the planning are detected and the relevant measures are taken. This increases efficiency. Therefore, the operation of PDCA cycles can be seen as a mechanism that prevents waste, which is an action forbidden by Allāh.<sup>166</sup> Another gain of quality is transparency. Transparency prevents personal and emotional decision-making and enables joint, collective decision-making in which stakeholders are also involved. It systematizes decision-making processes. In the long run, it strengthens the systemic functioning of the system by narrowing the management shares of the administrations. As the principle of transparency is supported and strengthened, the system becomes the ruler of the system.

### Conclusion

In the historical process, the quality that has always existed in the life of individuals and societies has been seen in different ways. The determination of the punishment to be given to the master who does not do his work well in the laws of Hammurabi shows that the issues related to quality were applied in the past, even if it has a different meaning today. Again in the Ottoman period, the Ahi organization became an important organization that ensures quality in product and service production. In this framework, standards, workforce staff, etc. issues have been established within this organization depending on a certain rule. As a result of the Industrial Revolution in the 19<sup>th</sup> century, the number of products and sales increased. This situation revealed the inspection system to determine whether the product as output has the desired properties. In this method, as a result of the control made on the finished product, nonconformities were detected and poor-quality products were sorted. Naturally, this increased the cost. As a result of the studies carried out to increase the quality and reduce the cost, the conformity of the product to the quality started to be controlled by using statistical methods. As a result, although it was desired to achieve quality by using some statistical methods at the beginning, middle, and end of production, the desired result could not be achieved in terms of ensuring quality and reducing costs. As a result, new studies have been carried out on this and a total quality control system has been started. At this stage, which will also form the basis of the modern understanding of quality, quality control has been taken from the responsibility of the relevant unit and given to the responsibility of all units in the organization; the idea of finding and correcting the errors has been abandoned, and the idea of preventing the errors, in the beginning, has come to the prominence. In order to provide all these, certain standards and rules have been determined.

<sup>166</sup> al-A' rāf 7/31; al-Nisā' 4/6; al-Mā'ida 5/132.

After the First World War, the quality assurance phase was started. At this point, along with the standards, making plans to reach these standards was added. Thus, the understanding of the control of the finished product was abandoned and the production process and system were tried to be secured. Ultimately, a total quality management approach was formed and the principles for it were put forward. The principles put forward by the quality pioneers took their final form together with total quality management and started to have an impact on a wide area. This influence has also affected the Islamic world quickly with the effect of globalization. Naturally, it was wondered how much the understanding of total quality, which emerged and developed outside the Islamic world, would be adopted in the Islamic world. Because it is important whether the total quality principles are contrary to the principles laid down by Islam, and if not, whether these principles are supported by the main sources of Islam. At this point, as a result of the evaluation of the PDCA cycle, which consists of quality, customer satisfaction, the leadership of the senior management, continuous development, planning, implementation, control, and taking precautions, in terms of Islamic principles, it is possible to say that Islam brings quality into the forefront in terms of *ifa* (fulfilment), *itqan* (excellence) and *ihsan* (beautification). In addition, there are many principles related to quality in the Qur'ān. The importance of leaders leading in order to be successful in a subject is emphasized in the Qur'ān and the Prophet Muḥammad showed leadership in his life with examples. Continuous development and improvement, reaching a higher point than the previous one, are also supported within the framework of Islamic principles. At this point, it is seen that Islam attaches importance to planning, which is the first stage of continuous improvement, and as it is mentioned in the stories of the Prophet Muḥammad, it will not be possible to achieve success without planning. On the other hand, as Allāh ordered Nūḥ, making implementations by sticking to the plan is considered as an important step in reducing progress and cost. The check phase of continuous improvement also complies with Islamic principles. Because self-evaluation is an important issue for Muslims. After all these evaluations, it is possible to say that quality and quality issues are the subject of the main sources of Islam. For this reason, it is a requirement of the values that a Muslim who tries to apply Islamic principles in his life should make quality a part of his life, even if it is not called quality. On the other hand, it has been concluded that this is a factor that facilitates Muslims to adopt today's understanding of quality.

Although there are studies that evaluate the total quality and its elements within the framework of Islamic principles in the international arena, it is seen that these studies originate from the Far East and have deficiencies. Considering that there are hardly any national studies, it is necessary to carry out more detailed studies.

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