

APPENDIX A

STRATEGIC PLANNING AND IMPLEMENTATION WORKSHEETS

The worksheets included here accompany Professor Rafik I. Beekun's *Strategic Planning and Implementation for Islamic Organizations* and are best used in conjunction with it.

Permission to Use

If you have purchased this book, you can duplicate these worksheets within your organization. However, we ask that you do not delete the copyright notice on each worksheet.

Worksheet #2

Putting Together a Planning Binder for the Strategic Planning Committee

A planning binder often helps SPC members initiate the strategic plan's development. If the SPC has been through this process before, you may wish to skip this list.

Information to be included in the Planning Binder	
Yes/No?	List of suggested items
	1. Cover sheet with title and planning schedule
	2. Rationale for conducting strategic planning now
	3. A copy of this book and/or other similar books/sources on strategic planning
	4. Selected worksheets from this book placed in appropriate sections
	5. Previous versions of the organization's vision, mission, goals, or strategic plan
	6. Relevant organizational documents: organizational history, chart, financial documents, constitution, and by-laws
	7. List relevant addresses and e-mail information, as well as each SPC member's role
	8. Expected time line for the strategic planning process
	9. People or officers who could be information resource points during the process
	10. Other material to be included in binder?

(This worksheet is partly adapted from McNamara, Carter. *Field Guide to Nonprofit Strategic Planning and Facilitation*. Minneapolis, Minnesota, 2003, pp. 240)

Worksheet #3 SWOT Analysis-Strengths

FOR (organization) _____

Date _____

DEFINITION: Strengths are internal to the organization. A strength is something the organization is good at or a resource that gives it an important capability, a useful competence, a critical or proprietary know-how, or a valuable organizational achievement.

Please rate each strength along a continuous scale where 5 = major strength, 4 = less major strength, 3 = average strength, 2 = below average strength, 1 = weak strength. Insert your rating in the blank column next to each strength listed below

Internal Strengths	Rating
Example: Our organization has a core group of committed members.	

Worksheet #4

SWOT Analysis-Weaknesses

DEFINITION: Weaknesses, which are internal to the organization, are considered to be anything that the organization lacks, does not perform well, or a condition that hampers it in some way.

Please rate each weakness along a continuous scale where 5 = major weakness, 4 = less major weakness, 3 = average weakness, 2 = minor weakness, 1 = very minor weakness. Insert your rating in the blank column next to each weakness listed below.

Internal Weaknesses	Rating
No clear vision/objectives, thus leading to inefficiency.	

Worksheet #5 SWOT Analysis-Opportunities

DEFINITION: Opportunities originate from the EXTERNAL environment of the organization. They represent potential areas for growth, technological changes, demographic trends, etc.

Please rate each opportunity along a continuous scale where 5 = most attractive opportunity, 4 = attractive opportunity, 3 = average opportunity, 2 = less attractive opportunity, 1 = least attractive opportunity. Insert your rating in the blank column next to each opportunity listed below.

External Opportunities	Rating
Example: Establish a listserv for our members to share ideas and debate issues	

Worksheet #6

SWOT Analysis-Threats

External Threats

DEFINITION: External threats pose a danger to the organization. Threats can emerge from the introduction of substitute technologies, the introduction of new/better services or products by competitors, new laws, or unfavorable demographic trends.

Rate each threat along a continuous scale where 5 = major threat, 4 = less major threat, 3 = average threat, 2 = minor threat, 1 = very minor threat. Insert your rating in the blank column next to each threat listed below.

External Threats	Rating
Example: Islamophobia is growing nationally and internationally	

Worksheet #7

Competitor Analysis

[This worksheet is partly adapted from McNamara, Carter.

Field Guide to Nonprofit Strategic Planning and Facilitation. Minneapolis, Minnesota, 2003, pp. 254-255]

1. Name and location of competitor organization.
2. Rationale for considering it as a competitor (check all boxes that apply):
 - Targets the same customer group or niche
 - Provides the same or similar products or services
 - Provides similar benefits
 - Uses similar marketing and/or pricing strategy
 - Uses similar distribution outlets or channels
 - Uses similar financing strategy for customers
 - Any other reason? Please list here.
3. What does our product or service offer that our competitor does not?
4. What does our product or service lack that our competitor provides?
5. Is there room for you and your competitor(s) in this niche or industry?
6. Do you wish to compete? If so, how? Note that Islam encourages competition, as long as it follows Islam's ethical principles. For more information, see the book *Islamic Business Ethics*.¹

Worksheet #8

Vision Statement

Write your vision statement (i.e., an idealized, future state that your organization is aiming towards). Please, remember that an organization's vision is broader than its mission statement and is very long-term oriented. It is typically short and concise.

<hr/> <hr/> <hr/> <hr/>

- Will it inspire and galvanize your organization's members and external stakeholders? The words you use must inspire and motivate.
- Is it a short, positive, and vibrant statement?
- Can everyone memorize it?

Worksheet #9 Mission Statement

Write your mission statement. A mission statement can range from one sentence to several paragraphs; it states why the organization exists and what it hopes to accomplish now in order to achieve the organization's vision. Use an additional sheet of paper if necessary.

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- Does it explain the purpose or *raison d'être* of your organization?
- Does it describe to whom you are providing your services or products?
- Does it delineate how distinctive your service or product is and why your target customer group should want to deal with you instead of your competitor?
- Does it describe your geographical domain?
(This may sometimes be necessary for a local or regional organization.)

Worksheet #10

Statement of Philosophy or Values

Write your values statement. Use additional sheets, if necessary:

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- Does it reflect what is expected of your organization's participants when they act on the organization's behalf?
- Does it characterize how your organization wishes to be portrayed to both its internal and external stakeholders?
- Are these values congruent with an Islamic organizational culture?

Worksheet #11 Strategic Goals or Priorities

Fill out one worksheet for each strategic goal. State the goal:

Goal checklist:

- Does this goal fit our mission, vision, and/or statement of philosophy and values?

- Does it take into account our organizational strengths and opportunities, weaknesses and threats?

- What is its ranking in comparison to other strategic goals?

- Does it help us maximize value to our stakeholders?

Add additional stakeholders, as needed.

Stakeholder	Does it maximize value for this stakeholder? How?
Customers	_____
Employees	_____
Stockholders	_____
Community	_____

Worksheet #12

Strategies

Fill out one worksheet for each strategy associated with a specific goal. Strategies describe how the mission and its associated goals will be achieved. State the strategy or strategies for each goal:

Goal: <hr/> <hr/>
Strategies: <hr/> <hr/> <hr/> <hr/>

Strategy checklist:

- Does this strategy fit our mission, vision, statement of philosophy and values, and goals?

- Does it take into account our organizational strengths and opportunities, weaknesses and threats?

- Does it fit in with other strategies being used for the same goal, or will it hamper their implementation?

- Does it fit in with the organization's overall strategy, or will it hamper its implementation?

Worksheet #13

Developing and Tracking an Operational or Action Plan ²

Goal # _____ Goal Statement (1 sentence): _____

Strategies for this goal:

- 1.
- 2.
- 3.

Objectives for this goal using the above strategies:

Objective(s)	Action Steps Needed To Achieve Objective(s)	By Whom?	Starting Date / Ending Date	Resources Needed / Obtained From	Progress Date
1	1.1 1.2 1.3				
2	2.1 2.2 2.3				

APPENDIX B

SAMPLE STRATEGIC PLANS AND CASE EXAMPLES

obbeikandi.com

CASE #1
Global Foundation for People Living with WFS¹
(A Fictitious Example)

A THREE-YEAR STRATEGIC PLAN: 2005 TO 2008

VISION: A permanent cure for WFS.

MISSION: To improve the quality of life for WFS sufferers by restoring and maintaining their dignity.

GOAL 1: To reduce the level of prejudice directed toward people affected by WFS in developing countries.

STRATEGY 1.1: Use the media effectively to reach the community-at-large.

LONG-TERM OBJECTIVE 1.1: Reduce prejudice against people living with WFS by the community-at-large by reaching 500,000 people with public service announcements within the next 2 years.

TARGET 1.1: Cooperate with NATION TV to develop and broadcast a multimedia campaign within the next 6 months on living a productive and positive life with WFS.

STRATEGY 1.2: Implement community activism programs for both in-school and out-of-school youth in Greater Qurazu.

LONG-TERM OBJECTIVE 1.2: Involve 3,000 14-17-year-olds in programs promoting humanitarian help and respect for WFS victims over the next 2 years.

TARGET 1.2: Establish a "Good Samaritan" program among 14-17-year-olds in Greater Qurazu within a year.

CASE #2

The Islamic Center of Long Island²

Website: www.1icli.com

'UNITY WITH DIVERSITY'

A HISTORY OF CHALLENGES

This community started out with only three people praying in the basement of a private house. Now, their community numbers at least 5,000 individuals. In addition, they have grown into one of the most dynamic Islamic centers in North America. Their center was completed by the grace of Allah, despite a lack of money and the surrounding community's initial opposition.

Challenges faced the center's founders before the construction even started. In February 1988, 90 of the neighboring residents in Westbury asked the town not to grant a building permit. Thanks to Allah, the mosque's leaders pursued their vision. For example, they invited their concerned neighbors to participate in the planning process and educated them about Islam. They participated in public meetings held by the town and maintained an ongoing dialogue with the Central Westbury Civic Association. Eventually, after concerns about parking congestion and other issues were allayed, the permission to build a 7,000 square-foot building without a minaret was granted in July 1989.

As construction was about to start, a new problem came up. A Muslim engineer agreed to supervise the construction, but the construction firm chosen to build the mosque was not Muslim. Again, the resulting concerns on the part of some Muslims were dealt with by seeking various fatwas for clarification.

During its construction, the center faced a financial crisis. Although the estimated costs were projected to be more than \$1 million, \$200,000 was available. Given that Islam prohibits dealing with interest, no interest-bearing loans could be sought from banks. As a result, the center was forced to build only what it could pay for and to raise funds from the Long Island Muslim community for the rest.

Another major hurdle occurred after obtaining a temporary certificate of occupancy and opening the facility for Friday prayers: The Westbury building inspector "closed" the facility due to "code" violations. However, she was so positively influenced by her interaction with the community that she embraced Islam and became one of the community's leading advocates. On February 8, 1998, the center's permanent certificate of occupancy was approved.

After nine years of deliberation among brothers and sisters from the community and three years of construction, the Islamic Center of Long Island (ICLI) finally opened in time for Ramadan. It was the first mosque on Long Island built expressly to serve as a mosque, as opposed to being a building or home remodeled for that purpose. Final costs totaled about \$2 million. Although most of the center's founders originally came from South Asia, it now has a very diverse group of attendees. Moreover, its architecture is designed to reflect this diversity.

INSTITUTIONALIZATION

ICLI was incorporated as a non-profit entity in April 1982 (Rajab 1402) under the provisions of the religious corporation law. Over a period of two to three years, the core founding group developed a set of rules and regulations. Since few members had any previous experience in mosque management, they decided to follow the Qur'an and the Sunnah in writing the center's by-laws. They also established an administrative structure to ensure its continued smooth operation. This combination of structure and by-laws served the growing community well during later unexpected and turbulent situations.

After the center was built, ICLI's members faced a major issue: What role it would play in Nassau, Long Island where more than one-half of its estimated 1.2 million inhabitants are Catholics and about one-fourth are Jewish, while Muslims were estimated to number no more than a few thousand. This exploration and definition of ICLI's *raison d'être* and future direction was dealt with in a systematic manner in April 2004: The center's leaders developed a strategic plan, parts of which have been used throughout this book. It is now described in detail.

VISION

To be a center of excellence for developing and sustaining a progressive, vibrant Islamic community and a nurturing environment for the society at large.

MISSION

To serve and engage Muslims by promoting the progressive values and teachings of Islam, and to advocate interfaith harmony in a multicultural environment in accordance with the Qur'an and Sunnah.

GOALS (in order of priority):

- Strengthen Islamic educational programs
- Focus on young adults
- Provide spiritual guidance and consultation
- Involve youth

- Project Islam in a positive manner through outreach activities
- Formalize infrastructure and the governance process
- Build a social support program
- Develop a sound financial base for ICLI.

After these goals were developed, several task forces were put together to outline explicit strategies and objectives for accomplishing them.

One Year Follow-up in 2005

In April 2005, ICLI assessed the progress made in implementing its strategic plan. Here is what its members had accomplished:

Goal 1: Strengthen Islamic Educational Programs – Chair: Sr. Laura.

- Establish a staff of qualified Sunday school teachers who would follow the curriculum. Status: Task completed with 16 qualified teachers and 3 qualified substitutes identified.
- Streamline and strengthen the ICLI education committee. Status: Task completed with regular updates and upgrades.

Goal 2: Focus on Young Adults – Chair: Sr. Honda.

- Provide preschool services. Status: Space renovation in progress. New York State application is pending, and start-up date is planned for early summer 2005.
- Young adult gatherings. Status: Two matrimonial dinners organized, and a mechanism and a methodology were put in place and are being refined.
- Mentoring programs. Status: No activity planned yet.

Goals 3 and 7: Provide Spiritual Guidance and Consultation, and Build a Social Support Program – Chair: Dr. Kaushal.

- Identify and train counselors. Status: No progress made yet.
- Identify professionals who can train volunteers. Status: Group has acquired deep expertise through the Domestic Harmony Committee over the past decade, but needs more volunteers.
- Advertise services via newsletter, Web, Friday and Sunday programs. Status: In process.

Goal 4: Involve Youth. Co-chairs: Br. Hamza and Sr. Reema

- Plan to link up with various Muslim Students' Association has not evolved as anticipated. Status: Rethink this initiative.
- Big Brother/Big Sister program. Status: Rethink this initiative.
- Joint social action: blood drive/walkathon. Status: Rethink this initiative.

Goal 5: Project Islam in a Positive Manner through Outreach Activities. Chair: Sr. Cathy

- Prepare appropriate material regarding Islam and Muslims. Status: A reference list of books has been compiled, and an outline of organized outreach activities is being shared.
- The revised updated website will be ready for launch by June 2005.
- A draft of the ICLI brochure has been prepared and circulated for suggestions.
- Plan open house at ICLI quarterly. Next one is set for May 2005.

Goal 6: Formalize Infrastructure and the Governance Process. Chair: Dr. Fakiuddin

- Task force recommendations have been presented to the ICLI board, which has approved most of them.
- A Governance and Grievance Committee has been established to address any concerns and/or conflicts among ICLI community members.

Goal 8: Develop a Sound Financial Base for ICLI. Chair: Dr. Nasir

- No progress report provided yet.

As mentioned earlier in this book, on average only about 30 percent of a strategic plan is implemented. Clearly, with the help of Allah, ICLI has surpassed the average in the very first year of implementing its systematic strategic plan. One must also note the sisters' tremendous contribution to the community, because they are involved in the centers' programs and activities. ICLI's sisters serve on the executive committee and the board of trustees – the center's highest policy- and decision-making bodies.

The remainder of this short case deals with a major ICLI strength and demonstrates how it has been harnessed effectively.

FOCUS ON GOAL #5 AND ITS IMPLEMENTATION

Interfaith and outreach activities have always been a distinctive core competency of ICLI's members. Several of their programs have earned the center a national reputation. This deep understanding of and working with other faith-based communities forms the foundation for goal #5 in ICLI's 2004 strategic plan.

- *Outreach to Members of Other Faiths.* In 1992, American Muslims and Jews in Dialogue (AMJID) was created with 15 members from each community. They met in each other's homes and began to learn about each other. Formed by Dr. Faroque Khan (current ICLI president) and Rabbi Jerome Davidson (Temple Beth-El's senior rabbi), AMJID has worked hard to break down the wall of ignorance separating the two faith communities. Large gatherings have taken place at the synagogue or the mosque for presentations on such topics

as "Understanding Judaism," "The Muslim American Community: Being a Minority in America," or "Jerusalem: City of Three Faiths." This deep mutual understanding was tremendously helpful after the 9/11 tragedy, when Muslims who had become the targets of hate and hysteria received words of support and encouragement from the Temple Beth-El community. In 2004, AMJID's activities were recognized with the Faith Fellowship Award, given by the Gathering of Light organization.

- *Outreach via Television.* In 2003, ICLI members helped Father Tom and Rabbi Gellman open up their television schedule for a 10-episode series on "Our Muslim Neighbors." Various topics have been covered, such as "Women in Islam," "Prophet Muhammad," "Hajj: The Muslim Pilgrimage," "Ramadan," and "The Holy Qur'an." This program was filmed by Telecare, a non-profit, state-of-the-art television and production facility belonging to the Diocese of Rockville Center. It reaches approximately 800,000 Catholics that are 33 years old or older. Telecare's programs are carried over another television channel that reaches an audience of 12 million people.
- *Outreach to Senior Citizens.* The Elderhostel Program is a not-for-profit organization that caters to 200,000 older adults each year, with over 10,000 programs in more than 90 countries and throughout the United States. After 9/11, the organization became concerned with "the proliferation of fear and confusion about Islam and Muslims throughout the US and the absence of easily identifiable resources for education about the Islamic faith."³ As a result, Elderhostel formed a series of programs entitled "Building Bridges to Islam." In summer 2004, ICLI hosted 400 Elderhostel members to a lecture by Imam Feisal Abdul Rauf, author of *What's Right with Islam*. For a \$59 Elderhostel fee, each participant received a copy of this book, an English-language translation of the Qur'an, an Islamic calendar, head scarves, and a Turkish takeout lunch. ICLI also created additional opportunities for Elderhostel members to learn about Islam and Muslims and for cultural exchange. Participants watched the Muslims pray *Dhuhr* prayer and listened to several presentations, including "Muslim Americans Post-9/11" and "Muslim Women." They also took part in a spirited question-and-answer session on "Myths and Misconceptions" surrounding Islam. Several families provided cultural and artistic artifacts and helped to put together an excellent cultural exhibit. This positive experience between ICLI and Elderhostel has led to a number of requests from other Elderhostel alumni groups who are interested in having their local Islamic centers provide speakers for their church and social groups. A repeat program at ICLI is planned for summer 2005.

- *First Annual Interfaith Iftar Dinner Celebration.* In 2005, ICLI, like many other Islamic centers in North America, hosted an interfaith Iftar dinner with their friends and neighbors as guests, including clergy from other faith-based communities, the police, the FBI, and local and state politicians. At least one of the guests fasted the entire month in solidarity with the Muslims. During the event, a short speech was given about fasting's physical and spiritual attributes.
- *Nassau Partnership for Healthy Communities (NPHC).* ICLI secured a grant that led to its being designated as one of the primary NPHC sites – a federally funded grant to help individuals in Nassau County with no or poor access to health care. A joint effort with staff members from St. Francis Hospital was planned for 2005.
- *Tsunami Relief.* ICLI members donated generously toward the tsunami relief effort, and Islamically slaughtered (*qurbani*) meat was distributed in designated areas in Indonesia. At the same time, long-term assistance programs designed to support affected children and families with lost businesses are being developed. In addition, ICLI is partnering with a prominent Long Island organization, Family and Children's Services, in this long-term project.
- *Outreach to Sisters.* In March 2005, ICLI hosted a symposium on "Women and Access to Mosques." Three sisters led the discussion.
- *Outreach to "Reverts."* After the initial profession of faith (*shahadah*) and the ensuing hugs and greetings, what happens to these new Muslims is unclear. ICLI has worked hard to develop an ongoing educational and social forum for them.

Clearly, ICLI has faced a number of difficult issues over the years. Some of these are still being worked on, such as those dealing with family harmony, mental needs, and youth involvement. Nevertheless, ICLI is a center with heart and the right intention. By the grace of Allah, it has come a long way since 1982. Its first year track record with the strategic plan already shows that it has the will and discipline to achieve its vision and mission, Insha Allah.

APPENDIX C

Glossary of Islamic Terms¹

`Adl	Justice, equilibrium, and equity. This fundamental value governs all social behavior and forms the basis of all social dealings and legal frameworks. Its opposite is <i>zulm</i> (injustice or inequity).
Akhirah	The Hereafter.
`Alayhi (`Alayha) al-Salam (as)	May Allah's peace be upon him (her).
Allah	The Creator and Sustainer of all that exists, the Supreme Being. This word is unique in that it has no root form or derivative forms.
Amanah	Something given to someone for safekeeping; a trust.
Amir	A leader.
`Asabiyyah	A concept according to which people put the needs of their family, group, or clan ahead of the community's needs; a core social value of the pre-Islamic Arabs.
Awqaf	A religious foundation set up with charitable donations in order to provide a specific benefit to the community.
Ayat	A section of the text of the Qur'an referred to as a "verse." It literally means a sign, indication or message.
`Azm	Resolve.
Bay'ah	Pledging one's allegiance to a specific person.
Caliph	The leader of the Muslim Ummah.
Da'wah	Invitation; call. Refers to the duty of Muslims to invite or call others (both Muslims and non-Muslims) to the straight and natural path of Islam or submission to Allah.
Deen	Religion; a way of life. It is most commonly used to refer to Islam and the way of life that it ordains.
Du'a	A supplication or personal prayer made to Allah; invocation.

Dunya	The present world in which we live, as opposed to the Hereafter.
Fi Sabil Allah	In the way of Allah; for Allah's cause.
Hadith	Literally an account. It is most commonly used in the context of the many narrations and reports of the Prophet's actions and sayings.
Halal	Anything that is permitted by the Shari`ah (Islamic law).
Haram	Anything that is prohibited by the Shari`ah (Islamic law).
Hijrah	The Prophet's migration from Makkah to Madinah; to leave one's place of residence either for His sake or some other reason; leaving a bad practice in order to adopt a righteous way of life. The Islamic calendar begins in 622, the year in which this event occurred.
Ihsan	Literally to do good or excel. One of the highest degrees of <i>iman</i> (faith) where one serves Allah as if one is seeing Him, and if one cannot see Him, then He definitely sees His servant. <i>Ihsan</i> also means benevolence.
Imam	A person who leads any of the five prescribed prayers; a leader (in general), a reputable scholar, or the leader of a Muslim country.
Iman	Faith in the articles of faith enunciated in the Qur'an and the Sunnah.
Insha' Allah	God willing.
Islam	To submit to Allah and offer peace; the religion followed by all Muslims.
Istikhara	Salat al-istikhara is a special prayer for divine guidance concerning a difficult problem or for choosing the correct option.
Jahiliyyah	The pre-Islamic status quo known among Muslims as the "Age of Ignorance (of Islam)" immediately before Allah chose Muhammad as His messenger to the Arabs.
Jihad	Literally to struggle. "Any earnest striving in the way of Allah, involving either personal effort, material resources, or arms for righteousness and against evil, wrongdoing, and oppression. Where it involves armed struggle, it must be for the defense of the Muslim community or a just war to protect even non-Muslims from evil, oppression, and tyranny."

Khalifah	Steward, vicegerent, successor. Man is referred to in the Qur'an (<i>Surat Al Baqara</i> , 2:30) as the <i>khalifah</i> or steward of Allah on earth. "The word <i>khalifah</i> was used after the death of the Prophet Muhammad (p) to refer to his successor, Abu Bakr (ra), as head of the Muslim community. Later, it came to be accepted as the designation for the head of the Muslim state. Anglicized as Caliph."
Madinah / Yathrib	A city in present-day Saudi Arabia where Prophet Muhammad is buried; the city of the Prophet.
Makkah	A city in present-day Saudi Arabia where the Ka'bah is located.
Masjid	A place of worship for Muslims.
Muslim	One who believes in the one God (Allah) and Prophet Muhammad; one who submits to Allah's will.
Nasihah	Advice.
Niyyah	Intention.
Qur'an	Allah's final revelation to humanity; revealed to the Prophet over 23 years.
Qurbani	The ritual sacrifice of a cow, goat or sheep. This practice originated with Prophet Abraham, who was willing to sacrifice his son Isma`il (Ishmael) in obedience to Allah's command. This was the ultimate test of Prophet Abraham's faith, and he passed it successfully. The ritual sacrifice of an animal is now obligatory (<i>wajib</i>) on those Muslims who have acquired a certain amount of wealth.
(ra)	<i>Radi Allahu `anhu (masculine) or Radi Allahu `anha (feminine)</i> . May Allah be pleased with him or her.
Rasul Allah	Messenger of Allah (Prophet Muhammad).
(saw)	<i>Salla Allahu `alayhi wa Sallam</i> . Abbreviated words of honor and salutations attached to the name of the Holy Prophet Muhammad. May Allah send blessings and salutations on him.
Sahih	Literally, sound. When used in reference to a hadith, it means a hadith whose chain of narrators is authentic in belief, character, and memory.

Sirah	Lit., conduct. The study of the life of the Prophet.
Shari`ah	Literally a path. the legal system of Islam.
Shura	The consultative process of decision making.
Sunnah	Literally, a tradition or practice; the collection of the Prophet's traditions, practices, words, actions, and what has been allowed/prohibited by him.
Tafseer or Tafsir	Commentary or exegesis; the science of explaining and commenting on the Qur'an's verses.
Taqwa	Piety: fear, consciousness of, and respect/awe for Allah.
Tarbiyyah	Training toward self-development; education.
Tawhid	Allah's absolute Oneness.
Tayammum	Ablution made with dust in the absence of water.
Ummah	The global community of Muslims, irrespective of color, race, language, nationality, or borders; the universal body of Muslims as a single community.
Wudhu'	An ablution with water that must be performed before the prescribed prayer.
Yathrib	See Madinah
Zakah	The amount payable by a Muslim on his net worth as a part of his religious obligation, mainly for the benefit of the poor and the needy.

ENDNOTES

Quotable Quotes

1. The Arabic term 'Allah' is the proper noun for God. It refers to the One and Only Creator, Sustainer, and Cherisher of the Universe. From the Muslim perspective, the term 'Allah' is preferable to the term 'God', not only because it is the proper name of God, but also because the term 'Allah' is not subject to gender or plurality (Badawi, 2001). The term 'Allah' will be used in this book.
2. (p) refers to and means abbreviated words of honor and salutations attached to the name of Prophet Muhammad (p). These words mean: may Allah send blessings and salutations on him. This particular quote comes from Yusuf al-Qaradawi, *Dawr al-Qiyam wa al-Akhlaq fi al-Iqtisad al-Islami* (Maktabat Wahbah:1995).
3. As cited in R. H. Migliore, R. E. Stevens, D. L. Loudon, and S. Williamson, *Strategic Planning for Not-for-Profit Organizations* (Binghamton, NY: The Haworth Press, 1995).
4. (ra) May Allah be pleased with him or her.
5. *Salla Allahi `Alaihi wa al-Salam*. Abbreviated words of honor and salutations attached to the name of the Holy Prophet Muhammad. These words mean: may Allah send blessings and salutations on him.
6. As cited in Hisham Altalib, *Training Guide for Islamic Workers* (Herndon, VA: International Institute of Islamic Thought, 1991).

Chapter 1

1. The Qur'an is the holy book of Muslims revealed by Allah to Muhammad (p). When we refer to selected *surahs* (chapters) and *ayats* (verses) in it, we will use the convention xx:yy where xx will refer to the Qur'anic chapter and yy will refer to the Qur'anic verse within that chapter. The following translation of the Qur'an was used: *The Holy Qur'an: Text, Translation and Commentary*, tr. Abdullah Yusuf Ali (Beltsville, MD: Amana publications, 1989).
2. M. Marshall, 'Is Strategic Planning Biblical? Looking at Leaders from Scripture', *Church Administration* (Fall 2002).
3. (as) is an abbreviation of 'peace be upon him', an honorific formula that Muslims use when the name of a prophet – other than Muhammad (p) – is mentioned.
4. Altalib, *Training Guide*.
5. A. Kutty, 'Fatwa,' (Online at: www.Islamonline.net, 2002.)
6. S. A. Rosly, 'The Inseparable *Shar`i* and *Tab`i* Principles in Business Strategy', (Online at: www.dinarstandard.com, 2004.)
7. Ibid.
8. Ibid.

ENDNOTES

11. Altalib, *Training Guide*.
12. L. D. Goodstein, T. M. Nolan, and J. W. Pfeiffer, *Applied Strategic Planning: An Overview* (San Diego: Pfeiffer and Company, 1992).
13. J. M. Bryson, *Strategic Planning for Public and Nonprofit Organizations* (San Francisco: Jossey-Bass, 1995), p. 5.
14. *Quotations by General George Patton*. (Online at www.generalpatton.com.)
15. A. H. Siddiqui, *Sahih Muslim* volume 3, (n.p.: n.d.), hadith 4810, p. 1078.
16. R. Wiggins and T. Ruefli, 'Sustained Competitive Advantage: Temporal Dynamics and the Incidence and Persistence of Superior Economic Performance,' *Organization Science* 13(1) (2002): pp. 82-107.
17. G. Hawawini, V. Subramanian, and P. Verdin, 'Is Performance Driven by Industry or Firm-specific Factors? A New Look at the Evidence,' *Strategic Management Journal* 24(1) (2003), pp. 1-16.
18. J. Collins, *From Good to Great* (San Francisco: Jossey-Bass, 2003).
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Final Words

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Appendix A

1. Beekun, *Islamic Business Ethics*.
2. Adapted from material developed by the Western Region Campus Compact Consortium members, 2000-01.

Appendix B

1. This fictitious case example was modeled after the case example on the website of AIDSMAP located at: <http://www.aidsmap.com>
2. Material for this case was generously provided by Dr. Faroque Khan, current president and one of the founders of ICLI. Other sources included material excerpted from the ICLI website at www.1icli.com and from articles published about ICLI in the *New York Times*: "A First Mosque," (Dec. 18, 1988), and "L.I. Mosque Is Sign of Islam's Community Growth: A New House of Worship Fills Both a Social and a Religious Void," (February 25, 1993).
3. Letter from James Moses, president/CEO of Elderhostel to Dr. Khan and ICLI.

Appendix C

1. Based on an integration of definitions from glossaries in Islamic Scholar Software, *Taqwa: The Provision of Believers* (London: Al Firdous, 1996), and Dr. Taha Jabir Al-Alwani, *Ethics of Disagreement in Islam* (Herndon, VA: International Institute of Islamic Thought, 1994).