

# A Glance and Controlling Process with a Religious Approach

Yadollah chopani

Department of Theologian, Payam Noor University, Kermanshah, Iran

---

## ABSTRACT

Struggle to clarify Islamic management school, by help of various approaches has been fulfilled by the university and religious school scholars. Approaches as: principlism, the effect of the religious jurisprudence, legal, interpretive, and historic basics and data, the prophet and Imam Ali's governorship technique. Doubtless, each of this approaches is useful directly or at least a part of management domains, such as: manager's general and specialized duties, management roles, management description and characteristics, philosophy, procedure, theories, etc.

Observing and control consider as main management compounds, control and observation are as follow: evaluating the decision markings and programs from their performance and necessary measures to prevent the deviations of operation with respect to program goal to correct the probable deviations (Jasbi, 1991,274).

This paper, by relying on effective mechanisms relate to clarifying references and monitoring and controlling systems in Islamic point of view studies the principlism approach in organizational observation and control domain.

And the observing role of Raghīb and Atīd (two angels), prophet and Emams, angles, the human body organism testimony, the reprimander soul, the general ordering to right doing and prohibiting from wrong doing and, in particular, self – controlling as a higher and more effective element in organizational life will be discussed.

**KEYWORDS:** Organization, Management, Observation, Evaluation, Self – Controlling.

---

## 1. INTRODUCTION

With due attention to sovereignty of our society's value and wisdom basics, to change the social sciences to Islamic means the consistency to our Islamic society values and knowledge basics, in other words, the taking form of human and social science should be based on learning and values that they are accepted by Islamic religion. Of course, this never means to disregard or even less regarding to human insight achievements. Rather the use of human achievements by refusing the cover and overt cultural and valuable elements which are predominating over it and the choice of a set of valid and defenceable issues which are usable native culture and replacing them by Islamic cultural, valuable and wisdom essentials is completely possible and reasonable.

Observing and control consider as a part of management main elements, therefore, the manager must control the organization procedures, facilities, and various operations as one of his major duties; in this case the set activity won't deviate and available facilities won't lose. Operational monitoring and control are stages of management which should be clarified there whether organizational goals have been achieved or not?

In other words, control is beyond the organizational and individual action evaluating, so good management need effective control (Alaghband, 1993,152).

In each system which is planned by being, the activities consequences should be continuously and carefully monitored and controlled, because each system without control will collapse, and dies out sooner, or later.

This characteristic is true for any system either small social organizations like elementary school or huge system such as governmental system of a country.

Therefore, it is noticed that how the observing factor depend on fate of any organizations and systems, for this reason the necessary of managers and administrators of any systems attention to this phenomenon is obvious (Wholey et al., 2000).

In fine, the control concept is to provide information for effective management.

In fact, real information and control are correlated and interact with each other so that a good control provides real information and helps the management effectiveness. In turn, good information provides a strong base for real true control.

So control is a process of research which should enjoy the research principles, and based on this one can firm the obtained result on the research scientific foundations basis to increase its decisiveness and admissibility. The management and controller system's common misunderstanding

---

**Corresponding Author:** Yadollah chopani, Department of Theologian, Payam Noor University, Kermanshah, Iran.

of this concept and controls high value, leaving each part to itself and being irrespective to interaction of these two positions, will convert the controlling system to an inconsistent and disagreeable system ( Seltiz, 1995:17 – 29).

In Islam, the organization staff is responsible and respondent before God, the prophet, innocent Emam, people, the boss, the people under his control and his conscience. The God control, is the inner control which concludes: the entire behavior, speech and even the human's intention, and the individuals that believe Islam and it's essential principles are sensitive to such a comprehensive observing. Emam's monitoring is through the systems and organization' individuals, who receive their legitimacy from him and people's control, that very public observation which is called ordering good behavior and prohibiting wrong doing. Controlling in Islamic can be in a direct, indirect, openly, or latent form. The careful fulfillment of Islamic instructions in monitoring and control area can have an important and effective role in making the environment, systems and organizational and social structures healthy and their management's efficiency increment. The importance that Islamic grants for observing and evaluation is less seen among other human various programs. The Islamic informative instructions clarify this issue that Muslims and believers (such God's program) have been encouraged to do constructive and evaluation task. In a large number of verses, the general monitoring and control subject, titled ordering good behavior and prohibiting wrongdoing has been ordered. Furthermore, in many verses God mentions his observing and auditing: such as the 1st verses of sacred chapter (gh) which says (A word won't be said, unless Raghīb and Atīb (two angles) record it ) also by referring to different references of Hadis, the observing and control significance will be realized, because the great Islamic scholars by gathering and adjusting anecdotes, have opened a chapter titled soul calculation or action calculation and is mostly the words of innocent Emams .

From management and organization point of view, observing the good fulfillment of the operation is necessary for gathering information about application and providing possible good control, as well as, strategic control, studying the environmental situations and evaluating current opportunities and intimidations at the time of compiling the strategic programs.

Therefore , it can be said that ( the organization final goal based on religious insight is God, for this respect every single individual with due attention to this Islamic life essential principle becomes an integral and consistent set that each individual tries towards the total organization goal achievement, and he knows that salvation and prosperity correlates to organization and society's prosperity, so he becomes his own inspector (Ali Ahmadi , 2000: 35).the observing fulfillment and receiving information from affairs performance purpose is indirectly based on this principle that hypocrisy doesn't happen in affairs performing , and the measurement and control should be closer to realities , so that in a comparison which by the organizational purpose will be done, the least errors and the best prediction carry out. This won't be achieved except for the controlling and obtaining the real results and comparing it with organizational plan program. In this regard Emam Ali (PBUH) recommends Malk Ashtar as follows:

( . . . then search and investigate their works, designate the honest and loyal inspectors on them, since questioning and inspecting the individual latently and secretly, cause persuading them on trusteeship in their tasks and being gentle and mild with peasant and inferior, and keep yourself a way from the traitor friends , and if one of them becomes traitor and dishonest , and the news gathered about him showed his treason , you must decide based on that news and punish him bodily , capture him based on his deed, belittle him and infamy on his neck.( Faizal Islamic, 1972 , 1512).

Secretly controlling and watching an organization tasks can give the real reports and information to the system and identifies the program problems and causes of it's deviation, so that effective control can be done . Emam Ali as in his recommendation to Malek says: individuals who are trustful, aware of affairs , and truthful should observe the managers.

According to Islam, the most important references and monitoring systems are as follows: God's observing, public controlling, staff and managers monitoring and self – controlling, which e discusses them in details:

#### **God's observing:**

One of the God's tradition is the continues, careful, and complete monitoring of human beings application and intention, and investigating and evaluating them. The Glorious God in his hobby book Koran over and again in numerous verses mentions the affairs of observing and investigating his servants applications and suggests himself as the witness and monitor of his servants actions:

O' prophet tell people to act based on instructions. God, God's messenger and believers see your acts and soon you return to one that he knows the covert and the overt and he reports you everything that you have done.

According to this holy verse and other verses of Koran and anecdotes of innocent Imam's not only sees God the human beings entire applications and watches them carefully, but also their thoughts and intentions are under God's complete and the prophet and Imam's anecdotes, it obtains that six groups, are monitoring the human being, actions thoughts, and intentions:

#### 1.1. Raghīb and Atid (two angels)

First of all and over and higher than all, the Glorious God monitors his servants applications, behavior, and intention, so it is in scared Koran that:

In any conditions that you are and any verses of Koran that read and any tasks which you do, we are witnessing and monitoring you, when you enter that task.

So, the first witness for human action is the Almighty God Himself. The reality is this that, if human being know this truth and accept that the Glorious God always witnesses and monitors their acts, they don't need the others' controlling. In this regard God says: God is aware of eyes' treason and hearts content and thoughts. Two types of delicate points about appearance and inner have been denoted in this verse. The vision of eyes is one of the most delicate point of appearance and hearts content such as: (intention sincerity or sinfulness which are the inner 's most secret movement). God has appointed two angels (Raghīb and Atid) as guard for each person who write the functions either good or evil. It is obvious that God's controlling and witnessing is sufficient for all things and the all people and the presence and existence of another observer is not necessary. But God's grace and justice imply that the other observer and witness are determined to control the human beings actions.

#### 1.2

The scared Koran in this regard says: How will be that day that from any nations we bring evidence and you (prophet) will be a witness for Islam nation.

Under this holy verse, Imam Sadegh says: this verse is about Mohammad people and in each century will be an Imam of us for them. Evidence on people and Mohammad (PBUH) is an evidence for all of us, and may own right to you is obeying me and in a task I want to be done, don't neglect it, and go in to the difficulties of truth path, then if you don't do these about me, nobody is more belittle than wrong doers in my presence. Then I punished them badly and in my presence there is no release for him. In another letter from his Excellency to Ziad ibn Obeih, when he was Abdollah ibn Abas's deputy in Basreh government says: And I swear God, A swear truth and honesty, if I hear that you have consumed a small or big part of Moslems' properties in contrary to the order, I'll be hard on you, a kind hardness that makes you inferior and belittle and peace on whom that deserves peace (Feizaleslam, the 50<sup>th</sup> letter, 1972).

According to his Excellency statements and other cases in Islam leaders saying, Imam (PBUH), has the right of observing and controlling Islam society management and for doing so, he can create necessary tools and systems. At time of innocent Imam absence, the Islamic government and the Moslems affairs guardian have the monitoring responsibility on society process.

#### 1.3

In addition to God, prophets, and Emams observation, a number of angles observe the human application, behavior and intention.

Holy Koran says about this: on that day each human enters the scene of Day of Judgment, while an angle is with him and pushes him towards calculation and a witness of angles who gives evidence about his actions.

#### 1.4

All parts of human body are witness and observer on his actions. But in sacred Koran the observation and evidence of several of them have been denoted. Among them tongue, hand, foot, eye and ear can be denoted.

#### 1.5

Time is also one of God's creatures, that with Almighty God's permission, in this world observes the human action and behavior and on resurrection day gives evidence about them. His Excellency Ali says: No day spends on Adam's progeny unless says him. O' Ahmad 's offspring I am a new day and I am witness to you. In my time say good word and do good work, so that in resurrection day I testify in your favor. The earth that is under our feet and we are always its guests gives us all its gifts, looks and observes our acts and behaviors, on resurrection day will report them. when the earth severely trembles and sends out its heavy loads, human beings say what happened to the earth, on that day the earth reports all the news, this certainly relates to the observing that the earth has on human beings acts.

#### 1.7 The repriminder soul

The blamer soul or moral consciences that is of human body and always observers human applications and whenever the human and moral commitments break and the individual contaminates

with treason or a crime , this inner observer slashes his soul . In second and third verse of resurrection chapter God says : swear by day of resurrection and swear by the reprimander soul which blames human beings for the sins .

Ali (PBUH) , regarding this says : My son , in whatever shares between you and another person make a balance and make equal shares , accept for others the things which you accept for yourself, don't accept for others whichever is not acceptable to you , and don't oppress because you don't want to be oppressed , do good to others as you want others to do good to you , don't do anything you think it is others' wrongdoing , and be content to people of the things that you are content on your own . The significant statement of Emam Ali ( PBUH ) , is a clear criterion and to recognize good from evil . And nobody is deprived of such a talent. The famous proverb probably from this Hadis which is anything you don't accept , don't accept it for others , either . Therefore , whatever the staff is more developed in respect of breeding the reprimander soul and self – construction , they need less observation , and organization affairs , in all directions , by relying on piety , will grow increasingly. Whereas the impiety or less piety staff both need more observations, and in all they have less efficiency. By rehabilitating the force of self – guarding in each single member of organization, the manager can prevent many law breaking and wrongdoing of workforces , and even create desirable peace and tranquility in individuals. So human beings are able to realize good and evil . And it is why that the reprimander soul blames and determines punishment . Emam Kazem ( PBUH ) says : A person is not from us who everyday in calculation doesn't evaluate his application , and if he has done a good act should want God to it and praise God for his success to do that good work , and if he has committed an evil act , he should beg God's forgiveness and repent .

2 .In any societies to keep themselves away from corruption , deviation , and collapsing , public observation is necessary , so that people monitor every thing happens in the society , to prevent society and individual from corruption. Since the Islamic government is people and law government, and all people are partners and equal in power and responsibility, and according to Koran , believers either man or woman have guardianship over each other , the observing is due with order to right doing and prevent the wrongdoing and Moslem is who accepts everything for himself , accepts it for his religious brothers and sisters .public observing which is called ordering good and preventing evil , has stages and degrees , and in terms of how the individual commits the sin , or refuse his responsibility , the to encounter him and advice offering differ .Also the individuals conditions which are able to play the role of public controlling and deal with ordering good and preventing evil have been discussed in practical pamphlets and religious books. By enacting the ordering to do good and preventing from wrongdoing law , Islam has created a widespread observing system that based on God's necessity fulfillment , the individual is responsible to watch the others positive and negative movements and in necessary cases shows appropriate reaction. By preaching and breeding the live and developed ordering right doing and preventing from wrongdoing principle the Islamic manager can spread the observing on all organization 's units level in a very desirable way and instead of his monitoring and his special officials controlling , he can appoint each of the staff as the observer of the other. By the way , ( right doing includes all Islamic positive goals , and wrongdoing involves all Islamic negative goals ).ordering and preventing based on Hadis and religious jurisprudence and decisive history of Islam include any legitimate means that can be used for purposes which keeps and develops this structure (Motahari , 1989 , 241 ) .

With due attention to the fact that law and regulations related to any constitutional organizations in an Islamic system have been derived from religious law and wisdom , for encouraging other people to fulfill laws and regulations , one can order to right doing and prevent wrong doing . (Emam Khomeini knows the necessary of these two religious duties of religion necessities and says , whoever denies them , who knows its denying necessity , is denying one principle of religion principles , and believes this obligation , he is pagan (Emam Khomeini , 1995 , 75).

According to Emam Ali (PBUH) ordering well – doing and preventing wrong doing divide by 3 parts :( by hearty , tongue , and practice ) . Then he said : the direction should be observed otherwise it will be incomplete .If a person quits all there , he is a deed among live people . The other group not by tongue , heart , or had prevent the wrong doing and these in fact are dead among live people ( Dashti , Hekmat 2005 , 374) .

2 . 1 . In Islamic verses and anecdotes the public observing has been firmed which here discuss a part of it:

You are the best nation that has been created for humanity, you breed and propagate the worthy works and prevent evil works and you believe God. From you a nation will be created who invites to good and encourages worthy works and prevents wrong doing and evil such people are prosperous. Believers are who if we give them property and power on the earth , they say prayer , and pay to the poor their rates order right doing and prevent wrong doing keep away yourself and your family from hell.

Believers of men and women , all are the helpers and of each other . They encourage people to right doing and prevent them from wrong doing . O ‘ our prophet promise the penitents , believers, praisers , fast keepers (holy month of Ramazan ) , humble in saying prayer , the encouragers of right doing and preventers from wrong doing , guardians of God limits and believers the good deed and Salvation.

Great prophet (PBUH ) , says about this : ( All of you are guardian and responsible towards each others , so Emam is responsible for nation , man is responsible for family , and woman is responsible for house affairs and children , Therefore all of you in management position are responsible to those people who work under your responsibility (Koleini , 2008 )

Emam Sadegh (PBUH ) also says : ( the necessary right of believer over another believer is to advice aech (Bokhari , V 3 , marriage chapter ).

**2. 2** In short, the managers observing divides in two parts :

a) Overt controlling: an official can fulfill this type of observing in several procedures:

**1)** Directly by visiting in person, one can find out about his responsibility limits strong and weak points.

**2.** Taking the workforce and staff task report an investigating it.

**3.** Determining the overt inspector and creating constitutions to search work performance quality and report to organization superintendent. overt observing through its triple methods , not only provides the domination for the organization’s superintendent over his workforce and causes his awareness proportion to organization strong and weak points , but also is the movement and improvement factor among the under control individuals. But in such sort of observing it is possible for some of the wrongdoers in fallacious appearance to show off as good servants and stickers of duty doers. therefore one must not think of sort this sort of controlling as sufficient.

b) covert observing , this kind of controlling also may done through appointing secret guardian or through receiving people complaints and reports which its explanation is as follows :

**1)** Determining secret agent who can in various ways observes staff tasks, recognize the servant and active the negligent and traitor individuals to report. Emam Ali (PBUH) ordered Malek Ashtar as follows . . . . then control their works and appoint the honest and loyal spies on them.

**2** Receiving people’s complaints and reports, this also is a appropriate way to control officials and staff, because if they know that in case of encroachment to people rights or neglecting to investigate their problems. In this case they don’t neglect to do duties and don’t oppress the inferiors and ordinary people.

Once Emam Ali sent a military division to a mission, he reported to people who were in the passage path of the division as follows:

I am behind the military corps, send your complaints to me and every thing about their bothering to you and expect by God and me. You are not able to eliminate it tell me about it so that by help of God, I change it, if God wills. To investigate the people’s complaints, and listen to their problems Emam Ali in a pact recommends Malek Ashtar that: consider a time for general meetings and without ceremony with people. And a part of that time should be for individuals who are in need of you. prepare your self to do their work , sit in a general meeting and in which be humble for the sake of the creator who created you and keep the troops and your forces of guards and law enforcement forces away from them , so that their speaker could without any brier speaks to you (Dashti . letters 53 , 2005).

Elsever , his Excellency addresses Malk Ashtar and says . . . thus control the staff and workers tasks by appointing secret agents from those people who are honest and loyal to the system on them , so that they report the deficiencies and problems to you (Rahimi , 2007,48 ) .

Certainly in line with staff and officials evaluation , may be problems and barriers happen so that an undesirable result obtains .For example , one of those barriers , is the neglecting case and being hard in this domain of observing .(some of the evaluators are neglect in evaluating staffs ,because they are afraid of encountering with them , or they have been appointed to the job recently, or they don’t pay attention to the duty of the staff who are under evaluation , or they are not able to evaluate . On the other hand , some of other managers are severe towards their personnel , because they believe that the more they put pressure on staff , the more the staff obeys them . this group of managers , consider this belief as one of the management procedures (Ashkenani 23 , 1998) .

**2. 3 .** self – controlling

( perhaps the most important problem that necessitates the controlling is that always predications and operational programs in organizations associates with a percentage of error and to eliminate such errors and modify operations , controlling is the only choice. The variable and changing environment of organization , is another reason that controlling is necessary. The organization for survival must be aware of environmental changes and harmonize to them , and control is the best means for this awareness (Alvani , 1996,119 ) .

There are many definitions for control including that control is ( a regular activity which in its meantime , the expected results will be determined in operation fulfillment standards framework , and in case of emerging deviations and differences , evaluation of the necessary reforms and modification to achieve goals and fulfill organization missions will be done

( Stoner , 1983,592 ) .

Self – controlling is the best and the most suitable control and observing way, which means every person should monitor himself / herself.

Controlling should finally arrive at self – controlling, so that each individual accepts himself responsible to control himself. The organization should move in a way, and manager should take such effective and appropriate procedures that motivation and responsibility sense becomes strong in people and individual conscience becomes to an extent aware that the person evaluates and controls himself meticulously and enhances the strong points and modifies and eliminates the weak points. One of the definitions is self – observing. To control other people one should first be able to control himself .Dominating over the self is one of the most difficult tasks. Human beings don't like that a factor (an agent) consistently observes his / her behavior. He / she like to be completely autonomous. To give a positive reply to this inner tendency and inherent characteristic, in long – term the self – controlling should be enhance. Furthermore, when any kinds of controlling are effective that individuals have reached the stage of self – controlling. Otherwise , as much as the controlling chains fasten and more people appoint to control , the control won't have enough effects , unless individuals control themselves . In this case individuals control their behavior, their colleagues function, the quality and quantity of offered goods , and organization programs performance meticulously . The purpose if self – controlling is to create an inner state in the individuals that without any controls of an external factor , encourage them to fulfill their duties . Achieving this goal except through cultural task on organization individuals is not applicable. Given , we can require and obligate individuals from conscience perspective proportion to fulfillment their duties, without external controlling need , they know themselves conscientiously bound to do the affairs they determined to.

But beyond the conscious issue , are the piles of the organization belief and through this making it self – controller ( Henz , 2001 ) .

( In self – controlling procedure , individuals are satisfied with their works and conditions , but in circumstances that other people control them, they are usually dissatisfied. Enhancing the individuals' Islamic deep beliefs , familiarize and make them believe the religious foundations and enforcing patriotic feelings and increasing the educational level , the self – controlling most effective tools and procedures during the Islamic revolution , eight years of sacred defence and in Jihad , abundant different tastes were seen (Ali Abadi , 1983,96).

In Islamic the belief area so that the belief areas are so that the growth ground for making individuals self – controller is available. The believer Moslem with the belief to the day of resurrection , that is , on that occasion for his application will be punished or rewarded , certainly he won't perform an act which has been prohibited . He thinks of here after controlings and the consequence of the task , and it is on such basis that he will be controlled .

Awarening of invisible world and here after and its belief by organization managers and staff , cause an emergency of self – observing and self – controlling in staff. God recognition and belief as the major observer that disobeying and escaping from his commands are impossible and his controlling domains cover all observing areas cause the accuracy in work and invisible monitoring surrounding on organization space .when the controlling system sees God as observer over its application and behavior in monitoring avoids suspicion search , accusation , and backbiting , and controlling organization and personnel more precisely and healthier .

Islamic gives more price to self – controlling than being observed by others. Therefore, Islamic belief areas provide the best ground for self – control, and it is our managers responsibility to direct individuals in obtaining the best consequence out of this grace and opportunity. The best and the most complete way for noble human being is that to see himself always in God presence. Not only knows that there is a Great God who is aware of his work and investigates his applications , but also sees himself always in God presence and in resurrection investigating scene. If human insight is above said and sees himself in God's presence , he doesn't do any works which God is not satisfied with , not only he doesn't do wrong doing , but also tries to do something which is according to God's will and nothing more. Such a human being works on God's affection basis , not on frightening from hell and not hope to paradise.

It has been narrated from Emam Sadegh ( PBUH): we worship God neither for his paradise nor for frightening of his hell , but we worship him on loving basis (Tabatabaei ,1984,35 ) . As Emam mentioned: Religion is nothing but affection ( Qomi ,Habab issue,1988 ) . Religion which human perfection is in it If he worships God because of fear of hell for the sake of himself and an individual who for the sake of paradise God is also for himself , and makes worship a means of preventing

danger and achieving benefit ; but a perfection individual who is higher than fear of hell and more perfected than hope of paradise , he is the person who knows God , loves him and based affection worships God . Arriving to such a stage , when is possible for human being that feels himself in God presence. Since God is the sole life , power and perfection, on individual who sees sole and mere light life , perfection science , and power, he doesn't think to ant thing else even himself. There is not discussion of fear of hell or hope to paradise there. On that stage the speech is about connecting to God and viewing God's glory and beauty. To achieve such a great stage, God presents his messenger as an example to human beings and him a model to be followed and imitated , and he says : The prophet has a great nature , if his Excellency has a great moral , both his speech and behavior are from God, and following the Great creator , gives human being the great nature and reaches him to the high position of loving Allah (God) which is far from fear of hell and hope of paradise . Thus , following the God lover , makes an individual the God lover. Doubtless, God confirms the prophet's words and deeds for human being: you must obey the prophet's order and avoid anything he forbids . However , God observation and to follow his prophet cause that while an individual accepts the prophet as his pattern , feels that he has a duty called taking care and an assignment called taking care and an assignment called calculation , such a person is both his rival and calculator, both he takes care of himself and an auditor for his works and he doesn't forget himself even for a second , therefore for a second that he doesn't think of his perfection , he forgets himself. In this regard Emam Ali says: I'm surprised that people are looking for their lost to be found , but they lost themselves , and they are not looking to find themselves (Tamimi Ahmadi ,Hadis no ,1998.636).

The holy Koran , states the two principles , supervision and computation, in Hashr chapter God says : O' believers be afraid of God and each of you should look at what he / she sends for the future and hereafter, and be afraid of God since He knows all your good and evil act. In this verse , the order to fear of God are two: a) O' believers be afraid of God , b) every individual should look at what he / she sends for his / her future and be an auditor of himself. Therefore , each individual is responsible for taking care of his fear of God , it means anything that he does he should be careful about what he says every where he looks , he should be a rival of himself , because God knows which glimpse is traitory. If he wants to do anything with his lipside , he should be careful about his fear of God , and he should know that woe to defect finder who is idle talker , and if he wants to say something he should be careful and know that the God's representative are present: he should know that any words that he says God guardian , Atid , is ready to record. Each step that he takes or anything that he submits, each work that remains from him. God officials record them.

Now this individual who reaches to the supervision position, he is careful about his works so that he makes no mistake , he records anything he does. And remembers anything he says. This position which is supervision should be associated with fear of God , not he records the good behaviors and forgets the evil and ill behaviors , so in this case he won't be either a rival or an auditor of himself. He doesn't follow the prophet , doesn't obey God's messenger orders , and he doesn't avoid the prophet's prohibitions , either .

Needless to say that at the time being , different societies through various ways try to achieve self – controlling in organizations . some of these communities attempt to wake up the individual conscience and others through enhancing patriotic feelings and try to make them self – control . But all of these methods because of their inaudibilities and limitations so far they didn't entirely succeed. While as mentioned previously Islam belief areas provide the best ground for self – controlling , and our managers direct individuals and try to obtain the best consequence from this grace and opportunity ( Alvani , 1986,135 ).

By the way , true religion of Islamic prepares the necessary grounds which are effective in self – controlling nature and goal , among them are : 1 . believing

God and religious beliefs , 2 . paying attention to staff prestige and respect, 3 : job satisfaction and satisfying the staff needs , 4 .motivating and encouraging individuals to self – control , 5 . the loyalty and belong ness sense to organization , etc.

Control is a process through which manager measures the harmony of fulfilling operations by the planned activities , and comparisons of the necessities and availabilities. Because it is associated with controlling , so the programmers will figure out their predications accuracy , otherwise no program without control will be correctly fulfilled. Hence , it should be a clear – cut border between these two and any extreming and wasting should be avoided , because both and relatively are necessary for organization. Observing and controlling are manager's essential and by which he should achieve the organization sources and individuals maximum efficiency towards the organization goals and achievements . Thus , the position of both of them in organization should be maintained . Meanwhile the individuals observe their self – controlling , the manager by observing the rules must monitor the organization with possible control , this causes a friendly relationship between personnel and manager , so controlling costs will reduce. Therefore , it can't be said , since

the individuals are self – controlling , there is no need for an organization , self – controlling is necessary , and the individual has no choice except to choose it , if he want to work honestly and make a living , organization to achieve goals also has no choice except to control and through this it can identify the defects and eliminate them. In manager's duties chain , observation is the most important duty ,because the manager's final responsibility , is to keep controlling the organization system , and with due attention to the fact that any systems which are man made if remain without control , will collapse sooner or later .It is worthy to note that the organization's fate to what extent depends on this important management duty . certainly , it is possible to create a system theoretically which doesn't need to be controlled, but experience has shown that any system which is man made can not continue its work for a long time without controlling ( Sadeghpour , press no 22 ) .

The management duty is to control , measure , and modify the personnel activities consequence, to be sare about this issue that the institute goals and programs can be achieved as predicted . so observation is a duty for all managers from director general to superintendent. Some of managers particularly at lower levels forget that the controlling main responsibility is on the shoulder of each manager that is responsible for programs . In this regard Conts states that : the programming management duty is to create logical , complete and detailed programs , whereas management control look for comparing the events and programs. Sometimes the responsibilities of management controlling is confirmed to so great extent that seems that thee is no need of controlling at the lower levels. Although the controlling domain for various managers is different , but all managers of different levels are responsible to perform programs and for this obvious reason the control management duty at all level is necessary ( Contz ,1982,153 ) .

One of the most vital elements of a sound and efficient system is the existent of a complete and exact set of observing and investing. Certainly , the necessary of controlling doesn't mean lacking of confidence organization managers , and recommended to have a strong controlling system also doesn't mean the recommendation of lacking confidence to managers , rather it could be said in a short phrase : confidence in an organization is good , but controlling is necessary .These two ( confidence and controlling ) are not contrasting each other , because controlling is not just looking for finding the managers weak points , rather in controlling both strong and weak points should be checked , because identifying the managers strong points , abilities , intelligence plays an important role in raising the organization efficiency . Therefore , the evaluation requirement , is to control and in order to have an effective observing the following characteristics must be considered : Accuracy : one of the necessities in observing system effectiveness is its accuracy , that is the obtained information must be exact and free of any guess and opinion .

Being on time : The observation must be done on time and reported to higher level managers as soon as possible so that reform measures be fulfilled if it is necessary . Therefore it can be claimed that an effective controlling is an observing that is based on a clear program and a definite framework.

Emphasis on strategic points : since observing all works and operations is impossible , and such an activity isn't necessary , the controlling must concentrate on sensitive and strategic points. The sensitive and strategic points are those that any deviations and mistakes there cause the heavy damage. As a result ,controlling them causes further efficiency.

Flexibility :since most of organizations work in a dynamic and changeable environment , an flexible controlling system is inappropriate to them, so the observing system must be in a way that coordinate with environmental changes .

Cost – effect and economical : controlling requires spending time and paying price .

Thus, the control fulfillment cost must be less than observing system benefits. – Appropriateness with circumstances: organization controlling system , must be designed and performed in a way that coordinates with various works , operations and positions , because any work and position in organization needs a special observing and the controlling system will be effective if it pays attention to this important principle .

Being sensitive towards organization goal : The controlling final goal is to achieve the organization goals . gathering information , determining the standards and . . . are all tools for achieving the organization main goals .

/there are many different opinions that in evaluation what needs to be evaluated . some believe that simply the managers applications should be considered , because other affairs such as : qualities and morality , firstly they aren't evaluable and secondly they are affairs which distinct from person's work , and which is desirable for this case is the act / practice . Also there is difference in evaluating activity , whether the work and practice or their results and goals must be paid attention to . should the environmental opportunities and intimidations governing the organization and manager's managerial position or only the manager's practice be paid attention to ? on the other hand , some also believe that only the qualities must be paid attention to and be evaluated , because by doing this

the manager's application also will be modified. Some others believe in a combination of ( qualities , application , and environmental circumstances that govern the organization). In Islamic religion a great attention has paid to evaluate a manager's qualities , behavior and application . Because based on Koran : qualities are valuable per se , and play a vital role in application and behavior . (Tell them to behave according to their nature and quality .And according to the famous proverb : The leakage of jar indicate its content .Then the qualities should paid attention to. The other affair that should be evaluated is behavior . In other religions there is no difference between behavior and application , application is the yield and consequence of practice , and behavior is the quality of the work fulfillment. Not only the quantity and the quality of a fulfilled work are paid attention to , but also the technique and the quality of its fulfillment is important .

In Islamic anecdotes we see that the desirable works have blamed , because they have been done in an incorrect procedure , and the sentence which : God doesn't justify the means , is acceptable to Islam .In this regard, there is a famous story from Emam Sadegh that : once Emam gave an amount of money to a man to trade and the said man in an incorrect way of trading affair ( as nowadays call it , creating a black market ) in a short time made that money twice , Emam didn't accept the profit as permitted and blamed that man ( Motahari ,1986, 96 ). In Islamic religion, activity and work are very important and remarkable , but what in Islamic is desirable and is a practical application associated with good qualities and behaviors not just the shape and figure of act , and it is worthing to note that all three ( figure of action , qualities and behaviors ) are important in Islam and without each the work result is incomplete and in some cases the consequence is reversed .

The evaluation criteria , are those managers' very characteristics and descriptions which are used both in appointing and evaluating managers , that some of them are as follows:

A) evaluation methods :some of the managers evaluating methods will be presented here:

1) criterion method : in this procedure , the individual is measured by criteria, certainly for measurement criteria are necessary , but sometimes the individual is directly measured by criteria themselves and sometimes indirect of criteria. In this way , the individual is directly measured by criteria and by the rate that he coordinates with criteria receives score. In most of quantity measurements this method is used , but in quality evaluation , particularly the human spiritual aspects this procedure is insufficient , and it should get help of other methods .In holy Koran explicit that to evaluate and measure human beings on resurrection day the method is through true criteria .

Where he says : The acts have measurement unit that by it they will be weighed. For example it is a balance for prayer and it will be weighed by that balance and a prayer is complete that is true (Tabatabaie ,1974, 42).

2) pattern method : In this procedure , one of the manager that more that others , possesses the criteria , will be the measurement rate and the others with respect to being for or close to him will be ranked .

In this method , first the determined criteria will be set in the pattern , then the individual is measured by possession the criteria of measurement rate . In other words , this procedure is that very criterion method but indirectly . Emam Sadegh says : our rates of measurement are prophets and saints .

3) Reciprocity method :In this procedure , an individual is evaluated with the other individual that is reciprocal to him , and when the distance between them is significant then the difference will be clear well , the scared Koran says that group of believers who stayed at home and didn't suffer any harm are not equal to the soldiers of the holy war before God.

4) Suffering method : one of the most important evaluation method in Islamic culture is the suffering method that frequently has mentioned in verses and anecdotes . In his Excellency Abraham (PBUH ) promotion to Imamate and leadership , God examined him , in the opening verses of spider chapter says : Have people believed that only by saying we trust in God they will be released and won't be examined , while those people that lived before them were examined , so that God identifies who tells the truth and who tells lie . performing this method , is in a way that we will create abnormal conditions for managers or when the unusual situations have been created spontaneously their reactions will be examined .This procedure should be designed based on the individuals abilities and to the extent that isn't harm to the managers and /or the related organization , as God has done about Abraham ( PBUH) .

B) using the consequences 's evaluation , even through the evaluation is spontaneously valuable , and when managers realize that they will be evaluated , the evaluation plays an effective role in reforming / modifying management and affairs , so it yields more important results that they can be divided as follows :

1) Education , training and reform : the most important effects that education consequence have are education , breeding and reform , because the evaluation main goals are these and the rest of goals are sub goals .

2) managers ranking : managers will be ranked based on their qualities and abilities and this ranking should be considered for the later responsibilities which they take .

3 ) fair rewarding and punishment : the effects of the results are encouraging honest and working / studious managers and punishing those who don't do their jobs well ,because it is just in this case that the evaluation leads to reform goal and the honest right doer will be encouraged to do good work and evil / ill will be sorry for his act , but if there is no rewarding and punishment the right doer won't be encouraged to continue his right doing and evil / ill doer will persist upon his wrong doing . for such a reason Emam Ali in Malek Ashtar treaty clearly says : there must not be an equal position for right doers and wrong doers in your presence , because this causes discouragement for right doer to the right and for wrong doer to get habit to do wrong .

In management process , observing and control are management domain important elements. which are connecting with all of the other management elements . Having relation with other management elements and such is planning through the result feedback of comparing present situation with a desirable condition will be established . The control process is one of the most important affairs that any organizations need for guarantying their survival and being aware of application / action quality and programs performance . The obtained information from control process as feedback while alerts and warns the managers , remarkably helps the activities and operations accuracy and health flow ( Kathrin 1994 : 502 ).

One of management duties is controlling which during it , the real application will be compared with definite goals and the deviations rates will be identified and reforming measurement for eliminating the distance between applications and goals will be done . In other words , control is a set of facilities and policies that managers and supervisors by taking them they can be sure about performing the organization determined strategies and policies ( Zahedi ,1996,54 ).

Control and observing are very important in Islam. The Islamic informative learnings, are the explanatories of this subject , In scared Koran the general observing and control issue and also the God controlling discussion and the self – controlling of the individual have been discussed . From Islam point of view , the organization final goal is approaching to God , and with due attention to this essential principle every single individual will become an integrated and harmonious set that every individual tries to achieve the organization collective goal and sees his prosperity in relation with the society and organization's salvation and he becomes his own inspector .

According to Islam , the most important controlling references and system are as follows: God observation , public control ( ordering good and prohibiting wrongdoing ) , managers and staff controlling and self – control of course , based on verses and anecdotes and wisdom reasons self – controlling is the most appropriate observing and control procedure , so it means the individual observes and controls himself , and Islam belief areas provide the best ground to perform self – controllli . on the other hand , not only is Islam against the irresponsible , selfish , and respondent management system , but also sees it as disturbing to the correct and efficient management basis , society development and order ....

Therefore ,presence perception before Almighty God and practical attention to God's comm. them in to action in various management arenas , distincts the acceptance of duties and responsibility approach from the other management systems and prepares the individual and society's growth and improvement. as a result the Islamic system managers by following God's rule and prophet and Emam's procedures and tradition must trim themselves management outstanding qualities and characteristics and always see God's observation on their intentions and action and the internal and external satanic temptation seriously because it's consequence is defeat and regret.

## REFERENCES

Alvandi , Sayed Mabdi , (1996) , Nay press. Tehran

Ashkani, Mohammad Abraham , ( 2008 ) , evaluating management , internationals , Qom Press .

Emam Khomeini , Rouhallah ( 1986) Tahrir Alvasileh Vol 1 , translator : Sayed Mohammad Bagher Moussavi : Hamedani , house of knowledge ( Darolelm ) press Qom.

- Gakhari , Abu Abdallah Mohammad Ibn Esmaeel Ibn Abraham Ibn Moghireh Ja'fi , marriage chapter
- Tamimi Aedi , Abdalvand Mohammad (2008) the eclectic of Ghararel Hankam and Dorarel kelam the Islamic advertising office , press ,Qom.
- Jasbi Abdallah ( 1991 ) , management principles and basics , Islamic Azad university press .
- Dashti , Mohammad , ( 2005) Nahjalbalagheh ,Jamal press ,Mashhad .
- Rahimi , Abas , ( 2007) , the successful manager Abas Rahimi , Jamal press.
- Zahedi , Shamsosadat , ( 2006 ) , the global and international management the comparative attitude , Samt press , Tehran
- Savari ,Mohammad Ali , ( 2001 ) , organizational behavior , Vali – e – Faghih representative in Qom revolution guards ( sepah - - e Pasdaran Qom).
- Sadeghpour , Aboulfazel , observation with control , governmental management publication (press ) no . 220 .
- Tabatabaie , Sayed Mohammad Hossein , ( 1984 ) , Translation of Tafsir al mizan , Raja cultural publication ( press ) and Amirkabir institute, Tehran.
- Ali Abdadi, Ali reza , ( 1993 ) , Islamic society managers Ramin publication .
- Ali Ahmadi , Ali Reza , ( 2000 ) , an introduction to Islamic values predominate over control and observing in Islamic management , Tehran .
- Alaghand , Ali ( 1993 ) , educational preliminaries , Be'sat press , Tehran.
- feizaleslam , Sayed Ali Naghi, ( 1972 ) , Nahjalabalagheh , Tehran .
- Qom , sheikh Abas , ( 1998 ) , Safinatolbahar , Astana Ghods – e – Razavi publication Mashhad.
- Konter , Herold , Ordanel , Hintroirige ( 1992 ) , management principles , Translator : Mohamad Hadi Chamran , San'ti Sharif university press.
- Koleini , Mohammad Ibn ya'ghoub , ( 2000 ) , Osoul – e – Kafi , Translator: Shakib Mohammad Bagher Kamaraie, osveh publication , Tehran .
- Majles , Mohammad Bagher , ( 1996 ) , Beharalavar , research : Ali Akbar Ghafari , Daralkotob Aleslamieh publication , Tehran.
- Motahari , Morteza , ( 1989 ) , hosseinian epic Vol . 3 , , Sadra press , Tehran
- Motahari , Morteza , ( 1978 ) , the tale of true tellers ( Dastane Rastan ) Sadra publication , Tehran .
- Heinz , A .( 2001) Applying the Balanced Scorecard concept : An Experience Report long Range planning . Vol 34 .
- Kathrin , M ( 1994 ) management ( secong Edition : pretic – Hall International Inc.)
- Stoner J . A .( 1983 ) , management .N. Y : prentice .Hall.
- Selltize , Jahoda , deutsch , cook. (1998) research method in Entrepreneurial management proceeding of republican scientific conference Vilnius . pp 17 – 29.
- wholoy. D.R .. Bryce . C.L .. and sleeper , S (2000) organization and efficiency , working paper .