



## An Investigation on Importance of Control and Supervision in Holy Quran

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### ABSTRACT

Inspection and supervision are two basic management duties which are defined in relation to the other duties of the manager and through this, the maximum amount of efficiency and effectiveness are obtained. Supervising is the only way for a planner to discover the performance veracity of his/her or organization plans. The following approaches has already been accepted among management theories:

\_ Without supervision no plan would be performed correctly.

\_ Without plan no supervision would be meaningful and comprehensible.

Also, it has been believed by all of the theorists that “Inspection and Supervision of the Operation” is one of the management principles. Human being is a kind of creature that if he does not see and observe himself being followed and controlled, he feels relaxed and free; he is reclined on dullness, indolence and laziness, he avoids undertaking responsibilities and sometimes he uses his force, power and talents in a destruction manner. That’s why in Generous Koran, a strange effort has been made about this point in order to make human beings believe and faithful that they are under inspection and supervision and this is one of the most important upbringing principles in Koran. Thus, based on a careful approach which must be taken and as a result of assessing the executors’ job, actions, deeds and behaviors should be controlled by different techniques including: threatening, reprimand, punishment, encouraging, deposal, promotion, physical punishment, deposition from a political power, economical power. Moving and traveling through Allah’s written verses in Holy Koran which are Allah’s expressive way of management applying shows that Allah controls all of his creatures by the use of different techniques with full awareness.

**KEY WORDS:** Management, control, supervision, Path of Eloquence, The Holy Koran.

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### INTRODUCTION

When the system is moving toward the special and specified goals, some possible events may prevent the system from accomplishing them. But controlling and supervising will adjust the system by some corrective actions. Controlling has been believed by Management scholars as a process by which they evaluate the adjustment of conducted operations with pre-planned activities. Therefore, controlling process is used in planning of activities of an organization in order to attain basic goals.

All the following objectives are defined by inspection and supervision:

- The definite amount of improvement toward the goals
- The ability of the management in distinguishing the project
- Correction of the plan before being late

In applying control, it should be tried to guarantee that the plans have been performed successfully. But it should be done through identifying the distortions according to plans and determining a base for performing the necessary action to correct the potential deviations or the undesirable and unwanted deviations.

After discovering a deviation, it takes some period of time to put an action to practice (Actually there is a time gap among all parts of the Control System), so in case that the Control System is based on previous feed backing and not just information feed backing, the manager will have more time to be aware of undesirable deviations (Of course before the happening of these deviations) and he can prevent them by preventive actions.

In The Holy Koran, it is emphasized on the goal of controlling in all the Management Systems which are being performed. That is because of being sure that it is possible to reach glorious goals by discovering deviations and putting necessary actions for correcting or preventing them.

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The desirable perfection is that in controlling like planning we must look at future but this principle is often neglected in practice. To some extent it is because of the fact that the manager cannot utilize a controlling system which has a previous feedback.

The explanation and analysis of related verses from 15 Sura of the Holy Koran (which is the prerequisite for understanding the Glorious Allah's real message) has been done in this article by Interpretive Method (Interpretive social science).

Management in every level, area and dimension has got its own specific, general, technical, spiritual and mental aspects.

The general and technical aspects of management include Technical, Financial, Accounting, Administrative and security Affairs. On the other hand, the specified, mental and spiritual aspects of management include planning, organizing, ordering, coordinating, supervising, evaluating, guiding and leadership.

All of these aspects are management necessities by which according to them, the administrative affairs are evaluated and controlled from the beginning till the end.

With careful consideration and conducted studies, it can be understood that the issue of supervision and evaluation has been discussed in The Holy Koran by two following ways:

- a. Allah's Supervision of people
- b. People's supervision of people (Public Supervision)

And the same subject has been achieved through superior supervising of individuals' deeds and behavioral types in an administrative system. The main responsibility of applying controls is undertaken by a manager who has accepted the responsibility of specific plans function.

If we can discover the nature and reason of deviations from plans or the other unwanted results with the lowest cost and if we can operate the corrective actions, in that case the controlling techniques will be effective.

The more first rank managers are capable in a management system, the less it will be necessary to apply controls. In order to be able to maximize the efficiency of controls, we must apply the principle of meritocracy in appointments and relatively the delegation of authority must be considered.

Since the managers are responsible for delegating jobs and providing specified goals, we can conclude that each manager must apply a precise supervision over the employees to prevent the under-control management system from being failed. In addition, a manager cannot weasel out of the responsibilities of the works which have been done by employed agents.

Here, we examine this subject by mentioning some examples from Koranic verses:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ يَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ  
(II) Some people say: "We believe in God and the Last Day," while they are not believers. (The Cow: 8) [1]

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَيَعِدُّونَ إِلَّا أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ أَعْمَالَهُمْ  
They would like to deceive God and those who believe, while they merely outwit themselves and do not even notice it! (The Cow: 9) [1]

فِي قُلُوبِهِمْ مَّرَضٌ يُزَادُهُنَّ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ  
Their hearts contain malice so God has increased their [share of] malice. They will have painful torment because they have been lying. (The Cow: 10) [1]

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ  
Whenever someone tells them: "Don't act so depraved on earth," they say: "We are only improving matters!" (The Cow: 11) [1]

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ  
They are indeed mischief makers, but they are not aware of it. (The Cow: 12) [1]

These verses give short and full of content description about mischief makers, their spiritual features and deeds. As a matter of principle, the outbreak of discord in a society or organization is because of two reasons:

1. Power and victory of current religion. Also its dominance over all of the society and organization. In this case the stubborn enemies and converts would not find any other way rather than discording in order to reach their goals.
2. The other one is moral and personality weakness in some people.

It is interesting to mention that Koran remarks: «وَالَّذِينَ آمَنُوا»

It means that hypocrites want to deceive both Allah and believers (whether men or women) therefore, Allah and believers both are in the same front.

What can be higher than this announcement for believers that they are not alone in this row? In this row, Allah the capable, the Irresistible and the wakeful is their supporter. So there cannot be any failure and the victory is guaranteed. They will feel a special stability, safety and peace inside themselves. They will neglect the ruse and deceit of cunning people (Hypocrites).

The other point is at end of this verse: "Without any attention they are deceiving themselves." By "they" it means those who are culprit and disobedient in an organization or institute.

This part of the verse points that, those individuals in an organization who want to break the law and deviate from the right and straight path; they are engaged with two groups of forces inside themselves: first groups drag him

toward the straight path and prohibit him from evil deeds. Second groups drive him toward evil deeds and disobediences to organization laws and try to overcome the opposing groups. A strange struggle and engagement arises inside the human beings. That's the position in which sometimes individuals deceive and fool themselves conscience as well as pretending the evil act in front of it as a good one, so that not only this behavior (disobeying the organization laws and manager's order) is not evil one but also it is an expedient one. Maybe the 11<sup>th</sup> verse of The Cow Sura points the same subject: *لِيَتَذَكَّرَ الَّذِينَ يَصِلُونَ إِلَىٰ حَقِّهِمْ لِيَأْتِيَهُمْ آيَاتُ اللَّهِ وَيَذَكَّرُوا الَّذِينَ يَذَّبُونَ عَنْهُمُ الْمُغْرِبِينَ وَيُرْحَقُوا بِالْحَقِّ وَالْحَقَّ يَحْسَبُونَ أَنَّهُ مُضِلٌّ لَّهُمْ سَاءَ تَبَرُّهُمْ وَهُمْ لَا يَعْلَمُونَ* [1-3].

## METHODOLOGY

-literature review

The Holy Koran warns the infidels who foray and shred a nation's blood. It says:

*إِنَّ الَّذِينَ كَفَرُوا مِنْ آيَاتِ اللَّهِ وَيَذَكَّرُوا الَّذِينَ يَذَّبُونَ عَنْهُمُ الْمُغْرِبِينَ وَيُرْحَقُوا بِالْحَقِّ وَالْحَقَّ يَحْسَبُونَ أَنَّهُ مُضِلٌّ لَّهُمْ سَاءَ تَبَرُّهُمْ وَهُمْ لَا يَعْلَمُونَ*

*(III) Announce painful torment for those who disbelieve in God's signs and kill prophets without any right to, and kill those people who order fairplay. (The House of Imran: 21) [1]*

*أُولَٰئِكَ الَّذِينَ يَحِبُّونَ الْعَمَالَهٖمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ*

*Those are the ones whose actions will miscarry in this world as well as the Hereafter; they will have no supporters. (The House of Imran: 22) [1]*

In the mentioned verses, three points about management have been pointed out:

1. Disobeying the right and Koranic laws and principles that are legislated by organizations.
2. Ruining the manager by accusing and impediment.
3. Vilifying and bothering the faithful and believer employees that are following the organizations rules as well as helping the improvement of the goals.

Generally, we can understand the importance of Controlling Principle on the basis of these documentary verses because through this, the managers can supervise all of the employees' behaviors and attract their attention to their jobs. Thereby, it can be clarified by inspecting and supervising that to what extent the measures and the activities of an organization were in the harmony with the goals and predicted standards.

Controlling is considered both as the final and the first step of the management; because after controlling, it might be necessary to have changes or corrections in goals, plans, structure, policy or procedures of the organization.

*وَ حُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ*

*His armies of sprites, men and birds were drawn up before Solomon; they paraded forth (The Ants: 17)*

[1]

*وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَىٰ فِيهَا جَمَادًا وَوَكَانَ مُرْتَابًا بَيْنَهُ*

*He inspected the birds, and said: "What's wrong with me that I do not see the plover? Or could it be absent? (The Ants: 20) [1]*

As previously stated, "Inspecting and Controlling" of the under management system is one of the Koranic management techniques. The Koranic document for this speech is the behavior of Solomon (as a prophet who Allah had given him a widespread power) which has been mentioned in Koran. His method can be a pattern for Allah's management style.

The purposed subject in this article is that an organized, powerful and well-ordered government as well as a successful manager has got no other options rather than supervising all of the actions and reactions that are happening inside a country and his realm.

*إِنَّ الَّذِينَ يَلْحَقُونَ فِي آيَاتِنَا فَأَقْرَبُونَ عَلَيْنَا فَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آمِنًا وَمَا لِقَاءُ رَبِّهِمْ أَكْبَرُ*

*The ones who distort our signs are never hidden from Us. Is someone who will be cast into the Fire better, or someone who will come safely through on Resurrection Day? Do whatever you (all) may wish: He is Observant of anything you do. ([Signs] Spelled Out (or Ha-Mim on Worship): 40) [1]*

*قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ وَ تُبْدُوهُ لِمَن يَشَاءُ وَيَعْلَمُ مَا فِي صُدُورِكُمْ فَلَا رَحْمَةَ لَكُمْ عِنْدَ اللَّهِ ۗ عَلٰى كُلِّ شَيْءٍ عَٰقِلٌ*

*Say: "Whether you hide what is on your minds or disclose it, God knows it [anyhow]; He knows whatever is in Heaven and whatever is on Earth. God is Capable of everything! (The House of Imran: 29) [1]*

*مَا قُلْتُ لَهُمْ إِلَّا مَأْمُرًا تَنبِيءًا أَنِ اعْبُدُوا اللَّهَ رَبَّيْكُمْ وَرَبَّكُمْ وَ كُنْتُمْ لَهُمْ شُهَدَاءَ مَا دُمْتُمْ فِيهِمْ فَالْتَقُوا قِيَّتِي كُنْتُمْ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ عَٰشِدٌ*

*I have never told them anything except what You have ordered me to: 'Worship God as my Lord and your Lord.' I was a witness for them so long as I was among them. When You gathered me up, You became the Watcher over them; You are a Witness for everything.*

The first and the most important attendant that always supervises the actions of all individuals is Allah who with His extreme power is aware and even observer of all the actions and behaviors of them. Quotations such as "ان الله بما تعملون خبير" and "ان الله بصير بالعباد" that have repeated several times in Holy Koran support and confirm this fact.

The extent of this wisdom and observation is as much as that includes the hidden, disclosed actions of human being, the thoughts inside the minds, and the desires that are hidden in the hearts. So Allah says to noble messenger that: "Say, if you hide whatever you have in your hearts or disclose them, Allah knows all of them."

These quotations have been repeated several times in Holy Koran with various purports and interpretations. It is because of existence of such a power in controlling and supervision that Allah has wisdom over everything so clearly and obviously with a decisiveness that is only befit for the status of divinity.

In addition Allah has appointed two mighty supervisors and two protectors that always are aware of each individual, to supervise all his actions and behaviors. These two attorney that always and in all situations are aware of any deed of their client, has commission to record all of their deeds and to write them in his/her specific folder. On the other hand, these two agents have a special nobility and greatness, so they never meet aberration or mistake in recording of what their client does.

Therefore, from viewpoint of Koran, in the school of Islam, human being always and in all situations is under direct supervision of Allah or the other protectors who have commission to record his/her behaviors. The agents that do not neglect human being's condition even one second.

However Allah's supervision is a spiritual and it does not just include human being rather it is for everything. But it should be understood that the watchfulness about human being has a private trait and in fact Allah's guarding of human being is beyond his two angel's guarding and is beyond the watchfulness of each nation's messengers about them.

يَعْلَمُ خَائِنَاتِ الْعَيْنِ وَمَا خَفِيَ فِي الصُّدُورِ

"He recognizes the furtive glance in their eyes and whatever is concealed in their minds." (The Believer or the Forgiving [God]: 19)

أَفْمَوْ مَدُونٍ لَوْ مَوْ مَذَلِّغُضُّهُمْ أَوْ لِيَّامُضٍ يَا مَرْزُوقِ الْمَعْرُوفِ وَذَهْوَانَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ ظِلَّةً وَيُؤْتُونَ ذُونَ الزَّكَاةِ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ وَلَنْ تَكُ سَيِّئِينَ حَمَلُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ ذِكْرِكُمْ

Believers, whether men or women, must [act as] friends to one another; they should command decency and forbid wickedness, keep up prayer, and pay the welfare tax as well as obey God and His messenger. Those God will grant mercy to; God is Powerful, Wise! (Repentance of Dispensation: 71)

Islam has special techniques for applying supervision in its components and organizations which could not be found in none of systems except prophets' school because main parts of supervision orbit around the axis of belief to invisible. The great messengers of Allah, in their supervision system, witness the supervisors' spiritual forces to the absent appearance of universe, in important and unimportant deeds. In fact, they take the human being to a position of belief to invisible in order to apply a comprehensive and complete supervision in all his aspect of life. As the Noble Koran knows the belief to invisible as one of abstainers' characteristics and says:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book which contains no doubt; it means guidance for those who do their duty. (The Cow: 2)

With this brief description, ways of applying supervision in Islamic System include following cases:

### 1) Allah and Angels [1-7]:

In Islamic point of view, there is no creature that is not under the sight of Allah of Heavens. So Allah's system controls the agents in an institute from the highest ones to the lowest ones. The smallest negative and positive movement of human being cannot be hidden from Allah's and angels' sight.

يَعْلَمُ خَائِنَاتِ الْعَيْنِ وَمَا خَفِيَ فِي الصُّدُورِ

"He recognizes the furtive glance in their eyes and whatever is concealed in their minds." (The Believer or the Forgiving [God]: 19)

In this verse, it has been pointed to exterior and interior movement. One of them is the sight looking which is the softest movements among the exterior movements and the other one points to the contents of the heart. In this part of verse, Allah says that not only we supervise the most delicate behaviors of your exterior deeds but also we know the torrent of thoughts, the passion of loves, and purity of intents and wickedness of wills. Except the supervision that we apply over the exterior universe, we observe interior word too. Allah has appointed two guarding angels for each human being by the name of "Raqib" and "Ateed" who write the good and evil deeds.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"He will utter no statement unless he has an observer on hand ready to note it down". (The Letter Qaf (or Q): 18)

## 2 - Rebuking soul

Rebuking soul or moral conscience which is inside human being supervises human being deeds in any condition. This inner supervisor punishes the spirit whenever humane and moral obligations are outlawed and whenever any betrayal or crime is committed by human being.

We can innately understand ugliness, beauty, goodness and badness by the means of rebuking soul which Allah has created in our nature and we can prevent a lot of law breakings and violations by its revival. Through this, we can provide a considerable part of security and peace in society as well as we can create a satisfactory calmness inside of individuals.

So, moral conscience is another supervising force of human being's behaviors that a manager can generate a "self control" in each member of an organization by reviving this inner power and make the base ready for quick growth of works.

## 3 – General Supervision

Not only Islam recognizes the supervision as a duty of the ruling government or governor but also as a Sharia law and divine duty it teaches to all of people to be interested in each other's destiny. It shows the interest and belief's shining in the law of command decency and forbid wickedness, as Koran says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ أُولَٰئِكَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ  
اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*"Believers, whether men or women, must [act as] friends to one another; they should command decency and forbid wickedness, keep up prayer, and pay the welfare tax as well as obey God and His messenger. Those God will grant mercy to; God is Powerful, Wise!" (Repentance of Dispensation: 71)*

In the Islamic society, each Muslim is responsible for correcting the others' deeds and develops good deeds by popularizing, encouraging and preventing them from bad deeds.

By means of command decency and forbid wickedness law, Islam generate supervision system and comprehensive controlling which make human being responsible to obey divinity laws in order to observe others good and bad deeds. In necessary situations he/she must have a suitable reaction for confirming or destroying.

Islamic manager can properly manage supervision and controlling in all levels of organization by the means of belief to alive and develop command decency and forbid wickedness law. He can appoint someone to supervise another by popularizing this law to make everybody as a supervisor of another one instead of himself/herself or his/her agents supervision.

## 4 – Managers

The chairman is another person who is directly engaged in organization supervision. The manager is responsible for every one of his/her employees and every part of organization. So that supervision and controlling responsibility in management field is considered as headquarter of management. It means that management will be damaged and the organization will be devastated, whenever this fundamental duty is harmed.

*"And whoever has done an atom's weight of good will see it" (The Earthquake: 7)*

فَمَنْ يَعْمَلْ مِثْقَالَ أُوْتَىٰ حَسَنًا يَرَهُ

*"While whoever has done an atom's weight of evil will see it" (The Earthquake: 8)*

وَمَنْ يَعْمَلْ مِثْقَالَ أُوْتَىٰ شَرًّا يَرَهُ

Supervision and controlling are considered as the main component and duty of management so that without considering it, other components of management such as planning, organizing and guiding would be incomplete too and there is not any guarantee to perform them properly. In fact, when the plan is prepared, when it is organized for running and when its guidance and leadership are defined, there are two expectations: firstly, the goals of the plan would be fulfilled and secondly, it must be guaranteed that the process of movement is exactly toward the determined goals. Sometimes it is possible that even the full details of the plan are performed precisely but the general orientation in performing a plan is deviated therefore it keeps us away from the goals. For being sure about correct way of performing and guiding the plan and in case of facing a deviation, the actions which must be taken to correct the plan, all need a process that is called supervising and control [2-3].

From point of management scientists' view, the process of controlling includes 4 stages:

- 1 – Determining indicators and criterions in relation with the goals of plan and the results prediction
- 2 – Preparing and collating information about performed actions
- 3 – Comparing collated information with indicators and criterions
- 4 – Deciding and correcting action for solving defects or correcting deviations

Conducting evaluation and assessments are also necessary for the following reasons:

1 – Science and technology are developing rapidly and every day they are generating new profession specialties and new conditions. So, it is always necessary to have precise evaluation and assessment about profession and present condition.

2 – Time and place variation with developing science and technology create new needs. It is possible that, the cases which were needed in the past, by passing of time and changing the conditions we would not need them anymore and vice versa.

3 – It is often seen that employees or managers exaggerate about the importance of their performed or current works. They magnify it more and therefore, the project and plan are overestimated. Such estimates create fake value. Also it is seen that individuals do not pay enough attention to others' work and underestimate them. Also, this estimation makes incorrect result. By precise evaluation, it is possible to distinguish between active and people who pretend to work.

4 – It might be difficult to do some jobs in a period of time but they can become easier as time passes, technology develops and conditions change. It is also possible that the jobs which were easy in the past, they become harder by increasing population and condition changing. So, continuously we must have a precise evaluation from situations of jobs and notice the changing of the condition.

5 – Active persons gradually will change to less active ones and less active people will become more less-active if a precise evaluation is not conducted. Firstly, employees quicken their performance to be in the center of attention and even they quicken more if the supervisors neglect them. Quickening the performance is limited and when the individuals are disregarded, they become disappointed and do not try any more.

It is also possible that an individual become less active or lazy in a period of time. But changing of time and place conditions metamorphoses him/her. The other side of this subject is also true. There must be a precise evaluation about employees' position in all of these conditions. Maybe, an individual was good in the past and now he/she has become better or vice versa.

Evaluation indicators or factors and means are defined as those tools and techniques that help us to evaluate the performance of an organization, plans and individuals. There are two main conditions for evaluation and assessment:

Firstly, means and methods must be available to recognize that the organization has reached to its goals or not and by reasonable and logical measurement indicators, we can measure the extent of successes and progresses.

Secondly, all the goals, plans and performances of the organization and individuals should be measurable.

Koran and traditions have given a lot of attention to evaluation of deeds.

According to verses and points of Majestic Koran, they will evaluate the behavior of human beings by justice in resurrection and they will decide about human being based on it.

لَوَزَنُوا مِيزَانٍ يَوْمَئِذٍ فَتَسْتَوُونَ أَرْبَابَهُمْ لِأَنَّكُمْ هُمُ الْمُقَدَّرُونَ

"The weighing-in that day will be correct: those whose scales are heavy will be prosperous" (The Heights: 8)

وَمَنْ خَفَّتْ مِيزَانُهُ أَرْبَابَهُمْ لِأَنَّكُمْ هُمُ الْمُقَدَّرُونَ

"While those whose scales are light are the ones who have lost their souls because they had been damaging our signs" (The Heights: 9)

وَإِن كُنْتُمْ فِي شَكٍّ مِنْهُ لِيَدْرِكْهُمَا ذَلِيلٌ ذِي قُوَّةٍ يُنَادِي بِنَارِهِمْ

"Even if the weight of a mustard seed should exist, we would bring it along; sufficient are We as Reckoners" (Prophets 47)

"Being kind" is one of the other moral criterions which Islam in different cases remarks this defined adjective in company with "deed" in order to introduce the moral criterions deed:

"Kindness" means beautiful and attractive. This deed influences the pure natures externally, internally, in speech and behavior by its beauty and attractiveness. Conducting it by a person makes him/her attractive. The righteous from the same root is a good deed that is full of kindness and emotion.

It has been said by morphologist that "good deed" is opposite of "evil deed" and "beauty" is opposite of "ugliness". According to some obvious verses of Holy Koran it can be understood that we cannot consider every good deed as "propitious" one because as it was said before "propitious deed" is a deed that has a particular beauty and attractiveness. In other words "propitious deed" is an artistic action that agent has manifested it in the most beautiful manner. In contrast, also some deeds are good and nice but they do not include attractiveness, tract, and desirable art in social level. We can clarify this purport by remarking one of verses of Holy Koran.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"God commands justice, kindness" (The Bee: 90)[1].

Government of deity and implementation of justice is one of sacred and useful deeds that God commands to such a deed, but for one meaning "deity" is not "kindness", as "Raqeb-e Esfahani" specifies the border of deity and kindness in "Mufradat Al- Koran" and says:

الإحسان فوق العدل، وذلك أن العدل هو أن يعطي أكثر مما عليه يأخذ ماله، والإحسان أن يعطي أكثر مما عليه ويأخذ أقل مما له

"Kindness is in a higher position than deity. Because "deity" means to defray whatever he has undertaken and to take whatever is his right neither less nor more. But kindness is the deed that he defrays more than whatever he has undertaken and takes less than whatever is his right."

As it can be understood from the above mentioned purport that "deity" is arid and "kindness" includes affection and love.

Offering goodly loan is one of good and beautiful deeds and is full of philanthropy and affection, but if the same deed accompany with reproach, it uglifies the face of deed and demolishes the beauty and sweetness of it.

Holy Koran says about the beauty of "deed":

إِنَّمَا نُضَاعِفُ أَجْرَهُ مَنْ أَحْسَنَ عَمَلًا "

"We shall not waste the earnings of anyone whose action has been kind" (The Cave: 30)

The leader of the believers, Ali (peace be upon him) in a short statement points to the moral aspect of beauty and knows the dignity of human being in beauties and good deeds that he does and says:

كُلُّ شَيْءٍ مِثْلُ شَيْءٍ مَا يَحْسُنُهُ "

"Dignity and value of each person are equal with his beautiful and good deeds" (The path of eloquence motto 78)

مَنْ عَمِلَ بِدِينِهِ فَلَا يُجْزَى إِلَّا مِثْلَ مَا عَمِلَ بِهَا وَمَنْ عَمِلَ صَالِحًا مَّنْ كَرِهَ أَوْ أَنْتَهَى وَهُوَ مُؤْمِقٌ أَوْ ذَلِيلٌ خُذُونَ الْجَنَّةَ زَقْوَنَ فِيهَا يَرَوْنَ جَسَابًا "

"Anyone who commits some evil deed will merely be rewarded with something else like it, while someone who acts honorably, whether it is a man or a woman, provided he is a believer will enter the Garden. He [or she] will be provided for there without any reckoning." (The Believer or the Forgiving [God]: 40)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَئِنَّكَ هُمْ خَيْرُ الْبَرِيَّةِ "

"Those who believe and perform honorable deeds are the best creatures" (Evidence: 7)

وَالْعَصْرُ "

"By eventide" (Eventide (or The Epoch): 1)

إِنَّمَا نَسَانُ لَفِي خُسْرٍ "

"Everyman [is indeed] at a loss" (Eventide (or The Epoch): 2)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ تَتَوَّاهُ الْحَقُّ تَتَوَّاهُ الصَّالِحِينَ "

"Except for those who believe, perform honorable deeds, encourage Truth, and recommend patience" (Eventide (or The Epoch): 3)

Another moral scale in Islamic deed is that the action to be "righteous", and Islam, in evaluating the deeds, never appraises the deed without this scale. Righteous means proper and righteous deed in an action that is performed parallel with the eminence and maturity of human being, and not cause any subversion in thought and culture of society, in order and unity of community, or any anxiety in soul and spirit of human beings.

Philologists have said: "righteous" is in contrast to "immoral", so "immoral" deed is an action that from inside is hollow, empty, and putrid, and from outside unbalances the society and causes degradation and obliquity. Doing such a deed causes damage in different dimensions.

Noble Koran in most verses that frames the issue of "deed", brings the words "righteous" and "honorable" after it as a specific adverb, so by seeing that the Holy Koran conditions "deed" by the word "righteous" we can result that the adverb "righteous" is a moral adverb.

The considerable point is that the Holy Koran often brings "righteous deed" after the word "believe" and maybe wants to say that one term for deed to be righteous is "believe". It means if human being does not believe in Allah, angels, prophets, and resurrection, his deed is not righteous even if he performs good deed and the face of his deed is good.

Saintdom Ali (peace is upon him) during the assignment of management of Egypt to Malik Ashtar, advises him to performing "righteous deed":

لَا تَكُنْ أَحَدَ الْبَالِغِينَ خَيْرٌ إِلَيْكَ تَخَيْرٌ كَالْعَمَلِ الصَّالِحِ "

"So O Malik! The best of reserves in your eye should be righteous deed" (Path of eloquence letter 53)[1].

In the political system of Islam, supervising the governor is one of the important and considerable categories. The important priority that is seen about the issue of "supervising the power" in this political system, and other political systems are deprived from that, is the emphasis on "internal supervision".

Emphasis on existence of justice and virtue in whoever that has social position and undertakes the religion or earthen issue of the people, such as prayer leader, judge, witness, source of authority, governor, minister, attorney, director general, president, and etc, each one proportionate with his post, position, dominance, and power, is a sign of attempt to the internal supervision; because the only cause that can prevent authorities from coercion and injustice about himself or others, is a deterrent force inside him.

This internal force can be sign of person's strong willpower in controlling himself and virtuousness from carnal desires that is a kind of guaranty in controlling the government and a snag for misusing of it. External supervision with all its excellences cannot control authorities and prevent them from committing a sin or wasting the rights of themselves or others as well as internal supervision. If we forgo internal supervision, the external



this status and ascension to this station is only possible by knowledgeable guidance which is perfectly considered in The Holy Koran.

Cannot we conclude the following results by cogitating in The Holy Koran?

1. Hasn't the Exalted Allah beautifully explicated some of the spiritual aspects of human-beings so many centuries ago? Hasn't he indicated them precisely?
2. Cannot the solution for many of problems of human-beings' society be obviated by applying a practical approach to scientific viewpoints of The Holy Koran?
3. Is the application of the Koranic thoughts for development of humanity as the only option for freeing and liberating nations from the supremacy of governors who want the entirety?
4. Don't the headlines and at least the educational method of The Holy Koran in schools as well as the Research and Scientific Center of country need pathology?
5. Aren't the formation and perfection of norms of the management behavior as well as behavioral management in the international level feasible by introducing notions and a precise supervision over the performances?
6. Couldn't it be effective to enjoy from Koranic viewpoints in revising the models of humanity development in humane societies.
7. Couldn't it be possible to place the using of glorious thoughts of The Holy Allah's speech in cultural engineering of Islamic Iran as a criterion or pattern?
8. Aren't peace and social security created by fascination and enthusiasm to Koranic thoughts in the way of reaching to ideal utopia?

Yes indeed The Noble Koran is a big laboratory of social events and as guidance light for humanity. Specially, with its all clarification, it shows the future.

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