

The Five Principles of Training and Management from the Perspective of the Qur'an

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ABSTRACT

A new perspective to some of values and training and managerial methods of the Prophet is the basis of Qur'an's verses and reflecting these concepts within the revelation. A careful reflection and inquiry in the verses that God the Compassionate reiterates the scientific and practical methods of the Prophet is an opportunity to find a pattern to live appropriately. God the compassionate in the verse 159, sura Al-Emran trains and gives the Prophet good news about the appropriate ways of management in the form of five training and managerial principles. The five principles are: the principle of mercy, of pardon, amnesty and resolve the deficiencies and obstacles, firmness and consultation which have been designed in the methodology of the Prophet and it is the cause of success in various educational, economical, reforming, political and managerial fields.

KEY WORDS: mercy, flexibility, forgiveness, retraction, consultation, trust.

INTRODUCTION

Undoubtedly, the most efficient and the first and last source for human perfection is the Qur'an. The necessity to explore the contents and deep issues and contents of Qur'an and the course in the depth of this book and the attention to the course of the Prophet is a point that is not covered to the people of accuracy and firmness. Before taking into consideration the values and training and managerial methods of the Prophet in the light of Qur'an, it seems necessary to indicate some essential points. Four principles namely intellect, science, moderation and nature are is the infrastructure and essence of the Prophet and Islamic trainings and the more Muslims pay attention to these four fundamental principles, the more they will be close to God. Some of the inner causes of Muslim's lethargy and enfeeblement in the history of Islam are due to the endangerment of these four principles, that is when some of them took into account the intellect in a non-sympathetic way, Islamic civilization was not unfortunately protected from the injuries of their thoughts. In many intellectual discussions and in the course of Islamic civilization, when intellect is challenged, many topics will subsequently be flouted. In addition, having been affected some of the intellectual dimensions of Muslims, when science was given a special meaning, subsequent revision in the definition and distortion of science in a certain part of Islamic history are led to undesirable evolutions, and when excesses and wastage are involved and balance was lost and the mystical view in the Islamic community was dominated by seemingly pious and retrogressive view, balance was unfortunately replaced by extremism and wastage. Ignorance about nature has also some consequences which Muslims its effects over many years.

By studying some of the notions which God says about the Prophet in which some values and functional methods have been proposed for the Prophet, an appropriate educational and managerial model can be achieved. Because these are the great men who realized the notion of education, guidance, leadership, supervision, planning and organization and finally enhanced the human resources.

Stating the Problem

according to the verses of Holy Quran and the way the Prophet is introduced by God, He can be considered in terms of assessment and methodology as a pattern and deduce the training and managerial methods of Him as much as possible. The discussion is initiated with a short expression. A person saw an

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insane man named Gheys Ameri who drags his finger on the sands and soils and draw and write something on it. He asked him what he was writing about

He responded that I am drawing the name of Leili

And console my heart

For I cannot see her in person

I'm making love with her name.

The theoretical bases of this article is in the verse below:

If you are polite with them it was because of God's grace with and if you were hard of hearts, people would be dispersed from you. So when people do bad things, let them aside and want them amnesty from God and consult with them in the affairs of war, however what you take a decision let do that work for God loves those who trust to Him.

This verse is one of the most basic verses of Qur'an which explain and indicate the strategies of the Prophet's movement. An introduction is raised at the beginning of the verse . then five policy are made to the Prophet which the main principles of the Prophet's message can be understood in these five points. These verse is about the achievements and results taken in the war of Ohod Battle. God the merciful mentions some indications of the way of the Muslim's function in this battle and in this great adventure. In this respect and after the important event, the initiate is taken to the Prophet and the verse is directly aimed to the Prophet in order to the prophet gives order the disturbed condition created in the Islamic community after the Ohod Battle and this great failure to the Prophet could create an organized condition in the community with a strong design and divine management and teachings to be a infrastructure and a pattern to the future success and this failure can be step forwards the future success with the practical methods of the Prophet and based on divine teachings (Sobhani, 2007: 280).

The overall theorem is as bellow: O Prophet, you was succeeded to ascend in this station by God's mercy and as a result you are successful and you can make a relationship with the people round you and make their hearts attracted to you and gather them together around you.

Despite the fact that this issue is the battle of Ohod, however the verse is not only consecrated to this event, but it is a general expression of the prophecy features, both in this event and the other ones. God the compassionate indicates the bases of the practical behaviors and methods of the Prophet and His conducts in this verse. This verse again is not limited to the Prophet only, but this verse is the one which express and indicate the principles of an appropriate and efficient management and training reasonably and clearly.

Principle 1: the Principle of Mercy

Because of the mercy God bestows in your hearts, you are lenient to people . Those who have been failed who maybe had not a suitable function in the battle of Ohod and could not made Islam help as it is appropriate as possible and did not their duties in an appropriate and accurate. However, today it is your duty to return this failed troubled hearts and repair them again and cause that people and human society not to disperse from you but to gather together round you.

The term Lent is derived from Lint and Lin, and in Persian it means leniency and facility. " O prophet, it is because of God's mercy that you are lenient with people. So Lint is a keyword and the base of managerial and training and leadership program of the Prophet. This feature is main practical application of the Prophet and it can be accurately said that the cause of the Prophet's success is this feature.

Degrees of Leniency

In studying the term flexibility, four areas and stations should be indicated:

1. The initial station of creating and rising leniency is human's heart and by heart, it means human's soul in Qur'an.

2. Leniency is manifested in someone's face, because the first cycle of relationship in the outside world is occurred in someone's face and the changed made in the face.

3. Leniency is in word and speech and so to speak intonation while saying words and moreover the use of words in the place of general relationship management and training, fitness of words and phrases has a huge emphasis.

4. Leniency and conduct is in human's actions. The basic principle of Islam is based on leniency and showing anger and severity should be performed according to its own special stance . So leniency is the infrastructure of behavioral, educational and administrative view and of the Prophet. Therefore leniency

comprises four areas namely human's inner side and soul, face, speaking and actions and behaviors. Leniency is as a keyword and the base of the Prophet's management, leadership and training.

The term "Lou" indicates to disdain, that is, whether it is assumed with refusal and impossibility that the Prophet was hard of heart, the term Faz from Fazazeh means to the intensity and coarseness while speaking (Rahimina, Mostafa, Almonjed, Vol. 2, P. 1160). That is to say, "O Prophet, if you had coarse and intense in speaking and if you were a man with hard hearted...", when intensity is attributed to heart means atrocity and it means a man who have an atrocious heart which is bereft of God's mercy.

God the compassionate reiterates in Qur'an that there is no mercy and sympathy in the heart that is atrocious.

God the merciful says that if you show this coarseness and intensity in your speech and actually have coarse actions and do not have the required leniency easiness, Muslims will never gather around you. Anfeozu means dispersion and scattering in sudden scattering, not gradually. In the Sura of "The Friday" it has been mentioned that when the Prophet hears a voice and sees a merchandise which is entered Medina, people will be scattered around you to purchase their merchandise. This is the discipline God says to the Prophet about the function of a society in Friday at the presence of the Prophet that "O Prophet, if you are not acquired with the necessary leniency and easiness, people will be scattered around you and they will be never gathered around you.

Of particular note in this verse is that it has been said that mercy has originated from God as you says "mercy belongs to God, the God of the universe", and believes that all mercies belongs to God, there is none who have a good and appropriate right.

These were all belong to the king

Though they were belongs to people as well.

All people are acquired is from God the merciful the compassionate, as Haji Sabzevari mentioned in the explanation of Manzomeh and Motahari explicated it (The explication of Motahary's manzomeh, 1996, P. 13).

All sets of things that are to be praise are only from God's grace and if a sign of mercy is seen creation and a heart that is full of mercy and sympathy we must be aware that this mercy is rooted God's mercy and compassion. Of the manifestations of God upon humans and the set of existence namely plants, animals and elf is divine mercy, because God the compassionate established his mercy on His essence. Divine's mercy is rooted in dealing with people and His existence and creation. So God the merciful says that what bestows people is God's mercy. The Prophet who is a sacred one and a great and thinker man in all creations and existence and the best pattern whom God chosen Him for the guidance of people and meet human's needs, he has a feature in the course of guidance, happiness and perfection of people that the mystics interpreted it as the mutually exclusive. The Prophet's mutually exclusive stance means the Prophet was always in traveling. He had two continuous travelling, the first one which is from humans towards God. The Prophet was always ascended from the world and existence to ascendancy and was always in progress towards God the merciful. He goes towards God to be bestowed with divine mercy. It is defined as the one who is benefitted from God's mercy in all time and is bestowed from God's blessings. This is the first travelling of the Prophet while he was bestowed upon and brought up his soul from God's blessings. The second travelling is contrary to the first one, that is from God to people in order to train people. This is the mutually exclusive stance of the Prophet. this stance has some requirements which the Prophet is the pattern of people for God's manifestations which among the features of God, mercy is the most supreme one. God's wide mercy has been manifested in the Prophet. God has sent Him as a mercy to the world as a means for blessings. This verse indicates that God says the Prophet that this is mercy specific to you which is required to achieve to this feature. It is his duty to return people who have been scattered and gather them together around Him. Then if the Prophet was to speak to people with atrocity and intensity, they would not gather around Him. Therefore this is the attraction of God that bestows him the means to attract people. This is His leniency and easiness that caused people to be attracted. Although this mercy has a counterpart in Quran. In other verses, we read that when the Prophet is in battlefield, there is no place to be lenient and easy, this is the place to being intense and the place where should behave with infidels with atrocity. The leniency that the Prophet is addressed by God is when He is among Muslims and His companions and also in Islamic community and in the course of training people, but in the time of battling with infidels and struggling, aggression and stubborn, it is required for the Prophet to behave strictly.

In the time of easiness, we are easy as a silk

And in the time of coarseness, we are coarse as a rubber.

The general conduct of the Prophet is absolute compassion. The first principle in dealing with God is mercy, in case a situation is occurred that God commands the Prophet. the general status is where a neglect is made in God and people. When someone digress other's rights and breaks the law, the Prophet will not be entitled to be flexible. An instance has been narrated in history regarding this issue.

The Prophet's behavior towards Samareh Ibn Jondab is one of the well-known issues in the life of the Prophet. A man named Samareh ibn Jondab has a palm tree. He lived in a house which was sold afterwards, but the palm tree was remained there and sometimes went to it. the owner of the house went to the Prophet and told him that Samareh disturbed us and come to my home without my allowance. We warned him that when he decided to see his palm tree, firstly make us informed, because my mother is in my house. The prophet told him that to call for Samareh and asked him for the cause of this action. He told the Prophet this palm tree is mine and it is my right to see it. Then the Prophet replied him that this is not reasonable, because this is led to other's restriction. Then Samara said that this is my behavior. The Prophet then told him to make a merchandize to buy your palm tree and He would give him another one in return. His response was negative. Then the Prophet said that one if you give me one palm tree, five ones would be given to you in return. Then He said one palm tree is exchanged to a garden of palms in somewhere. He again relied negatively. Then the Prophet told one of his companions to go to the palm tree to dig out the tree. Then told him that he is man who wants to loss other people. This is not the place for ownership but people's rights is more important than this and Smareh disturbed other's rights and if someone digress other's rights, other's cannot behave him with leniency. The Prophet behaved in this way. The first principle is concerned with the Prophet's conducts, behaviors and methods which God the merciful tells Him that unless you are acquired with a good temper, people will be scattered around you. therefore, this is the biggest weapon of the Prophet against all historians about the Prophet's conducts. Due to this fact that the Islamic community and the Prophet's followers should be the best patterns of ethics and politeness for humans in the history, and they should be honorable in the fields of ethics and politeness, because Qur'an says that Muslims should not be learnt ethics from strangers and should not be expected any help from them.

We are needed to a cup of wine by our heart for years

What he have begs them from the strangers

Muslims have worthwhile treasures that is bestowed to them by God and also have a prophet which God says about Him that He was bestowed with a great temper by God.

Principle 2: Amnesty

O Prophet, the places which Muslims have shortcomings and did not make the necessary efforts and did not did their duties, you commanded them but they did not accepted and you asked them to participate in the battlefield, but they did not, however with the success and station you have, forget some of your own rights. This is not the place for rigor and inquisition, but for amnesty to attract their hearts. The term amnesty is derived from Efa and it literally means to abandon and give up. Amnesty, means to abandon and not to pursuit is one of the most significant human features derived from divine features. Amnesty means to avoid from shortcomings and past defects from the perspective of education and management, the organized forces that the base of action in this perspective is not to remove and deteriorate other forces, but to construct, giving opportunity and constructing human's characters. This perspective can only be applied by amnesty, that is one should not have a destructive and disdainful attitudes to the past mistakes and defects and one's personal shortcomings in a set of organization. There is a rule in Islam named amnestyand is derived from this concept. People who converted to Islam in the time of the Prophet and had a dark history, He told them not to be concerned, because your past deeds are forgiven in Islam, that is you will be reborn. The theorem is the same as amnestywhich some interesting instances can be seen in Islam.

The best instance is the general amnestyof the Prophet. When the prophet stands before the door of Mecca and told its people what they were thinking about the Prophet's actions towards them. All replied in unison that you did nothing towards us and did not behave to us coarsely. Then the Prophet sais that I would do the same as Joseph's brothers did towards Him. This amnestyin training and educational system is derived from the fact that the Prophet prefer positive points to negative ones and considers them as an opportunity bestowed upon for compensating the past deeds, shortcomings and defects and a guideline that is led to creating forces and all the opportunities will be used and all the forces will be applied. Although

amnesty should be applied in such a way that its position and stance to apply it be appropriate and required. So the amnesty is recommended that its philosophy is to improvement and productivity, that is in the first command, overlooking and not persuading must be in such a way that the force is revitalized and reborn and a new personality and opportunity to reconstruct and reform to contribute to maintain the inventory and the forces that are supposed to come in the future.

Principle 3: Seeking Forgiveness

The term forgiveness is derived from Ghofran which is used in the category of estefaal. To forgive means to cover and covering. It is originated in the Arabic language from the helmets used by the fighters or the helmets motorcycles put on their heads which is called forgiver or the tool to cover. Forgiveness is seeking for covering and it means being under the support of someone in Persian. Now if this is the God's forgiveness, that is to come under the divine protection, is additional to forgiveness, after the forgiveness this is support and direction that the continuity of leadership and support in the Qur'an is emphasized. "O prophet, come these people under your protection and that of Gods in order the required direction to be created and an opportunity be given again for they would be able to find some works in the system and to be removed by. O prophet, they have some shortcomings and deficiencies, they have created some problems between themselves and God. They have done unforgivable sin and have escaped from the war. So You give them mercy and want You help from God and demand them forgiveness.

Another meaning of forgiveness is removing the obstacles. Forgiveness means to do something that the shortcomings obstacles be waste away. O Prophet, they had some shortcomings and problems, however here is the place that you would seek forgiveness according to their extent, so help them and take their hands.

Principle 4: Consultation

O prophet, let consult with these people in important issues. The word Shaver is derived from passion and consultation. The term passion is derived from Shert Alasal in the Arabic language. When a bee is taking up some honey in the hive and make it empty, this state is called discharge and taking up honey from the hive. When someone make use other's experiences and the essence of their thoughts, this action is called consultation. Making use positively of other's thoughts, intellects, interesting achievements of other people and asking benefaction is called guidance. Of the signs of pious people in a monotheistic community is to benefit from the privileges of consultation. And this is the most natural feature of humans in which they can make use other's thoughts and experiences for oneself. This act is recommended for Muslims in an Islamic community and as Ali mentioned, the one who is inclined to despotism will be perished and those who have consultation with others shared their benefits and make use them.

This is the same as:

Consultation give people understanding and consciousness

As people can be benefitted from other one's intellects

The achievements of consultation is so many which some of them is to be mention below:

1. The first advantage and achievement regarding consultation is intellectual discipline. When two people consult with each other and a community have intellectual, experimental and practical interactions with each other, the results achieved are useful, so to speak, all people know everything and all people are not born from their mothers. Therefore, the most beneficial thing is to share our thoughts with each other and use each other's thoughts and experiences and also intellectual achievements.

2. The second advantage of consultation insisted in Qur'an and is recommended is empathy and the spirit of consensus and interaction in the society. when people consult with each other, feelings of empathy is created and on the contrary, when they act on their own, they are affected to feelings of lonely and isolation.

3. The first advantage is recognizing friends from enemies and that humans get to know that who cares to him and who did not. The friends and enemies are recognized from each other, so consultation is a criterion to know friends from enemies. However, whom we are consulting is so significant and Ali says regarding consultation that it should be made to those who are perfect in personality and not feeble and weakness and are intellectuals. The one who we are consulting to should be an assured person (Amadi, 2008, 466).

4. The fourth advantage and stance in training and management is obliterating the distances among people. The distances that makes covering and separation can be tackled with consultation and sharing each other's ideas. Without any doubt, consultation causes intimacy and empathy among people.

5. The fifth advantage is to use the capabilities of the resources and human forces to have a reasonable use.

6. The sixth advantage is the issue of prestige and munificence to other people. The person who takes consultation to the one who gives it made stature, good personality and munificence and the principle of devising such consultation has positive results which must be paid attention to regarding training and management.

7. The seventh score, namely specific managerial tyranny, self-centeredness and despotism can undoubtedly be dealt with consultation and states of self-centeredness will be removed and tyranny will have less effects.

8. The eighth point is to create sense of commitment in people to feel more responsibility which each has its own arguments. In the course of management, three points are followed consequently: the issues of consultation, advice and improvements and empowerment and then follows by consultation. O Prophet, this consultation provides the grounds for constructing forces and partnership. Firstly it is in the theoretical framework and then it is changed to a practical dimension, each has its own specific discussion. Why God told the Prophet to take advice with people, cannot the Prophet decide by His own? No, this is not the case, firstly, after the Ohod war, Muslims are embarrassed and when they are encountered to the Prophet, they cannot see in His eyes. "O Prophet, one of the ways you can give them personality and assuredness is to consult with them, because they make feelings of recognition and will be worthwhile followed by your consultation. Secondly, the Prophet do this work to know His followers and their aptitudes and capabilities will be recognized. Thirdly, of the Prophet consult to other people, he naturally needs other's consultation, He does not consult to others in the commands of God and legislation issues, but in the social and general issues (Ansari, 2008, P. 98).

Principle 5: trust

God the compassionate tells to the Prophet that when you consulted with people, then make the determination and make decision, then to God you must trust and make your decision practical and then apply it.

The most difficult task a manager or trainer do is decision-making. Determination is attached to performance and the process of decision-making is one of the main and determining points to the positions of managers and trainers. The term determination literally means decisiveness and a serious decision in practice (Rahiminia, 2007, P. 985). That is "O Prophet, when you consult with people and was determined and achieved to a serious decision then it is the time to trust God and You should not expect others, because You should do the action by Yourself". Decision making requires a comprehensive plan and until it is based on planning and design, no problem will be occurred. Breadth, forgivingness and a high tolerance has an effective role in decision-making. In addition, decision-making requires four elements of knowledge, insight, peace and intelligence. "O Prophet, when you consult with people with mercy, pardon and forgiveness and are determinate to do it, it is the rime to trust God. To transfer means to trust, but in practice the assignment operation is called trust. In strict Koranic term assignment is the result of the trust. The main thing in trust is work and action not assigning it. trust is based on this principle that humans should trust God, that is trust is absolutely attributed to God's influence. Humans believe concerning trust that the effectiveness in all fields of existence is related to the influence of God and divine effectiveness and human and environment never are the determining factors of the impacts and realizations of demands. This infrastructure of trust causes humans attributes the effectiveness of trust to God only. In management, this perspective is really encouraging, approving and courageous. When humans perform a task while having all intellectual abilities, resources, facilities, human and physical situations and do their duties and being achieved to a good result is not so significant, because this is led to determination and this is the same as trust, for we believe that the results are obtained from God.

Conclusion

This verse indicates five principles. God the compassionate creates the cause of success and the factor of happiness in family, among parents and children, between spouses, teacher and students and between a manager and the set of organization and workplace. Principle one is mercy. If this principle does not exist among families and between parents and children, raising children will not be effective. It is the factor of mercy that makes a relationship between children, parents, teacher and students and manager and the organizational structure.

The second principle in the course of training and management is amnesty. Making problems and have a myopic view is not efficient. If parents deal with children and managers in an organization with amnesty, they are successful.

The third principle is tolerance. Children, spouses and a set of organization may face with problems and have some shortages. So the task is to remove shortages. Forgiveness means to remove obstacles and shortages. There is time in which the obstacles should be removed and the shortcomings tackled and the problems solved.

The fourth principle is consultation and caring to children, spouse and the set of organization to make them aware of one's decisions. That is when a master takes a decision, people in the workplace participated to each other, then he feels that he has a role in this environment. When children are consulted to, another hope will be made to find a position in the family. The main role of training has such a requirement.

The fifth principle is to take decisions and then submitting the results to God. But we must be aware when the decisions are taken, there is no place for doubt. The works should be performed without any doubt and with determination. These are in the time of consultation, but in practice, we should be submitted to God's orders, because God the compassionate loves those who trust.

In this verse, five principles which are the infrastructure of all social issues are mentioned by God, namely mercy, amnesty, forgiveness, consultation and determination. These five principles are the cause for success. In educational, economic, administrative and reforming issues, these five principles are involved which are effective practical models proposed by the Prophet.

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