



Comparative Investigation of Peculiarities of Moral Aspects of Management from the View Point of Holy Quran and the Views of Henry Fayol

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ABSTRACT

Any society however small it is, as a family community, if it wants to be in form an organized should have a chief and subordinate. Otherwise, disorder and anarchy will prevail to that society. The noble Quran has emphasized to this subject, but has expressed it with different kinds of explanation, for example instead of chef (directorate) uses the word supporter (guardianship) and says: "Men are supporters of women" The noble Quran chapter of woman verse 34, and this subject may be as a result of these two reasons: first men are hard working and second: they undertake paying alimony of family.

Thus president ship and guardianship are both an affair of rationalism and ideology of Islam has mixed it the tints of moral and humanistic; in any way being a chief or guardianship in every administration or organization is necessary, either in a devilish or divine one. In this essay by studying profoundly and penetrating into the verses of holy Quran, peculiarities of a director from the view point of Quran and the view point of Henry Fayol, French thinker in 20th century has been investigated carefully.

KEY WORDS: Holy (noble) Quran, management, Henry Fayol, moral peculiarities (characteristics).

INTRODUCTION

In the Name of God the Compassionate, the Merciful "this is the book which we descended to the science by the permission of their Lord bring them off the obscurities and guide them toward enlightenment toward the way of praise worthy and Almighty God" [1].

Management is a science and the art of programming consists of both leadership and control of different activities in order to achieve to certain purpose and this science and art in it's the most beautiful and exalted feature is observed in the holy Quran [1] and which is a kind of management based on the human reality recognition and circumstances of his existence a form of management that will be full hulled by administrating on the hearts.

This kind of management belongs to the great prophets and revered divine and their followers, in order to bring the human being in degree of bestiality enter them to the degree divine, and guide them toward the honesty and change to by the name of God, the prophets have come to do this changing by way of guidance and administering people.

This is the greatest mission of the prophets and the management of the prophets was in this direction. Removing obstacles, creating circumstances to cause to put in practice and make flourish the human talents on the direction of absolute perfection. Subject of discussion, education and action of all prophets is human being. They have come to sublime this natural creature from the degree of nature to the supreme celestial kingdom and to bring to perfection moral greatneses.

The prophets guide human being towards him this aim_ a kind of management based upon method of honoring rule_ opposite to the debasement. Mosavi management to pharaoh's management arises from two ideologies and two kind of conception. In the respective system of prophets, the human being is a comprehensive of all perfections. It is a necessary and proper management derived from Islamic texts and is a management of ethical, moral, scientific, concentrated, seeking consult to open and liberal.

The Quranic management is an ethical and scientist management that is the management of the scholars, management of the scientists, regarding the scientist management. It is not a common idiom that is applied to the name of the exploiting management in the west.

One of the common conditions of the management is knowledge, knowing the law, scientific familiarity with one's administration area, to be aquatinted with his work environment. Manager should know the conditions of cooperation, moral and organizational behavior of citizenships...

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In the respect of western systems, peculiarities of a director general do not have divine aspects and their responsibilities don't follow heavily purposes one of the western thinkers is Henry Fayol -1841- 1925. Researchers of different universities in the different countries of the world believe that he has presented the most ancient and also the most comprehensive theory relating (regarding) to general management. In this essay, the viewpoint of this deep thinker more than his point of views about moral qualities by method of using the pure thoughts God in the holy Quran has been investigated comparatively.

In order to give full explanation of the general theory of French theorist "Fayol" who announced that the management should be studied only by means of scientific, because in his scientific research and investigation he followed the same method as "René Descartes" French philosopher had used in the year 1637. We know that for expressing his mathematic thoughts or ideas, Descartes had been influenced by French poet and mathematician philosopher Khayyam Nishabory.

Anyhow Descartes's academic method for ascertaining the following cases is used:

1. What is in the objective world that arises from experimental observations?
2. Why a certain phenomenon has this kind of behavior that we see.
3. How should we classify the information relating to the objective world?

"Fayol" by following "Descartes's" ideas believes that the aim of scientific research is to supply the background of conception to the nature of different events so one could predicate better their influence on the methods in the future.

But the viewpoints of Fayol about the management are as follow in the article. We are going to consider the peculiarity of "moral qualities" by emphasizing on the Quranic training.

Methodology

Characters of management:

1. Physical qualities: enjoyment of health blessing and even having physiognomy and appropriate appearance
2. Mental qualities: enjoyment of conception power and understanding the problem by good judgment practice of religious jurisprudence beliefs in rationalism and reasoning.
3. Moral qualities: having a powerful and consistent moral, being responsible, perspicacity, attracting the respect of others.
4. General education: having general understanding of the modern science.
5. Having special knowledge regarding special operation: knowledge relating to job's duties.
6. Experience: having experience in the ground of information that doing special duties will be attained by the manager [2].

Without attention to human and moral virtues that are the main aim of the prophets, development of human recourses will be impossible and because of disappointment atmosphere among the personal of a community in the course of time organizational output will be reduced. So, by considering work condition and schedualizing for differences and spreading organizational behavior among the personnel of organization at that time, we will see constant expansion of human recourses accompanied with the increase of organizational output.

As we mentioned before "Fayol" extends necessary moral characteristics for organizational management as follow. "Stable moral power and consolidation of moral bases, eagerness to accept responsibility, enjoyment initiative potential, having loyal sense, having delicate temperament agrees to the time necessity and environment factors, presenting appropriate speech and behavior and at last having greatness and loyalty which attract the respect of others to him.

But Quranic management which has been founded on the basis of human purity and moral virtues, is a concentrated management, the purpose of "concentration". It is not a closed orbit which is said to be a kind of managements, that removes the moral o autonomy and accepting responsibility from the persons, but the aim of concentration is unity of authority of decision making, coordination and unanimity among the personal and stable organic concentration among units of the subject section on the field of management. Real reason for entity of establishments and managements is in want of its concentration: because in an organization like this, where there is neither commanding unity nor a certain nor determined source for decision making and there is not coordination and not an organized connection among the subject personnel of administration, in fact, there is no organization and there will not be management morally or immorality.

It should be mentioned that leadership is an example of management. Such qualities and characteristics of this sublime political constitution in Islam and Quran is unity of leadership. Even in different conditions because of necessity anticipated and suggested leadership council, at the time of majority, there is a unity_ that is the council_ after discussing and investigating and exchanging of views, they come to unique result and they announce it as decision.

Regarding to this points and also regarding to the subject of Emamat, it is beyond system of management, thus the management needs and is in want of concentration with the quality of qualities with the concept and meaning that we have already explained, and perhaps we could say that the life and survival of the managements depends on maintaining this characteristics.

Scientific, Quranic and moralistic management, is a kind of consultative management, at the same time Islamic. Quranic management is a form of concentrated and so it is not so called consultative as common meaning used by three following concepts:

- a) Assembly as a superior position to the management.
- b) Assembly as a position of assistant to the management.
- c) Assembly as a mental arm to the management.

While in the ideas of “Henry Fayol” western intellectual in moral qualities section, consultation in management is ignored but field usage of open council in Quran contains the following subjects:

- a) Policy making council and programming
- b) Legislative council
- c) Administrative and executive council

We should say that council in the first and second forms (council as a superior position to the management or as a position of assistant to management) do not exist in the Quranic and Islamic text, but we have policy making council, we have programming and legislative council, but there is no administrative and legislative council in the Islamic and Quran texts.

Whatever we see is consultative seeking, that is the directors seek the individuals at the time of controlling and executing and ask them to form as a “consultative group” and use them as a helper and mental arm as an arm of their thought. In brief, management in the Quran is a consultative seeking management.

Besides the verses we have in the chapters of “the family of Quran” and “the council” in this respect, prophet’s and Ali’s manner donates to this subject what has come in the chapter of Alomran in this respect is: “council with them about the affair and when you decide to do, trust in God [1]”

It is completely evident that the phases of decision making and documentary measure in this verse are as following:

- a) Consulting and opinion polling
- b) Decision making
- c) Trusting in God

Of course the Quranic management, is an open liberal management, this is another characteristics of Quranic management in this respect Dr. Beheshti has a beautiful sentence and says:... the best directorship according to the Islamic and Quranic certain is a management that gives an opportunity or chance to people administer themselves the Islamic criterion and moral principles. Management principles from point of view of Quran and among the truthful speeches of innocent's one can easily the moral characteristics of director’s assistants and counselors. Nahjolbalageh is one of the recourses for studying the moral principles of directorship when communicating with his inferiors. And one of the most important discussion of it is 20th article command of Ali (peace be upon him) to Malek Ashtar about the governing, in which counts the managers’ characteristics and their behavior with their subordinates. Here we point out to it.

- 1) In all works knowing God as controller and having real communication with Him.
- 2) To decorate oneself to the decoration of puty and no to be sensualist and capricious.
- 3) Serving others and considering your favor as your own duty.
- 4) Always to be with the people and communicate with them and not to be far from them.
- 5) To do justice with the people and not to discriminate between them.
- 6) To become vanguard and serve as an example.
- 7) Avoid of hypocrisy.
- 8) To keep one’s promise. To remain faithful to his promise.
- 9) To forgive the mistakes of others.
- 10) To respect the individuals and to be gentle
- 11) Having always aim and ever asking divine grace.
- 12) Having program and believing in programming.
- 13) To assume order, to be bound to disciplinary and order
- 14) To arrange his works and leave to worthy people.
- 15) To control over personnel and evaluate them.
- 16) To believe in the principle of encouragement and punishment.
- 17) To council with the pious people and then make decision.
- 18) To consider always himself as a slave of God.
- 19) To be serious in his works and to be very careful.
- 20) To take lesson of the conditions of ex-directors.

The style and principles of moral management of Islamic prophet, his excellence Mohammad (P.B.U.H) at the time of his responsibility of in charging to Islamic nation is a fruitful pattern to our directors. Emam Ali's historical

command to Malek Ashtar Nakhaayi, notional Islamic moral principles of management-which we cast a glance at it at the present time according to management thoughts-one, can actually consider it as the most comprehensive instruction management and drawing the essential principles and characteristics of Islamic management. One of the most important subjects that is almost hidden in all of the for mentioned principles is to pay attention to moral and humanistic principles which these principles are brought up as an essential principles in Islamic management.

A subject which distinguishes the directorship of human resources in organizations in the country like Iran with the western countries is not discussion about the principles of scientific management, but the viewpoint of directors in relation to moral and humanistic virtues.

Of course in these days, in many western countries and in the countries which chose the western mode of administration as a pattern for their organizational management, by using the theories of Islamic management thinkers and intellectuals for reforming the processes of organizational management, specially for attracting human recourses satisfaction, they have no way to change their viewpoint about human being.

In the traditions and talks that narrated from the most honorable prophet (P.B.U.H) and the innocent Emams, one can understand regarding to human resources management for example we can point out to these cases:

It is narrated from holy prophet (P.B.U.H) in different traditions: when you have somebody do something first, you should determine the wage.

About payment of the wage Emam Ali in Nahjolbalageh: they should be paid their salary before their perspiration get dry one of the cases which was regarded in the western schools in nineteen century was old age pension rights and disabled pension salary which Henry Fayol in the specialty of management mentioned in the form of "respective sense to others". But if we consider or study carefully the history of Islam and the life the innocent Emams (P.B.U.H), we will observe that this subject had been under consideration at that time and disabled and old aged people were provided and paid a certain salary by the public found. The subject of disabled payment in the century may be a normal affair but at that ordering such an instruction was impossible except by the educators of the school of Islam.

In the holy Quran, there are samples of this kind of management with the tints of pure Islamic moral which we point out some of them.

"o prophet announce what is ascended to thee from your God and if you would have not do so, you had not announced your prophecy and almighty God prophets you from the Hippocratic people and God never guides the infidels.

-Noble Quran, chapter of Maede, verse 67[3]:

All shiite commentators and many of God's prophet's companions such as second son of Argham, Abosaeed Khedry, Ibn Abbass, Jabar son of Abdolah Ansary and also so many of summit scholars the same as Abosaeede Sajestani, Ibne Askar, Fakhr Razi, Ibne Sabage Maleki, Jalaloldine Siyuti and others believe, the holy above mentioned verse in the Ghadire Khom ascended, concerning his majesty Ali (P.B.U.H) for sake of his special and sublime moral characteristics.

After ascending this verse God's prophet-according to a special ceremony and after delivering a brilliant speech-appointed his majesty Ali the master of the piouses as his successor and said: "everyone who I am his master and leader, Ali is his master and leader.

Then he prayed to Ali (peace be upon him) and asked salvation to his enemies and bade: be aware!

This day have those who disbelieve despaired of your religion, so fear them not, and fear me. This day have I perfected for you your religion and completed my favor on you and chosen for you Islam as a religion [3].

The important question is this, what is that subject if it is not communicated the divine prophecy of holy prophet will not be communicated and all the pains and effect of God's prophet will render to nud? This important matter was not anything except Velayat and leadership. And vilayat with the meaning of leadership is sublime kind of moral management. So when the problem of vilayat and leadership of the people becomes God's bade: today the infidels and the hypoerities for reaching to their aims were disappointed. After passing away of God's prophet, they have plans and programs for plotting and intriguing [4].

Prosperity of two worlds, depends on the moral and spiritual management, those who want to remain pious and day after day increase their faith, they have to change their community-from negative points to positive ones.

Because these evolutional process human beings achieve to a better faith, more tranquity and abundance of natural and spiritual grace.

"today I accomplished your religious to the ideal perfection and granted you my best grace and did you my best" [3]

This verse has pointed out to two subjects material and spiritual subjects: one of them is religious accomplishment and another is grace accomplishment which both of them will be contained in correct moral management, a kind of management which provides people with welfare. We should say a kind of management which ignores spiritual and psychological demands of the society will not be a successful management and a kind of management which just regards the spiritual dimensions of his society would not be a successful one as well" because every society has different peculiar demands of spiritual and material for its own needs and an ideal management is one that plans and programs for both of them. Noble Quran expresses necessity of moral management in different cases with

special forms and means to orient the human society to this fundamental principle. Studying the stories of Quran which are the biography of great prophets and the outstanding men in the history, will make this meaning clearer. From the most stories of Quran which have abundant points and training subjects on the grounds of different things, is the story of his majesty Abraham (peace be upon him), in this story his leadership has a special position. At that time Almighty God examined and Abraham passed proudly the examination. He was told by "God I choose you for Imam and management of the people". Abraham asked: "is this leadership will reach to my offspring?" God bade:

Only they gain the quality of Imam otherwise Imam and management will not be accessible to tyrannical people [5]. When his majesty Moses (P.B.U.H) by a divine mission was departing to the Toer Mountain for 40 days far away from the sons of Esrael, he selected his brother Haroon as successor among those people and he put under care of entrusted his management and leadership to him, so that responsibilities and affairs would not be mixed up. Moses said to his brother Haroon: "Be thou as my successor among this people [3]. Islam's prophet (peace be upon him) the same as other divine prophets-who were missioner from their God's part-in the last year of his life, in Hajatolveda introduced Ali (P.B.U.H) formally and officially as his own successor and determined leadership.

O prophet be aware and announce what is ascended from your God's part if you having not do the affair of introducing the Islamic management you would have not done the mission of divine prophecy, not to hear from the evil doers. God protects you from them [3]. On the day when Islam's prophet (peace be upon him) by command of the beneficent God, in the Ghadir pool introduced lord of the pious, his majesty Ali (peace be upon him) makes known the feature of management after himself to people the interpretation of noble Quran at that day the enemies of Islam become disappointed and gained its complete perfection and also Moslem achieve to blessing of God. Today by assigning [Emam] cause to reach your religion to the ideal perfection I accomplished or fulfilled my blessing to you and I preferred Islam as a religion for you [3]. In these two last verses of chapter Maedeh there are abundance hidden viewpoints about the leadership and its importance, to look over to the outstanding of the sections of these verses there are importance and sensitivity subject of the management:

- 1-Particular favor of God to the Emamat and to the social management (communicate what your God says)
- 2-Emamat is equal to the prophecy as it is absent from the society, the programmed pains of prophet during 23 years time will render.
- 3-No difficulty could hinder from introducing Emamte(the almighty God protect you from the people)
- 4-Emamate and leadership are like a steel made castle which prevents the greediness and penetration of the foreigners to the territory of Islamic leadership (today all the infidels disappointed from your religious)
- 5-To be ungrateful and ignoring the God's favors will not lead to the God's fortune (hear of me).
- 6-God's religion will be accomplished to the ideal perfection by Emamate. (Today I accomplished your religion to the ideal perfection)
- 7-The most important favors for the society is the blessing of leadership (I accomplished my blessing)
- 8-By assigning Emamate and moving of the society on the ones of Emamate, causes satisfaction of the God (I approved you the Islam as a religion)

"Surely your Lord is Allah, who created the heavens and the earth in six periods, and he is in power, regulating the affair, there is no intercessor except His permission; this is Allah Lord, therefore serve Him; will you not then mind?" [6].

In the existing world there is a kind of management that is based on the order of cause and effect. Administration of the management from the high to the low takes place in the form of pyramid. God is-preexisting and everlasting-has created the world in this way in the existing world what has created and in the existing world what is there with its present and combination is created and possible for that reason we call it a phenomenon. The almighty God has created the world in 6 days time, because he first created the empyrean and then sky and earth and after that created the creatures on the earth and then the human being and at last destined to a resurrection day. The human life will continue until that day and the mankind will continue his life in the resurrection area so the almighty God created empyrean and four Angels.

And any of these four angels has sub-system with specific missions:

"Then those who regulate the affair" [6].

"He regulates the affair from the heaven to the earth; then shall it ascend to him in a day the measure of which is a thousand years of what you count"[7].

"This is the almighty God who created the skies and the earth's during 6 days time then provided the empyrean administrating the affairs of the world [6].

"Surely your Lord is Allah, who created the heavens and the earth in six periods, and he is in power, regulating the affair, there is no intercessor except His permission; this is Allah Lord, therefore serve Him; will you not then mind?" [6].

So the affair of all creatures is directed from celestial world. Thus the management of human being is in the direction of the universe; if a management were not in accordance with the management of the existing world; it is not concordant with satisfaction of the almighty God. For this reason management of human being was considered in the collection of the management of the whole universe. And demanded him to accord his management with the idealist order of the existence.

The aim of manager is to develop the organization to prevent from conflicting, wasting time and redoing the affairs. His function is coordinating among the sections of the organization. Because management is a social phenomenon, it affects the society either directly or indirectly. Management must not be necessarily coordinate with all kinds of systems, but being independent necessitates some expanses [9]. In the Islamic management, director directs regarding moral and humanities and when the styles and principles of management disregard the moral and Islamic qualities that director and directorship is not Islamic. Because the law of keeping human prestige, is one of the principles of the management.

During the history of mankind we don't know any kind of school or thought that to value human and humanity the same as the school of prophets. The value and dignity of a human should be heard from the self-evident language and clear expression of Quran. The great divine prophets who are interpreter and teachers of the humanistic class don't have any prophecy except to potentialize the talents and values of human being. Here we point out several samples of Quranic verses and Islamic tradition's to show the differences between theists and materialists in relation to human being.

- 1- Human being is the Khalphate and successor of God on the ground "when your lord told to the angels I want to put a succession on the ground for myself." [5].
- 2- He has a ray of God's spirit in his body.' When I made him I breathed into him of my spirit.'" [10].
- 3- With potential talents in his body. He knows the secrets of creation, knows himself and he is the resource of the names.
"And he taught adam all the names, then presented them to the angels; then he said: tell me the names of those if you are right." [5].
- 4- He has been granted such a greatness and dignity which none of the creatures of universe has "and surely we have honored the children of adam, and we carry them in the land and the sea, and we have given them of the good things, and we have made them to excel by an appropriate excellence over most of those whom we have created" [11].
- 5- Human being among all other creatures of creation carried away the load of honesty by doing the religious duties that is "divine relate" become trust worthy" surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant". [12].
- 6- The only creatures which was bowed to by angels and God by this command proved his claim of supremacy of human being to the angels :'" and when we said to the angels: make obeisance to adam they did obeisance, but Iblis(did it not)...'" [5].

7-The life of a humanity is the same as the life of all the human beings, killing an innocent person is the same as you kill all the human beings:"for this reason did we prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men." [3].

We should not only find out the cost value of human being from the verses and traditions as mentioned above but also one can find from a great deal of Islamic documents such as authentic traditions and noble Quran in which directly and implicitly points out the remarkable cost and value of humanistic moral, but as it was said from the view point westerns specially Henry Fayol, this important discussion has not been expressed in moral management. Several specimens of verses and traditions will inform us better for the reality of affair.

-Slandering and backbiting someone is a great sin as the holy prophet (peace be upon him) knows the sin of backbiting worse and greater than adultery and Quran utters: one of you should not backbite another do you like utter Mochery and debasing others in all forms are forbidden:" o believers a group of you should not made and make fun of another." [13].

-Using or entitling had names and backbiting tale hearing others are all forbidden: "woe to every slanderer defamer." [13]. "Don't call each other with bad names"[13].

- Humiliation of human being in any age is forbidden:"prophet said: no Muslim should not be counted as a small, God is counting on them." [4].

- Criteria of respect should not be poverty and wealth but one who despises somebody has committed a great sin."

"It is narrated from Imam Sadegh (peace be upon him) who says: don't despise a believer because one who despises a believer has despised Allah." (the someone 119)

- Backbiting someone when his humanistic reputation gets blotted makes the speaker to be got out of the limits of the humanistic territories.

"God's prophet bade: insulting a believer causes fighting with him is...., backbiting him as a sin representing his property as respecting his blood." (The same 48)

RESULTS AND DISCUSSION

Management in the Islamic system should be applied to all valuable subjects in relation to the human being. And whenever humanity by the methods of management and humanity is endangered by methods of management and his dignity is reduced, Islam supports human. The aim is honoring him. But in the western viewpoint and way of educating directors in these schools, what are ignored is human and his pure moral values.

Our world with the satanic methods and thoughts in the field of his management has made human and humanity as a stool of his sensual desires and has sacrificed it in favor of new sensual authorities. It is not disproportional that we look at the western schools and from behind these glass observe boisterous or bombastic management, So called scientific and we will often see insult and despite for human and human being. Not only an able mankind but also an alive person is responsible. In our history that is so deserving to live as the innocent Imams (peace be upon him)?

Who deserves to be alive? Only having humanity, awareness fidelity and living makes the mankind responsible and makes him bonded to the sublime pattern of a moral management, he is an aware, lover and an alive human. Ability or disability, weakness or authority loneliness or community only assign the form doing the prophecy and quality of fulfilling responsibility not its existence. "Necessity" that is proceeding to do one's responsibility of pious and religious duty and trying to improve it as far as possible, according to the conditions and circumstances of the time is the most eloquent word for expressing the concept of his Excellency Emam, speech may his grave be scarified in a message has bidden" we are ordered to do our duty and mission, we are not responsible for the result.

[14]. This "question" is a question of the humanity of mankind and it will be a question in the future for all of us whether the critical, moral, loyal and practical decadences in the western world would be eliminated by restoring to the western principles of management or not?

At the same time we believe that the Islamic moral management in our community is in want of sincer practical movement of managers. They should both present mysticism, moral, bravery, excessive generosity and consider manlihood and brevity in all dimensions. There are not so many paradoxes in any other schools as there are in Islam.

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