

“The Role of Making Decision Based on Religious Sources with Comparison and Analysis of Positivistic Approach”

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Received: January 27, 2015

Accepted: March 31, 2015

ABSTRACT

Decision making is considered as one of the foremost issues in management. Avoidance from doubt and hesitation is considered as the main requirements and conditions for management. The hesitation and uncertainty of manager causes the doubt, ambiguity, and wondering are penetrated into the body of the organization and not to complete the activities at appropriate time and the organization may not achieve the given goals. In Nahjolbalagheh book (Aphorism: 274), Imam Ali (PBUH) has forbidden doubt and hesitation and expressed: “Do not convert your knowledge into ignorance and your certainty to doubt; so when you know something act based on it and if you were certain about it take measure for it”.¹ Due to importance of theory of decision making and its essential role, we have examined Islamic view with respect to religious sources (Quran, tradition and wisdom) and considered the requirements for implementation of this important issue in terms of management and compared it with positive attitude and criticized and evaluated Simon’s theory so the research method has been implemented according to content analysis and librarian study and using scientific essays related to management in Islamic texts. Also, the given results from this investigation are proposed in such a way that Islam does not deal with only one dimension of human’s nature and causes human to grow in all existent dimensions and at the same time the certainty, providence, and rationality along with avoidance from ambiguity and the consultation are deemed as the requirements for decision making.

KEYWORDS: *Decision making, Management, Organization, Islam, Islamic Texts, Positivism*

INTRODUCTION

According to Expression of Imam Ali (PBUH), there is a solution for any problem but it needs to providence for finding this solution: There is a resolution for any bottleneck (Amadi, p 481).

One, who tests several views and solutions, may recognize the slips and deficiencies with a wider viewpoint.

Imam Ali (PBUH) expresses: Someone, who welcomes various votes, will identify the slips (Reyshari, vol. 4: p 34) and also he implies: Compare various thoughts with each other since the proper path will be acquired from them (ibid).

Decision making explains a process thereby certain solution may be selected (Rezaiyan, 57).

With respect to the aforesaid issues, decision making requires six phases:

- 1- Recognition and determination of basic problem in the system
- 2- Finding the possible solution for the identified problem
- 3- Selection of criterion and standard to measure and evaluate solutions
- 4- Comparison of solutions with each other and analysis of the results for each of them
- 5- Measurement of solutions which are determined with respect to the criterion mentioned in clause (2-3) and the acquired results in (2-4)
- 6- Selection of an appropriate solution among all of solutions and choices (Alvani, 178)

There are many intervening factors in decision making. Decision making processes are not implemented in the gap and several environmental and internal factors and time deadline are all effective in decision making. Decisions are usually divided into two parts: 1) Conventional (normal) decisions; and 2)

¹ - و قال عليه السلام: لا تجعلوا علمكم جهلا ولا يقينكم شكاً. اذا علمتم فاعملوا، و اذا تيقنتم فاقدموا.

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Unconventional (abnormal) decisions. Those decisions, which are made according to procedure of executive methods, regulations, and habits, are considered as conventional type and they are time- consuming for the manager but what it deemed important and the factors which usually create failure for the managers are unconventional decisions i.e. decisions are made regarding the abnormal conditions and situations (Hazer, 192).

Some of effective factors in decision making are as follows:

a) Foresightedness and prudence:

We should think about the consequences and several aspect of the subject and consider it's outcomes in the future upon decision making. In this sense, Imam Ali (PBUH) expresses: "*Certainly, prudent is he who hears and ponders over it, who sees and observes its vicissitudes ...*"² (Nahjolbalagheh, Oration 153)

Foresightedness in affairs is in fact deep approach toward the future and it originates from the principle of prudence and this principle is extraordinary important since the God- believers are ones, who identify their future.

b) Disambiguation: One of the manager's tasks is related to creating coordination in order to avoid absolutely from any measure that may damage such coordination. Islam is the religion of serenity, intimacy, and affection.

c) Consultation: The term مشورت (Arabic word literally consultation) means to extract proper vote and comment. The consultation is the deterrent factor against tyranny (absolutism) and creator of personality for the subordinates and stimulant of the people for cooperation and it creates intimate cooperation and participation in wisdom with others and achieving the proper vote and solution. In this regard, Imam Ali (PBUH) has expressed: "Whoever that did not consult was destroyed and everyone that takes advice from experienced sage ones will be partner in their wisdom" (Majlesi, vol. 78: 25).

The advisor and advice- taker have mutual rights in Islam. Reserving the right of decision making for the sponsors and way of advice are some of affairs, which should be taken into consideration (Imam Sajad, 93). The advisor should be rational, passionate, and experienced. The mean, greedy, and timid persons should not be advised. As Imam Ali (PBUH) expresses: obey the knowledgeable person in order to be benefitted from him/ her (Amadi, 56).

Advice has many advantages for the manager out of which one can refer to the following items (Siyahpoosh, 95-108):

- 1- It causes subordinates' talent to grow.
- 2- Consultation reduces human's errors.
- 3- If it results in failure, it is followed by less criticism and blame for the manager.
- 4- It adds to trust, friendship, and interest of personnel toward the manager.
- 5- Determination: Determination denotes resolving the affairs and solution of problems. This differs from pertinence and obstinacy. Some may assume determination as excessive persistence and inflexibility while some others deem it as sternness. In this sense, Imam Ali (PBUH) implies: Pressure and sternness is the same as inferiority (Amadi, 479).

Determination has two important manifestations: One is to find effective and perfect decision and the other is to express definite and doubtless decision free of hesitation.

Certainly, doubt, hesitancy, fear, transient whims and expectation from one's acquainted persons, fun and utterances of the people are considered as barriers against the determination. In this regard, Imam Ali (PBUH) expresses: Measure the size and then tailor (cut) it think and then express the comment; evaluate several aspects of something and then act based on them (Majlesi, vol. 1: p 341).

Problem interpretation

The Islamic texts should be explored and studied in order to acquire Islamic views regarding management including about certain field of decision making and this approach should be extracted among group of several paradigms and guidelines from Islamic scientists and thinkers. The sources and references of Islamic paradigms rely on three essential bases per se:

- 1) Holy Quran
- 2) Tradition of Holy Prophet (Sunna)
- 3- Conduct of Pure Imam (PBUT) and *Ejtihad* (interpretive reasoning) of the expert scientists where such Ejtihad also varies within the range of Holy Quran and tradition.

² .. فانما البصير من سمع فتفكر و نظر فابصر ... (خطبه 153- نهج البلاغه)

Therefore, to interpret the bases of features of decision making in Islamic management, it necessitates referring to guidelines from Holy Quran, book of Nahjolbalagheh, and the existing traditions and narratives in this regard.

Research questions

- 1) What are the phases in paying attention to determination in principles of decision making by the managers?
- 2) In what issues is there any noticeable dispute about decision making between religious sources with positivistic paradigms?
- 3) How does the consultation play role in process of principle of decision making and at what steps?
- 4) How does rationality affect on decision making?

Methodology

The phases of conducting research have been extracted by means of content analysis on the relevant subjects to decision making in management essays and books from Islamic sources.

Theoretical bases

(Quoted from Journal of Economy and Management, vol. 24 & 25, pp 5-23)

Primarily, the concepts of decision making and rational process of decision making have been explained in the recent management knowledge and one of the rational models, which have been introduced as decision making under title of problem solving process (from phase of feeling of problem to solution of the given problem). Then by benefitting from the precious verses of Holy Quran and Nahjolbalagheh and through utilization from the given traditions and narratives from Islamic great figures, the principles and features of decision making are interpreted in Islamic management and at the end a decision making model has been proposed under title of divine/ rational decision making model. Under the aegis of Islamic paradigms and values and addition to observation of the determined steps and employing their own knowledge and information and other competent persons and by trusting on God and taking help of Him in model of divine/ rational decision making, the manager should make decision with strong spirit and confident heart and thereby he will be secured from destruction of spirit, anxiety, and hesitation while the secure confident derived from trust in God will also strengthen the rational dimensions in decision making.

Guidelines from Holy Quran regarding decision and decision making

In Holy Quran, it has recommended to decision making in eight following items as referred:

- 1) Baghareh 2: 227: *"And if they have resolved on a divorce, then Allah is surely Hearing, Knowing."*³
- 2) Al Imran 3: 159: *"...and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."*⁴
- 3) Al Imran 3:186: *"...and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon."*⁵
- 4) Taha 20: 115: *"And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination."*⁶
- 5) Loghman 31: 17: *"O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage"*⁷
- 6) Shoorah 42: 43: *"And whoever is patient and forgiving, these most surely are actions due to courage."*⁸
- 7) Ahghaf 46: 35: *"Therefore bear up patiently as did the apostles endowed with constancy bear up with patience..."*⁹
- 8) Mohammad Sura 47: 21: *"Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them."*¹⁰

Terms determination and decision have been utilized very rarely as real meaning of these words in Holy Quran and they were only used in eight aforesaid cases and the majority of affairs refers to intention and

³- فان عزموا الطلاق فان الله سميع عليم (بقره 2:227)

⁴- ... و شاورهم في الامر فاذا عزمتم فتوكل على الله ان الله يحب المتوكلين (آل عمران 3: 159)

⁵- ... و ان تصبروا و تنفقوا فان ذلك من عزم الامور (آل عمران 3: 186)

⁶- و لقد عهدنا الى آدم من قبل و فتنى و لم نجد له عزما (طه 20:115)

⁷- يا بني اقم الصلاة و امر بالمعروف و انه عن المنكر و اصبر على ما اصابك ان ذلك من عزم الامور (لقمان 31:17)

⁸- و لمن صبر و غفر ان ذلك من عزم المومنين (شورى 42:43)

⁹- فاصبر كما صبر اولي العزم من الرسل ... (احقاف 46:35)

¹⁰- طاعة و قول معروف فاذا عزم المر فلوصدقوا الله لكان خيرا لهم (محمد 47:21)

desire not decision and will and for this reason the Wise God has assumed the position of decision at very high level in Holy Quran and denoted it to the most major activities and prayers and incantations and only granted the title of possessors of determination (اولو العزم) to His special apostles and emissaries so that even it does not assume Adam (PBUH) as one of the possessors of determination (Taha Sura 20: 115).

Quoted from Imam Ali (PBUH)

Decision is a specific intention and special request that the decider make effort to achieve the given target and intention seriously and if s/he fails within the frame of action links inseparably to that action within the range of knowledge and for this reason term 'decision' is called exclusively as *inquiry of determination* (تحقيق القصد).

A new power and force may create in human's soul and some conditions in his/ her spirit by achieving determination and decision so that in order to achieve the goal not only s/he places all of members and organs under the power of that spirit, but also calls upon other affairs and other ones under its dominance. This issue has been inspired from a statement of Imam Sadegh (excerpted from book of *Tohaf Al-Ughul*) that if the intention is strong in doing an action the physical body will not show disability for fulfillment of that practice (Javadi Amoli, pp 1-2).

From philosophical point of view, philosophy of decision making is the same as philosophy of management. If we assume the philosophy as an effort that is made to achieve the illumination, knowledge, inquiry, and curiosity in life depth and finding a way for human's better life in general concept, the management philosophy and decision making also follows this objective at more certain and organized scale (Mahdavian, 52).

In any case, whether desire and instincts determine one's behavior by means of guidance of wisdom and or with strategy surrounding psychology of a person does any other factor play role in determination of behavior by this concept? This investigation indicates that regardless of the value that is assumed in Nahjolbalagheh for mind, senses, and psychological factors in creating behavior, some other factors can be effective as well.

These factors are not consistent with the governing epistemological bases over theory of administrative behavior so this theory has no way only to deem it as futile. The tendency of logical positivism to authenticity of phenomenalism causes to consider some affairs as nonsense and futile including spirit, soul, and unconsciousness.

Tendency of logical positivism to nominalism (rejection of universals) leads to denial of rational perception and the rationality to be assumed as a type of subjective utterance at maximum level.

The logical positivists consider the real knowledge based on sensual experience thus what it called presential knowledge is also deemed as simple empirical imaginations.

They assume the science as only limited to empirical knowledge therefore they consider personal impressions as non- scientific.

They even assume psychology free of its real content and decline it to the level of behaviorism.

This causes to characterize as futile and absurd what it seems as evident and proved affair based on view of other psychologists according to positivism principles.

They deem the ethics and values as irrational affairs.

Thus, they criticize taking resort to domain of values.

Simon declares that three basic factors intervene in decision making as described in the following:

- 1) Skills, habits, and impressions of decision-makers
- 2) Motives and values of decision-makers
- 3) The level of their recognition regarding the subject related issues

There may be different alternatives over some certain subjects; for example, if the goal of a commercial institute is to increase sales level up to 5% one can refer to some ways of achieving this objective such as rising promotion, issuance of gift and prize for purchase, giving new advantage to the vendors, reduction of price, marketing of product, and finding extra channels for distribution. Selection of each of these alternatives may be profitable or not at the same time for achieving the goal.

(According to Simon's view, out of various alternatives, only one of them should be noticed and selected and that is a solution, which is predicted to be followed by favorable outcome). Based on opinion of Herbert Simon, decision making is the main essence for management and even management can be deemed as synonymous with it. He posited his theory of decision-making under title of 'the manager as decision-maker'. From his view, decision- maker is someone, who is ready to take step in one way at crossing of routes and at moment selection. If we suppose management as synonymous with decision-making, the

selection is no longer assumed as one way among other alternatives for decision making, but title of decision making denotes totality of this process. Hence, management leads finally to decision making and the needed skill for a manager is the same as skill for decision making (Hazer, 3-7).

Decision making and problem solving

As it expressed in introduction, decision making is the relevant process to solution of a problem or difficulty and it is often proposed under title of solving of problem. In many cases, there are very complicated issues or problems and only some part of them may be perceivable and controllable. Thus, decisions are not usually designed in such a way that to propose ideal results or perfect responses, but they are designed to improve the condition of the problem. It is likely in some cases that the managers see them to be exposed to the problem to the extent that they could only relatively reduce the intensity of problems instead of overcoming perfectly and properly to search for a response to all of problems systematically.

Russell Ackof assumes difference among solving of a problem and resolving and dissolving of problem with absolving of the given problem and he says:

- *Solving of problem (Solution)*: It means finding the optimal response and the best choice or the best alternative. Rational decision-making is to try to find such a response.

- *Resolving of problem (Resolution)*: It denotes to find satisfactory response that may not be necessarily the best available solution, but it is a choice that is done based on the expedient conditions such as time constraints and or real recognition of the problem.

- *Dissolving of problem (Dissolution)*: It is done when the goals are changed in such a way that under the existing conditions and with execution of determined measures it seems no alternative to achieve the new goal. Under this condition, the emotions may vary concerning to what it happens and they are adjusted and placed through a path that they will be accepted as current realities if what it to happen occurs.

- *Absolved problem (Absolving)*: It means that the problem to be ignored hoping the probable problems will not appear in the future (Thomson, 61).

- Although, theory of administrative behavior recognizes the economic human administratively with some adjustments, it is argued that human's wisdom could not maximize the benefits of people and it might only meet his/ her requirements up to level of satisfaction.

Simon argued that to the extent the rationality of an individual is set aside, his/ her psychology is considered as determinant factor for the behavior.

In other words, the psychology surrounding any person may determine his/ her behavior.

According to Simon's view, the behavior could not be rational to the extent that the classic followers have mentioned.

If the behavior always tended to objective rationality the period of pause and pondering would seem necessary before any behavior in order to take triple steps in process of decision making.

If suppose the same example from Simon – i.e. touching the hot object by hand- the objective rationality requires us to draw away the hand until it is relatively burned. Thus, Simon does not assume self-awareness, commitment and rational choice as criteria for rationality of behavior, but he supposes profitability, object-orientation, and work- orientation as the criteria for rationality.

We no longer continue this issue.

Research findings

With respect to research questions about participation and consultation in decision making in Islamic management system, it has not been sufficed with individual wisdom at any level and degree of excellence of rationality for this reason we may see that despite of all intuitive genius and extraordinary intelligence of him in addition to divine revelations and approvals for which he enjoyed contemplative and brilliant thought, Islamic prophet have extremely made effort to use ideas from other people and sought for their help and he consults with most of his companions on many occasions, including in *Ohod* and *Ahzab Battles* (Collection of essays, 39).

Of course, taking advice and consultation with his companions by Holy Prophet was not only to utilization from their ideas, but it was inspired from the God so he intended to train others, especially the directors of Islamic Community the value of council and consultation. There are many traditions and narratives regarding consultation in decision making affair including:

- 1- Holy Prophet expresses: One should consult in the cases when the appearance of the given action is not clear for the person. No one consults in any cases unless s/he is led to benefit and expediency (Sobhani, 205).

- There is no supporting stronger than consultation and no wisdom is better than thinking and prudence (Jasbi quoted from Majlesi, vol. 15: chap. 4).

- Consult with wise person since opposition against him/ her leads to penitence (ibid).

2- Imam Ali (PBUH) implies: Behave affectionately with people and consult with them in activities and if you decided to do it after consultation so trust in God since God likes ones who trust in Him and do not hurry up in anger that could be avoided from it (FiezuIslam, 994).

3- Decision making by members of community:

At this level, decision making comprises of two dimensions:

Individual dimension: This is the individual in objective and real world that should be ultimately make decision and at same time decision- making activity is solely is a subjective process that is done and its consequences mainly return to decision- maker per se. in this dimension, the more information should be acquired and it should be consulted with others only in order to interpret the problem more clearly and in other words it includes several phases of decision making.

Administrative dimension: Managerial decision making in Islamic community is placed in this part and it is the subject of our discussion in this essay. By the aid of terms mentioned in the given verses from Holy Quran and through benefitting from the traditions and narrative, which will be implied we interpret some of their characteristics in the future explanation.

“...and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.” (Al Imran 3: 159) (Fazeli, 60)

The manager should look at the future with deep insight and intuition and determine the domain of his/ her decisions so that to be able to define and recognize relatively the effects, dimensions, and consequences of them. In narratives from Imams and religious leaders term caution has been mentioned along with science and knowledge and it has been implied that caution and prudence will be led to good end. Imam Sadegh (PBUH) expresses: Think about any activity that was assigned to you in order to achieve the beginning and end of it before you are plunged into regret (Sobhani, 205).

Imam Ali (PBUH) implies: When there was some doubt and hesitation regarding affairs in thinking about the end of them, the end of activities should be compared with the start point since the end of work has been founded on its beginning (FiezuIslam, 118).

- To acceleration more than ability and indolence before acquisition to ripe time is deemed insanity (FiezuIslam, 1255).

- Laxity and slowness in an activity for which acceleration deserves to caution and smartness and also hastening in an activity that is better to act slowly will lead to loss (ibid, 858).

- One, who deals with dispersed activities, will be left alone by solutions (Shamseddin, p 7, 11).

- Be afraid of hastening in activities before the suitable time for them and or avoid from follow-up and diligence upon access to them or opposition to them when no cue may be found for them (FiezuIslam, 1032).

- A little activity that you continue doing it is more hopeful for result than a lot of work of which you become disappointed and tired (ibid, 1022).

It was narrated from Imam Mohammad Bagher (PBUH) that: Upon making decision, ponder in the activity before doing any practice and be prudent. Therefore, if an activity was perfect and suitable; so do it, otherwise reject it (Meshki, 156).

IV- Stability, persistence, and determination in decision making:

The manager is located at top of the pyramid of the organization and deemed as leader and pioneer of organizational agents and is the centroid of thoughts, designs, and suggestions according to his/ her executive position and the assigned responsibility and in fact is the reference for analysis and conclusion and making decision for the activity. For this reason, due to his/ her position, s/he is required to make final decision after analysis on all aspects and to reject any type of hesitation and doubt and to issue his/ her comment by means of trust in God and divine grace (Sobhani, 2007).

In *Jamal Battle*, Imam Ali (PBUH), who has assigned the war flag to his son Mohammad Hanafiyeh and told him:

Don't move even the mountains are thrown away, press on your teeth and deposit your skull to God (trust in God). Hammer down your feet on ground like nails, look through the battalion to see the end of it (Consider the last resort and prudence of enemies to be insightful in practice) and cover your eyes then do not deviate from enemy's trick after awareness; do not frighten and know that the victory and triumph is granted by the Glorifying God. You will be victorious after adaption of war customs and ceremonies, God willing (FiezuIslam, 62).

God expresses in Lughman Sura (verse 17) that: *“O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage”*.

- Throw away laxities of your own with strong will (Sobhani, 26).

Any one, who follows laxity, destroys his/ her existence (ibid).

“... Stability and persistence causes power and strength of will in activities.”

The suggested model of decision making in Islamic management

With respect to what it already mentioned, we, authors, propose the following model that is more perfect than rational decision making model as divine/ rational model of management in Islamic management.

As it observed in this model, in addition to all phases of rational decision making model, the features of decision making in Islamic management that has been derived from recommendations and orders in scripture, Sunna (tradition), and guidelines from great figures in The Islamic obvious religion have been considered.

The foremost characteristic of this model is in that trust in Almighty God has been specifically focused in all stages of decision making and implementation; particularly upon making decision in order to remind the Islamic director this point that s/he has been relieved from exposure to one of the unknown conditions and resorting to chance and probability by taking recourse to these eternal source so s/he can make decision by the aid of strong and determined will. In other words, The Islamic manager seeks for follow-up and acquisition of optimal outcomes by consultation and as we know, The Merciful God has given this good news that:

“...and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.” (Al Imran 3: 159)

Through observance of divine/ rational model of decision making, the Islamic manager may improve spirit of personnel and subordinates and give them hope about the good end and relieve them from disappointment and despair and despondence. As a result, his/ her decisions are well implemented and the efficiency and effectiveness of work will be increased without committing any oppression to any person.

At last, regarding vigilance and prudence, spiritual and mental health and concentration of senses, justice and equity and paying attention to people with respect to what it mentioned, we highlight it that despite of long history, decision making model of Islamic management is more comprehensive and perfect than the decision making model of administrative management. There is no dispute over this matter if the constituent elements of decision making in which the behavior and decision have been assumed as equal to each other based the view of Nahjolbalagheh, are posited at level of definition and so-called term, but the fact is that this term is not only limited to lexicon so it has been derived from trans- theoretical bases of the administrative behavior theory and paradigm of economic human and they have covered all dimensions of administrative behavior theory as well as their related theorizations.

Thus two following basic points should be notices: 1) In administrative behavior theory, Simon has not distinguished voluntary from involuntary behaviors since according to paradigm of economic human, the existence is totally mechanical.

Accordingly, as a part in the world of existence, human lacks the element of will and power and the behaviors are done completely toward desires and instincts.

Thus, is there any difference among human behaviors from animals’?

2) As it also Simon has highlighted it, as its prevalent use, decision may not lack elements of self-awareness, commitment, and rational choice (Herbert Simon, 4).

But administrative behavior theory ignores the necessity for existence of these elements and it assumes the behaviors which lack these elements both as rational and for decision if they are profitable, object-oriented and action- oriented.

In Arabic literature term ‘DECISION’ is synonymous with words ‘عزم’ (will), ‘قرار’ (stability), ‘حكم’ (command), ‘قطع’ (determination) (Monir Al- Baalbeki, 254). In religious terminology, only term ‘عزم’ is used as synonymous with decision.

Term ‘عزم’ whether in normative use and or in religious texts may not lack three above elements.

*“...one who sees with heart and acts with eyes it is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it...”*¹¹ (Nahjolbalagheh, Oration 154) (Fiezuleslam, 284)

The latter statement refers to focus in Nahjolbalagheh on desirability of behaviors along with prudence.

If we omit three elements of self-awareness, commitment, and rational choice, his/ her behavior will not differ from animals’ behavior thus no one could assume him/ her as responsible human.

From viewpoint of religion, decision making is caused by human’s will, option and selection.

¹¹- فالناظر بالقلب، العامل بالبصر، يكون مبتداء عمله ان يعلم: اعمله عليه ام له؟ فان كان له مضى فيه و ام كان عليه وقف عنه . (تهج البلاغه خطبه 154)

The instinctive behaviors are related to vegetal identity of human not his/ her soul and the administrative behavior is dependent on human essence and soul.

Decision making is a voluntary behavior not instinctive.

The positivists and all the persons, who attach no soul as existence for human, assume all of human's behaviors and even decision making as conditional reflections (Mesbah Yazdi, 1997, 77-78).

The determinant factors of behavior from viewpoint of Nahjolbalagheh

We review again what were expressed as determinant factors for behavior before entering in discussion about Nahjolbalagheh.

The desires and instincts were considered in classic theories over which the paradigm of economic human.

Also wisdom was responsible for regulation of tools to maximize such desires since it was informed about preferences of individuals and known adequately regarding the alternatives and consequences of any choice.

Now, we refer to some of factors on which Nahjolbalagheh emphasizes for their role and effect: The emphasis of Nahjolbalagheh on soul and its degrees and level as the effective factors on behavior of Imam Ali (PBUH) whether in descriptive position- like what he implied about Moaaviyeh- and or as prescription like his recommendations to his companions and agents- may highlight the paying attention to soul as an effective factor on behavior.

For example, it is referred to some cases:

Your soul have drawn you toward evils and at the crag of going astray and plunged you into lethality and closed the ways of rescue (Fiezuleslam, 519) so when he passed through the fatalities of Khavarej (heretic Muslims) expressed: Woe upon you! That you enticed you would lead you to losses.

They told him: O' Amir Al- Momenin! Who deceived them? He implied: It was the misleading Satan and the sensual soul that enticed them with the wishes and promised them for victory in the path of disobedience and led them to fire of hell (Fiezuleslam, 706).

Role of heart and faith in God

The wise's tongue is placed behind his/ her heart and tongue of the ignorant person is located behind his/ her tongue (Fiezuleslam, 633). This eloquent statement may not be perceivable with any sensual and empirical basis since wise and idiot persons are identical in tangible aspects.

Difference among these two persons may return to the beyond of the empirical experience and the aspect that form the behavior of both of them.

Imam's statement is related to difference among the God believer and hypocrite one (Monafeq).

This utterance indicates how belief and hypocrisy affect on human's behavior and direct it:

By God! I never saw a pious one for whom the piety was useful unless s/he had preserved his/ her tongue (Fiezuleslam, Oration 176).

Surely, the wise's tongue is placed behind his/ her heart- and what s/he says is placed in faith group- and tongue of the ignorant person is located behind his/ her tongue.

It is rescues of this fact that the male believer thinks well before he tends to say something.

If it is well he may declare it and if it is wicked so he hides it while the *Monafeq* (hypocrite) tells what it pronounced on his/ her tongue and s/he does not know what is in his/ her favor and or against it. (Fiezuleslam, 336)

Regarding the impact of lusts on human's behavior, Imam Ali (PBUH) considers the lusts as effective factor on one's behavior in several statements.

Or someone, who extremely search for enjoyment and gave his/ her option to the lust or one who is greedy in storage of wealth none of them could guard the religion and they are more similar to the grazing quadruped (Nahjolbalagheh, p 661). The effect of wisdom on rationality behavior was explored in former parts in Nahjolbalagheh in details.

At the end of this topic, we should acknowledge that we did not intend to include all determinant factors from viewpoint of Nahjolbalagheh but we only wanted to present some examples in order to clarify that the behavior determinants are not restricted to tangible and physical parts of psychology but there are some other factors, which play very key role in this regard.

Namely, we mean soul, heart, and lust and the like are assumed absurd according to positivistic bases.

Conclusion

At present, we tend to acquire the final results through creating link among various parts of this essay.

Evaluation and review of main elements in administrative behavior theory were accompanied by the following results: 1) According to Nahjolbalagheh perspective the existing rationality in administrative behavior theory (instrumental rationality) is prudential the same at the level it is considered irrational.

In administrative behavior theory, the values and goals have been withdrawn from domain of rationality while in Nahjolbalagheh, ignoring the goals and values are considered as irrational.

In other words, in addition to paying attention to instrumental rationality (wisdom of sustenance), Nahjolbalagheh assumes necessary dealing with the goals and values as well and as one of the requirement for rationality.

2) Administrative behavior theory ignores difference between administrative and instinctive behaviors and supposes them identical.

3) Then, it put the decision versus such definition of behavior and does not assume the elements of self-awareness, commitment, and rational choice.

Unlike such a belief, Nahjolbalagheh considers the existing three above elements as necessary in decision.

Nahjolbalagheh does not consider the instincts as determinant for behavior and it expresses about concepts like soul and heart etc.

These are some concepts, which there is no other way in administrative behavior theory except deny them with its positivistic bases.

This analysis showed that the main elements in administrative behavior theory are not confirmed from Nahjolbalagheh point of view.

The reviews of the author signify that the model of administrative behavior in Nahjolbalagheh and Islamic management texts will include at least the following elements:

1- Employing individual will, power, and attention at the most possible level

2- Using prudence, awareness, insight, and other individual rational talents

3- Benefitting from divine graces and unseen aids within the framework of principle of trust in God

4- Utilization from common sense and divine specific guidance in the form of consultation principle and taking exemplar from history and divine traditions

5- Using an appropriate set of the existents and commands may form the practical strategy of individual behavior.

For instance, we explore the role of some of five above element in administrative behavior theory:

1-1- One of the constraints of decision making process is to identify poorly the future consequences of any choice in this theory.

Through invitation to study on history and taking exemplar from divine traditions toward reducing this defect, Nahjolbalagheh proposes effective assistances and facilitate further the future predictions.

2-2- Lack of consolidation in means-end hierarchy was one of the other constraints of administrative behavior theory.

With introducing a general objective for all practices and at all stages (Divine satisfaction and proximity), Nahjolbalagheh may create the solidarity in this continuum at best level since any series of this continuum and means- end levels are measured in comparison with ultimate objective.

3-3- The religious correction causes the individual to avoid from the situations and alternatives, which only provide his/ her transient desire and to deal with the activities, which are followed by his long term benefits and for resurrection day.

On the other hand, the religious correction makes prediction of the behaviors of devoted people since it creates similar expectations and attitudes in them.

This issue cause more achievement for the organization to create coordinate and cooperate among personnel.

4-4- Benefitting from consultation may lead the personnel to be exposed to further alternatives to make decision and to pay more attention to a certain situation and in one word the outcome of several wisdoms are employed for this purpose.

The importance, benefits, application, and position of consultation have been noticed in Nahjolbalagheh in several points.

5-5- Trust in God causes reducing hesitation and doubt among individuals and to attract divine assistances in decision making toward this process.

The consequences of influence have been also considered in Nahjolbalagheh.

Of these examples one can refer to certain suggestions about the advisors; namely, those ones, who have provided the decision making assumptions to the great extent.

Similarly, paradigms of advanced challenge have been highly noticed. Some teachings like friendship (تولی) and exoneration (تبری), amity (حب) and enmity (بغض), enjoining of goods and forbidding of evils (امر به معروف و نهی از منکر) have been totally considered for strengthening of believers' queues and formation of their collective behaviors within the framework of Islamic view. Unlike the paradigm of classic decision making attitudes in which the task of wisdom is deemed as following of sensual desires and instincts and their considered rationality is responsible for prudence of means to maximize the sensual requests, the Nahjolbalagheh assumes non following of sensual desires and at the same time controlling the instincts as one of the applications of wisdom.

Nahjolbalagheh is focused on rationality as origin and end of philosophy of life in positivistic teachings, religion, God, morality, values, pure and excellent goals, and what it not perceivable by empirical senses, which deemed as metaphysical and they are excluded from circle of rationality, but wisdom of Nahjolbalagheh pays further attention to these activities more than ever.

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