

## Studying the Statue of Organization in Holy Quran

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### ABSTRACT

The different principles of empowering in organizations are among the basic concepts that are related to the aspects and main issues in organizing: classification of choices and activities. There are other principles either that are all related to the organizing processes. Regarding their uses, directors would be able to have logical understanding of the structural properness of the organizing process.

If individuals are aware of their role in progress of the process and their share in the works, they could be able to achieve any goal. Islam also recommends the same.

Islam leaders have tolerated the burden of liabilities in their time, and they were the best sample of directing, organizing, and paying attention to all sectors. As our prophet of Islam was successful in all his social, individual, praying, moral, political, military, cultural and economic affairs in spite of all his problems in his vocation.

Following were his affairs; adjusting the domestic and foreign policies of the society, commanding the army, work division, educating the Islamic society, removing the need of misers, praying, and directing the domestic problems of the house and all these were based on a fair and correct basis and prophet used to adjust all his affairs to be the best in managing. In the present paper the different aspects of the organizing from the standpoint of holy Quran is studied:

**KAY WORDS:** Holy Quran, organizing, coordination, work division, management and politics.

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### INTRODUCTION

In all fields of science and duties of the director balance exists (is observed). There must be a balance between the failure of the field and management scope and failure of communication lives. There must be a balance between the commanding plurality and the advantages of expertise and similarity in empowering (to the service and official forces).

Here must be a balance between the formation of special units or organizational units and the advantages of responsibility of profits and semi-independent units. One more time it must be emphasized that practice of management theory depends on special condition.

Since to some extent management depends on directing quality of the directors, according to compatibility principles we could conclude that organizational structure must play the key role in creating an environment in which the director could have the highest function.

From this standpoint, organizing includes the technique of raising the leadership. If organizational and structural empowering creates a condition, in which leaders and higher authorities support the directors, in this case we could claim that the structure of the organization is able to carry out the related special works.

One of the famous wars of the prophet was Khandagh war that is famous as Ahzab war either. The name was chosen on the bases that all opposition tribes and groups had been united against Islam and Muslims. In a sudden attack to Medina, they tried to occupy the city and defeat Muslims. However, when prophet was informed of their decision, in a meeting prophet decided to build moat around the city and increase the resistance power of the Islam forces. It deserves to mention that in Khandagh war, in order to quicken the work, recognition of the responsibility borders, prophet divided the construction duties, and he worked as other people in his share.

Holy Quran, narrating the story of Moses and Israelites refers to the division of responsibilities and says:

And we divided them into twelve descendant tribes [as distinct] nations. And we inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And we shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which we have provided you." And they wronged us not, but they were [only] wronging themselves. [1].

In the present research, it is attempted to study the principle of organizing from standpoint of Quran and the ideas of men of management:

The theorists of management believe in three principles of organizing for management process as follows:

1. The principle of balance: As it was mentioned, there must be a balance in any structure. There must be a balance in methods then we could be sure of the effectiveness of the structure for achieving the aims of the organization.
2. Flexibility principle: The more is flexibility in organizational structure, the more organizational structure would be able to supply the aims.
3. Leadership principle properness: The more organizational structure and empowering could enable the directors to have better planning for the aims, the more their capabilities would increase.

Executing the flexibility principle, we must use methods in which we would expect and react to the changes (these devices or methods must be defined in any structure). Any organization moves in a direction in order to supply its aims (domestic or foreign). The organization that uses flexible devices, because of resistance against the changes, complexity of the methods because of high frequency of errors always faces risks. Therefore is unable to resist against the challenges caused by changes in economic, technological, biologic, political and social elements.

Director must divide his works to smaller components in order to execute his own and subordinates' duties logically. Director must divide time according to the amount of works and his references. For each task a time must be allocated, it causes him to be on time and would not be obliged to omit some of them. Quran has paid more attention to the issue.

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent [1].

Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure [1].

And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing [1].

The mutual influence of the components on each other and their logical relations has been raised in the following verses, thus nothing could be analyzed without any reason and sign. Existence of balance is considered for continuation of life in nature and replacement of everything in the right place:

Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure [1].

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent [1].

And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing [1].

“Bismillah” –In the name of God- is an ordinary sentence that people use when want begin a very important work and people start works in the name of important individuals and relate the work with mentioned persons[2,3].

However, for in order to a person or establishment to stay forever, it must be related to an eternal creature. Since all creatures of the world all go towards the oldness and decline and only those remain who have relation with immortality.

Among all creatures, the eternal one is God, since his power is final and his nature and essence is sublime.

Therefore, in order to remain resistance and eternal and to avoid failure we must connect them with God and start by his name. Not only from the standpoint of name and form but from the point of coherence he is coherent with everything, therefore God orders his prophet in the beginning of his works and duty he must start in His name.

“Begin in the name of God”

Thus, we could says: The directing system of the world is concentrated on God, since His name is a beginning for work and seeking his help at the beginning, he is the only creator that everything happens under his indulgence.

Here we have some verses that show His endless sea of secrets for organizational and social stability:

And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth] [1].

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought [1].

And of His signs are the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge [1].

And of His signs are your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen [1].

The verses related to His signs are for thinking about the social life and order, since Quran believes human as a social creature that must live in harmony with others.

The organizational philosophy of living is finding the peace, and this peace is obtained by mercy, good deeds, devotion and endowment. Basically, the collective spirit in human for new movement, is a new value that theorists of management science such as Simon and Bernard pay attention.

When a group of individuals executes something, it helps them to form a spirit for the group and this collective spirit does more than individuals alone do [4-5].

[Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is Witness." [1]

And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely" [1].

Here we find that human is a social creature and in order to continue life, live in organizational form and this organization is concentrated in Islam and Quran, since there is no order more than his order and everything belongs to him.

And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" [1].

He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." [1].

Work division is recognized if it is based on known and acceptable scales; one of the social problems in our society is that when somebody carries out more works, more works are given to him. Sometimes, work divisions are random or according to the relations; which both of them are against the justice. In Islam, observing the justice is unavoidable that samples of which are observed in holy verses:

And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" [1].

And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged [1].

Observing the justice is one of the main duties of the every director and human in any situation and it is the bases of all organized and correct movements. It is obvious that in the history, lack of facilities never bothered human deeply but, he has suffered from injustice and unfairness.

And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember

Observing the justice is compulsory and must be applied in all aspects of executing the rules, economic issues, social relations, behaving the human, behaving the staff, hearing others, using the collective properties (Beitolma'al) and speaking.

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in the [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer, give Zakah, and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper [1].

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way." [1].

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." [1].

As architecture divides the different works among the workers, in a broad view director divides different works among the laborers. From whose point of view and how works are divided among the workers:

1. Commitments and profession
2. Work executing capabilities
3. Interest, love and motivations for executing the works
4. Observance, justice, and norm

One of the general conditions for obtaining posts, responsibilities on organization is commitments and profession; individual believes in his work, experience and knowledge. Both commitment and expertise, especially in important posts must exist in individual. If a person is committed but lacks the necessary expertise and knowledge, would not be able to carry out correctly and if an individual have the expertise but lacks the commitment would not be able to carry out with sympathy. Holy Quran, has raised the issue in the following verses:

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." [1].

A skillful physician, is a physician that have enough knowledge in his work, a good chancellor in university is somebody that knows his field of work, is informed of the motivations of the students, staff and professors, believes in educational and research aims, dispatches his forces to achieve the aims and feels sympathy for aims and is trustable one.

Those who are pure in placing the responsibilities on the shoulders of others are committing mistakes as those who believe that it is enough to have expertise for accepting the responsibility. Traitor experts and false men of thought strike the same as unaware good-doers.

If we attempt to ruin a country, we could place the responsibility on the shoulders of these groups, traitor experts and non-manager good-doers are the sample of those who we have observed through the history.

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. (Ena'am, 165)

Then We made you successors in the land after them so that We may observe how you will do. (Yunus, 14)

Although organizing and cooperations, is not all the managing affairs, however, it is the bases of directing and harmony is the spirit of management. Among the duties of management, we could name the following; organizing the forces and integrating and unifying them (human, facilities, and equipments and capital) in order to achieve the aim in an organic and systematic relation between the different administrative units, which are the musts for directors.

#### **A director must have the following qualities:**

Recognizing the forces and finding the members [6-8].

- Understanding the rank of individuals and recognizing the suitable place for them in the organization
- Giving responsibility and autonomy and some powers
- Work division and adjusting the affairs
- Creating and stabilizing the order and harmony, coherence and discipline
- Protecting the unity in commanding, ordering the complexes, ordering and organizing the affairs. These issues in Quranic verses are the signs of Quran and Quranic directors in organizing in all levels and different fields of management.

Principally, wise and clear-sighted individuals are those who are familiar with serving duties, obey the orders of God, and carry out the duties of serving the God.

Therefore, deserved Islamic management must observe these principles in its organizations and institutes and using the correct facilities and harmonizing the sources (human, capital, facilities, and equipments) open the way for achieving the aims of the organization.

Harmony and order are reason for the oneness of God. As the harmony of different parts in a building shows the unity of architecture, harmony and order that could be observed in any creature, leads us to the origin of creation.

Considering these subjects, we could understand that harmony in organization is the same as Islamic unity management and this principle is the complementing element for other management principles:

Indeed this, your religion, is one religion, and I am your Lord, so worship Me. (Anbia, 92)  
Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly. (Saf, 4) [1].

## CONCLUSION

Management methods in prophets' school own special beauties n people organization because of harmony that in this part of the paper some results are offered in order to show these analytical results briefly:

1. Prophet attempted to create harmony and thus referred to thoughts and established an insight towards the God as the only origin.

But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination [1].

In this insight, creation system, with all its diversity emphasizes the unity and in other words the students of this school observe the plurality in unity and every creature is drunk in existence. Worshipping God, believe him as the only environment that the entire world is under his hegemony and directs the world with his power and if his existence is absent from the world all forms would collapse and nothing remains fixed. Therefore, all creatures have found the origin from Him and would come back to Him.

2. Another step that prophets has taken is that coherence and harmony among the creatures educates the human as a principles and all the followers are collected under the organization of a unit nation and they learn that all the creatures little to big ones are related, thus a small wave of change would lead to a bigger waves in other parts.

According to the mentioned principle, human that is one of the creatures, never would be able to separate himself from these rules in the world.

3. Prophets in the initial steps of their movements, created the organization of Nation according to the planning through revelation. The word Nation shows the harmony and unity and is rooted in the word "Om" that means root and base.

Indeed this, your religion, is one religion, and I am your Lord, so worship Me. (Anbia, 92)

4. In the religion like the system of evolution, harmony is the basic concept and the attainment of all prayers lies in the harmony and unity like Friday prayer and collective praying.

God likes the praying believers and those are who have dressed themselves in the beautiful cloths of unity and harmony.

Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly. (Saf, 4)

5. Management in divine system as the first social necessity believes that in different work fields, harmony offers better results if in the field of harmonized management logical unity exists. Since according to the view on our culture most part of the good deeds, successes and purities all could be achieved through this principle.

Islam prophet in the first days after Hegira begins to establish brothership between the different tribes and individuals that most successes of Islam and Muslims were the result of this management.

Rumi in his book, Masnavi, has reflected this managing power of prophet in the

### **following verses:**

The united soul got his presence form prophet  
Otherwise, they would be certain heathen,  
Their old animosity by Mustafa  
Was vanished in light of Islam,  
They turned to believers  
Like the grapes in garden,  
All like believing brothers by advance  
They broke the body and turned to one,  
Well-done to the love of pure master  
Who united thousand hundreds of bodies,  
Like the soil in a pathway  
One by one turned to crock by the pottery man, (Masnavi, 1998, 850)

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