

Moral oriented leadership in Ghabous and Marzban books

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ABSTRACT

“Onsorolmali Ghabous ben Voshmgir” and “Saededdin Varavini” emphasize on morality in management so that they suggest piety, truthfulness, honesty, wisdom and generosity as characteristics of the leadership and chief management.

In their opinions breaking moral boundaries is a dangerous human event that jeopardizes humanity and causes to declination of human being; morality plays decisive role in management and leadership.

According to these scholars unethical human relationships and management practices cause to disaster. Thus management ethics is the superior criterion in human affairs that involve all spiritual traits and behavioral capabilities.

In this article it is tried to analyze “Onsorolmali Ghabous ben Voshmgir” and “Saededdin Varavini” moral oriented management account different aspects.

KEY WORDS: Onsorolmali Ghabous ben Voshmgir, Saededdin Varavini, Marzban book, moral oriented leadership, Ghabous book, management

INTRODUCTION

Onsorolmali Gabous ben Voshmgir Ziyari was commander of Ziyar family; he was an experienced, learned, realist, temperate, anthropologist, aware of personal and social psychology, competent and politician, farsighted knowledged and kind man.

He composed Ghabous book for advice and guidance of his son Gilanshah. He advises his son and there is no sign of superiority and blame and show off innocence even he refers easily to his past mistakes and talks about his experiences kindly in order to prevent repetition of these mistakes.

Ghabous is a valuable work in Persian language and literature. It involves pre- Mongol Islamic civilization. Since this book consists of 44 chapters with different subjects, it can be found that period social and management issues clearly. There are subjects about communication, friendship, hospitality, trade, selection of spouse, knowledge, common techniques. In each chapter Onsorolmali adds to his writing attraction by narrating proportionate tales.

From old time, writing about politics affairs is one of the ways of advice and notification of governors. Scholars and political and cultural elites advised governors about governance styles and management methods and announced their reformative opinions about manner of governing in letters or in political pamphlets. Such works involve advices to contemporary kings to justice, wisdom, care in execution of religious rules and selection of governmental agents and etc.

In this and middle period the authorities’ actions were justified. It means that the political governance was in hand of one person or a dynasty by will. It should be considered that this genre of writing was originated from poetical speech and thoughts and it was emphasizing on times compulsion. The writers advised the governors and offered solutions for preservation of the kingship and suppression of the opponents and holding good relationship between governors and people .They used proverbs, narratives and tales for acceptance of the minds.

Of course this tradition was not only employed in middle era, but also it was a style used in old Iran. Iranian scholars wrote advices for kings. Letters of advices were important in pre Islam era. Iranian culture and education methods, life styles were employed in all stages. Politeness and customs and manners were considered in Iranian society. All individuals of every social class were obliged to observe and use wisely advices.

Apparently Kykavous was familiar with Persian and Arabic literature, logic, philosophy, governing rules and management and ethics and in his govern on some parts of Ziyar dynasty possessions he behaved justly. During youth period he travelled to many places and he was in service of sultan Mahmud Gaznavi in second period of Gaznaviyan kingship and he participated in India wars besides sultan.

He also fought in wars between Muslims and Romans and went to Mecca. These travels were accompanied by scientific, literary studies and familiarity with styles and manner of government so he wrote this valuable book about ethics, behave toward others by magnificent writing style and diversity of subjects. In this book Amir Onsorolmali addresses to ethics like observing parents rights and respect them, manner of management, observing people rights, necessity of learning and etc.

The book of Marzban is other valuable prose in Persian written by scholar and learned man, Saeddin Varavini in the first half of seven century between 616-622 by dialect of old Tabari.Farsi language, figures of speech and spirituality, Arabic and Persian poems and proverbs were entered into this text and it was narrated in new form after two hundred and half years from its date by Marzban ben Rostam as a prince of Tabarestan. Marzban book involves wisely tales, allegories and myths like Kalileh and Demneh narrated by animals that addresses to governmental and management affairs in story format.

In addition to advices and prevention of going to extremes , Ghabous and Marzban books point to just, moral oriented leadership in management and communication like relationship between minster and king, army commanders and etc, so that the writers balance friendly and hostile relationships.

1-piety and devoutness

Onsorolmali Keykavous bin Al Ziyar describes piety and devoutness as inevitable characteristics for management in chapter forty two of Ghabous in customs and conditions of kingship, since he believes that such a king does not avoid responsibilities. He writes:

“If you are a king be pious king and do not offend to others harem and be chaste since chastity is nobility and in each affair be rational and consult with wisdom that it is minster of ministers and king of wisdom and in case of hurry do not hesitate”

(Ghabous, 2002, 227)

“There was a pious, legitimate and self possessed lion, it did not proud and virtuous with inner traits of patience, that it did not persecute others and with kingship magnificent and splendid and merciful appearance without violence and tranquility, the beloved informer and with fitted body and admirable face with praised portrait”. (Marzban, 2005:559-560)

2-honesty, truthfulness and wisdom

Wisdom, truthfulness and honesty are key factors of success and they are outstanding management traits. A successful manger should be honest and gain attention of his inferiors by eloquent speech. Wisdom is considered in working place.

“Always be honest and speak and laugh less in order prevent intrepidity of your inferiors(it is said that the awful situation for a king is intrepidity and disobedience of the inferiors and the offerings that do not reach to hands of the deserving people) and be hounded so that don not became inferior among your people and army , beware that not to be disrespect and be companionate towards the creatures of the God and do not forgive the tyrants but be rational especially toward your minster”

(Ghabous, 2002:227-228)

The writers of the Marzban suggest kindness, forgiveness of the great’s mistakes for the governors:

“If the king observes these traits and hesitates, undoubtedly the inferiors will be grateful and the king will be benefited due to his kindness”.

(Marzban, 2005; 312)

Also following king gracefulness and forgiveness of the greats section it is said that:

“Yesterday when I was reading that old servant tale I found the king pleasing mood as the reason for forgiveness. If today that wish is substantiated and the servant deserves his right due to this generosity, if the king restores the tradition of successor’s forgiveness and his morality becomes famous and these traits narrated in the associations and sessions and if the reason was not the sin of guilty where is the virtue of the forgiveness?”

(ibid: 321-322)

“If any mistake of the servants is investigated and followed the tradition of servant of the served is abolished”.

(ibid:324)

In fifth chapter it is said that

“Dadmeh hand was held by pointing of the king and he went to kissing of the king hand. The king kindly forgave and ordered to prepare services and said: we covered the sin of Dadmeh because of nobility and forgave his actions and speech and for this reason we are now pleased.”

(ibid:341)

3-forgiveness

The value manager should consider this fact that forgiveness and generosity as the “guardian of the credit” are the main duties of the management.

“now I returned to the first narrative of generosity, I could not say you to be generous but do not be low minded and if you don't be against your innate as before said don't show your wealth to people if you don't be generous the people will be your enemy and in this case they don not devote to you and they will be friends of your enemy.”

(Ghabous, 2002:234)

“but try do not be drunken with kingship wine and don't undermine six traits of majesty, justice, security and calmness and honesty if a king loses even one of these traits he will be in tranquility and every king be in tranquility of the kingship he will lose his kingship and this time he will be aware of his action.”

(ibid:235)

In fifth chapter of the Marzban book we read about forgiveness and generosity of the king: forgiveness and generosity are his kingly habits and traits.”

(Marzban,2005:308)

“In kingship custom it is necessary to avoid and expect malevolent of who dismisses innocent from his work ,who be friend with king enemy, who benefits from lose of the king and who has served for hope of punishment and does not received his reward and finally who says the secret of the kings to others”

(ibid:311)

Conclusion

In today interpretation OnsorolMali and Varaviny are followers of philosophy of commitment to ethical principles. Since in their ideology, life practical aspects are considered and thoughts and actions are evaluated based on experimental results and their practical benefits. The literary value of these books has been led to utilization of Ghabous and Marzban stories in works like Javamewol Hekayate Oufi, Hadigatol hagigat of Saanei and Jami Selselealzahabe.

Governmental and managerial accounts of these scholars are affected by their moral oriented attitude toward people. In their opinions kindness, mercifulness, forgiveness and good behavior toward servants and agents are rights of every individual and immorality is the barrier against moral oriented and correct management, since such individuals do not consider others, so they disrespect people and finally drive government toward inclination.

According to these scholars human life end and result of his management and how to leave the world with what provision are important.

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